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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Jan. 1, 1889. No. 1.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

ELD. VALENTINE BLOUGH, of Somerset, Pa., gave us a short call on his return from Lancaster Co., Pa., where he had been holding some meetings. He reports large meetings with good attendance.

ELD. JAMES A. SELL was at Elizabethtown, Lancaster Co., Pa., and preached the dedicatory sermon of a new church just completed at that place. It is a large brick building and will seat about twelve hundred people.

ELD. W. J. SWIGART made a short visit to Somerset Co., Pa., last week. He did some preaching while there, and was pleased with the brotherly spirit exercised towards him. The Brethren church has a stronghold in that county, and we hope that they may not only retain that which they have, but greatly enlarge their power and influence for good.

BRO. MYERS, one of the Normal students, preached a very acceptable sermon at Ardenheim, one of our regular places for preaching, about two miles from town. He feels that the literary drill received while at school has been quite an advantage to him in his ministerial work. We have a large number of ministers that would be greatly benefited by spending several terms, or a year or two, at school.

BRO. G. WINE, of Spring Creek, Va., says "that they met on the first Sabbath of the month at the old Beaver Creek church, where four precious souls were buried with Christ in baptism, to walk in newness of life." This manner of expression is often used by our reporters, and how we wish it truly expressed the real condition of those to whom it refers! A new life ought to follow, but, sad to say, much of the old often remains.

"EIGHTY-NINE."

THE tide of time has been shifting us onward, and, we hope, somewhat upward. Spring-time, summer, autumn and winter have come and gone, and with their passing we have bid farewell to eighty-eight and welcomed in eighty-nine. To us the year tided over has been a year among years, —not that God's providences have been ill to us, but strange and unlooked for. We are sometimes disappointed and cast down because we do not understand the Lord's ways, and do not give him the credit for the wisdom which is beyond our comprehension. The glass through which we look is too dark for our vision, and because we can not see through it we make pictures of our own on this side, which are often rubbed off that we may, by the eye of faith, view the glory of that which God has made real on the other side. Could we but see the "over there," our soul's language would not be, "Lord, give us back that which thou hast taken, but let us also go over." No, we shall not complain. We *know* the Lord is good in all his dealings with us, and let our prayer be, "Not my will, but thine, be done."

While eighty-eight had its clouds and dark days, it also gave us light and sunshine. And, as we welcome in eighty-nine, we see the light in the clouds growing brighter because it brings us nearer to that light. The object of our pursuit is not behind us, but before. We grieve not for the road left behind us, because we do not expect to retrace our steps; we are moving onward and homeward. During the year of the severe drought in Western Kansas, we were, one day, on the train, traveling eastward from Dodge City. We got into conversation with a lady who, as she related it to us, had left all on the sterile prairies and was on her way back to the East. Her husband was also on the way, driving the team, with what little household goods they had. They invested their all, three hundred dollars, in land, had been trying to farm for four years, and, getting nothing, they were literally starved out. We asked what they did with the farm. "O, we left that; don't want to see it again,—all we care for is to get back home,—wouldn't go back again if we were to get the whole country." So it was with us when we were in the kingdom of sin. We stayed there till we were starved out. We had our possessions there and were trying to get rich, but the longer we remained the poorer we got, until even swine husks were to be had only through great sacrifice. Like this family, we left our real estate there and started for home, for the better kingdom. We are still on the way. And, as eighty-eight passed out, we measured three hundred and sixty-six days of travel behind. We enter eighty-nine with joy and not with grief, because the city of our expectation is before us and we are still going on in the same direction.

The church people of this and other lands owe much gratitude to the Dispenser of all good for the untold blessings of the past year, both temporal and spiritual. And a full appreciation of them may have much to do with what we shall be doing the year that we have now so lately entered. God's blessings have always been commensurate with the gratitude felt and expressed in the reception of them. To him that giveth shall be given, and he that honoreth God, him will God honor.

Of our experiences and work we have but little to say. We have tried to carry out our convictions of right, and do our duty as it seemed to be open before us. And in this same line we hope, by God's help, to continue. We feel especially to thank our many brethren who have sent us their missives of good cheer and encouragement. These came to us as most fragrant flowers in their season, and were valued more highly than gifts of silver and gold. And we are happy to say that in all of our correspondence, during the year, we remember of receiving but one letter that we thought was prompted through an unkind spirit, and that one went into the waste-basket, that its contents might be forgotten as soon as possible. Praying that the blessings of our Heavenly Father may be on our paper, our church, and all her efforts to enlarge the kingdom of Christ in the world, we now wish to all of our readers for eighty-nine a happy and prosperous year.

LEAVES FROM OUR NOTE-BOOK.

CHRISTIANS are represented as being the salt of the earth, and this makes their relation to the world a very important one. Salt is useful, chiefly because of its preservative qualities, and it was in view of this, that the Savior used it to illustrate the relation of good people to the wicked. Christians preserve the world. It would not exist without them. At one time there was very little salt (good people) on the earth, not enough to preserve it, and that the salt might not be destroyed with the world, it was gathered into an ark. Noah and his family, the only Christians then living, were saved and the wicked were utterly destroyed. This is a striking illustration of the relations of Christians to the world. And yet Christians do not fully realize this relation. They do not realize the value and worth of their existence in the world, in consequence of their religion. The Savior, after the declaration, "Ye are the salt of the earth," immediately follows with an explanation of what his people would be without Christianity. "But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt without its savor is like Christianity in name only; it has no power, no preserving quality, and hence, like the sinner, is good for nothing. O the value of our Christianity! Without it we are nothing. With it, who can estimate our power? The basis of a most useful life is Christianity. And yet how few realize this! The young man sets his mark high in the world. He wants to attain to eminence, but he forgets that without Christianity he is as salt that has lost its savor. The weakest Christian is of more real value to the world than those of the greatest intellects, undirected by the power of Christianity. If you would be truly great and useful to the world, be a true, devoted Christian.

* * *

We have recently learned that in certain localities scarcely any of our brethren have erected the family altar, and in many instances not even a blessing is asked at the table. There is certainly something wrong. Indeed, we should not be surprised if the ministry have neglected their duty. There is an old saying, "Like priest, like people," and it occurs to us that, if the ministry had set the proper example, and had taught the people their duty, such a state of affairs would not exist. These people have become very strict in form, but the true essence and spirit of Christianity are lacking. They need a revival. And so do many of our churches, especially those located in the rich and fertile valleys of the East. Remember the fate of the church at Laodicea.

J. B. B.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE NEW YEAR.

Over the threshold, a gallant new-comer
Steppeth with tread that is royal to see;
While as the winter-time, rosy as summer,
Hope in his eyes, and his laugh ringeth free.
Lo! in his hands there are gifts overflowing,
Promises, prophecies come in his train;
O'er him the dawn in its beauty is glowing,
Fleet from his presence the shadows of pain.

How shall we welcome him? Shall we remember
One who as royally came to our door
Twelve months ago, when the winds of December
Moaned in the tree-tops, and raved on the shore?
He, too, had largess of bounty to offer;
He was as smiling, as gracious of mien;
Only the beautiful sought he to proffer,
Only such looks as were calm and serene.

Now he has fled, and our hopes that have perished,
Lovely ideals which never were found;
Dreams that we followed, and plans that we cherished,
Lie, like the autumn leaves, dead on the ground.
So wilt thou cheat us with sign and with token,
So wilt thou woo us to follow us on,
Till thy last sigh, through a lute that is broken,
Till thy last vision is faded and gone.

Nay! we are thankless, indeed, if we borrow
Only the weary libretto of pain;
Find in the retrospect nothing but sorrow,
Count up our year in the tones that complain;
Surely we're stronger through faith and endeavor,
Surely are richer in courage and love;
Surely are nearer the Infinite ever,
Nearer the dear ones who wait us above.

Welcome, then, New Year, with stainless white pages,
Though we may blot them ere long with our tears.
So it has been through the long passing ages,
Worn with the footprints of close-crowding years.
Welcome, sweet year! may thy full-handed hours
Find us like servants who wait for their Lord,
Using with earnest devotion our powers,
Looking for Him and obeying His word.

—*Selected.*

DEDICATORY.

BY I. J. ROSENBERGER.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."—Matt. 28: 19-20.

Dear Gospel Messenger:—

For years you have been making long, rapid and untiring visits in bearing the great message of joy and gladness to many households. While the sweet story you have told proved oil and wine to many that were bruised; peace and comfort to the broken-hearted; freedom to many despondent in shackles of sin; yet in this issue we send you forth on a special mission. We felt we could not do better than to preface our remarks with the text quoted above. The imperative language is "Go." Philip, Ananias and Peter, in obedience to divine command, had to "Go."

Although people have the Gospel, yet they must be taught. The eunuch had the Scriptures, and was reading, yet he needed a teacher. So it is with the world to-day. Besides, there are false teachers, false doctrines, and false Christs in the world. Their influence must be counteracted by genuine teachers, correct doctrine, and the true Christ.

We can gather many precious gems of truth by search and study; but that an accompanying teacher is necessary, the eunuch, the apostle Paul, and Cornelius, come forward as evidence.

It is true, but nevertheless sad, that the masses to-day are *what* and *where* they are, not because their Bible reads that way, for the text as proof is not there; but it is all simply because they were TAUGHT that way. There is a large and a respectable body who believe it is not necessary to keep any of the ordinances of the Gospel. I desire you on your mission of love, to insist on the text above, "Observe all things whatsoever I have commanded you." Also, "not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." Matt. 7: 21; besides, "whosoever transgresseth and abideth not in the doctrine of Christ hath not God." 2 John 9.

There is another vast number of praying people, whom we call myriads, who hold it as their rightful prerogative to dismiss at pleasure such ordinances as they may deem not necessary. I urge you to render the folly of the above advocates manifest. Make the little word "*all*," in the text, prominent. These teachers and leaders have either forgotten, or else never knew that, "if we keep the whole law yet offend in one point, we are guilty of all." James 2: 10.

All Gospel messengers should well remember, that the Gospel is "for doctrine, for reproof, for correction, for instruction in righteousness."

I wish to further impress you with the power and influence of simple teaching in the absence of proof. Many mothers to-day get their infants sprinkled, not because they read it, for neither Christ nor his apostles left any record of sprinkling infants, nor did they bid any one else to do so. They believe the doctrine simply because they were taught so. An equal number of praying men and women believe that our apparel is immaterial. A stereotyped expression with them is, "Religion is in the heart." This, again is an outgrowth of teaching. I wish you to recite in melting tones, wherever you go, the facts in the question,—that we are not to wear gold, pearls, or costly array, but are to wear "modest apparel,"—are to "lay aside all superfluity,—teach "that God will reject the proud," that he even "hates a proud look." I find it easy to impress honest, seeking minds with pure truth, when thrown under the influence of faithful teachers.

Under the influence of teaching, children can be led to believe almost anything and everything, and it is simply astonishing to observe how even aged minds can be moulded under the constant influence of teaching. This is why the apostle Paul urged Timothy to "commit the same unto faithful men, who shall be able to teach others also." It is true, that the future welfare of the church in a measure, depends upon the character of its teachers; but let not this fact lead you to overlook your vast power in moulding the minds of those whom you visit. I think of your vast field. You are borne by ocean steamers, rapid railway transits, mail coaches and news carriers. I think of the numerous firesides by the side of which your pages are so anxiously perused. How necessary that you recite "sound speech that can not be condemned;" knowing as we do, that the time *is come* that "men do not endure sound doctrine; but after their own lusts they heap to themselves teachers having itching ears, and have turned their ears from the truth." May you continue to be a GOSPEL MESSENGER; "for he that is sent of God, speaketh the things of God."

DO WE STEP THAT WAY?

BY A. HUTCHISON.

King David tells us that "the steps of a good man are ordered by the Lord." Ps. 37: 23. The question with me is, whether we submit to his ordering. There seems to be a question with some, whether we have the power to do otherwise than to submit. We certainly have the power to choose, or we would not be called upon to make a choice. Josh. 24: 15 says: "Choose you this day whom ye will serve." And again, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18: 21. Now it seems clear that man has control of the case. This being established, it is easy to see how the Lord can hold man responsible, if he does not walk in harmony with his ordering. God gives the orders, and it is man's duty to move in the steps of the Lord's ordering. When man so walks, it can be truly said his steps are ordered by the Lord. David, in continuing his speech about the "good man," says, "The law of his God is in his heart; none of his steps shall slide." It must be a case that is clear to every reflecting mind, why none of his steps shall slide. Simply because the Lord's orders are obeyed, man's feet are put in the right place.

The apostle gives us a good insight into the case. He puts the case this way, "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. Then, if Jesus is to be our pattern, well may we inquire whether "we walk as he walked." "He was given as a leader and a commander to the people." Isa. 55: 4. Then, I suppose, we all understand alike that, when David speaks of "steps," he does not mean simply the movement of the feet, but the life as well. We must examine closely into the character of our daily conduct, and if it does not agree with the character as represented in the law of the Lord, we may rest assured that our steps are not of the Lord's ordering.

When you went to the saloon to get a drink of beer, or when you put that quid into your mouth, or lighted that pipe or cigar, did you think the Lord gave the orders? Is that not a fair question, since "the steps of a good man are ordered by the Lord"? Indeed, I believe you would blush to tell the Lord that he had anything to do with the ordering in that case, and I doubt very much whether you could say that you were following the example of Jesus when you did either of the above things.

Perhaps you are ready to say you are not guilty of either. Well, I am really glad to hear that. Then just continue to walk in such steps, and help to encourage somebody else to follow the good example. If man could live or die unto himself, it would not be so bad, but we are to give an account of this life. Some one is looking on and being affected by our life, so we have great reason to pray as did David, as follows: "Order my steps in thy word: and let not any iniquity have dominion over me." Ps. 119: 133. When we realize how feeble man is when left to himself, we then, and then only, begin to feel like asking in good earnest that the Lord might order our steps, that we may not go astray. Jeremiah says: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10: 23. The trouble is, every man wants his own way. Therefore it will not do for man to follow his own ways, because they are carnal, and therefore directly opposed to God. The Christian life means more than simply to make a profession and go to the church once a week.

ERRING AND FORGIVING.

BY ELLA J. BRUMBAUGH.

The easiest thing for human beings to do is to make mistakes. These errors are the cause of many of our misfortunes, and the source of many of our troubles. Do we think that we ourselves are the authors of our distress? It is true in many cases. Trace them carefully, decide impartially, and you will find yourself to be the guilty one. The child becomes angry at his playmate and hurls a toy wagon at the offender. It strikes the wall and flies to atoms, while the playmate escapes injury. The wagon of which he thought so much, is broken, and he did it himself, without getting revenge. Men and women wonder at the folly of the child, while they are engag-

ed in similar self-defeats. We become annoyed, and a few hasty, unkind words escape our lips, which injure the person addressed, but not half so much as they injure ourselves. Every wrong act leaves a scar, and some of us are badly disfigured in the sight of God, however fair we appear in the eyes of men.

The desire for honor and fame is so strong in some persons, that it leads them to commit a great many errors. In their intense anxiety to reach a coveted position, they make mistakes which banish them from it forever.

"Fame guards the wreath we call a crown
With other wreaths of fire,
And, dragging this or that man down,
Will not raise you the higher."

Wrong, committed by one individual, affects more than that individual. The innocent must often suffer with the guilty. Moderately rigid rules will govern one class of persons well, but others abuse their privileges, and necessitate more stringent government. The first class must be deprived of that which all might enjoy, if it were not abused. There are so many ways of erring, that few, indeed none, escape them all. Our standing, moral or religious, does not depend upon our avoiding mistakes, but upon our ability to see them as mistakes, and our disposal of them. To attempt to cover up wrong, adds to the first sin, and makes it more sinful. To try to justify self in a wrong act, reflects upon common sense or rationality, and to sneak away from wrong and "let it go," when we see it clearly, is another of Satan's ways of bringing reproach upon poor, weak, erring mortals. When we make a mistake, the best way is to acknowledge it at once, be willing to see it, and make every effort to correct it, so far as possible. To make confession and beg forgiveness, is humiliating, but it is the surest way to exaltation. It requires an effort to proceed in this way, and unless we are true Christians we shall fail in the attempt, but the happy result is worth the effort. "To err is human," and we need not expect to escape it entirely, but with great care we may save ourselves many a blunder.

Have we ever thought how little we do that is perfect? It is a discouraging picture, and we turn from it. No one should regard himself or herself a model, for we are all human. The great may err as well as the lowly, and the more exalted the position that people fill, the greater their errors appear. When we make mistakes, God does not turn away from us. He is not as ready to condemn as men are. 2nd Chron. 7: 14 reads, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." He calls them his people, yet they were in wicked ways.

Our dear Father clings to us, and follows us, when we turn away from him, and as soon as we turn to him he is ready to forgive. Surely, "to forgive is divine," and humanity would be lost, if divinity were without this attribute. We slight, and grieve, and disobey, and disrespect the Author of our being, and he forgives. Christ gave us many examples of forgiveness. He forgave the one who denied him, and he begged the Father to forgive those who crucified him. We are hasty in our criticisms on the actions of others. We are quick to point out their defects, and sometimes cry out against them when the same evil is lurking in our own hearts. "Let him that is without sin cast the first stone," said the Great Teacher, and the accusers departed, bowing their heads in shame.

Few persons experience the divinity of forgiving, because so few forgive divinely—from the heart. There is a great deal of sham forgiveness among us. A difficulty arises between two persons. They avoid each other for a while, and finally meet to have an understanding of the matter. After talking it over, they say, "Very well, we will forgive and forget." They part as friends, they say, but there is malice in their hearts. It shows itself in different ways. If an opportunity presents itself for one to say or do something that will interfere with the peace or prosperity of the other, it is utilized, and such an opportunity is sometimes sought. Of course this must all be done very cautiously, for they are now pretended friends. This leads to a new outburst of difficulties, and the case is aggravated.

Every individual represents a distinct disposition. What a queer state of affairs if every one thought and acted alike! We were not created so. God intends us to be different. Since we do not think nor act alike, and do not wish to, let us be charitable enough to allow others to differ with us, and where their ways cross ours, let there be as little jarring as possible. The person who thinks and acts differently from us may not be in error, as we are too likely to suppose. It is well to forgive what seems like unkindness in others, for it may not be so intended. We can not tell what prompts the action.

"The outward wayward life we see,
The hidden springs we may not know."

Unkind feelings often exist, merely because we do not understand one another. Our actions sometimes most grossly misrepresent us. We "jump at conclusions," and because something *looks* so and so, we decide that it is so. Who of us have not been wronged in this way? If we have been, we are surely ready to forgive others. If you can not forgive without an explanation, ask for it at once. It is hard to teach ourselves the lesson of forgiveness, but it cultivates true and noble character. It calls into action the better part of our nature, and teaches the most useful lessons of life. It makes us strong to endure, and is a true test of love.

"For still in mutual sufferance lies
The secret of true living,
Love scarce is love that never knows
The sweetness of forgiving."

Huntingdon, Pa.

CHRISTIAN EQUALITY.

BY D. E. PRICE.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—James 2: 1–9.

THE Holy Scriptures teach abundantly that Christians are all on one common level, that there are none high or low, unless they make themselves such by their actions, that we are all brethren and sisters in the household of faith, heirs of the same inheritance, and that our rights and privileges are all the same, because of our common relation to God, our Father, and his Son, Jesus Christ.

Though it is necessary for some to occupy official positions in the church, they should not become exalted and think more highly of themselves than of others; but remember that they are only the servants of the church. If there is any distinction they should feel like occupying the lowest position.

In all our church work we should be very careful that we follow the admonition of Paul to Timothy: "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." The above is a very solemn charge, and should be observed by every member of the church. When it devolves upon us to sit in judgment upon the conduct of brethren or sisters, we should not consider their standing in the church, or whether they are rich or poor, but judge righteously according to the merits of the case. We read in James 3: 17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Hence, as long as we are governed by the wisdom from above, we can not use partiality one towards another, for if we do, James says, "we commit sin, and are convinced of the law as transgressors." Hence we dare not respect persons, but we may, and should respect character. Just as long as our characters are irreproachable, we stand acquitted; but brethren or sisters who pollute their character by doing wrong, must be brought to judgment, no matter what their standing may be otherwise, whether they are rich or poor, learned or unlearned; and if not brought to judgment in this life, they will fall under judgment at the great day of final accounts, and the church will be held accountable for not doing her duty.

There is another way by which inequality may be shown, and that is in bearing the financial burden of the church. The Lord has not designed that a certain class should bear nearly all the burden of the church, and others go comparatively free; or that those whom we have placed in the ministry should spend their time and labor, and, very frequently, their money, for the advancement of the cause of Christ, and the benefit of the church, and then bear their share, or probably more, of the financial burden of the church beside. The apostle Paul, when treating on this subject, 2 Cor. 8: 13, 14, says, "For I mean not that other men be eased, and ye be burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality." The lesson we mean to draw from this Scripture is the equality spoken of by brother Paul,—that some should not be eased and others burdened.

I suppose some one is ready to quote that pet Scripture, so often quoted incorrectly, Isaiah 55: 1: "Ho, every one that thirsteth, come and buy wine and milk without money and without price." Now let us quote it as given by the Holy Ghost (for "holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1: 21), "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Who is invited to buy without money and without price? Why, Isaiah says he that hath no money. How is he to get it without money and without price? Why, those who have money distribute of their means in order to give the Gospel to the poor.

But some one is ready to say, "*I thought the ministers* were to give them the Gospel." How can they preach except they be sent? Who sent them? The Lord, through the church. Hence the whole burden falls back on the church; and the command is to the *church* to "teach all nations, preach the Gospel to every creature." See Matt. 28: 19; Mark 16: 15. It is generally expected of the ministers that they respond to every call for preaching, whether far or near, spend their time and substance for the benefit of the church; and if there is a subscription gotten up

for building a meeting-house, or any other church expense, they are expected to head the list with the largest amount, if at all able. I wonder if Paul would have called this equality. In conclusion I will suppose a case, which covers a great many real ones.

There are two brethren starting out in life; both are about equal in circumstances financially; each has a good farm and is prospering in business. But in the course of time one of them is called to the ministry, and he devotes to it much of his time and attention; follows the admonition of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. In consequence of his diligence he becomes a useful worker in the church, and gets many calls to preach, both at home and abroad; hence he is often called away when his presence would be very much needed at home. His business does not get the attention it ought to have, and when harvest comes, probably his crops are not nearly as good as his brother's; and then, too, some of his less considerate brethren are ready to say, "He is a poor farmer," "careless in his business," or "he don't like to work," or "his wife is extravagant in her household affairs," etc.

Let us see if we can bring Paul's equalizing system to the rescue: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal 6: 2. When he is called away, sometimes at expense to go, would it not at least be a little *nearer* equal if his brother bear the expense, when he gives his time and labor, or he might plow his corn, or cut part of his harvest in his absence, which would be a very agreeable surprise to the minister upon returning home.

I am not quite done with the comparison. The one brother continues to prosper, adds farm to farm, while his brother at his side is growing poorer every year, because of his ministerial labors. But his rich brother, and others, are ready to say, "Well, let him BEAR THE BURDEN, he will be REWARDED for it." My dear brother, if your poor brother bears all the burden, and gets all the reward, WHERE or HOW will you get yours? *Remember*, the reward will be in proportion to the sacrifice we make for Christ and for one another.

We do not mean that any one shall take advantage of what we have written on the subject, and say we are advocating a *hired ministry*. God forbid! I hope we will never see the time that our ministers are *hirelings;* but if others have gone to one extreme, let us not run to the other, and impose burdens on our poor ministers that the Lord never designed them to bear. We can come to the Gospel standard on this point, as well as any other, without running to one extreme to avoid another.

AN APPEAL TO THE MINISTRY.

BY LEVI WHISLER.

WHEN I read and consider the charge that Paul gave to Timothy to go and preach, 2 Tim. 4: 1–5, I am made to wonder why there are so many calls unheeded. There are brethren in some of the eastern churches that have been in the ministry for years, but have never been at work in the isolated places where the Brethren's doctrine is unknown. Such brethren have no idea what good they could do, if they would heed the charge. We should consider that one soul is worth more than this whole world.

Some may say, "I can not do any good by going to such places." Now, dear brother, whoever you may be, if you preach the gospel, the people will know it. I have heard it stated at different times during the last year, "We never heard other denominations preach such doctrine as the Brethren do," and I do believe that there will be an ingathering of souls ere long. The harvest is great and the laborers are few. Many precious souls might be saved, if they could hear more of the gospel preached.

Goodland, Kans.

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Three.

THERE are perhaps few words in the English language about which there hovers such a confusion of emotions, such a blending of love, hope, sympathy and regret as the word

FAREWELL.

It is a word that is frequently used; and we believe that it holds within itself and in its history a depth and fulness of meaning which are often but vaguely, or, perhaps, in no way, felt by those who use it. And again we believe that there are many devout hearts filled with emotion so deep, so true, so pure, so nearly divine that our sweet word farewell can but half express it.

Especially is this latter true if in the word there lies any beauty or depth of meaning which hitherto has passed us unobserved. For is it not true that a word means no more to me than I know of its meaning?

The word "farewell," used as a parting salutation, occurs but three times in the New Testament. "The beloved physician," Luke, uses it twice,—or rather he uses the Greek word (*rhonnumi*) which our translators have rendered by the English word "farewell." The passages in which the word occurs are Acts 15: 29 and 23: 30, but the revisers have omitted the word in the latter passage. In 2 Cor. 13: 11 we also have the word "farewell;" but by reference to the Greek we find that Paul does not use the same word that Luke uses, although in our English version the translators have given us the same word in both instances.

Now let us, for a moment, inquire into the difference between Luke's farewell and that of Paul. The word *rhonnumi* which Luke makes use of, means, in the active voice, "to strengthen, to render firm." But in this salutation it is always in the passive voice and imperative mode, and literally translated means: "Be ye strengthened, or be firm." Of course Luke's farewell, as well as Paul's was spiritual, and when he bade his brethren farewell he expressed the wish that they should be spiritually strong and healthy in the midst of the spiritual corruption and the wicked persecutions through which they were about to pass.

But Paul's word (*chairo*) means "to rejoice, be glad." When used as a salutation, it is also in the imperative mode, and literally translated would mean, "Be ye glad or rejoice." It is precisely the same word which in Matt. 5: 12 is translated, "rejoice." In Matt. 26: 49 it is translated, "hail." Read this latter passage and then note how prominently Judas' hypocrisy stands out. The words which he used were those of a friendly greeting and were equivalent to, "Be happy, Master."

But let us not now lose sight of the meaning of Paul's farewell. How fitting it was that, as he wrote to his flock at Corinth, he should encourage them to "rejoice and be glad," even in the midst of the tribulations and persecutions to which the early church was subjected.

Paul's farewell was, "Rejoice, be glad." That of Luke, "Be strong, be firm." And may our every farewell be an exhortation to our brethren to be strong and be firm, for the devil goes about as a roaring lion; and to rejoice and be glad, for these light afflictions which are but momentary, work for us a far more exceeding and eternal weight of glory.

FLASHES OF THOUGHT.

BY J. S. FLORY.

—IT is said, those who turn, or are instrumental in turning, sinners from error, will shine as stars in the firmament of God's heavenly glory. The thought comes to me that, like the sun which is full of light even before it rises, so the child of God must be full of light in order to be instrumental in showing sinners how to get out of darkness into the light of salvation. Also, if there is no light in us before we *rise*, there will be none in us after the resurrection. We must come to the light. The light must be in us, "so we must let our light shine."

—A sleepy child calls for mother. The mother says, "Come to me." It obeys, and the mother puts her arms under it and sings it to sleep. When God calls to the sinner to come to him, and the sinner obeys, the Lord putteth his "everlasting arms underneath" and "giveth his beloved sleep."

—A great many church people are thinking all their life that, when they die, they expect to go to God, to their Savior and to heaven, but seldom ever think of going to God here or getting acquainted with Jesus in this world, or that there is any heaven on earth for them. Poor, deluded souls that look afar off for the things they may have and enjoy all along the way of life!

—A safe rule for a professor to adopt is to never go where you would be ashamed to ask Jesus to go with you; never to be found where you would not want death to find you; never to indulge in any pleasure that will not bear a death-bed reflection of it.

—Many persons have gone to heaven that never would have known the way if it had not been for God having washed their eyes with tears that they might see to read his commandments aright.

—That little girl was about right who gave the definition of a Christian as "any one who is good and does not stay at home from church when it rains."

—How true it is that, when we go on an errand to God in prayer for others, we also get something good for ourselves.

CHRISTMAS.

BY FANNY MORROW.

CHRISTMAS is composed of two words,—Christ and mass. Christ, the anointed; mass, a religious service. Dec. 25 is almost universally observed as the anniversary of the birth of Christ, our Savior. It is a time of general joy and gladness. Poor and desolate, indeed, must be the person who neither gives nor receives any expression of love or good cheer on that blessed day,—something that will throw a little brightness into this common-place life of ours. The greater part of mankind may fail to keep the day as it should be kept, yet we believe the majority have some conception of the meaning of the day, and some degree of gratitude to God for his great gift,—Christ the light of the world, so long foretold by the ancient prophets. An angel heralded the advent of the first Christmas with the "Good tidings of great joy; which shall be to all people, and with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace and good will unto men."

Surely they set us an example that we should keep the day in gladness. We may not have any luxuries or many comforts of life, but the knowledge that Christ, while upon earth, wrought out for us a perfect redemption and has now gone to prepare us a place in the many mansions, should enable us to sing as did the angels, "Glory to God in the highest, peace on earth and good will toward men."

Christ came to bring help for the needy. May we not reflect some of his light by helping some brother, sister, or friend who may be more needy than we are? We can at least give loving words, sympathy, and good cheer, and if the Lord's money is in our keeping, let us remember that sometimes a little money is a great help. Christ came that the *poor* might have the gospel preached unto them. O, ye ambassadors of his, remember the poor! Don't circle around always where the harvests have been plenteous, and living is abundant. The spiritual fields are white unto harvest here in Western Kansas, but the laborers are few. Who will come and gather sheaves here, and thus bring everlasting Christmas gladness to their own hearts and to the hearts of others?

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Happy Meeting.

On Friday evening, Nov. 23, as wife and I were sitting in our little "hired house," a spring-wagon arrived at our door and we saw Bro. John Metzger and daughter, sister Mary Hendricks, and brother and sister Wyland. Such joy as we felt can only be *felt*,—it cannot be told or expressed. To have old friends visit our lonely cottage, is a foretaste of the glorious meeting "beyond." I have labored in the Lord's work with Bro. John, as a son with a father.

They remained with us over Sunday. We had three appointments for meetings. Saturday evening Bro. Wyland gave us a good talk.

Sunday, at 10 A. M, Bro. Metzger gave us one of his old-time sermons from the text, "They that sow to the flesh, shall of the flesh reap corruption; but they that sow to the Spirit, shall of the Spirit reap life everlasting." In the course of his sermon old men wept and saints rejoiced.

The parting after the evening service was tender. Though strangers, our brethren won the esteem of the congregation. May their labors bring forth much fruit!

On Monday morning, after a season of very tender devotion, they again boarded their vehicle for other fields of labor and left us in our loneliness. I can now more than ever feel a deep sympathy for isolated members. Those who have always lived in organized churches ought to be faithful, for they must give an account for their opportunities. Ministers who have nothing to do where they are, should "go," and gladden the hearts of the scattered members by preaching the "glad tidings" to them, and teaching sinners the way of life and salvation.

Our meeting last night, Dec. 2, was well attended and we had good attention. The meeting-house is not yet completed. Work has been delayed for want of material. Brethren and sisters, pray for us! John Wise.

From Benton Co., Mo.

In company with Bro. M. T. Baer, of Kansas, I went to visit the Brethren in Benton Co., this State, lately. In order to answer many inquiries about the country I write this. We spent some days looking at the country, and found far more good land than on my previous visits. Portions of the country are nearly all tillable and are under cultivation; this refers to lands lying south-east of Mt. View, towards and beyond Cross Timbers in the north-eastern part of Hickory Co. Between Mt. View and Cross Timbers is some excellent land, rating at from ten to fifteen dollars per acre, improved. Some of it is bottom land of the best quality. Other portions of the country are made up of moderately rolling land, and some of it very hilly.

The hill country is divided between ridges and valley land. Many of the valleys have farms snugly sheltered by the ridge land and the timber. Parts of the country have quite a mountainous appearance, portions of which are quite stony and rough, but will in time be made pasture land by removing the small timber. The hill country, or rolling land, is naturally adapted to clover and wheat; the valley land, to wheat, corn, and vegetables.

Now, I hope this brief description will enable inquirers to form a fair idea of the country, and to me it appeared to be so much more comfortable to live in, sheltered as it is by the thick growth of timber, than are the treeless prairies, swept by the winds and cold waves of the West. Here persons with but little means can make comfortable homes, while those of more means can certainly make profitable investments in the fine bottom lands bordering streams.

The church near Mt. View was organized in April last, and now numbers about forty members with encouraging prospects ahead. On our late visit, the site of their meeting-house was determined, and work will be commenced on the house soon, to be ready for use by April next, with the additional prospect that Bro. M. T. Baer will locate there within a year. For further description of the country, etc., write either to P. S. Hartman, or N. Benedict, Mt. View, Benton Co., Mo., but do enclose stamps for reply.

S. S. Mohler.

From Progress, Colo.

NUMBER ONE.

I left home on the morning of Nov. 29, *en route* for California, to spend several months in preaching the Gospel of Christ among the people there, by authority of the General Mission Board of the Brethren. Having my passport over the Great Santa Fe R. R. from Kansas City to California, I was permitted to stop off at Syracuse, Kansas, and come to the above-named place by stage, *via* Richfield, Kansas. The distance from Syracuse to Progress is seventy-five miles. I am here by special request of Noah Garman, son of Eld. P. S. Garman, of Warrensburg, Missouri, who desired to be baptized. I began to preach in the Union church here in Progress, Sunday morning, at 11 A. M. and have continued each evening, except last Sunday evening, when the Methodist minister filled their regular appointment. Many of the people here never saw a Dunkard minister before I came, hence I have confined myself strictly to doctrinal preaching. Last Saturday evening, after preaching on baptism by trine immersion, being the eighth sermon, I extended an invitation to all who wanted to follow Christ, and unite with his church. To our joy, six came forward for baptism. There were three ministers present when we preached on Feet-washing and baptism. Two were Methodists and one a Baptist. They had held a protracted meeting here about four weeks ago and got a number of converts. The one Methodist minister was brought here from Richfield, Kansas, twenty-two miles, to baptize their converts, on Sunday, Dec. 9. They seemed confused when they saw those come forward at our invitation, to be baptized, whom *they* expected to baptize. Their minister turned his face homeward on Monday, Dec. 10, while we went to the water "where prayer was wont to be made," and baptized six to "walk in newness of life." People came seven and eight miles to witness the baptism. There were fifteen teams at the water, and about seventy-five people. I never saw better order and more solemnity in any assembly of people.

On Wednesday, the 12th, we again met at the water for baptism, when four more were baptized. I expect to preach my last sermon on Sunday, Dec. 16, at 11 A. M. I hope by that time there will be more to follow. Those who have been baptized are among the best citizens of the county. We have had good attendance and attention during our meetings thus far. The people are all generally well pleased with the doctrine. If our brethren make a proper effort, I see nothing to hinder them from gathering many of these people for the Lord. There is no church organized here yet, and the one that will organize here first will be likely to have the advantage, as people prefer joining church where there is an organization, so they can have regular preaching. As this territory belongs to North-western Kansas and Colorado, let me urge you, dear brethren, that you act at once and arrange to give these dear members here regular preaching once a month at least, for they will be like lambs among wolves when I go away. Most of those who have been baptized had never heard the doctrine before, and they will need a good, tender shepherd to care for them, and feed them bountifully with the Bread of Life. I hope the brethren will send such ministers in here to preach who can ably defend the doctrine, for they will have strong opposition to meet.

If the brethren who have this territory in charge are not able to meet the expense of sending brethren in here once a month, I hope our General Mission Board can assist. There surely is a good opening here for the brethren to build up a church in the near future if they take hold of the work at once.

The brethren that have been baptized during this meeting are mostly in very limited circumstances yet, as the country is very new. People are generally living in "dug-outs" or sod-houses, but they will contribute all they can to get regular preaching. They seem very hungry for the Bread of Life. The best way to get here will be to take the Santa Fe Railroad to Granada, and there take the stage to Stonington; from Stonington it is only six miles to Progress. Brethren who come had better address either of the following brethren, as follows: Progress, Colo., *via* Stonington, A. L. Walker, William Snyder, or Noah Garman. They will arrange to meet you at Stonington. I hope some good brother or sister who can spare one dollar will take it and send the amount in tracts, such as the "House we Live in," "Plain Dressing," "Ten Reasons for Trine Immersion," etc. There should be several dollars worth of tracts sent in here to these people. It would be a benefit not only for the people here who know but little as yet about the Brethren, but it would aid the brethren who will come in here to preach. Jacob Witmore.

From Mt. Vernon, Dak.

We have preaching at this place only about every five or six months. Bro. B. F. Miller, who lives fifty miles from here, came to us Nov. 29 and preached five sermons at our school-house. We had good attendance and attention. Bro. Miller went to Mt. Vernon Monday night, and preached five sermons with good success. One who had strayed away from the Lord came back again, which caused much rejoicing. The people here are anxious to hear the Truth preached as taught in the Bible.

There is a great work to be done in Dakota. The harvest is great and the laborers are few. Come, brethren and sisters, help us carry on the good work here. There are only eight members in this immediate vicinity, but we are going to try, by the help of God, to serve our Lord and Master. Pray for us, brethren, that we may ever be found faithful! Lizzie Habader.

From Prairie View, Mo.

Our congregation is small and somewhat scattered; only numbering about fifty-five. We closed our Sunday-school the first Sunday in November. As the greater portion of the children have far to come, we could not continue the school through the winter season, and only twice a month in the summer. Through the past summer we had an average attendance of sixty-one pupils. The school was divided into seven classes, and took the lessons from the New Testament, commencing with Acts 27.

We distributed twenty copies of the *Young Disciple*, which all the children appreciated very highly. We have concluded to continue to distribute it through the winter.

Bro. J. M. Mohler, of Pennsylvania, labored for us in a series of meetings in August, at which time we also had our love-feast. There were eight precious souls added to the church at that time. The meetings were well attended, and all partook of a rich, spiritual repast.

At our last council-meeting the members all manifested zeal in the welfare of the cause by a good attendance. Four letters of membership were granted, and, among other business done, it was decided to have prayer-meeting once each week, to be held at the church. We had the second meeting of that kind last Thursday night, and, we are glad to report, with good success. I trust God will help us in our efforts to properly conduct our prayer-meetings, and that he will help others also, who are laboring for the cause of Christ and the welfare of our fellow-men!

W. W. Holsopple.

Items from the South.

Our District Conference was held in the Mountain Valley church, Green Co., Tenn., embracing the first Saturday in November.

Most of the churches were represented and report peace at home and with the general Brotherhood. Several congregations, however, did not report, and the meeting took steps to send aid to those which have failed to report for several years, *viz.*, ministers to visit and labor among them. This is a step in the right direction, as we have a number of congregations remote from the main body, and nothing but well-organized evangelistic work will enable the District to take such "care of all the churches" as their safety and prosperity require. At this meeting the churches of Florida were admitted as members of our District, thus extending our borders to the Gulf of Mexico.

Come over, brethren, you who sit upon crowded seats, into this land of sunshine and flowers, where there is an abundance of room and many precious souls ready to be gathered into the fold of Christ.

We were all sorry that Eld. J. H. Moore, who was appointed by the churches of Florida, as their representative, could not be with us in our councils. The Brethren who represented the church at Fairview, Yancey Co., N. C., solicited ministerial aid to assist in holding a series of meetings in that congregation. Accordingly Bro. F. W. Dove and the writer agreed to meet them on the evening of Nov. 16. As the weather was inclement, and the roads in bad condition, it was after nightfall when we reached the vicinity, and the river being past fording from recent rains, we failed to reach the appointment. We were kindly entertained by friend Robert Griffith.

Next morning the brethren took us across in a canoe and the meetings proceeded. We remained here four days, and seven souls were added to the fold. We find the brethren exceedingly kind, and alive to the Master's cause. Eld. John Bradshaw has the oversight of this church, and is assisted by the energetic labors of S. M. Laughrun. On Wednesday morning we parted with the Brethren of Fairview, after they had presented us with some very fine fruit, for which their country is noted. We extend to them our warmest thanks. Reaching home in safety and finding all well, we are thankful to the "Preserver of all men."

J. B. Pence.

Among the Churches.

In my last report I was laboring for the cause of our Master in the Lower Fall Creek church, Madison Co., Ind. I went to this church Oct. 27, and continued the meeting until Nov. 5. One was baptized after the meeting closed. May he prove faithful in the work of his Master!

Nov. 11 we began meeting in the home church, and are still continuing. Nov. 4, Bro. Jacob Rarick baptized one. We continued the meeting with the assistance of the other home ministers, until the evening of Nov 15, when we were made glad by the presence of brethren Brumbaugh and Christian, of Bradford, Ohio. Bro. Christian preached to us. Nov. 16 we held our love-feast. Good order and attention were given. It seemed to be the unanimous expression of all the dear brethren and sisters present that this was "the best meeting we ever had." Bro. Brumbaugh officiated. Eleven ministers were present besides our home ministers. At this meeting five were received by letter.

On Monday, Nov. 19, we started for Jackson county on the Mission work of the Southern District of Indiana. Missing the train at Indianapolis, I had to remain in the city all night.

On the morning of Nov. 20, I left Indianapolis for Jackson county. On my arrival I was met by Bro. Daniel Bock, of Howard Co., who had come the day previous. We began our labors with the church here. We found things somewhat out of order. The love-feast in this church was to be held Nov. 23. We had a church council Nov. 22, to set things in proper order and to make arrangements for the communion. Everything passed off pleasantly, and we believe the church in Jackson county is again in good working order. Bro. David Richards was present with us at the communion. Bro. Bock officiated. We had a pleasant meeting. Bro. Richards remained with the Brethren here over Sunday.

Bro. Bock having received a request for preaching in Shelby county, we went to the above-named place, Nov. 25, and remained over Sunday. After scattering some tracts we returned home on Monday. We found all well, for which we felt thankful.

On Thanksgiving Day we attended services in the Union Grove church house. Eld. John Studebaker and the writer addressed the congregation. After the services we felt to make a Thanksgiving donation to the Brethren's Book and Tract Work. A collection of $4.72 was donated for that purpose. May God bless the work!

Having previously promised the Brethren in the Landesville church, Grant Co., a series of meetings, we left home Dec. 1, and began the work of our Master in the above-named church. Dec. 5th we received a message to come home and preach a funeral sermon. On our arrival we learned that one of our brethren had taken his own life on Monday evening, Dec. 3. Mental trouble is assigned as the cause. He leaves a wife and one daughter to mourn their loss. They have the sympathy of the entire neighborhood.

Dec. 7 we again returned to the Landesville church. May the Lord bless his cause everywhere, and may Zion's borders be enlarged. "Behold the harvest is great, but the laborers are few."

We are glad to learn that the Messenger is to be enlarged. May not only its pages be enlarged, but may its circulation be enlarged! May God bless the Messenger! Geo. L. Studebaker.

From the Silver Creek Church, Williams Co., O.

Nov. 11th we dedicated our new church at the east end of our district. Elder J. C. Murray, of North Manchester, Ind., delivered the sermon. He made choice of John 5: 2. He impressed us with the necessity of dedicating ourselves to God and his service. Bro. Murray continued his meetings until Saturday, Nov. 17, which was the time set for our love-feast at the Hickory Grove meeting-house in the central part of our district. Many members from other districts were present. The ministers present, besides our home ministers, were, Eld. J. C. Murray, of Indiana; Eld. Perry McKinney, of Metamora, Ohio; brethren C. Grabill and Geo. Sellers, of Lick Creek, Ohio. Eld. Murray officiated.

While our heart was filled with joy, sadness also prevailed, for the monster "Death" visited the home of our beloved sister in the flesh, and, we hope, also in the Spirit, and took from her side, on the evening of Nov. 16, her beloved companion. We hope she will put her trust in the Lord and hold out faithful!

On Sunday evening, Nov. 18, Bro. Murray returned to our new house, the Walnut Grove, to continue the meetings. He closed on the evening of Nov. 25. There was one dear, young sister added to our number, also one reclaimed at our love-feast.

Noah Long.

From Naperville, Ill.

Thanksgiving Day, to us, was also a day of rejoicing. One who strayed away from the fold was reclaimed. A week prior to this, God had afflicted him by calling his two dear little children home. He then made application to be received, and, as he said in his acknowledgment, "I was a stranger every-where I went, and I want to return to my Father's house." Thanks be to God, that we can return to the Father after erring and doing wrong. There was also a daughter of that brother baptized, and a young man.

Our church is in a prosperous condition. We have glorious prayer-meetings which both old and young attend. All are much interested in them. May we all, who profess to be followers of Jesus, be more Christ-like, try to improve our talents and live faithful, is my prayer!

Hattie Netzley.

Notes From the West.

Wife and I are now in the Walnut Valley district, nine miles west of Great Bend, Kans., to hold a few meetings and a quarterly council. In a few days we expect to cross the Arkansas River to Eden Valley for the same work. On our way here we tarried a few days with the Salem church in Reno Co., being requested to continue a series of meetings already in progress by Bro. Geo. Shamberger, from Missouri, who served us faithfully for the space of two weeks, but it seemed to be seed-time and not harvest, and as brother George did not spare the seed, we still look and pray for the increase; although it seems to fall in line with our husbandry the last two years—to sow much and reap but little. So it may be often in the church; but if we can only hold our own, and have patience for the early and the latter rain, we can harvest by and by. Our responsibilities have been greatly increased as a church by his visit among us, as well as at Salem. We wish he could favor us frequently with such visits. The ministers must often feel like Isaiah 49: 4.

The churches in Kansas, as far as we we know, are still striving for the right. Many complain of their meager donations to the work of the church, but, considering their failures in crops, we think their donations are equal to those of the wealthy churches. We hope there will be a general move all along the line in trying to circu-

late the MESSENGER, not only for six months, but for a year; also the missionary number. In this work we can all share. The lay-members can preach, and may save a soul from death. Let 1889 be a year of extraordinary church work, for it may be our last year. No doubt it will be for many. When I heard the sad news of the death of our dear brother, O. Yount, my mind at once reverted to my last interview, in the north-west corner of the Brethren's church in North Manchester, at the close of Annual Meeting. I see him stand and hear him sing, "'Twill all be over soon!" Alas, how true! Let us work till Jesus comes! ENOCH EBY.

Hutchinson, Kans.

Notes by the Way.

OUR much esteemed brother, Eld. John Metzger, and daughter, stopped with us on their way home from Panhandle, Texas, held six meetings with us, and visited their friends and brethren.

Our dear old brother still preaches with the same zeal as in years gone by. I remember well, when I heard him preach and exhort years ago. His good counsels are still fresh in my mind.

We were made to rejoice in the God of our salvation, that three precious souls came out on the Lord's side, and were made to confess Jesus Christ as their Savior. The writer has special reason to rejoice, since a loving daughter and a son-in-law were among the redeemed.

Dec. 11, at an early hour, the good old brother took the parting hand for other fields of labor. With a sorrowful heart we bade him farewell. His stay was only too short. Many good impressions have been made, and we have good reason to believe that if he could have continued a little longer, others might have been persuaded to unite with God's people.

Let us pray that Bro. Metzger may yet be spared a few more years, to go forth and preach the Word in its purity, and call many to embrace the truth. He believes that it is better to wear out in the service of the Lord than to rust out.

J. B. WOLFE.

Jottings from New Jersey.

DEC. 10th, I came to what is known as the Amwell church of New Jersey, to assist the Brethren in a series of meetings. This church, though one of the oldest in the Brotherhood, has had great discouragements and most damaging difficulties to battle with of late years, so much so that it is almost a wonder that the Amwell church is not a thing of the past. Indeed, were it not for the intense interest I feel in the cause of our dear Master, and the love and sympathy I have for our New Jersey Brethren, in their efforts to maintain and build up the cause they have espoused,—a cause both near and dear to some of the more active members of the church,—I would not have consented to come among them, as I have as much as I can do in the line of church work nearer home. I sincerely hope and pray, that my coming into their midst to labor for a while with and for them, as the Lord may give grace, may be productive of good in a general way to the church. Thus far we have had but two meetings, as we are just in the beginning of the meeting, and the indications of having a good and successful meeting are rather encouraging. With David we pray, "Wilt thou not revive us again; that thy people may rejoice in thee?" May God give the Amwell church, of New Jersey, a long-to-be-remembered season of refreshing!

I shall not make mention of, nor discuss what have been the troubles in the Amwell church, as by so doing I might only cause unpleasant feelings and remembrances on the part of some who were implicated in the troubles. We hope the best was done for the church here that could be done under the circumstances by those who served as a committee to adjust matters—we say we *hope*, and though the best thing was not done that now seems ought to have been done under the circumstances, yet we trust and pray all may yet be overruled by the good Lord for good. Brethren of the Amwell church, don't become discouraged! A brighter day may be near at hand! Only work the more faithfully, letting your light shine before men, that they may see your good works, and thus glorify God, and he who can bring order and beauty out of chaos, will again cause his face to shine upon you, and bring you forth more than conquerors through him who loves us.

SISTER WEALTHY A. BURKHOLDER'S SUGGESTION.

I am especially gratified and pleased with the dear sister's suggestion in regard to widening the circulation of the MESSENGER, especially that part that refers to the local churches providing the poor with the paper. I have lately publicly urged the members of the church, whom I serve, to take the MESSENGER, and will do so more and more. I am sure the subscription for the MESSENGER this coming year in my home church will be considerably increased over last year. Since sectional disputes and personal thrusts are discountenanced and eliminated from its pages, I feel like writing for it, and helping it on in its mission. I expect, especially, to urge the members of the Amwell church in New Jersey to subscribe for it, as I am confident that by so doing, I will be doing the church good. This I have resolved to continue to do as long as the MESSENGER continues to go forth sweetened and perfumed with the meek and loving spirit of the Master. Let all the ministering brethren, especially, urge the members to take the MESSENGER, and let the local churches, as sister Burkholder urges, see to it that the poor of the church are provided with it. Let us, also, all help to greatly improve the paper in every way. Let us aim to make it such a paper that we need not be ashamed to have it go into any home. We can make it such. Who all will help? Now, then, Brethren, for 1889. Let it witness great things for God.

THE MISSION WORK REMEMBERED.

At our Harvest Home meeting, in my home church, we took up a collection for the General Mission Work in the church. Something over twenty-four dollars was thrown into the hat passed around. I considered the contribution pretty fair, considering the fact that our church membership was not fairly represented. About ten dollars have since been paid in by individual members not present on that day, to be forwarded some time in the near future. We also appointed an agent to receive constant collections from all who may want to contribute towards the work. The twenty-four dollars collected on the day of our Harvest Home meeting have been forwarded to the District Secretary, H. E. Light, who is to forward the same to the Secretary appointed by Annual Meeting. No doubt Bro. Light has already forwarded the money, though the name of the church is not acknowledged from which the contribution came. Brethren acting in such a capacity should always give the name of the church from which the contribution came, and not as only coming from a certain District. Let there be system and business-like tact in our way of doing church work, and no one will have any room to find fault. I merely suggest this, so that what is, or may be done for general church purposes, will be done in a satisfactory way. What I said in regard to our church paper, I will also say respecting the missionary work of the church, Let us do our best for it. The cause is a worthy one. May Heaven make it to grow and prosper!

J. T. MEYERS.

From Mt. Sidney, Va.

ON the evening of Nov. 23, I closed a series of meetings which I conducted at Forest Chapel, one of our points for preaching on the outskirts of my home district, where there is a small body of members. I commenced laboring for them on the evening of Nov. 11, and continued every evening during the week except Saturday evening, when we postponed meeting for the purpose of attending a communion service with the Brethren of the Barren Ridge congregation. Here I met with a large body of the Father's children, which had convened together from adjoining congregations for the purpose of celebrating the sufferings and death of our Savior. We had an enjoyable feast together. Next day, Sunday, I returned to the first-named place, and, taking up my labors again, continued the meeting until Friday evening, Nov. 23. We held communion services on the evening of the 22nd. Bro. Abraham D. Garber, of the Pleasant Valley church, and Bro. Enoch L. Brower, of the Barren Ridge church, also preached a sermon. At our communion services Bro. J. M. Cline, of my home district, and brethren E. L. Brower, S. Garber and George Philips, of the Barren Ridge district, came to our assistance in the administration of the Word. As an immediate visible result of our labors, six dear souls were added to the Father's kingdom by baptism. There are two more applicants for the future, and others are, seemingly, near the kingdom.

LEVI GARBER.

From Live Oak Church, Tex.

NOV. 5, family and self boarded the train at Virden, Ill., for Weatherford, Texas, where we arrived safely Nov. 7. We were met by brethren W. B. Buckley and Henry Brubaker, of Montague county. Bro. Henry had been preaching in the Live Oak church for some time, but, on account of the inclemency of the weather, did not have very large audiences. We held a love-feast; also had council-meeting. A brother who had been expelled was restored again.

Brethren we desire to be remembered at a throne of grace. We realize that there are souls here that need to be more perfectly taught in reference to the glorious gospel of Christ. We feel our weakness in regard to performing the various duties before us. If brethren and sisters in those large churches could only realize the great blessing they enjoy, no doubt they would sympathize with the isolated.

We have a good class of people here, who, as a general thing, respect God's people by keeping good order in time of worship. This speaks well for any community.

We would be glad to have Brethren locate among us and help carry on the good work, but desire those only who live out the principles of the doctrine of Christ in non-conformity to the world, as well as in everything else. For further information address the writer, enclosing stamp.

J. S. BUCKLEY.

From Nora Springs, Iowa.

OUR feast on the evening of Nov. 13 was enjoyable. Many of our dear brethren and sisters from adjoining churches were with us, as well as our dear brother, Wm. Eikenberry, of Waterloo, who labored hard in assisting the Brethren to get a house of worship. Bro. Marcus Fowler, of Chickasaw county, Eld. J. F. Eikenberry, and Bro. Wm. Hipes, of Cold Water, Butler Co., were with us. Nov. 14 the dedicatory sermon was preached by Bro. Marcus Fowler, from 1 Chron. 22: 8. May God grant that the impressions that were made on the minds of the audience may ever be kept sacred, that the house may in truth be called "the Lord's house." G. M. NOAH.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, } - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Jan. 1, 1889.

We are sorry to say that our folding machine will not paste the enlarged paper. We are compelled to send it out, for the present, unpasted.

Two were received by baptism in the West Branch church, Ill., Dec. 10.

THREE were received into the church at Burr Oak, Kansas, on Thanksgiving Day.

BRO. J. W. says four were received into the Beaver Creek church, Va., Dec. 3, '88.

ORDERS for *Brethren's Quarterly*, first quarter of 1889, should be sent in at once.

BRO. HENRY F. CRIST has changed his post-office address to Gardner, Johnson Co., Kans.

Two were baptized and one reclaimed on Thanksgiving Day in the Naperville church, Ill.

BRO. I. J. ROSENBERGER closed his meetings at New Haven, Michigan with nine additions to the church.

THE brethren of the Ludlow church, Darke Co., Ohio, held an interesting series of meetings recently. One was added to the fold.

BRO. SILAS HOOVER closed his meetings at the Brothers' Valley meeting-house, Pa., Dec. 13, with four additions to the church by baptism.

THE members of the Dayton church, Ohio, are distributing the missionary MESSENGER. They feel that the Dayton church has been somewhat neglected, and as a result it has suffered loss. We hope the Brethren will look after the Lord's work in this growing City. A great field for usefulness is here opened and it should not be neglected.

BRO. ENOCH EBY is kept busy at work among the churches in Kansas. May the Lord bless his labors for the good of Zion.

BRO. JOS. C. LAHMAN and wife will spend the winter in Florida. His address will be, after this date, Hawthorn, Alachua Co., Florida.

BY special request, Bro. A. S. Culp, of Monticello, Ind., will begin a meeting near Chesterville, Douglass Co., Ill., January 1st and continue for some time.

SISTER LIZZIE GREEN, of Eldorada, Kans., wants the address of Susanna C. Shiply. When last heard from she was at Marion, Kans. Who will send the address?

BRO. DAVID B. EBY, of Yellow Creek, Ill., has been laboring for the Brethren in the Rock Grove and Cold Water churches, Iowa. We hope to have a report of the meetings.

SISTER ABIGAIL WOLFE, of Rockford, Floyd Co., Iowa, would like to have the address of Wm. Wolfe. He left his home to go to Mason City Oct. 21, 1886, and has not been heard of since.

BRO. S. H. MILLER, of Waterloo, Iowa, has been holding meetings in Clayton Co., that State, at a mission point. At last report two had applied for baptism, and others were almost persuaded.

BRO. D. S. REPLOGLE, of Maria, Pa., under date of Dec. 10, '88, reports a good meeting in progress in the Woodbury church. Bro. Flory, of Virginia, was with them, and one had applied for baptism.

THE Brethren of the Logan's Creek church, Ohio, have been enjoying some good meetings. Bro. Isaac Frantz preached for them. Ten had been received by baptism and the meetings were to be continued.

BRO. SHARP informs us that there are one hundred and forty-one students enrolled at McPherson. We are glad to note the prosperity of the new school in Kansas. We also learn that the outlook for the future of the school is good.

BRO. JAS. R. GISH, of Stuttgart, Arkansas Co., Ark., wants the address of a minister or elder, living in or near Crawford Co., Pa., by the name of L. G. Devon. Will some one please forward the address at once?

BRO. S. S. MOHLER, in sending for the missionary MESSENGER for six months, says,

"The enclosed names for GOSPEL MESSENGER as missionary copies, excepting Mt. View, are new points I am opening. My idea is to pave the way for work, and it is the only successful method. You sent on request, eight or ten copies to Mt. View during '86. Now there are nearly forty members there. We baptized there a goodly number, among them Methodists and Baptists. One was a Methodist minister for twenty-seven years."

A BROTHER who is well qualified to pass an opinion on such matters said, in speaking of the missionary number of the GOSPEL MESSENGER, that the articles contained in that issue were decidedly the best and most thoughtful ever before sent out through our church paper. We are glad to know that the labors of our correspondents and editors are appreciated, but are sorry that the edition was not nearly large enough to supply the demand. We printed thirty thousand copies and already we have many more orders than we can fill. We are now well satisfied that fifty thousand copies could have been judiciously distributed. It is the cheapest tract that can be published, and we are persuaded that it will do much good. We ask those who have received them to distribute them judiciously. Don't lay them away and forget to give them out. They will only do good as they are distributed judiciously.

THE Brethren of Lost Creek congregation, Juniata Co., Pa., contemplate holding a series of meetings, to begin Jan. 5th, 1889. Bro. D. F. Stouffer, of Washington Co., Md., will be with and labor for them.

BRO. H. W. STRICKLER, of Loraine, Ill., visited and preached for the Brethren at Mt. Morris on Dec. 16. He paid a visit to the Editorial Sanctum, but we did not have the pleasure of meeting him there, as we were absent from home at the time. His son is attending school at this place.

WE have a communication from Pipe Creek, Md., reporting Bro. Early's visit to the church at that place, and the writer's visit to Baltimore. No name is signed to the communicatisn, otherwise it would have been published in full. The report says four were added to the church by baptism.

BRO. SAMUEL PETRY, of Good's Mill, Va., says that Bro. J. M. Mohler closed his labors with them, Dec. 14. The meetings resulted in thirty-two accessions to the church. Surely we may rejoice with the Brethren in Virginia. May the good work continue! Bro. Mohler is still laboring in that State.

BRO. B. F. MOOMAW, of Bonsacks, Va., gives us a short report of work in that part of the field. He says:

"Brother Henry C. Early, of Augusta Co., Va., has been preaching for us in Botetourt county for about a week. We have large congregations each night. The attention is good and some interest apparent. His subjects are well selected, and well developed, as well as forcibly impressed and well applied. We fondly hope for good results. D. C. Moomaw is in Lunenburg Co., Va., working with the new plant, organized August 5th, with eight members, a minister and deacon installed into office. This is a new field. He reports, as the result of one week's work, twenty conversions. The meeting is to continue indefinitely."

As we enter upon the New Year, let us with humble boldness renew our diligence in the service of the Master. We have a Leader who is worthy of our best service, and of our highest endeavor. May we not now resolve to make the year 1889 a marked one in our Christian progress, in our labors for the church and for humanity? There is labor for all, and such labor as will bring the most abundant reward to all who will engage in it. The reward is two-fold, it results in bettering our condition in this life, and of eternal life in the end. We know in whom we trust, for the Lord is our strength. May we not then, dear readers,

"Go forth! firm faith in every heart,
Bright hope in every helm:
Through that shall pierce no fiery dart,
And this no fear o'erwhelm.
Go in the spirit and the might
Of Him who led the way,
Close with the legions of the night,
Ye children of the day."

RAILROAD ARRANGEMENTS FOR OUR NEXT ANNUAL MEETING.

THE advantage of having some one who is familiar with the railroad business appointed to attend to secure rates for those who desire to attend our Annual Conference, will be apparent to all who read the letter given below. Heretofore it was impossible to have the rate question settled until within a short time before the meeting, and the uncertainty regarding the cost of travel kept many away. Again, it will be noticed that tickets will be good for sixty days from the opening day of sale. This will give our Brethren and friends ample opportunity to visit in the East, both before and after the Annual Meeting. Our general railroad agent, Mr. G. L. McDonaugh, has placed us under renewed obligations for his promptness and for the favorable conditions made by the railroad. We herewith give his letter;

WASHINGTON, D. C., Dec. 20, 1888.

EDITOR GOSPEL MESSENGER,
Mt. Morris, Ill.,

Dear Sir:—

You can announce that Mr. Chas. O. Scull, General Passenger Agent of the B. & O. R. R., agreed to day that tickets to the next Annual Meeting (which will be held in June, 1889, at Harrisonburg, Va.) will be placed on sale at one fare for the round trip over their lines from St. Louis and Chicago, and all intermediate points, on May 25, to June 10, 1889, inclusive. Tickets to be good for return passage until July 25, 1889, with privilege of stopping off once in either direction west of the Ohio River, and of stopping off in both directions east of the Ohio River. He will request all connecting lines in the West to put tickets on sale on same dates with same limits, and will also try and arrange for the Brethren in East Tennessee to get tickets over their lines *via* Lynchburg and Lexington, Va.

He will also have on sale at Harrisonburg, excursion tickets to all points on B. & O., or points contiguous to it in Pennsylvania, Maryland, Virginia or West Virginia, at reduced rates. As the Brethren's return tickets, in many cases, will be good *via* Harper's Ferry, these excursion tickets will read from Harper's Ferry to destination and return, thus saving their paying fare twice over the line between Harrisonburg and Harper's Ferry. Publish this as a New Year's present.

Yours truly,
G. L. MCDONAUGH,
Gen. R. R. Agt.

NEW YEAR'S GREETING.

To all of our readers, old and new, we send a hearty New Year's greeting. May the year of grace, 1889, upon which we enter to-day, be full of both spiritual and temporal blessings to us all, and may those who live to see its close, realize that we have made some progress in the divine life.

As we enter upon the labors and duties of this new year, we feel more than ever the great responsibilities resting upon us as editors and publishers of our church paper. As we come to know more and more of the wide-reaching influence of the MESSENGER; and that it may be a power for good or for ill in our hands, we feel more than ever before our inability, to conduct the paper so that God's name may be glorified and the church and humanity benefited, without the help of the Lord. Feeling this so sensibly, we ask our brethren and sisters, and all God-fearing people, to pray for us that we may have wisdom to write and select for the MESSENGER only such matter as will be for the good of all and for the glory of God; patience for the trials that may come to us in our work, courage to stand firmly for the truth as it is in Jesus, and that, as the months come and go, there may be less of self and more of Christ in all our work.

And what we ask for ourselves we desire for all who may contribute to the columns of the MESSENGER during the coming year. May the first thought in every contributor's mind be "Christ and him crucified." Let not self appear in a single line that is written, but let the good of the cause which we all love so well and for which we labor, be the burden of our hearts. Let the aim be to improve on the past. Let the essays and correspondence show that we have learned true humility in the school of Christ, and above all, brethren and sisters, let no personalities mar the pages of our MESSENGER for 1889.

If anything should appear in the MESSENGER that does not fully meet your approval, do not feel that you must indulge in personalities to set the brother or sister right. If you feel called upon to reply to an article, do not write as if your brother were your opponent and that, in order to settle the matter, you must indulge in personal thrusts. These only show weakness and a lack of the true spirit of Christ. Discuss principles, not men, always remembering that your brother may be as honest as yourself in the views he holds. There are minor questions upon which differences of opinion obtain among us, and a courteous and Christian-like interchange of views, with an earnest desire to find the truth, will be of benefit to all. None of us have as yet apprehended all the truth. We have only gathered a few pebbles on the shore. The great ocean of God's truth and his love is still before us. "For now we see through a glass darkly," but we shall, if faithful, after a while, "see face to face." The spirit of love and good will should pervade all our writings, and if it does, we shall have a MESSENGER for this year that will only breathe the spirit of Christ.

When you write, do so with a prayerful heart. If the minister of the Gospel, when called upon to preach the Word to a congregation of a few hundred, feels the necessity of asking God's help, how much more do we need divine aid when writing for the MESSENGER! Remember that you are reaching thousands of readers, among whom are many thinking men and women who will read and examine your articles, testing them by the Standard of all truth. This thought and the fact that we shall be called upon in the end to give an account of our writing, should make us careful and prayerful. Let our essays and correspondence be thoughtful and well seasoned with grace. Let every word, line, sentence, and paragraph of your articles be carefully examined before sending them in for publication, and then, having done our best, let us trust in God for the result.

And, finally, Christian fellow-workers, whoever you are and whatever your lot in life may be, whether you write for the MESSENGER or read what others write, let us one and all gird up our loins for another year's earnest endeavor for the right and for God. Let this year be one long to be remembered in the history of our church, and in the life of each one of us. And this it will be, if we but do our whole duty. A hundred thousand earnest workers, each one having a deep conviction of God's truth fixed firmly in the heart, going out as one man to do battle for the Lord, can, under His blessing and guidance, do a wonderful work in winning souls from sin and death. Shall we not do this? May we not hope for more self-consecration, and more work for the Lord, in the church this year than ever before? And now may "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all!"

THE ENLARGED MESSENGER.

FOR several years we have been looking forward to the time when we might be enabled to enlarge the MESSENGER, and now, under God's blessing, we have, to some extent, at least, realized our expectations in this direction. We send out this week the enlarged paper, and we trust that our brethren and friends will appreciate our efforts to improve our church paper. The paper as enlarged is three inches wider and four inches longer, and contains about four hundred and fifty square inches of reading matter more than the old form. The pages of reading matter in the old form were 8¾ by 12 inches; in the new they are 9¾ by 13¾ inches.

The expense of enlarging the MESSENGER has been quite heavy, and will continue to be so, the postage alone costing about $130 a year more than formerly. Then the cost of paper, type and type-setting, changing presses, makes the outlay a large one, larger than we at first thought it would be, but we are willing to make these sacrifices, believing that our brethren and sisters will help us in this work. We do not ask you for money, but we do ask you to make an effort to secure a few new names for the MESSENGER. In every neighborhood there are some who will take the paper if solicited to do so. Where we have agents, you can greatly assist them in the work. If each subscriber will secure only one new name, our list will be doubled. We do not expect this, but we do believe that very many of our readers will help us in this way to bear the burden of enlarging the MESSENGER.

Our brethren who are in charge of churches can also assist greatly by publicly requesting the members to subscribe for the paper. We ask you to read Bro. J. T. Meyers' suggestions as to increasing the circulation and usefulness of the MESSENGER. A word of encouragement from the elders will help our agents, and many who do not now take the paper will get it and be benefited by it.

Our agents are working nobly, and very many of them have sent in increased lists, and others say they are working hard and that the prospects are encouraging. We are thankful to you, one and all, for what you have done and are still doing in this direction. We depend largely upon your energy for an increased circulation. Now that the new year has come, and with it the enlarged paper, please make an extra canvass for names. Show the new paper, call attention to its size, to its contents, and to the fact that, all things considered, the subscription price is lower than any religious paper published. See that every family in the church has an opportunity to subscribe for it, for surely our church paper ought to be in every member's family. A strong effort made now, at the opening of the year, will result in adding many new names to your lists.

To our readers, our ministers, our agents we come, asking your help. We know that the MESSENGER is doing a good work. Hundreds of letters testify to the spiritual advantage our readers are gaining from its columns. It is helpful to all,—it will, if properly conducted, unify the church, increase our love for each other, and point us all to a higher Christian life. When you work to increase its circulation and its usefulness, you may feel that you are engaging in a good work, a work upon which you can ask God's blessing. Will you come to our help? On our part we shall, as editors, labor as God gives us ability to make the MESSENGER a sweet-toned, helpful Christian journal, a credit to our church and a blessing to humanity, one that all may labor for with the consciousness that they are working in a good cause, and for a noble purpose. And may God's blessing rest on all our efforts, for good and for the advancement of his cause.

LEAVES FROM OUR NOTE-BOOK.

Dr. McCosh, of Princeton, says that there are, in the United States, more than fifteen hundred Christian men and women pledged to enter the foreign mission fields for Christian work. Among all this number we do not suppose there is one connected with the Brethren Church. And yet we claim to be *the* people of God—the true apostolic church. Now we ask, in all candor, how does the practice of our church in mission work compare with the apostolic church? Think of how the apostles traveled from one country to another, from city to city, until churches were established all over the then inhabited country. If foreign nations had to depend on our church for the gospel, would they get it? Even in our own country there are a number of States in which there is

not a single Brethren church. Should we not consider this matter seriously? Our heart swells with emotion as these questions come up before us. We talk about our church prospering; we say it is spreading out all over the West! Well, we are glad for this prosperity; but, after all, how many churches have been organized, how many meeting-houses have been built, and how many additions to the church have there been during the year 1888? Have we organized a dozen new churches, or built a dozen meeting-houses? Have we had over three thousand additions to the church? We mean, during the last year. Why, there were three thousand added to the old apostolic church in one day! We should not feel that we are doing great things for the Lord because a few thousand are added yearly to our number. And yet there are those who do feel that they are mighty men in the Lord's army, and that the world is being converted because, through their ministry in old and established congregations, where they are well fed and paid, some come to the church. We write thus, not to censure the church, neither do we underrate what some of our brethren are doing. We merely want to call attention to things as they really exist. We tell you, brethren, there is no cause for glorying in our great victories for the Lord. The best thing for us to do is to repent of our inactivity and negligence, and go to work more after the apostolic order. Then, too, what is most interesting our young men and women? Are they becoming teachers of the Word? Do many of them think about going out into the mission fields, there to spend and be spent for the cause that should be dearest to every Christian heart? Or are they entering the various callings, or professions, with a view to making money, and living a life of luxury and ease? If such is the case, what is the cause?

* * *

The first thing Gideon did, after he was called by the Lord to lead the Israelites to victory, was to destroy the idol in his father's house. He cut down the idol and the groves that surrounded it, and there, right where the idol stood, made an offering unto the Lord. To-day we still have a conflict, not with flesh and blood, neither are the weapons of our warfare carnal, but spiritual. This conflict every Christian has, and if we expect to be good soldiers of the Cross, and achieve grand victories, we must first destroy every species of idolatry. Of course, we do not worship images, as did the Israelites, but we may have idols firmly set in our hearts. Whatever we love more than God is an idol; whatever we love more than the truth is an idol. Covetousness is said to be idolatry. A very small thing may become a sort of an idol to us. Let us guard carefully our hearts against idolatry, because we can gain no victories over our enemy until we destroy every vestige of it. It is money-worship, pleasure-worship, fashion-worship, and self-worship that are weakening many a Christian soldier and destroying the power of the Church.

* * *

From a brother who sends a long list of subscribers, we have the following:

"I am not like the brother I see a notice of in the MESSENGER, who, because he uses tobacco, wants his paper stopped. I like the weekly visits of the paper. I am using the weed. I believe it is good for my health, but we should not use too much."

This breathes the proper spirit. We think our brother is wrong; we do not by any means believe that tobacco is good for his health, but in this we differ, and because of his excellent spirit we love and respect him. We do not say that he *must* quit using it, simply because *we* think it is a useless, filthy, and injurious habit. We are willing to bear with him, but we will feel it our duty to try to convert him, and all our tobacco users. We should stand firm in our convictions as long as we feel that they are founded on truth, but when we see we are wrong, we should yield. Some persons glory in their firmness, but, unattended with the desire to know the truth, and to yield to it, firmness is no virtue. Let all remember this. Our tobacco users will please remember that the anti-tobacco articles are not intended to hurt your feelings, but to do you good. Please accept them in this way, and then they will cause no offense.

J. B. B.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. A. G. Whitmer, of Danforth, Ill., writes: "Bro. E. L. Brower, of Waynesboro, Va., gave us a short, but interesting, call Dec. 7. He was on his way to Iowa and Kansas."

—The Brethren at Sunfield, Mich., we are informed by Bro. Solomon C. Smith, had an interesting Thanksgiving meeting. Their council-meeting, Dec. 18th, passed off pleasantly.

—Bro. George Brubaker, of the Howard church, Ind, informs us that Bro. L. W. Teeter closed a very interesting series of meetings, Nov. 25, after delivering twenty-two sermons. As an immediate result two souls came out on the Lord's side, and others are deeply impressed.

—From Juniata, Adams Co., Nebr., Eld. D. Bechtelheimer writes: "We commenced a series of meetings Nov. 18, and continued it for two weeks. Our new meeting-house was dedicated Nov. 25. Bro. C. L. Holsinger, of Illinois, did the preaching, by which saints were built up and sinners warned to flee the wrath to come."

—Eld. Samuel Murray, of River, Ind., writes: "We closed a very interesting and profitable series of meetings a few days ago. Bro. W. R. Deeter preached twenty-two telling sermons. One dear sister felt the burden of her sin, and requested baptism, while many others are deeply impressed. May the Lord lead them to the Truth!"

—Sister Rachel A. Pfoutz, of Linwood, Md., under date of Nov. 26, writes: "We have just closed a very interesting series of meetings in the Pipe Creek church. Bro. Henry Early, of Virginia, was with us and preached the Word with power. At the close of the meeting there was one applicant for baptism, and at this writing one more has been made willing to forsake sin and join in with us."

—Bro. James Kennedy, of the Chippewa Creek church, Rodney, Mich., writes: "With great joy we announce that during our prayer-meeting three precious souls came out on the Lord's side. This church has twenty-two members, but no resident minister. A great deal of good might be done if some faithful brother would move here, and build up the Lord's cause at this place."

—"The members of the Slate Creek church, near Conway Springs, Kans.," writes Bro. J. B. Thompson, "seem to be alive in the Master's cause. Nov. 17 was our quarterly council, when it was decided to hold a series of meetings in the near future. We miss our dear brother and sister Wise, but hope that their labors may be blessed in their new home. Bro. Metzger and daughter stopped with us on their way home from Texas. Bro. Metzger preached several sermons for us. He is an earnest worker in the Master's cause."

—A sad accident is reported by Bro. John A. Myers, of Hutchinson, Kans. He writes: "On Sunday, Dec. 9, the cry of 'Fire!' was heard at Bro. D. B. Myers'. It was discovered that the barn had been set on fire by little Grover, the four-year-old son of Bro. D. B. and sister Charity Myers. The charred remains of the child were found two hours afterwards, it having been impossible to rescue him."

—We are informed by Bro. J. Zern, of Beaver Creek church, near Lushton, York county, Nebraska, that five additions to the church are the fruits of the labor bestowed upon that part of the vineyard. He further states: "There are only two ministers here,—Bro. Peter Fahrney and the writer. Having no meeting-house, we labor under great disadvantages, but hope that the Lord will help us in his own good time."

—From Bro. Geo. E. Stone, of the New Haven church, Mich., we have the following: "Bro. I. J. Rosenberger has been preaching for us for some time. Seven were added to the church by baptism, and two restored. While the meetings were in progress, Bro. E. Bosserman (of our church) made a flying trip, about seventy miles northwest. He was gone only thirty-six hours, held one meeting, baptized three, held a communion and preached a funeral. This may properly be called 'being about our Father's business.'"

—Bro. Luther Bedel, of the New Hope church, near Chestnut Ridge, Jackson Co., Ind., writes: "Our love-feast, Nov. 23, was a pleasant occasion to all. Abundant ministerial help was present, which helped to make the exercises of the meeting interesting and profitable to all. There are only a few members in this immediate neighborhood, and we have preaching only every three months by the brethren sent by the Mission Board. May we not hope that some minister will come to us, and build us up in that most holy faith?"

—Joyful news is sent us by Bro. Peter B. Messner. He writes: "During a short series of meetings, held recently near Mason, Ingham county, Mich., four were received into the church by baptism. The meetings were conducted by Eld. Benj. Fryfogle, assisted by Bro. D. Baker and the writer. Previous to this addition there were only two members living in that vicinity. Although about forty miles distant from the main body, these members are under the care of the Sunfield church. May they be as bright lights in the church!"

—Bro. D. F. Kittinger writes the following from the Marsh Creek church, Adams Co., Pa.: "Nov. 29, Bro. D. Bonsacks, of Meadow Branch church, Md., gave us a practical Thanksgiving discourse which was greatly appreciated. Meetings were continued nightly at various points until Sunday night, with an increasing interest. A series of meetings is now in progress on the northern border of this church. Brethren T. J. Kolb and D. Bonsacks have consented to labor for us in the near future. Let us pray earnestly that a time of refreshing may come from the Lord."

—From Lewiston, Minn., Bro. J. H. Wirt writes: "Brethren F. Meyers and W. H. Eisenbise, of Mt. Carroll, Ill., came to us on Sunday, Nov. 25. They preached for us twice on that day and every evening during the following week. On Thanksgiving day we had services in the forenoon, after which we raised a collection of $17.42 for the Mission work. On the afternoon of that day, Bro. Eisenbise preached the funeral sermon of a little child. Next day Bro. F. Meyers conducted the funeral services of a boy, fourteen years of age. Saturday, at 2 P. M., we met for examination services, which were followed by the love-feast exercises. We had a pleasant meeting. The brethren went from here to the Root River congregation."

—Concerning Thanksgiving services sister Lizzie Fyock, of Purchase Line, Pa, writes: "The members here did not consider Nov. 29th as a day of feasting, but endeavored to spend the day to the honor and glory of God. After some appropriate remarks by Bro. M. Minser, a collection for the Mission Work was taken, and the result convinced us that much may be done, if only the proper effort is made."

—Bro. Jacob H. Fisher, of the South Waterloo church, informs us that the District Meeting of Northern Iowa, which convened Nov. 26th, passed off pleasantly. He continues: "Our Sunday-school closed on Sunday, Nov. 11th. The attendance throughout has been very good. Bro. D. L. Miller, of Mt. Morris, Ill., delivered some very interesting talks on 'Bible Lands,' and we were sorry he could not stay longer."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Goodland, Sherman Co., Kans.

Our little church is in love and union, and prospects are fair for an ingathering in the near future. I left my home Nov. 23 for the Cheyenne County church, which is at present without a shepherd. Our labors were appreciated by them all, and we commend them for their love and zeal for the cause of Christ. I bade them farewell Nov. 26. We will be in the field most of the winter, and expect to begin a series of meetings Dec. 18, at La Blanche, and continue one week. Health is good here; weather has been fine. Ministering brethren passing over the Chicago, Rock Island and Pacific R. R. will please stop at Goodland, where they will be met by notifying Levi Whisler or the undersigned. John F. Cline.

From Southern Kansas.

Have just returned from a two weeks' meeting with the Brethren of Elk Co., Kans. The church at this point has labored under some disadvantages for several years. Bro. John Murray has been their elder for the last four years, although eighty years of age. Through his untiring labors he has the church in very good working order. While we were with them, the church was made very sad, and many tears were shed, when Bro. Murray asked for a letter, having made arrangements to go to another point where he would not have to travel and labor in the ministry. While we were with them, three were added to the church by baptism. Much interest seemed to be manifested, and a good feeling seemed to prevail among the members. As Bro. Murray will now leave them, they will be very much in need of help in the ministry. This would be a good point for some brother in the ministry. Who will come?

Sidney Hodgden.

From Mulberry Church, Ill.

We commenced a series of meetings on the evening of Nov. 9. Eld. D. B. Gibson did the preaching. While there were no additions to the church, we do not think that the work was in vain, as the church was greatly built up in the most holy faith, and we all could say, "It was good to be there." Our meetings closed on the evening of Nov. 18.

From here Bro. Gibson went to Montgomery county, under the auspices of the Mission Board, —a point where we have meeting once a month. Commencing meetings Nov. 19, he preached and labored earnestly until Friday evening, Nov. 30. As an immediate result, three were baptized, and there is one applicant. Many others are almost persuaded to become Christians. A better interest we never saw anywhere. Many said that they learned more at that meeting than at any meeting they ever attended. By the earnest request of the people we wrote to Bro. Gibson to come back immediately, as the interest was so great. He returned again on Thursday evening, Dec. 6, and preached over Sunday, when one more made application. There are now two applicants for baptism, and eleven members, in all, at that place. Prospects are good to build up a church. Many of the different churches acknowledge their error. A good minister should move among them, to keep the little flock together. They have a fine country, and good land, and ministers desirous of changing locations, should address the undersigned for further information.

Henry Lillich.

Woburn, Ill.

From Maple Grove Church, Norton Co., Kans.

This congregation held its quarterly council Dec. 1. Eld. Isaac Studebaker, of Quinter, Kans., who has charge of this congregation, was present; also Eld. P. B. Porter, of Jewell Co., Kans., and Bro. J. W. Jarboe, who has moved into this congregation from Douglas Co., Kans. All business was transacted in love and union. Many tears of joy were shed before the meeting closed. Two members united with us at our council by letter. Bro. J. W. Jarboe is a minister in the second degree, and will be very useful to this congregation, in spreading the gospel. Eleven members have united with us since our communion, Sept. 15,—nine by letter and two by baptism. Our council was held in the Pleasant Hill school-house.

The Brethren continued meeting there on Saturday night, Sunday and Sunday night, which closed the meetings there for the present, after which Eld. P. B. Porter and wife left us for home. Eld. Isaac Studebaker remained here to preach in the Murphy school-house, and in the Lone Hand school-house, after which he will go to other fields of labor.

Brethren, desiring to change their location, should look at our country before locating, providing they are willing to labor with and for the church. G. M. Throne.

From Salem, Nebr.

On the evening of Nov. 9 was the first of our series of meetings, in the meeting-house in Salem, Nebr., which so many of our kind brethren and sisters helped to build.

The meetings were conducted by Bro. J. S. Mohler, and, with an interruption of three days, continued until Sunday night, Dec. 2. Seven were added by baptism, and a number were almost persuaded. Others may come soon.

We need more preaching by faithful brethren. The harvest here is great. We need reapers. We pray for them. The people of the town and vicinity are agitated by deep convictions. May God direct the means of bringing many into the peace, holy fellowship and love of the church.

I received $2 50 from sister Catharine Eshelman and two other sisters of her vicinity, whose names I have lost. The money was thankfully received and will apply to our church debt, which is not yet all paid. We hope and toil on in love to the great cause. Pray for the church at Salem!

E. M. Sumpstein.

From Lincoln County, West Va.

Nov. 2, in answer to a call made by the writer, brethren Riner and Evans, of Fayette county, came to our place for the purpose of preaching my mother's funeral, and to anoint the writer with oil, in the name of the Lord. While here, the brethren preached four sermons, to very attentive congregations. This is the first time that the Brethren have been here for seven years. Wife and I are living isolated from the church. We were made to rejoice when those dear brethren came to us. None can tell how desolate one feels away from the church, excepting those similarly circumstanced. Brethren and sisters, pray for us, and if any of you can come to us, here in the hills of West Virginia, how glad we will be to see you!

J. H. Starkey.

From the Roann Church, Ind.

We held our love-feast Oct. 18, and a pleasant feast it was, indeed. The assembly at this meeting was small, on account of much rain and some political gatherings near by, but better order I never saw at a meeting of this kind. Eld. R. H. Miller, of North Manchester, officiated. This church is at peace and in a spirit of union. Ten have been admitted into the fold during the present year by baptism; many of them were heads of families. May they all prove true workers in the vineyard of the Lord and in the end be saved, is my prayer. This church contemplates holding a series of meetings in the near future, after which I may write and tell the result of the meetings.

Joseph John.

Nov. 5, 1888.

Wayside Gleanings.

The Kaskaskia church, Fayette Co., Ill., recently had a very refreshing series of meetings, conducted by Eld. H. W. Strickler, of Loraine, Adams Co., Ill. Meetings commenced Sept. 19 and closed Nov. 4. None were added to the church, but the waste places of Zion were much built up, and the saints edified and better qualified to fight the battles of the Lord. Nov. 3 Bro. Strickler assisted us in holding our quarterly council. He left for home Nov. 5, followed by the well-wishes of all lovers of truth.

We held a special council-meeting Nov. 17, and the members seem to think it was the most profitable meeting of the kind that we have held since our organization, about two years ago. Although young as a church, we have had our portion of the cares, trials and dark clouds incident to our Christian warfare, and a newly-organized society, with nearly all new members.

Perhaps some brethren, in old and well-established churches, little realize the weight of responsibility that rests upon a young and inexperienced elder of such a church, with no old brethren to consult for advice, and but one or two members who ever attended a council-meeting prior to our own. We desire the prayers of the Brotherhood in our behalf that grace may be given unto us for our day of trial. As school work and home duties forbid my doing any aggressive work for the Master this winter, I hereby, in behalf of the hungry and starving souls in this part of God's realm, invite any ministers, who are loyal to our distinctive features as a church, separate from the world, to come among us and labor for the upbuilding of our beloved Zion.

Perhaps some may think we are asking rather much of brethren, to sacrifice their time, and undergo expenses for our sakes, but if they could understand our condition to its full extent,—men of family going to church barefooted, children without sufficient clothing to go to school, or attend church, and families living for days and months on bread and coffee—they would realize its disadvantages. Poverty, not in song or story, but in reality, has hindered us from responding to the missionary call for aid, and we feel a little backward about asking aid.

No doubt you are ready to ask, What is the matter with your land and the people? Our land land is fair, and can be made productive and paying. A little over two year's sojourn among the people convinces me that they are as kind-hearted and sociable a set of people as are to be found in Illinois. Heretofore they neglected the clearing, cultivating and improving of their land. They lived, to a very great extent, by making and hauling railroad ties, and as the tie timber is nearly all gone, it will be a long, hard struggle for them to adapt themselves to the new order of things, and be thoroughly qualified to make mother earth yield her increase. I do not wish to exaggerate, but I think that Brethren with small means could do well here, as unimproved land is selling at $3 to $5 per acre, and I am not sorry that we cast our lot in this place.

With all of their poverty, people use tobacco as lavishly here as elsewhere, and if some of our dear brethren who spend a part of their abundance to satisfy their depraved appetite, could see some of their unfortunate brethren of poverty, spending their money for the same purpose, thus making their wives and innocent children do without the common comforts of life, methinks that they would follow the advice of Annual Meeting, and not only set a good example, but help to lower the income of the tobacconist and raise more money for the upbuilding of Zion. I have known men without bread enough to last a week, to spend more than half of their day's wages for the weed. May we all live more devoted to the cause of Christ, is my prayer! GRANVILLE NEVINGER.

From Monmouth, Kans.

OUR dear old brother, John Metzger, arrived here on his way back from Texas, and began meeting in the Osage church, Friday night, Dec. 7. His text was, "I am the door." The veteran of eighty-one winters placed before us an open door.

Next night we were told to "lay aside every weight," and with consummate skill the weights were removed.

On Sunday night we heard about the prodigal from the words, "When he came to himself," and it had the proper effect, for on Monday, a most beautiful, bright, mild day, three precious ones were rescued, buried, made alive, and sent on their way, in their youthful prime, rejoicing.

Bro. John, considering his age, has remarkable strength and power. He told us in one of his sermons that, when a young man, he was weakly, and the doctors limited his time on earth to one or two years at most. Then, like Hezekiah, he besought the Lord to spare his life until his little family could spare him. As they grew older, his prayer was that he might live to see them all safely in the Christian fold. Then he said, "Now lettest thou thy servant depart in peace, since mine eyes have seen thy salvation." Not so. His work was not done. Other sheep the Lord had, and them also must he bring; and most dutifully and faithfully has he been about his Master's work. During fifty-four years he has been minister plenipotentiary from the Superior Court, and many trace their reconciliation to his earnest, loving labors. Oh, brother, pray that we may share with you the starry crown! JAMES L. SWITZER.

From Timm City, Texas.

WE arrived at Higgins, Texas, on the night of Nov. 16. Our family having arrived a few days later, we made our way to Lipscomb, Nov. 21. At Bro. Wyland's we met Bro. John Metzger, whom we have long since learned to know through the paper, but never met before. We were sorry we got there too late for their love-feast, but were glad for the privilege of meeting the same evening in the sanctuary of the Lord. Next morning Bro. John Metzger and sister Henricks, in company with brother and sister Wyland, started for Farwell, and we to Timm City, where we are now penning these lines. On the evening of the 24th, and on Sunday forenoon and evening, we tried to preach to the people of this place. The turnout was good, with marked attention to the word spoken. So far we are well pleased with our change, and do not see why many more members should not come to the Panhandle. Here we more than ever realized the truthfulness of the saying, "The harvest is great, but the laborers are few." May the spirit of the Lord arouse his ambassadors, all along the line, to more active work, that sinners may be brought into the fold through Christ!

N. F. BRUBAKER.

From Flat Rock Congregation, W. Va.

ELD. D. F. STOUFFER, of Maryland, came to us Nov. 9, and preached the same evening. Next day we met for communion exercises. The attendance of members was large,—more than could be seated at the tables; there were also many spectators. Eld. Stouffer officiated. He remained with us until Tuesday morning, when he started for home, leaving two applicants for baptism. Another followed soon after. These meetings were followed by Eld. J. M. Mohler, who came to us and opened meetings Nov. 22, and continued nine days. He preached eleven sermons, including a Thanksgiving sermon. He closed on Friday night, Nov. 30, with one more applicant. The first three were baptized Dec. 2; the other will be received in the near future. Praise the Lord!

MICHAEL J. GOOD.

From Mill Creek, Rockingham Co., Va.

BRO. J. M. MOHLER commenced preaching at our place on the evening of Dec. 2, and continued until the 14th. He preached eighteen sermons. The meetings were well attended. Saints were encouraged and sinners were persuaded to flee the wrath to come. Bro. Mohler is a skillful expounder of the Word. He persuades people by simply telling them the whole Truth. As a result of his labors, thirty-two were buried with Christ in baptism.

A. FLORY.

Meyerhoeffer's Store, Va.

The Lunenburg Field.

IT may be remembered by MESSENGER readers that father and I organized a church in Lunenburg County, Va., with eight members, Aug. 8. The little band, thus organized, requested that we should give them a series of meetings at a convenient time in the near future. In response to their request I went to their assistance Dec. 1, and continued the meetings till the 20th, holding evening service during the week, and morning and evening services on Sundays. The immediate results are, thirty-four baptisms, eight applicants yet to be baptized, and others seriously considering the claims of religion. We held a love-feast in the meeting-house on the evening of the 15th,—the first that was ever held in public in the county. It was witnessed by a large congregation of the most deeply interested people I ever saw. It was their first view of an Apostolic "feast of charity," and the impressions that it made on their minds and hearts were indelible. Some expressed themselves as if a dagger were running through their souls, and others as though the last judgment was come and that the communicants were taken into the kingdom, while they were cast off.

In an experience of twenty years of ministerial work, I have never preached to a people who showed a deeper interest in the Gospel than these people did. There were several causes that led to this condition of things. One was the heavy exactions of a hireling ministry, and another, the glaring inconsistencies of the doctrine and lives of most professors of religion with the teachings of the New Testament. The ministerial work during the meetings was of a pronounced doctrinal character, and the conversions resulted from a profound conviction of the harmony of our doctrine with the teachings of Christ and the Apostles.

A beautiful feature of the meeting was the unanimity of the converts in adopting the humble, unworldly rules of the church as to apparel, and the conventional white covering for prayer. With only a few days' time for preparation, the sisters (God bless them for their forwardness in every good work) all appeared at the memorial table with their heads draped in white,—the emblem of purity. Most of the acquisitions were the descendants of the old Virginia families, renowned alike for their genuine hospitality and sterling integrity. A more intelligent, humble, loving, pious body of brethren and sisters I never met. In faith, they show patriarchal simplicity and confidence, in love and good works they abound more and more.

I shall hold in perpetual, loving remembrance their abounding kindness and sweet brotherly and sisterly fellowship, while I sojourned with them. My sorrow in parting with them finds compensation only in the reflection that a few years of separation, of toil and temptation will be followed by a blessed and perpetual reunion in the far-off home when the beautiful day of the resurrection dawns and we enter the gilded palace of our Heavenly Father together, with palms and songs of victory. May the Lord preserve all unto His coming and kingdom. D. C. MOOMAW.

From Salt Sulphur Springs, Monroe Co., W. Va.

OUR love-feast, Sept. 22 and 23, was an enjoyable occasion. The ministering brethren from a distance were Daniel Peters and Daniel Naff, of Franklin Co., Va. It gave us a foretaste of heaven and of that meeting that will take place in the evening of this world. On Sunday, Sept. 30, my heart was made glad to see my husband, father and mother, buried with Christ in baptism. Fathers and mothers, don't give up praying for your loved ones! Sisters, you who have a companion that is out of the fold, though the way seems dark, be faithful! Set your foot on the Rock Christ Jesus, and keep on praying. Try this secret prayer, if you want to receive the foretaste of heaven!

Bro. G. W. Hutchison has been giving us some grand lessons on the doctrines of the church. It seems to be kindly accepted. At our meeting, Nov. 25, one dear sister was reclaimed. May she now be a bright and shining light to the world!

GILLIE A. JENKINS.

From the Lost Creek Church, Pa.

OCT. 19 and 20 the Lost Creek church, Juniata Co., Pa., enjoyed another pleasant and soul-reviving communion-meeting. On account of rain and muddy roads the attendance was not as large as usual. The expression of many present was, "We had a very good and enjoyable meeting."

Preaching was continued from Friday noon to Sunday noon by the following named ministers: Eld. Charles Royer, J. L. Beaver, and Adam Beaver, from Buffalo Valley church; Samuel Rupert, from Lewistown, Pa. During the meeting, two (man and wife) were added to the church by baptism.

This church had, during the summer, two well-attended Sunday-schools. During the winter we have, at one of our meeting-houses, on Sunday evening, a Bible class with good attendance.

SPENCER L. BEAVER.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability.*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"HARVEST."

BY S. W. HOOVER.

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4: 35.

THE success of tracts in missionary work is constantly being demonstrated by numerous and unanswerable facts. Where tracts have been distributed in new fields, almost invariably calls for preaching have followed. Where the distribution has been thorough and the circulation pretty general, a manifest interest has proportionally been developed, demonstrating the practical utility of tracts in church and missionary work. "Look on the fields; for they are white already to harvest."

In an agricultural sense, when the grain is ready to harvest, all hands are summoned to the work. The effort does not cease until the harvesting is completed. A great harvest of souls is pending and ready to be reaped. The machinery is complete, and all ready for the work. Where are the laborers? A thousand are wanted in the tract field. When a landlord is known to be trustworthy and a good paymaster, ready and willing laborers never bother about the pay, before the work is done, and the harvest safely garnered. The Lord is most trustworthy. Ps. 37: 3. He is also an excellent paymaster, as also he is the Judge that shall try every man's work whom he will reward according to his deeds whether they be good or bad.

There has never before been a time when such broad expanse of harvest whiteness has attracted the eye of the church as now. Upon the other hand, never has there been a time when Satan, in a thousand ways, clouded and mystified by almost every conceivable device, has put forth greater efforts to *uproot the truth*, forestall the minds of men, and, by the most artful methods possible, *lure souls to ruin*, than he is doing now. Never has apostasy been more rife; never have so many obstructions interfered with the march of the Christianity of the Bible. Never have such huge barriers, arches and pillars of Satanic dominance, influence and power, menaced the rise and progress of true Christian character, religion and "*the Christ-life*," as are seen upon almost every hand at the present time.

Serious consequences threaten the prosperity of the church as it was in the days of the persecution, however not from the same causes, but from causes *potential and apostate*, equally as threatening and dangerous to its peace, prosperity and progress, as was persecution by attempted annihilation, although less violent in its nature.

The unstable character of much of the religious teaching and literature of the present period is a far greater and more dangerous foe to "pure and undefiled religion," than outspoken opposition,—more than Christianity ever suffered from its direct and avowed enemies. Persecution by personal annihilation is no more disastrous to natural life, than apostasy and hypocrisy to spiritual life. A wolf in the sheep's garb, outwardly, presents both an innocent and harmless attitude, but is a dangerous foe from within.

Intuitively, in its attitude, the church is most assuredly on the right side of the question embraced, and, in its most sacred character and holy relations to and in the Godhead, is a unified, representative whole, covenanted most faithfully to exercise every elect function of power and spirit corporate in the fight against Satan and sin. It is harvest time and she must work.

Not alone, however, is this true and necessary to be observed by the church, in a combined sense, but also by every member of it, who, as a component part of its organization, is proportionally, according to his means and ability, answerable to God for the faithful or unfaithful performance of his or her part of the work. What was true of the church of the Laodiceans, was equally so with respect to each member of it. See Rev. 3. While some may, in years gone by, have grown wearied and impatient on account of general slowness, as they viewed it, such, nevertheless, must remember that all great bodies, especially deliberative bodies, universally move slowly.

The state of religious ease and somewhat more apparent indifference in missionary work, incident to the church in the earlier days of its history in America, have happily been succeeded by, and given place to, a more active application of missionary means and systematized methods in the gospel fight against sin. In all parts of the harvest, the fruits of more and better system and aggressive measures in the several lines of missionary work are most gratifying in the visible yearly growth of membership, strength, interest and enterprise in the church. All must admit that the future growth and prosperity of the church very largely depend upon the prudent employment of both her internal and external forces. The former is a power of, otherwise, unapproachable supremacy in itself. The latter is an auxiliary. God helps those most who help themselves.

Satan is a most active foe of God and man. The world is his harvest field. For ages he has been as busy as a harvest hand, and bold as a lion, whetting and wielding the *scythe of skepticism and unbelief*. So incessantly and vigorously has the process of whetting and sharpening been applied, and so dexterously has he handled it, that thousands of souls upon every hand are falling and being alienated by its power. In the sense of accumulated strength and destructiveness, unbelief is like the whirlwind which, though small at first, is, by reason of rapidly succeeding degrees of the power of motion and volume, ripened into a mighty tempest, carrying death and destruction before it. So, in a like sense, has skepticism, as an instrument of the devil, in modern times, grown and developed into one of the most skillfully-devised and powerfully-constructed harvesters of both ancient and modern times,—INFIDELITY, which, both in its violent and more seductive forms of opposition to Christianity, is fast leading the world to certain destruction.

The total annihilation of the unbelieving antediluvian world, is an evidence of the destructive character of unbelief. By reason of the deluge, those affected with unbelief died the organic death which separated them from life, the living, and the new world. By reason of the judgment, those affected with unbelief (sin) will die the spiritual or second death, which, in like manner, separates them from life, the living, and the new spiritual world. Life not subject to death exists only in the Spirit.

There is another thought that I wish to notice, however, as one of the *visible* and sad effects of unbelief. I refer to the divided and inharmonious state of Christendom. In the place of one organized, harmonious body of believers, united in the solemn worship of the one God, in the one faith of the one Gospel of our Lord Jesus Christ, guided and controlled by the one same divine Spirit (Eph. 4), there are the names and numbers of many, yea, hundreds of sects and organizations, blotting the map of modern Christendom. Their beliefs, and interpretations of the Gospel and methods of applying it, are surely as varied, inharmonious and numerous, as are the sects themselves. I assert, in all candor, that, from a Bible stand-point, the present is the most ominous and fruitful age of diverse religious sentiment, pretension and practice the world has ever seen.

Again, when we critically contemplate the alarming sectional character of the Protestant religion of to-day, taking into account the waste of precious time and means in unholy internal strife and misdirected application of Gospel requirements, both external and internal, we halt in astonishment, but when, in the same sense, is included the Papal, Pagan, Mohammedan, Mormon and other isms, and idol religions in all countries of the world, we are made to shudder and pause at the ENORMITY *of sin* and its causes, together with its *soul-rending* effects upon the race. Our Lord wept and lamented over the sad moral and religious state of the inhabitants of Jerusalem in the days of his incarnation. Much more is there cause for weeping and lamenting now, not only over the unholy character and life of the inhabitants of one city, be it ever so large, but of the world.

When the "nation of traditional Jews" turned away from Christ, and would not receive and believe on him, he turned away from it, and addressed himself to the individual, "and as many (of them) as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12. In view of the foregoing it is not probable that entire nations will ever be harvested into the garner of God, but individuals who will turn from unbelief to faith, accept Christ and become believing, shall be saved.

Dayton, Ohio.

ALL articles intended for tracts of a doctrinal character must first pass through the hands of the Examining Committee before they are printed, and allowed to be sent out and circulated by the Tract Work. The church could not adopt a better rule than this one, by which conflict in doctrine is avoided and unanimity is secured.

THE Brethren's tracts contain excellent reading and no conflicting doctrine. An assortment should be found in every brother's and sister's home in the Brotherhood, not only for them to read, but for their children to read, as well as for their friends and neighbors who visit them from time to time.

"WHICH is the Right Church?"—finds its answer in "the one which obeys the Gospel." The church must be a unit in Gospel doctrine and practice before it can be a unit with God. It is only in and by the Gospel that we get to God. The unbeliever and the infidel have no God except the god of unbelief and sin. Bro. Carpenter's tract, "Which is the Right Church?"—per 100, sixty cents.

Special Thanksgiving Offering.

The following is a list of donations received up to Dec 11:

Belle Thompson, Ill	$ 25
A. A Weaver, Mo	1 00
D. F. Stouffer, Md	1 00
Hannah Wertz, Ind	05
Jesse Pfeifer, O	10
H B. Meyers, La	1 00
D. Goughnour, Ia	1 00
Kate C. Rhodes, Va	1 00
A sister, Pa	50
D. Vanlman and wife, Ill	2 00
George Renner, Wash Ter	2 00
Moses Yoder, Pa	50
J. F. Buterbaugh and wife, Ill	2 00
H K. Kites, Ind	1 00
Sugar Ridge church, O	1 00
Samuel Frantz, Kans	50
D. B. Helsey, Nebr	75
Howard H Keim, Pa	1 00
Annie Keim, Pa	2 00
D G Eckman, Ill	3 50
Mary S Haines	2 00
Hannah Heil bower, O	1 00
Sarah M Saunders, Ind	5 00
H. C. Butterbaugh, O	1 00
Ella Back, Mich	25
Mary M Gibson, Ill	1 00
S B Fahnestock, O	1 00
Mrs. L E Heiney, Nebr	1 00
J W. Hoff, Kans	1 00
Geo E. Goughenour, Ia	1 00
Ollie Shideler, O	25
Matilda Kingery, Ill	1 00
A sister, Ind	1 00
J D and Carrie Shook, Ia	1 00
Catharine Gibble, Ind	1 00
Katie Kimmel, Pa	1 00
Jesse Wagner, Pa	1 00
John Brown and wife, O	2 00
Sister Detrick, O	1 00
H. A. Wright, Ind	20
Unknown, Mich	1 00
A brother, Pa	1 00
Susan M Strope, Ill	1 00
Judeah Wardle, Ind	50
Margaret Secrist, O	25
Lewis P Keim, Ia	1 70
A sister, Ind	5 00
I A. Eckman, Ill	1 00
Martin and Cath Snyder, Ia	3 00
J. P. Eckman, Ill	1 00
Cath. Boyer, O	50
David Detrick, O	1 00
I and S. Rothrock, Mo	1 00
Mrs. E Garl, Mich	1 50
H. Shock, wife and daughter, Ind	1 50
A sister, Ia	2 00
A sister, Ill	1 00
A sister, W. Va	1 00
Margaret Odell, Ill	50
Alice Gockley, Ill	50
Mrs. Tillie Beck, Pa	50
Martha Eberly, O	2 00
John Shoemaker, O	1 00
Catherine Boblet, O	1 00
Jos E. Bosserman, O	1 00
M. Hallacher, Pa	5 00
John Kulsely and wife, Ind	2 00
Jos. Matchett, Nebr	1 00
A sister, Md	1 00
John Kinsey, Ind	50
G B. Royer Ill	5 00
Amanda Koontz, Va	1 00
Daphna Stinespring, Ind	2 00
L. and Anna Wolf, Kans	1 00
Calvin L. Binkley, Ill	1 00
A. B. Puterbaugh, Kans	50
A sister, Kans	50
H L. Miller, Pa	50
D J. Cullie, O	1 00
Mary A. Himes, Kans	25
Barbara C. Bashor, Mo	3 00
David Rupel, Ind	3 00
A sister, Ind	1 00
Mary Carl, Ind	50
Mary Solvely, Ind	25
Eliza Baxter, Ind	25
Nettie Baxter, Ind	25
Noah Miller, Ia	1 00
Catharine Wiegard, Ind	2 00
Sarah Connell, O	25
Mrs. Simon Schwick, Pa	5 00
Jacob Lemby, Ia	3 00
Ephraim Deardorff, Pa	50
A sister, Pa	50
D. S. T. Butterbaugh, Ind	1 50
H. C. Bosserman, Pa	2 00
D. G Hendricks, Pa	5 00
Mary E Ohmart, Ill	1 00
Geo. W. Shinham and wife, Md	2 00
J. H. and M. C. Cline, Va	1 00
Elizabeth Witwer, Ind	50
A brother, Colo	1 00
Sister K. S, Id	1 00
Humphry Talhelm, Kans	1 25
Mary A. Hoofstitler, Pa	1 00
P. F Cupp, Pa	50
Mrs Kate Cupp, Pa	50
J H. Swigart, Pa	1 00
Phabe Zook, Pa	50
Sister Lelia Davis, Kans	50
J J. Keim, Pa	2 00
J. H. Stager, N J	20
Mrs. J. M. Shank, Ind	50
J Y. Keeney, Md	2 00
Amanda Clifford, Colo	1 00
Abram Pelly, Ind	1 00
C. E. Mathews, Ind	1 00
A sister, Pa	50
A sister, Pa	1 50
A sister, Pa	1 00
Almer Puterbaugh, Ia	1 00
S. E. Cart, Ill	1 00
O A. Swab, Ill	1 00
A sister, Ind	1 00
Chas. Long, Ia	2 00
Mrs A J Barrick, Kans	50
Jennie Ashland, Ill	25
E. M. Horner, Kans	75
Mary Baily, W. Va	25
Yellow Creek churel, Ind	2 50
Jacob Holsinger, Pa	1 00
H. P. Talhelm, Kans	50
J. E Miller and wife, Kans	1 00
Mary Williams, Kans	1 00
Stephen Shively, Ill	1 00
I. A. Carnahan, O	1 00
A sister, Ind	2 00
Rebecca Miller, Ind	5 00
A sister, Ind	25
John Shaw, Ia	1 00
S. A, O	1 00
Unknown, O	1 00
David Keim, Pa	1 00
Wm Ebernhaus, Ind	1 00
Emma I Welty, Pa	1 00
Elizabeth Spindler, Mich	35
Joel and Annie Gnagey, Pa	2 50
Silas Hoover, Pa	1 00
Nora F. Underwood, Pa	1 00
A sister, Pa	1 00
Jacob Hollinger, O	1 00
Mary Mishler, Ind	1 00
A. and S. Beeghly, O	50
M. R., Ill	1 00
L. Lina Stoner, Ind	1 00
Sister C. P. Rowland, Ill	1 50
Garrison church, Ia	17 70
Thos. G. Snyder, Ia	1 00
A few sisters, Ia	2 50
A reader of G. M, Pa	1 00
Jasper Barnthouse, Pa	25
Caroline Beer, Pa	1 00
David Culler, O	1 00
J. W. Light, Kans	1 00
Eliza Brumbaugh, O	25
E. Crissman, Pa	1 00
E. W. Hollowpeter, Pa	1 00
Caroline Womelsdorf, Pa	1 00
Sarah Burns, O	1 00
Eva Henricks, Ill	1 00
P. E. Statler, Ill	1 00
G. W. Fansler, Idaho	1 00
A brother, Mo	50
Rachel Stamy, Ia	3 50
Daniel Barrick, Ill	1 50
A sister, Va	1 00
Sarah Muse, Va	1 00
Anna Teeter, Kans	1 00
John Landis, Kans	1 00
J. J. and Phebe Kindig, Nebr	2 00
S. Krabill, Pa	1 00
H. E Moomaw, Va	4 00
Susan Snyder, Pa	1 00
Elizabeth Johnson, Pa	3 10
Marian Gray, Pa	2 00
Harriet Reed, W. Va	4 50
Milley W Reed, W Va	1 00
O W. Reed, W. Va	50
Clara Reed, W. Va	50
Della Reed, W. Va	50
Mary E. Weigle, Ill	50
A young sister, Ill	1 00
Wm D. Leedy, Ind	1 00
Mary P. Swink, Pa	1 00
E. Konigmocher, Pa	1 00
Blue Ridge church, Ill	5 00
D. P. Keefer, Idaho	1 10
A brother and sister, Kans	50
M. Reber and family, Ia	5 00
A brother, Colo	1 00
Mary Brubaker, Ind	20
Sarah Brandt, O	1 00
W. W. Clepinger, O	1 00
A sister, Ind	50
Mary C. Norman, Wash. Ter	1 00
David Wells, Pa	1 00
Cyrus Miller, Ill	1 00
Eel River church, Ind	3 50
J. C. Stayer, Pa	50
Mary S. Geiger, Pa	10 00
E. H. Stauffer, Ia	1 00
Susanna Holsopple, Ind	1 00
E. J. Nehr, Fla	1 00
Sarah Minnick, Ind	1 00
Sarah Pence, Ind	1 00
Leonard Hyre, Ind	25
Jacob Brumbaugh, Ind	25
Levi Zumbrun, Ind	25
Daniel Zumbrun, Ind	25
C. K. Zumbrun, Ind	25
Perry Long, Ind	25
Uriah Lorg, Ind	25
A. H Snowberger, Ind	25
John S. Brubaker, Ind	50
Geo. Girl, Ill	50
Susan Cochran, Kans	50
Verdigris church, Kans	2 00
Darius Buck, Kans	1 00
J. M. Quackenbush, Kans	3 00
Sister Daniel Price, Ill	2 00
Sister Albert Price, Ill	2 50
Josiah and Margaret Asherfelt, Ore	1 00
Joseph Hartsman, O	1 00
Wm. Fleming, Ind	1 00
Samuel Shawver and family, O	3 75
N S. and E. Z. Brown, Ill	2 00
Maria M. McDonald, Mo	1 00
Caroline Dellaven, Kans	50
John Ream, Kans	1 00
J. C. Wilson, Ark	1 00
L. P. Donaldson, Mo	1 00
A brother and sister, Ill	2 00
C. Master, Nebr	1 00
Barbara Schultz, Pa	1 00
Zeruah C. Hill, Ind	1 00
M M. Custer, Wash. Ter	1 00
A sister, O	50
Tuhunga, Cal	50
South Waterloo church, Ia	12 60
Unknown, Md	1 00
Samuel Mohler, O	18 00
A brother and sister, Mo	2 00
Lucy Smith, Colo	1 00
A. Barnhart, Ill	1 00
Catharine Markly, Ia	1 00
John H. Kline, Va	70
Mary S. Cline, Va	25
Mrs. Eliza Hammer, Pa	25
Barbara and Mary Clingenpeel, Ind	1 00
A Puterbaugh, Kans	2 00
Esther Fisher, Pa	2 00
Eliza Gnagy, Md	1 00
Eve Stickler, Mo	50
A sister, Ill	1 00
Levi Burd, Ill	1 50
Lizzie Fyock, Pa	5 00
Fianna F. Bare, Pa	1 00
John S. Saunders, Ind	5 00
Kate Johnson, Pa	1 00
J. McMillian, Kans	1 00
Ella Reish, Kans	25
H P. Kurtz, Ind	1 00
J. A. Price, Ill	2 00
Elizabeth Miller, Ill	25
Mary Miller, Ill	50
M. J. Miller, Ill	25
D M. Dierdorff, Ia	1 00
Wm. Merchant, Ind	2 00
I. H. Hatfield, Mont	1 00
Mary Neptune, Ind	1 00
A Brumbaugh, O	50
Daniel Baer and family, Pa	1 00
B F. and S. S Petry, O	6 00
Martha Davis, Pa	40
Eliz N. Bare, O	1 00
Ruth A. Moser, Pa	1 00
Martin Moomaw, O	2 00
A brother and sister, Ind	1 00
Sarah C. Painter, Va	40
David Emmert, Ill	1 00
E. M Crouch, Va	2 00
P. K. Pentz, Pa	1 00
An isolated sister, Mich	1 00

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MILLER—MILLER.—At the residence of the officiator, Eld. Samuel Driver, Nov. 24, Bro. Emery Miller, of Goblesville, Ind., and sister Laura M. Miller, of Beaver Dam, Ohio.

BAER—RUMEL.—At the residence of the bride's parents, Nov. 22, by the undersigned, Mr. John Baer and sister Kate A. Rumel, both of Somerset Co, Pa.

SAMUEL ZIMMERMAN,

STALL—PHILLABAUM.—At the residence of the officiator, M. H. Shutt, Aug. 26, George W. Stall and Mary Phillabaum, both of Coshocton Co., O.

OLINGER—HELMAN.—At the residence of the bride's parents, Nov. 18, by the undersigned, Bro. Jacob G. Olinger, of Holmes Co., and sister Mary E. Helman, of Stark Co. NOAH LONGANECKER.

WARNER—RASOR.—At the residence of the undersigned, Nov. 27, Bro. Henry Warner, of Miami Co, Ohio, and sister Dora Reasor, of St. Joseph Co., Ind.

MYERS—KRING.—At the residence of the undersigned, Oct. 18, Mr. J. H. Myers and Miss Flora Kring, both of St. Joseph Co., Ind. H. W. KRIEGHBAUM.

ALEXANDER—HOLMES.—At Shannon, Ill, Dec. 6, by Bro. S. H. Sprogle, James Alexander and Miss Martha Holmes.

JODER—WALTER.—At the residence of the undersigned, near Somerset, Pa, Nov. 15, Bro. Levi J. Joder and Mrs Clara Walter, both of Meyersdale, Pa.

U. D. BRAUCHER.

MARTIN—SHOOK.—At the residence of the groom, Nov. 22, by the undersigned, Bro William Martin, of Stafford Co., Kan., and sister Catharine E. Shook, of St. Paul, Minn. MICHAEL MOORHEAD.

HOLLOWAY—MOORE.—At the residence of the bride's parents, Nov. 29, by the undersigned, George Holloway and sister Emma Moore, both of Garland, Idaho Ter. MARSHALL ENNIS.

MYERS—STREMMEL.—At the residence of the undersigned, Nov. 29, Eld. George Myers, of Miami Co., Kans, and sister Rebecca Stremmel, of Fulton Co., Ill.

ISAAC H. CRIST.

GRIMES—SUMMER.—At the residence of the undersigned, Nov. 22, Mr. William A. Grimes and Miss Odessa C. Summer, both of Columbiana Co., Ohio.

S. B. STUCKEY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

TRANSUE.—In Clinton Co., Mo., Nov. 10, 1888, Emmet Dewitt, son of Bro. D. and Louisa Transue, aged 11 months and 19 days. Services by Eld. Josiah E. Ellenberger, from Matt. 19: 4. WM. C. WOLF.

KINTNER.—In the Eden Valley church, Stafford Co., Kans, Nov. 1, Bro. William Norton, son of Bro. S. M. Kintner, aged 21 years, 1 month and 19 days.

Deceased was a consistent and faithful member of the church, never causing the church trouble either on his own account or that of others. To know Bro. William was to love him. Services by the writer.

MICHAEL MOORHEAD.

McFARLAND.—In the Beaver Creek congregation, Montgomery Co., Ohio, Sept. 30, Gorda A., daughter of brother and sister William McFarland, aged 21 years, 4 months and 20 days.

A large concourse of her friends and associates followed her remains to their last resting-place. Services by Eld. John Bowman and the writer, from Heb. 12: 11.

TUTTLE.—In the Salimony church, Ind Nov 29, Anna, daughter of brother and sister Tuttle, aged 12 years, 4 months and 13 days.

She was an intelligent, promising child, and leaves a father, a mother, one brother, a little sister, and a large circle of relatives to mourn their lose, which is her eternal gain. O may the parents look to the Lord for comfort! This is the fourth of their little ones, not lost, but gone before them. Services by the writer, assisted by Bro. Joseph Leedy, to a very large and attentive congregation.

SAMUEL MURRAY.

PIFER.—At Somerset, Somerset Co., Pa., Sept. 28, 1888, Bro. Adam Pifer, aged 71 years, 9 months and 12 days.

Services at the house of the deceased, by Bro. John C. Schrock and U. D. Braucher. Interment in the Disciple cemetery.

BRANDT.—In Maytown, Lancaster Co., Pa., Nov. 31, 1888, Anna Brandt, aged 89 years, 5 months and 16 days.

Deceased was a member of the Mennonite church Services by brethren Brubaker and Root, both in German and English, from Phil. 1: 21. S. BRANDT.

BISH.—In the bounds of the Red Bank congregation, Jefferson Co., Pa., Nov. 15, 1888, of diphtheria, William Clinton, son of Bro. George and sister Rachel Bish, aged 13 years, 3 months and 24 days.

BISH.—In the same family of same disease, Nov. 22, Charles Russel Bish, aged 11 years, 1 month and 16 days.

Thus, in about three weeks, have passed away four interesting children of the same family. They have gone before, as convoys, and beckon to brothers and sisters, father and mother, to come prepared to enter the joys of heaven.

RUPERT.—In the Spring Run congregation, Mifflin Co., Pa., Sept 17, 1888, sister Mary, wife of Bro Lloyd Rupert, aged 30 years.

RUSH.—In the same congregation, Oct. 18, 1888, sister Margaret Rush, aged 75 years.

RUSH.—In the same congregation, Nov. 13, 1888, Bro. John A. Rush, aged 49 years.

HOCKENBERRY.—In the same congregation, Nov. 23, 1888, sister Hannah Hockenberry. Interments all in the Spring cemetery. J. C. SWIGART.

LICHLITER.—At Timberville, Va., Sept. 29, 1888, Bro. Adam Lichliter, aged 84 years.

Deceased was blind for a number of years, and also paralyzed. He bore all with patience, and his desire was for the change to come. Services by B. W. Neff and the writer. S. H. MYERS.

GUENTHER.—In the Bear Creek church, Montgomery Co., Ohio, Nov. 16, Bro. Henry Guenther, aged 71 years, 11 months and 10 days.

Deceased endured his affliction with Christian fortitude. He leaves an aged companion to mourn her loss. May her loss be his gain. Services by Eld. John Bowman and the writer, from Job 14: 1, 2; Gen. 47: 9. DANIEL M. GARVER.

HEASTON.—In the Antioch church, Wabash Co., Ind., Nov. 28, 1888, sister Nancy Heaston, aged 34 years, 10 months and 6 days.

Her maiden name was Snowberger. She was married to John Heaston, Feb. 6, 1873; joined the church in 1878, and lived a devoted life until death. She leaves a broken-hearted husband and father, six children and a sorrowful mother, who mourn their loss. Services by the writer, from Phil. 1: 21, to a large concourse of sympathizing friends.

J. H. WRIGHT.

SPANGLER.—At Morrill, Kans., of typhoid fever, Albert, son of Bro. Edward and sister Elizabeth Spangler, aged 22 years, 7 months and 23 days. Services by the Brethren, from the text, "Prepare to meet thy God." J. S. MOHLER.

WELLER.—In the City of Davenport, Ia., Nov. 23, Bro. John Weller, aged 72 years.

Deceased leaves a companion (a sister), three sons and three daughters to mourn the loss of a father who was much loved and respected by friends and neighbors Services by the writer, at the house.

JOSHUA SHULTZ.

HARLESS.—In the bounds of the Weeping Water church, near Raymond, Nebr., sister Barbara Harless, aged 50 years, 3 months and 16 days.

Her maiden name was Studebaker, and she lived a consistent Christian life for 28 years. Services by G. W. Stambaugh and the writer.

HARLESS.—In the same church. Nov. 6, 1888, Enos Harless, aged 6 years, 6 months and 3 days. Services by the writer, assisted by Bro. J. L. Snavely.

D. G COUSER.

ELLENBERGER.—In the Smith Fork church, Clinton Co., Mo., Josiah Evans, son of Bro J E. and sister Julia Ellenberger, aged 3 years and 24 days. Services by J G Sturgis, from Rom. 5

WM C. WOLF.

OREN.—In the Labette church, Kans, Dec 5, of apoplexy, sister Sophia, wife of Bro Noah Oren, aged 44 years, 5 months and 16 days.

Her maiden name was Brower. She leaves a husband and three children to mourn their loss. She was a consistent member of the Brethren church for over thirteen years. Services by the Brethren, from Phil 1: 23, to a large and sympathizing congregation.

N. TRAPP.

NETZLEY.—In the North Beatrice church, Kans., at his father's home, Nov. 21, of typhoid fever, Bro. Burton Grant Netzley, aged 18 years, 1 month and 16 days.

How good it is to seek first the kingdom, for some are taken in the prime of life!

ARCHIE VANDYKE.

LAWVER.—In the bounds of the Sugar Creek congregation, Ohio, Oct. 22, Bro. Manass Lawver, aged 62 years, 1 month and 7 days. Services by brethren Josiah Hochstetler and S. J. Burger.

OLMSTEAD.—Near Sutillo, Ohio, Bro. George Olmstead, aged about 76 years. Services by Bro. Jo-iah Hochstetler.

SIMON HARSHMAN.

ANDES.—In the Linville Creek church, Rockingham Co, Va., Dec. 3, 1888, Bro. Adam A. Andes, aged 60 years, 1 month and 14 days.

He leaves a wife and six children, and was buried on the 38th anniversary of his nuptial day. Funeral services by the Brethren, from Joshua 1: 11, "Within three days ye shall pass over this Jordan."

CLARK.—In Hartmansville, W. Va, Bro. William, son of Eld. Thomas Clark, Sen, aged 72 years.

ROBERTSON.—At the same place, Lovisa Robertson, daughter of Bro. Thomas Clark, Jun., aged 30 years.

Her husband had preceded her to the spirit land. She leaves a child in the care of her parents and youngest sister. The funeral services of both the above were conducted by the writer, Aug. 26, 1888, from 2 Cor. 5: 1.

SWIHART.—In the bounds of the Walnut church, Marshall Co., Ind, Nov. 5, Samuel F., son of Bro. Daniel and sister Mary A. Swihart, aged 18 years, 11 months and 8 days. Services by Bro. Henry Deardorff, to a large and sympathizing congregation.

HECK.—At the same place, Dec. 9, Michael Heck, aged 76 years, 2 months and 16 days.

The subject of this notice was born in Wirtemberg, Germany, and died at the home of his youngest son, Bro. Frederick G., where he and his aged companion have enjoyed a pleasant home for the past four years. Peace to his ashes! Services by Bro. Aaron Swihart, from Rev. 14: 14. NERI SWIHART.

ULREY.—In the Grenola church, Elk Co., Kans., Oct. 11, Guilford Amos, son of J. C. and Frances Ulrey, aged 18 years, 3 months and 20 days.

Though but a youth, he had been a faithful member of the church for about eight years. Services by the writer, from James 4: 14. JOHN MURRAY.

CARTER.—In the Upper Middletown Valley congregation, Frederick Co., Md., Oct 26, 1888, of consumption, Bro. Frisby G Carter, aged 42 years, 4 months and 4 days.

Deceased filled the office of deacon. In his death the church sustains a great loss. He leaves a kind companion and five children to mourn his early departure, but they need not sorrow as those who have no hope, having died with that glorious hope of a blessed immortality. Services by D. Ausherman, from James 2: 26.

KING.—In the same congregation, Oct. 29, of typhoid fever, Mary King, aged 19 years, 11 months and 8 days. Services by J. M. Busard.

GROSSNICKLE.—In the same congregation, Dec. 5, after three months of intense suffering from gangrene, sister Sarah Ellen wife of Bro. Mahlon Grossnickle, aged 47 years, 5 months and 7 days.

In all her suffering she frequently expressed herself willing to depart, and, in her last hours, joined in singing hymn 658, and died without a struggle. Services by D. Ausherman, from Phil. 1: 21.

M. GROSSNICKLE.

GOUGHNOUR.—In the limits of the Cold Water church, near Clarksville, Butler Co., Iowa, Nov. 29, 1888, Bro. Samuel Goughnour, aged 72 years, 8 months and 27 days.

He suffered very much during his last sickness of over four weeks, but submitted it patiently to the will of the Lord. By his request he was anointed, when he gave himself entirely into the hands of the Lord. He leaves a dear companion, four children, and many other relatives, but not without hope. Services by the writer. J. F. EIKENBERRY.

WALLACE.—In the Yellow Creek church, Ind., Nov 19, sister Anna Wallace, aged 71 years and 11 months.

Deceased was born in Penn Township, Lancaster Co., Pa., in 1816. In 1835 she united in matrimony with William Wallace, with whom she lived until separated by death About four years ago both united with the Brethren church in Elkhart Co., Ind. She leaves a husband and five children to mourn the loss of a loving mother, but we hope their loss is her eternal gain. Services by John Metzler and the writer, from 1 Pet. 1.

JOHN NUSBAUM.

FRANTZ. In the Hickory Grove church, Miami Co., Ohio, Oct. 30, 1888, sister Phebe Frantz, wife of Bro. Jacob Frantz, aged 57 years, 8 months and 18 days.

Deceased was a faithful member of the church for a long time, and contended for the purity of the church in harmony with the ancient order of the Brethren. When she was stricken down with typhoid fever and felt that, perhaps, death was near, she sent for the elders and requested to be anointed. She endured much suffering during her sickness, which lasted 61 days. Services by Eld. Jesse Stutzman and the writer. JOHN SMITH

HULING.—In the Chota church, Knox Co., Tenn., Dec. 20, 1887, Bro. Thomas Huling, aged 80 years, 6 months and 29 days.

Deceased united with the Brethren church about 17 years ago, and has been a very faithful and consistent member, often encouraging those who had newly enlisted in the service of the Heavenly Master, by his wholesome counsel and fatherly advice. He was loved and respected by all who knew him. He had a large circle of friends, who mourn their loss. His wife and several children survive him, part of whom are members of the church. Services by the writer. J. E. KLEPPER.

REICHARD.—In the Manor congregation, Md, Bro. Jacob Reichard, aged 77 years.

He was a useful citizen, very charitable, and much loved and respected by the Brethren and others. He was a member of the church 48 years, and 44 years a deacon, in which office he worked faithfully, living a Christian life and always working for the prosperity of the church. In his death, the family, wife and four children, have lost a kind and affectionate husband, and we have lost one of our best counselors and strongest pillars in the Manor church.

D. VICTOR LONG.

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The Gospel Messenger.

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ON THIS SIDE AND THE OTHER SIDE.

To everything, it is said, there are two sides, which is a general truth, if not a universal one, and, as a matter of fact, we are on one of these sides. Not long since we were on the side of 1888, and near the dividing line. That line we have now passed, and are on the other side—on the side of '89. So we are daily approaching and crossing lines, and getting on the other side.

As we entered the new year, these thoughts came to us with unusual vividness, and we were made to think of the two sides of life with a seriousness never felt before. We are to-day on this side of the line that divides between our two states of existence. This, to us, is the preparatory side, so that our condition on the other side will depend much on what we do while yet on this side. The relation that the one sustains to the other is an important one, and about it no one can be more concerned than our ownselves as individuals. On this side we now live, act and have our being. To many of us, the world has many attractions, and as we look at them and enjoy the much that life seemingly affords us, we are loath to look at the other side with much real satisfaction.

Here we have our homes, our family associations, our friends, our church privileges and enjoyments, and so much that seems to make life desirable. All these things have a tendency of making us say, "We are satisfied, let us remain where we are—this side is good enough for us."

But then, let us look at the matter more carefully. Would this world make a desirable home for us as it now is—smitten with sin and crying eternally with its attending miseries? Would not the soul soon cry out:

> "I would not live always; I ask not to stay
> Where storm after storm rises dark oe'r the way."

This side is not only an unfit place for our continual abode, but it is ill adapted to our higher wants. And then, those things that seem to satisfy us here are continually changing and passing away. In a few short years our associations so change that we are made to feel that we are truly strangers in a strange land. But how is it on the other side? Our friends, one after another, are crossing over, there to remain, not for a short season only, but forever. No passing away there—all is abiding. Here we have our sunshine and showers, interspersed with frosts, snows, storms and destructive cyclones. Over there, is the Paradise of God—an abiding spring-time, fruits and flowers with summer, soft winds and beautiful sunshine all the year. Our homes here are destroyed by fires, broken and changed by sickness and death, and, as old age comes upon us, they gradually grow less, while over there are the permanent homes, beautiful cities with golden streets—no sickness, no death, and all the time growing larger in number. On the other side is where our friends are gathering and where we all will soon be.

How large is the family of our dear friends already! Let us count—how the number grows as we think of them! Here, when we move into a goodly land, we write back to our friends, describing to them our advantages, give them all the inducements we can to persuade them to come, and then wait,—they come, and for a few short years we enjoy our happy associations—and then death comes, separation, sorrow and disappointments follow. On the other side these things will not happen. Each passing over adds a permanent member to the redeemed family—all enjoying and waiting for more and more to come over. O, what a blessed family! Are we ready—are we waiting to pass over? Soon, the summons will come, and, if we are prepared and ready, a goodly exchange it will be. If our dearest and best friends are not already on the other side, they soon will be. How our hearts melted and our eyes streamed with tears when we saw our dear mother for the last time, clothed in the white shroud,—her physical eyes closed forever on the scenes of earth. O how hard it seemed that she was no more—that she was dead! How different it would have been could we have seen the other side! She is now a member of the family on the other side. Reader, do you remember when you stood beside the casket in which father lay? O, how *cruel* is death, was the language of your grief-stricken soul! Not so, weeping child. It was the stroke that liberated the soul from the entanglements of sin, and wafted it triumphantly over to the other side, there to enjoy and await your coming.

What should these thoughts cause us to do? If we are to enjoy a home in heaven, we are to get the title for it here—on this side. This title is freely offered, and we may all have it. Become God's children by adoption here, and we will be his by relation there. Let us all labor for that inheritance which is undefiled and passeth not away, so that when the Master calls we may be ready, and respond with joy. If looking through the glass that shows the glory of heaven but darkly, enraptures our soul, what must it be to be there!

A SABBATH IN THE LIFE OF JESUS.*
Mark 1: 21-34.

MARK'S Gospel, the study of which we have just begun, is, in some respects, different from the other Gospels. He does not mention the birth and early life of Jesus, but proceeds at once to his baptism in Jordan and his departure into the wilderness to be tempted of the devil. His next reference to him is to his preaching "the kingdom of God" in Galilee, and of his choice of those who should be his disciples. Previous to this he had changed the water into wine, purified the temple, taught the woman of Samaria, healed the nobleman's son, and the impotent man, an account of which we have in the other Gospels. We come now to the lesson, and we notice,

I. JESUS AT CAPERNAUM.

Capernaum was a somewhat famous city on the north-west shore of the Sea of Tiberias. It was called Jesus' "own city," as he resided there most of the time during his public ministry, and near it many of his marvelous works were wrought. In it was a synagogue, the name of which signifies a place of worship. A synagogue was built wherever a few Jews were found willing to associate for the purpose of practicing the rites and ceremonies of their religion. The worship of the synagogue was ritualistic, consisting of the reading of the Law and the exposition of it. The prayers were also after a prescribed form, and it was because the disciples were accustomed to forms in prayer that they asked our Lord to teach them how to pray. The disciples worshiped in the synagogues from their youth, and, being used to a prescribed form of prayer, it was very natural for them to ask for one. Jesus, in his youth, worshiped there also, and he very well understood the origin of their request, hence gave them what is now known as the Lord's Prayer. We notice,

II. WHAT OCCURRED IN THE SYNAGOGUE.

It is said they were astonished. Why? Because of his doctrine. It was the Sabbath day, and Jesus went into the synagogue. At first he did not attract much attention. The Law was read as usual; the prayers were said, and the different forms of worship were completed; then, as was the custom, privilege was given to any one to speak to the people or ask questions. This opened a grand opportunity for Jesus to present the message of salvation that he had come to proclaim. He improved it just like those, who are now commissioned to deliver this message, should do. When the opportunity was given, Jesus taught, and the doctrine he taught and his manner, astonished the people. There was a great contrast between his teaching and that of the Pharisees. They taught the sentiments of the Rabbins and the traditions which had been delivered. They also spent much time in vain jangling and disputing. But Jesus stands and, in a plain, grave and forcible manner, shows that he has authority to explain, enforce and change the ceremonial laws of the Jews. Never had any man attempted to speak thus in the synagogue. They began to inquire of his wisdom and whence his commission to speak so authoritatively. No wonder they were astonished. This is a striking illustration of the power of truth. It will make a stir, especially where error is the greatest. We imagine there was an excitement in the synagogue that Sabbath, such as was never known.

But this was not all that occurred to astonish the people. There happened to be in the synagogue that day a man "possessed of an evil spir-

(*Concluded on page 29.*)

*Sunday-School Lesson for Jan. 13.

Allen Boyer Jan 90

ESSAYS.

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

FOR ALL WHO DIE.

It hath been said for all who die
There is a tear,
Some pining, bleeding heart to sigh
O'er every bier;
But in that hour of pain and dread
Who will draw near
Around my humble couch and shed
One farewell tear?

Who'll watch the fast departing ray
In deep despair,
And soothe the spirit on its way
With holy prayer?
What mourner round my couch will come
In words of woe,
And follow me to my long home
Solemn and slow?

When lying on my earthly bed
In icy sleep,
Who then, by pure affection led,
Will come and weep?
By the pale moon implant the rose
Upon my breast,
And bid it cheer my dark repose,
My lonely rest?

Could I but know when I was sleeping
Low in the ground
One faithful heart would then be keeping
Watch all around,
As if some gem lay shrined beneath
That cold sod's gloom,
'T would mitigate the pangs of death
And light the tomb.

Yes, in that hour if I could feel
From halls of glee
And beauty's pressure one would steal
In secrecy,
And come and sit or stand by me
In night's deep noon,
Oh, I would ask of memory
No other boon.

But ah, a lonelier fate is mine,
A deeper woe.
From all I've loved in youth's sweet time
I soon must go.
Draw round me my pale robes of white,
In a dark spot
To sleep thro' death's long, dreamless night,
Lone and forgot.

—*Selected.*

A WISH FOR A HAPPY NEW YEAR.

BY SARAH C. ERBAUGH.

At the beginning of this, another year, how many of us can say, "We have lived up to our privileges as we should have done?" We have, perhaps, not been as earnestly and diligently engaged in working for our Master, and trying to win the prize of the high calling, as we should have been, but if we look back and see our shortcomings and where we have failed, thank God, that we have an Advocate with the Father. If we come to him with a humble, penitent heart and ask forgiveness, he is ever willing to forgive us our sins and shortcomings. Let us all look back carefully and prayerfully, and where we see that we have failed and come short of our duty toward God and one another, let us pray God for grace to enable us, to begin another new year with a new and strong resolution to try, by the grace and help of God, to live a life wholly devoted to him to whom our services are due, so that, if we are permitted to live to the end of another year, we can look back with pleasure, and see that we have done more for him than in the past.

We should not only look to living our YEARS better, but every DAY of our lives should be as though we knew it were our last. We should look back on every day that we are permitted to spend, and try to mend our ways, that we may grow better as we grow older. Let us pray for each other, that we may be strong in our faith, and in love and union with each other, that the Lord may be well pleased with us as his children.

Dear brethren and sisters, let us take another view of the past year, and see if we have been liberal-hearted and open-handed with the means wherewith God has prospered us. Have we given to the missionary cause, so that there can be a way opened that the Gospel can be preached, and its true doctrine be more widely distributed over the world and among the nations? We cannot help but believe that there are many precious souls hungering and thirsting after righteousness. May all be filled with the pureness thereof, is my prayer.

If we try, we can *all* do something for the missionary cause. Sisters, let us all try, when we sell our produce, to lay a little aside for that purpose. The Lord loveth the cheerful giver. What a sweet consolation to be loved by our Savior! If we have not done our part in the past year, let us try and do better in the future. We know we are sure of a rich reward for all the good we do. Then let us, one and all, be encouraged to work for Jesus!

TRINE IMMERSION.

BY J. H. MOORE.

Is trine immersion, or dipping the candidate three times instead of once, valid baptism? At least nine-tenths of all Christendom, both of ancient and modern times, by precept or example, answer in the affirmative. In fact, there is not now in existence upon the face of the globe, and never has been, one Christian denomination, holding any just claims to antiquity that does not, or one time did, regard trine immersion as valid. These facts are of immense value in determining the apostolic method of baptizing, for it is evident to every thinking mind, that all the leading denominations of Christendom would not, either accidentally or otherwise, agree in the very mode that is wrong. The simple fact that trine immersion is, and always has been, regarded as valid in all important Christian denominations—save a few of late origin—gives in defense of the threefold immersion an argument that can be claimed in support of no other form of baptizing the world has ever seen.

If trine immersion is not the apostolic method of baptism, how can we account for it being generally accepted by those who practice sprinkling, pouring as well as single immersion? Whatever may be said in defense of sprinkling, pouring and single immersion, history abounds in questions concerning their validity and genuine origin, but who ever read of trine immersion being called in question by any early writer in any language, or in any locality? It stands as the one mode preeminently regarded and endorsed above all others, both on account of its great antiquity and general acceptance. These facts alone entitle it to more than ordinary respect.

Why should the man, who has been baptized by trine immersion, entertain any doubts concerning its validity, when it was never called in question in ancient times, and even now is accepted and endorsed by all leading Christian denominations in the world? Viewed from this stand-point there are no just reasons for doubting either its validity or great antiquity.

To these considerations I will add this remarkable quotation concerning the views of John Wesley:

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing."—*Moore's Life of Wesley, Vol. I, page 425.*

Martin Luther, in giving directions for baptizing a lady, endorses the same mode, while Dr. Wall, an eminent pedo-baptist says:

"The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity."—*Wall's Infant Baptism, Vol II, p. 419.*

As these men represent large and influential religious bodies, it is but just and proper that their admission, in favor of trine immersion, be accepted as a weighty consideration in its favor.

The only formula of baptism, having a bearing on the number of actions in baptism, was given by Christ himself as follows: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. The meaning of this language should settle the question concerning the number of actions in Christian baptism, for the meaning of a formula must be accepted as positive evidence. This formula was given to the world in the Greek language, which language is still the standard by which to settle the meaning of all New Testament words or phrases. In speaking of this formula, in the Greek language, Chrysostom, the most eminent Greek scholar of all Christian antiquity says:

"Christ delivered to his disciples one baptism, in three immersions of the body, when he said, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Several other ancient Greek scholars have expressed the same view, and what makes it still more remarkable, is that no Greek scholar of antiquity, whose writings have come down to us, has expressed a contrary opinion. All Greek scholars, of the early Christian age, are a unit on this question. Against this important argument there is no evidence.

I will yet add, that it is a fact that single immersion did not originate till near the middle of the fourth century, and that it was never practiced in any part of the Holy Land till at least one thousand years after the death of Christ.

Taking these few briefly stated facts into consideration, there is no ground on which to base a single doubt concerning the validity of trine immersion, and as all leading denominations concede it to be valid, they must either admit it to be the only form of Christian baptism, or else assume that there are two or more divinely authorized modes. In either case trine immersion remains unchallenged, and therefore stands as the only *generally admitted* genuine method of baptizing in the world.

ELDERS RULING.

BY ENOCH EBY.

Bro. S. S. Mohler, in No. 47 of Messenger, has a commendable article on "Elders' Relation to the Church,"—a vital question indeed! Good government is the road to success in any social enterprise. A family without government is ruined, the children become reckless and unchristianized; a school-room without it is a curse to society. A lack of government will corrupt any organization, morally or religiously. The church can no more prosper in her work of salvation without it than the mariner can gain the desired port without a rudder to his vessel. What the steersman is to the vessel, the elder is to the church.

Take the engineer of a locomotive,—he is not the locomotive itself, but he understands that fire, fuel and water are necessary. Then he has the power, and with one hand on the lever he can control the power. The church is the power, and is easy to be controlled in the main, if the elder understands his business, and that is, in a great measure, first, to equip himself with all the Scriptural qualifications requisite to an elder. Then the work of the church will prosper in his hands.

As many of us lack in a great measure, it is our duty to attain as near as we can, and when we fail and are found in fault by the church, we

should be very ready to make satisfaction, for we must be examples to the flock, in manifesting a proper spirit, as in all other things, remembering that a good governor is also a good subject.

This thought leads me to the primary object of this article, which is to call attention to this fact that we, as a Brotherhood, in our judgment, lack one important feature in our system of church government, that is, to apply church discipline to ministers, and especially to elders, for any misconduct or disloyalty to the general order of the church, either in word or deed, in the local church where the offense was committed, instead of doing so in the congregation in which he lives. I base this thought upon the principle, first, that all the required facts and testimony in the case can be more easily obtained there; secondly, that officers, and especially elders, are creatures of the church, and belong to the Brotherhood, invested with power to do work outside of their home church. Why not hold an elder accountable outside of his own church also, or where the illegal transaction occurred? This is reasonable, practical and right.

To call an elder to account AT HOME for transactions, sometimes even hundreds of miles from home, and get all the evidence, so as to do justice to him and the cause, is, in its very face, impracticable; hence while it might be lawful, we do not think it would be expedient, for it is unsafe. Justice can not be done in that way. Hence I shall favor a reconsideration of that decision at our next Conference, by changing it so as to embody the above sentiment.

We think, however, that if all the local churches in cases of ordination, would confine themselves strictly to the Scriptural qualifications of an elder, this prolific source of church trouble, so perplexing in its character, and so detrimental to the prosperity of the church, would be removed, and this we would much prefer to the course above alluded to; but as this has never been, and, likely, never will be the case, we still urge the above change, with the hope that the Brotherhood will prayerfully consider the matter till our next conference.

Permit another thought. Local churches sometimes, in their judgment, think they should have an ordination; hence call in a brother or two who, if possible, are in sympathy with their wish,—sometimes one travelling through,—and the ordination is effected without the adjoining elders being consulted, which is all contrary to church order. The adjoining elders can, and sometimes should, overrule local churches, when they see it would be detrimental to the Brotherhood at large were the church to proceed according to their own desires, for as long as local churches continue to ordain brethren to the eldership, whose sympathies are not fully with the order and work of the church, and who can not be recognized, oftentimes, as brethren by their appearance, and as long as such are held in office who should be deposed because of their disloyalty to the recognized order of the general Brotherhood,—just so long our distinctive features, as a church, will gradually decline, until our power is lost, and we are swallowed up in the whirlpool of fashion. Then the characteristics that separate us from the world, and by which we are yet identified, will be entirely obliterated. May the Lord help the Brotherhood to walk in the good old way, is our prayer in Jesus' name!

EUROPE AND BIBLE LANDS.

BY B. F. MOOMAW.

THE book bearing this title, the production of Bro. D. L. Miller, is a work of rare interest and of useful information, bringing before the mind a synopsis of the history of a considerable portion of the Old World, with the varied conditions, socially, morally, religiously, and the business affairs of life, reaching back to remote periods of antiquity, which, when compared with our own America, presents the appearance of being far in the background of improvement of the natural advantages, and the development of the resources within their reach. They are to-day, with the experience of thousands of years, trudging along with the appliances of the earliest period of their history, while we, under the Providence of God, with a history of a few centuries' experience are, in many things, far in advance, and exerting a world-wide influence, so that it is said truly, "When America speaks, the world listens."

When we notice the poverty and oppression of the laboring class, especially their women, whose condition is little better than the lower order of animate nature, we may say to you, dear sisters, and other women, "You may, in your heart, thank the Lord that you live in America." We need only to draw a contrast between our condition and that of the monarchies of Europe, to see how much God has blessed us in America.

When looking at the subject religiously, as presented in this book, we become still more deeply interested, seeing the deterioration of our blessed Christianity, "a mere form of Godliness, but denying the true power thereof," connecting with their formal devotions and church work, festivals, beer drinking (in saloons), and the desecration of the Sabbath Day, by drinking and trifling amusements. Then there is the imposture of priestcraft, and the superstition of the populace, who assemble by thousands, at the time of Easter, in the church of the Holy Sepulchre at Jerusalem, with their tapers, to get a light from the holy fire, pretended by the priests to come down from heaven at that time. These blinded people, in the rush, get into a complete tumult, and destroy the lives of many. Moslems may well say, "What fools these Christians are!"

But the grandeur of the book consists in the fact that it gives a detailed account of many notable places of historic fame in the Bible, such as Jacob's Well, the Tomb of Joseph, the Burial Place of Jesus, etc., and while there is some doubt in regard to the exact location of many places of Biblical importance, "yet these are only spots in the clear light, which invests the general geography of Palestine. Not only are the sites of Jerusalem, Nazareth and Bethlehem absolutely indisputable, but there is hardly a town, or a village of note, mentioned in the Old or New Testament which can not be identified with a certainty, which often extends to the very spots which are signalized in its history." And this is enough for us.

In reading the sacred pages of the Bible, the mind is impressed with the feeling that those places, and the incidents connected with them, belong to another world, but in this book our brother brings them home to us in such a plain manner, that we are made to feel they are right before us, a grand reality. All this is calculated to strengthen our faith, and to encourage us in our Christian work, and no Christian, after having read it, would miss having done so for any reasonable consideration.

UNIFORMITY IN THE OBSERVANCE OF THE ORDINANCES.

BY LEWIS W. TEETER.

THE importance of uniformity in the observance of the ordinances is most sensibly felt by those who are deprived of exercising to the extent of their duty, as taught in the Holy Scriptures.

There is no ordinance in the New Testament that is not intended for every individual member of the church to obey just alike,—each member to do just as much for the same object and in the same manner, as every other member.

When this is done, each member may and shall reap exactly the same blessings. When, therefore, one undertakes to do more than another, he will positively prevent some one from doing his duty. If, therefore, it is true, as Jesus says, "If ye know these things, happy are ye if ye do them," John 13: 17, when one is prevented from doing his duty, the happiness, which is the result of doing the things, does not follow, and the cause of the uneveness is, because some one did *more* than his duty. We cite as follows:

1. We are all baptized alike, and for the same purpose, and when baptized legally we never need be baptized again. Hence, also, the very same results follow,—our sins are remitted. The gift of the Holy Spirit is bestowed. We are inducted into the church as a member of it, to have the same rights and privileges, and entitled to the same respect, care, and protection as any and every other member in the church.

We shall now take a square look at the order in which the ordinances should be observed, and then also at the order in which they have been observed.

1. In the ordinance of feet-washing all members should participate alike. They should all wash and wipe feet. They will then all have their feet washed and wiped, as the Savior commanded and exemplified.

2. In the holy kiss each one has a right to participate like every other member.

3. In the Lord's Supper each one must be at the table and partake of that meal alike.

4. In the communion,—the emblems of Christ's body and blood,—each one must partake of a bit of them.

Now in all those ordinances there is a uniformity of practice in the church, with the exception of two, namely, feet-washing and the salutation or holy kiss, although to a great extent, throughout the Brotherhood, there is, at present, a uniformity also in these. We wish now to present these two ordinances, as best we can, in the light of the Gospel.

It has been argued that the holy kiss should not be practiced at the time of feet-washing, nor between the supper and the communion, stating that we had no commandment to that effect, nor an example. It is true that we have no commandment nor example that this ordinance shall be observed at any particular time or place, with the exception of the occasion of Paul's parting from the Ephesian elders, Acts 20: 37. If, therefore, we should be controlled by example, we should never salute one another excepting when parting from each other.

We are, however, five times commanded in positive language by Paul and Peter, to observe this ordinance, regardless of time or place, thus leaving it to our *judgment* as to time or place, and, of course, if our judgment shall decide, it certainly will select the most appropriate times and places.

Then, since, the Lord's supper is called both by Peter and Jude, a *feast of charity or love*, and since the holy kiss is the expression of love in its very nature, and since Peter calls it a "kiss of charity or love," 1 Peter 5: 14, and since the communion of the broken body and shed blood of Jesus, is the commemoration of the greatest love that ever was manifested in the world, "hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." 1 John 16. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. "We love him because he first loved us." 1 John 4: 19. This holy fellowship is of such a kind, that, if the kiss of charity is

properly observed between brethren, it is the same with each of them, as it would be if Jesus were in person sitting between them. In passing the salutation, both of them would kiss Jesus. Hence, since the commandment of Jesus is between them, and they observe the commandment in spirit and truth, they really kiss Jesus while they kiss each other. See Matt. 25: 40.

Now, from all the foregoing, and much more that might be said, we ask, Is not the time of feet-washing and the communion the most appropriate time to observe this *ordinance* of *love*, of any that we can possibly think of? It certainly is. Of course, it is also very appropriate to observe it in meeting and parting, and in all times of worship.

But because we are *brethren*, and not one greater than another, this ordinance should be UNIFORM, when observed in connection with other ordinances. Then it follows that because the salutation is observed at the TIME of feet-washing, to make the salutation uniform, the feet-washing also must be uniform, *i. e.*, one must not wash and wipe more than one.

It is not only necessary for one to wash only ONE for the *sake* of uniformity, but that the Scriptural injunction may be fully obeyed, as follows: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13: 14.

Now, suppose there are ten brethren to wash feet according to Jesus' language, EACH ONE MUST WASH FEET. Jesus does not say that they must have their feet WASHED, but that they *should wash one another's* feet. What he says to all, he says to each one. This settles the matter as to the NUMBER each one should wash, which is only ONE. Jesus further says that he had given them an example, that they (the disciples) should do as he had done to them. John 13: 15. How did he do to them? "He washed the disciple's feet, and wiped them with the towel wherewith he was girded." John 13: 5. Hence for each one to do as Jesus said, one must wash no more than one, and to follow the example that Jesus gave, each one must also wipe the *same one* that he washed.

Then, again, to show the uneveness of feet-washing, as I have seen it practiced in the past, supposing the same "ten brethren" wash feet according to that way, as follows: The first will rise and wash the third, fourth, fifth, sixth, and seventh brother's feet, and the second will at the same time follow and wipe the same brethren's feet. Now there remain only three who have not had their feet washed, and since the brother who washed all this time has not wiped any yet, and the one who wiped all the time has not washed any yet, therefore, to complete the work, those two brethren, who washed and wiped the five, will now change and will wash and wipe the remaining three. Then, likely, the third and fourth will wash and wipe the first and second, who first led off.

Now it is completed, and the result is as follows:

1. They all had their feet washed and wiped.

2. One brother washed five and wiped three, and practiced the salutation ten times.

3. One brother washed three and wiped five, and practiced the salutation ten times.

4. One brother washed two, and practiced the salutation four times.

5. One brother wiped two, and practiced the salutation four times.

6. Six brethren neither washed nor wiped any one, and practiced the salutation two times each.

From the allusions we can clearly see that such practice is just as far from uniformity as it well can be. The saddest feature of the whole work, in the above instance, is, that the *six brethren* were deprived of washing feet,—the very thing Jesus said they should do, but they could not help it, while, at the same time they had as good right to wash feet as any of them. Of course this could be greatly improved where one washes and another wipes, by simply washing and wiping one, then change. But there is still a lack, because it does not follow the *example* of Jesus. It has been argued that since the church is the body of Christ, and therefore each church member is a member of Christ's body, that it is fulfilling the Scriptures. But this is making a matter figurative where no figure is intended, for the injunction of Jesus is, "Ye also ought to wash one another's feet," and his example is, "I have given you an example, that ye should do as I have done to you." How was that? He washed the disciples' feet, and wiped them with a towel wherewith he was girded. John 13: 5. This injunction and example are entirely literal, so far as action is concerned, for they *tell* and show each one exactly what to do, and therefore evade the necessity of applying any figurative sense.

Now, in conclusion, I want to say that much as I would love to see a uniformity in the instances above cited, I still feel to bear with the brethren who can not see with me in the above expositions, and would not, on that account, absent myself from any love-feast. Uniformity of practice among the members of individual congregations is very beneficial and healthful, and certainly the same good results would also attend a uniformity of practice throughout the entire Brotherhood.

Hagerstown, Ind.

THOUGHTS FOR THE NEW YEAR.—No. 1.

BY JACOB RIFE.

We are entering upon the year of 1889. In taking a review of our lives, during the year just past, do we find the work we have done, and the words we have uttered, what we would like them to be, if we were to be ushered into the presence of God? Would we wish to make some amends and corrections? It all will come up in the great day of accounts, on the record of God's Book, either for or against us. Should we not learn from the past, to live more careful and God-like in the future?

Once again we stand on the threshold of a new cycle of time. Once again we will give each other glad and joyous greetings,—glad and joyous through good-will and love.

The year might be likened to a chamber, which, when we enter it, opens wide before us. By some indwelling power we are pushed ever forward, until, at last, we are crowded out at another side, and the door is closed behind us,—shutting us out forever. But even as the creaking of the door hinges dies upon our ears, it always brings the saddening thought of a last "farewell." We find ourselves standing on the threshold of a new dwelling-place,—a dwelling-place still undraped and unfurnished, for we ourselves, by our daily, hourly choices of life's accoutrements throughout the coming year, will furnish the new, bare walls and empty niches.

As we stand at the threshold of our new dwelling, while we may glance backward a little, regrettingly, it may be, for our failures in the past, a little sadly for our partings, at any rate we will look forward hopefully, courageously, "with a heart for any fate," so long as we are striving to know and do the right. Step by step the way will lead us; step by step we shall find about us duties of the moments. Step by step our work must be done; step by step the end must be won. Let us hope with each year to be ushered into large, freer dwellings, into a higher state of truth and love, that, when we have left our earthly homes, and stand on the threshold of eternity, we shall appear in the mantle that has been formed during the hours of our earthly pilgrimage.

Let us live more carefully, more Christ-like through the incoming year, and all the time that God gives us here on earth, that we may finally greet each other in the land where there are no pains and no sorrows, where the children of God will come together from every clime, nation, kindred, and people, and sit down with Abraham, Isaac and Jacob in his kingdom.

Boston, Ind.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Donations for the Poor.

H. P. Talhelm, Kans	$ 50
W. H. Slabaugh, Mo	25
C. W. Riley, Cal	2 50
John Wolf, Cal	1 00
Aaron A. Wolf, Cal	50
Mrs. L. W. Riley, Cal	50
Clara B. Riley, Cal	50
Mrs. J. Wolf, Cal	25
Eva Wolf, Cal	25
Mrs. A. P. Simpson, Cal	12
A. P. Simpson, Cal	13
Lydia Sherman, O	1 00
M. H. Berger, Pa	1 00
Catharine Felgar, Pa	1 00
Elijah Horner, O	1 00
J. W. Wine and others, Va	5 00
Lizzie A. Hope, Dak	1 00
F. Aman, Ill	1 00
Mary Stanton	1 00
A. Brumbaugh, O	50
David George, Ill	3 25
Martin Garber, Va	3 00
Mary Sheets, Va	25
Eld. John Forney, Kans	5 00
Solomon's Creek church, Ind	9 65
Pine Creek church, Ill	6 00
Charles Kinsey, O	30
S. M. Shuck, Minn	35
D. Chambers, Mich	50
Jno. E. Bosserman, Mo	50
George K. Funderburg, Kans	40
John Knopp, Kans	50
Fanny Fogle	40
Mary Hyre	1 50
J. L. Chrislieb	1 00
A sister, Mo	25
D. Leedy, Colo	40
Pine Creek church, Ill	1 50
A gift from a brother, Ill	1 50

From the Spring Creek Church, Ind.

As previously arranged, Bro. J. H. Wright, of North Manchester, came to us Dec. 14, and conducted a series of meetings until last night, preaching seventeen sermons in all, to the satisfaction of all present. The weather was bad part of the time, yet we had very fair congregations most of the time, and good attention. Bro. Wright presented the Truth in a very clear and tangible manner. The saints were much encouraged, and sinners were invited to "flee the wrath to come," and join in with the offered terms of mercy." Though there were no immediate accessions, we hope the seed sown will, at some time, spring up and bring fruit. E. MILLER.

In Memoriam.

MICHAEL KIMMEL was born in Somerset Co., Pa., Dec. 5, 1821, and died at his home in Lanark, Ill., of aneurism of the iliac artery, Dec. 26, 1888, aged sixty-seven years and twenty-one days. He

was first married April 7, 1844, to Nancy Lichty, who died in 1861. The children by first marriage are John, Samuel, Jonathan, Mary (deceased), William, Ephraim, Tobias, Elizabeth—all married. June 15, was married to Sally Lichty. To them were born Susan, David and Hattie; the oldest is also married. The children reside as follows: John, Jonathan and Elizabeth, in Brown Co., Kans.; Samuel, Falls City, Nebr.; William, Tobias, Susan, Sheldon, Iowa; Ephraim, David, Hattie, Lanark, Ill.

Bro. Kimmel united with the church in early life; was called to the ministry in Somerset Co., Pa., August, 1850, in which capacity he has served as fully as circumstances seemed to permit. He came to Carroll Co., Ill., twenty-three years ago. In business he has been more than an average success, although I believe he has never resorted to any disreputable means to accumulate wealth. In Bro. Kimmel's death a wife and children are bereft of a kind and faithful husband and father, the church a staunch support and reliable member, and the community an upright, modest and exemplary citizen. His body was interred in Lanark cemetery, and funeral sermon delivered in Lanark church by Henry Martin.

S. J. Harrison.

From Charleston, W. Va.

Bro. S. N. McCann, while on his way from the West to his home in this State, stopped and preached several sermons for us that I feel have left lasting impressions, and, I trust, will bring forth fruit by and by. His meetings were during and after the presidential election, and it seems that, in consequence, his congregations were not large. Then, too, there is some opposition against us, which was some hinderance. Still our brother did not fail to preach the Word in its purity. One was added to the church during the meetings.

We are still making an effort to build a house of worship at this place. We have now enough money and lumber to put up the body of the house, and the roof. I will give a list of donations from the different ones:

Sisters' Mission, Huntingdon, Pa.	$ 5 00
Kate Smith	12 00
Jacob Thomas	20 00
John Moulton	5 00
Anna Duncan	1 00
B. F. Moomaw	16 50

We feel grateful to the donors for the above, and trust they may be greatly rewarded for what they have given. If there are others that feel like giving anything to help us, it will be thankfully received. We are yet in need of a minister in this place, and trust the Lord may put it into the mind of some dear brother to locate with us.

A. Haws.

From Longmont, Colo.

In compliance with a call from Bro. John Holler, of the Rock Creek church, Colo., (in the San Luis Valley) we boarded the train for that place. On the morning of Dec. 21 we anointed Bro. John in the name of the Lord, in the presence of a goodly number of members and friends. This ordinance was new to many, but seemed to make good impressions. We tried, in our weakness, to hold forth the Word while there, and there seems to be quite a concern on the part of many.

The Brethren seeing that the harvest was great and the laborers few, and that Bro. Holler is in poor health, they called for help in the Word, and the lot fell on Bro. Henry Larick. This took away one of their deacons, so they elected Bro. Bohn to the office of deacon. Bro. McNutt was forwarded to the second degree of the ministry. The Rock Creek church is in love and union and in good working order.

G. W. Fesler.

Notice to Churches and Scattered Members in the Southern District of Iowa.

There are some funds in the Treasury that should be used for the spread of the Gospel, and salvation of precious souls. The Board is at present doing some mission work at two different places. There are certainly many more places in the District where work should be done. The last District Meeting urges members, knowing of such places, to inform the Board.

The Board is willing to furnish evangelists and aid them whenever called upon, as long as the funds last. There may also be some in the District who are willing to contribute more in the future than they have in the past. If possible, the Board would like to infuse new life altogether into the work, hence would like to hear immediately from those knowing of places where mission work should be done, that souls might be saved, and God glorified.

Send all communications and donations relative to the same to the Board, at South English, Iowa

Peter Brower.

From Dry Creek Church, Iowa.

Dec. 6, Bro. P. S. Myers, from Cerro Gordo, Ill., came among us and opened meetings in our church. His preaching was plain and could be understood by all. He conducted the meeting from the evening of Dec. 6th, until the evening of the 23rd, and preached in all twenty-one sermons, I think. Our congregations were not large, owing to other denominations holding meeting about three miles from our church. The meetings were as a refreshing shower from the Lord. We trust that the good counsels given will be as bread cast upon the waters, to be gathered many days hence. We desire to see many of our dear young friends, who are out in the cold world, come into the church and go with us on our way Zionward. Bro. Myers has sown the good seed. Who will come and reap the golden harvest?

Bro. Myers and wife left us Monday, Dec. 24, for other fields of labor. May the Lord crown their efforts with good results, and at last give them a home in heaven, is my prayer!

Lizzie M. Rogers.

From Greenmount, Va.

We have just closed a series of meetings at the Melrose church in the Greenmount congregation, held by Bro. J. M. Mohler, of Lewistown, Pa., commencing Dec. 15, and closing on the 27th. Bro. Mohler, during his stay in this congregation, preached nineteen sermons,—seventeen in the Melrose church, and two in the church at Greenmount, holding forth the Word with power. Many were the comforting words spoken to the Brethren and sisters, while, with earnest eloquence, he urged the sinner to "awake and call upon his God that he perish not." Four souls made the good choice, and were received into the church by baptism, while there where others who seemed almost persuaded to become Christians. From here Bro. Mohler goes to Bridgewater. May the blessings of God rest on our dear brother in his earnest endeavors for the salvation of souls, and may the Lord help us all to work out our own salvation with fear and trembling!

A. Rebecca Wampler.

From Hickory Grove, Ohio.

On Saturday evening, Dec. 1, we began a short series of meetings in the Hickory Grove church, Miami Co., Ohio. Meetings continued until Dec. 12, there being fifteen sermons in all. Farmers not being quite through with busy work, the preaching was mostly done in the evening. Bro. David Replogle, of Rogersville, Ind., was with us. He is a good talker, and fears not to preach the Word. Owing to various circumstances, the attendance was not large at the commencement, but it grew better, and was reasonably good at the close. The order was splendid, and the attention undivided. I have reason to believe that Bro. Replogle's preaching was well received. There were no immediate accessions, but we hope the good seed sown will be as bread cast upon the waters, to be gathered in not many days hence.

With the Hickory Grove church, it is not always sunshine. All is not so encouraging as we desire it. And where is the difficulty? "Not love enough for Jesus, not enough for each other, and too much for the world. Too much world; not enough Christ. Too much money; not enough religion," —so says a good brother.

Active ministers and deacons assist greatly in keeping the cause from dropping into a state of dormancy. Indeed, I think the prosperity and advancement of the church depends, in a great measure, upon their faithfulness. How careful, then, ought they to be, to study to show themselves workmen approved of God, that need not be ashamed, though the sneers and frowns of a gainsaying world may be against them!

D. S. Filbrun.

Explanatory.

When the division occurred between our Brethren and the Progressive Brethren, in the Pony Creek church, Brown Co., Kans., some years ago, the lot on which the church-house was built, through neglect, was not deeded to the church, and the party holding the deed also went Progressive, so that, as a result, our Brethren only obtained one-half interest in the church lot and building, each society using the house alternately, until about a year ago, when our Brethren decided to either buy the undivided half, or sell, but preferring to buy, and agreeing to give one thousand dollars for the other half. This proposition was made to the other party, but, instead of accepting the offer, they decided to take the house and pay us the thousand dollars; —they having preference of choice. This necessitated our Brethren to build a new house, which has been accomplished this fall.

Our Brethren now have a neat, commodious house, 40x64 feet, finished and paid for, which was dedicated Sunday, Dec. 23.

On account of the Progressive Brethren retaining the old house, they would naturally retain the old name, and to have two Pony Creek churches in the same vicinity, would have constantly led to confusion and misunderstandings; therefore, on the day of dedication, our new house was named the North Morrill Church. Hence the name, *Pony Creek Church*, so far as our Brethren are concerned, has ceased to be a church name for us, and hereafter we will be known as the *North Morrill Church*.

J. S. Mohler.

Treasurer's Report of North-Eastern Ohio.

The following is a statement of money received from April 1 to Sept. 1, 1888:

Londonville church	$ 5 00
Rush Creek church	2 46
Mahoning church	5 00
Ashland church	14 00
Canton church	10 00
Mohican church	13 00
Black River church	7 64
Total	$57 10
Exchange on draft	10
Total on hand	$57 00

Samuel Sprankle.

Among the Churches.

WIFE and I left home Nov. 9, to visit the churches in Michigan. We went north, a distance of one hundred miles, to Grand Rapids, the second largest city in the State. Central Michigan has some very nice farming land, and is noted for its nice fruit.

We stopped off with the Brethren in Iona County, in the Thornapple church. The Brethren here have just completed their new meeting-house. The house was dedicated Nov. 11. Services continued until Nov. 16. Then the Brethren held their communion services. The feast was a pleasant one. About one hundred members communed. Eld. Peter Long, from Indiana, was present, which added much to the interest of the meeting. Brethren from the neighboring churches were also present, and helped to make the meeting pleasant.

The Thornapple church has had a dark cloud hanging over it for several years, and is not entirely free yet, but we pray that a brighter day may soon come. During our stay with the Thornapple church one was baptized. Brethren Isaac Rairigh and Samuel Smith are the ministers in charge.

From the Thornapple church we were taken to the Woodland church, fourteen miles south-east, into Barry county. Most of the Brethren living in Iona and Barry counties are from Southern Ohio. The Woodland church has a pretty strong ministry. Eld. Isaac Miller has his home in the Woodland church, and is in his 78th year, but still does some preaching. Eld. Isaiah Rairigh helps to break the Bread of Life to the people. Brethren John Smith, David Flory and O. C. Sease are ministers young in office, who help in the good work. Our stay with the Woodland Brethren was too short, as we could remain only one week. The interest seemed to grow, and, by all appearances, some were near the kingdom.

In this church we visited a sister whose next birthday will complete one hundred years of her life. Her memory seems to be good.

From Woodland church we went to Berrien county, where we found the Brethren anxious to meet us. A dark cloud has been hanging over this church, but we are glad to see the Gospel sun shine so brightly. Berrien church held her feast Nov. 6. I feel much encouraged in the work here. May many prayers go up in behalf of the Berrien church! J. H. MILLER.

Notes by the Way.—No. 6.

LEAVING Baltimore, Dec. 21st, at 9 P. M., we went aboard the boat Joppa, bound for Denton, Caroline Co., Md, distant one hundred and twenty miles down the bay. Sister B. Brumbaugh and two children were aboard, whom we met in Adams county, Pa., ten days previous. We agreed to go along to her home. After being out an hour, the water became rough, and while sitting, reading the MESSENGER, found it inconvenient to sit quiet, and made haste to lie down. Many became sick. Daylight appearing, we entered the Choptank River, up which we steamed. The stream is quite wide, but runs a crooked course, lying in low banks with tall grass at the sides. The stream rises and falls with the tides, and is navigable to the place above named.

I am requested to give a description of this section of country, as there is a diversity of opinion regarding it. Some note that the general lay of the land is level and in places quite sandy, with no stone. Timber is abundant, consisting largely of pine, with oak and other varieties in places. Much of the pine has grown up on worn-out lands under old systems of cultivation. This is a very old settled country, the natives being all of English descent, who call all newcomers from the States foreigners. This is an excellent peach country with orchards containing from five to ten thousand trees, constantly growing in value. All other fruits and vines do well. Apples do not, however, seem to keep well, maturing too early. Canning establishments are being built. The canning of peaches, tomatoes, and sweet corn, it is said, is equal to any.

I find some good soil here, producing abundant crops of wheat and corn. With the introducing of new systems, better tillage, and the cheapness of water transportation, many of these lands would be desirable for the uses adapted.

After landing at Denton, Bro. Brumbaugh took us out to his home, six miles distant, the same evening. There was an appointment for preaching, which continued each evening and twice on Sunday. We met in a neat, good, well-built house, built by the Brethren, with the assistance of the Eastern District of Pennsylvania, to which the churches of the Eastern Shore of Maryland belong. The Ridgely congregation is composed of about forty members. Eld. J. Y. King has charge of the congregation. He has moved in from Lebanon Co., Pa. The church only dates back six years.

After remaning here for nearly a week, we took the train for Oxford, Talbot Co., distant thirty miles, over the Philadelphia and Wilmington Railroad. Here is located the Peach Blossom congregation. They are much scattered in membership, and difficult to get together. Bro. Wingert is the minister in charge. There is, we are told, a Bro. Seacrist in the ministry, but we did not meet him. Bro. Wingert thinks he commenced the work of the ministry when too old, and feels somewhat discouraged, but does what he can. If the membership could be more concentrated they would have greater strength. They only number some twelve to fifteen members. We had services on Thanksgiving Day. There were but few out. A union house is used here. Since my visit, seven years ago I find considerable improvement in appearance of country.

J. C. LAHMAN.

A Warning.

A MAN, calling himself Isaac Wilson, came into our midst less than one year ago, passing himself as an unmarried man. He attended a few of the Brethren's meetings, then made application to be received into the church, and finally, as we trusted, united in good faith. Soon after this he was married to a worthy young sister, entered largely into business affairs, bought property and mortgaged it. He then sold the same, retained the money, and left for parts unknown. The young wife he left, proves to be his second living wife. His age is between thirty and thirty-five. He is of medium size, has dark hair, dull, gray eyes, a rather sleepy expression, full chin and face. He is quite a fluent talker, ready to lead in conversation, and speaks rather boastingly. He seems to have a fair knowledge of the Scriptures, but is easily thrown from religious conversation into foolish talking. Isaac E. Wilson did us much evil. Let others beware. The Lord reward him according to his works.

By order of the Weeping Water church, Cass Co., Nebr. J. L. SNAVELY.

From Eglon, W. Va.

HAVING been solicited by the brethren and sisters of the Cheat River congregation to hold a series of meetings for them, accordingly Bro. Jonas Fike and the writer left home Saturday, Dec. 1, arriving at the place of meeting in time for evening services. The meetings continued each evening during the week, with good congregations and increasing interest. On Thursday a church council was held, preparatory to communion services, which took place on Saturday, Dec. 8. The feast was an enjoyable one. The congregations were large, and the best of order prevailed during the entire services. Ministers present were Jonas Fike, S. A Sisler, and the writer. The meeting was one long to be remembered. It truly was a feast of good things. Bro. Jonas Fike officiated. As an immediate result of the meetings, two were reclaimed who had wandered away from the fold, and the members greatly revived. Our prayer is, that many more may yet enter the fold before it is eternally too late. The church at this place, like in many others, has seen her dark days, but the clouds are beginning to remove, and we hope a brighter day is dawning. Brethren and sisters, let us live faithful! T. S. FIKE.

From Pine Creek Church, Ind.

DEC. 7, Bro. George Stambaugh came among us and remained until the 13th. Tuesday morning, Dec. 11, although we were having a snow-storm, we went to the water, and one was baptized. We then went to the house of an old sister who wished to be anointed. Her disease was heart dropsy, and for some time she has been almost helpless, and getting worse all the time. She is now, to all appearances, getting well. In the evening, after anointing the old sister, we held our love-feast at her house. We had a good time, and feel that the Lord was with us. Some of the brethren and sisters showed their zeal by coming about fifteen miles through the snow and cold, in a covered wagon. We now have fifteen members here. Brethren and sisters, pray for us! R. S. RUST.

From Waddam's Grove Church, Ill.

THIS church held her love-feast Oct. 19 and 20. Bro. J. G. Royer was with us, and remained over Sunday. Two were added to the church by baptism. We were indeed sorry that Bro. Royer could not remain longer, while the waters were troubled. To-day, Dec. 16, we close a series of meetings at the Grove meeting-house, conducted by Bro. Geo. D. Zollers, of the Hickory Grove church. Brethren Eby and Crouse were with us during the progress of the meeting, and lent a helping hand. Bro. George preached the Word in its primitive purity. Up to the present there are no visible results. While we were made glad by the presence and preaching of the brethren, we felt sorry that the earnest appeals did not cause the Brethren's children, and our neighbors, to retrace their steps. For the moment we felt like "taking ship for Tarshish," but we know this will not do, so we will buckle on the armor and go forth in our weakness and limited facilities, to labor on, in so noble a work. We expect to commence some meetings at the Chelsea meeting-house, Dec. 17. Other brethren are expected to be with us. P. R. KELTNER.

Nora, Ill.

A Voice from the West.

Nov. 12th I went to Fredonia, Wilson County, where we began a series of meetings in the evening. We labored under very unfavorable circumstances, owing to political excitement. We continued meetings up to the 21st with small congregations. There was a good attendance on the part of the brethren and sisters,—some of them coming five miles every night.

Nov. 17, the brethren and sisters met for love-feast exercises. About 110 members surrounded the tables of the Lord. It was truly a feast of love. About thirty young brethren and sisters communed. Our afflicted brother, John Hess, was permitted to participate in the divine services once more. He has passed through the trying

crucible of affliction, having been confined to his bed for several months. He seems, however, to bear his afflictions patiently, and we pray that the Lord may sustain him in his sore trials, and bring his children into the fold, to comfort him in his declining years.

Bro. G. W. Studebaker is still actively engaged in heralding the good news of salvation to poor sinners. His warning voice is heard in many places in Kansas.

I came home from Fredonia in very poor health, and almost worn out by constant preaching, having been in the field for about eighty days or more. God blessed the labors of his children in the conversion of sinners,—about thirty being added unto the faithful. To God belongs all the praise.

God bless the faithful laborers in his vineyard and crown their labors with success!

CHAS. M. YEAROUT.

Westphalia, Kan., Dec. 16, 1888.

Here and There.—Jottings from New Jersey Continued.

IN my last I spoke of having come to New Jersey to aid the Brethren in the Amwell church in holding a series of meetings. The meetings have been going on now for one week. Last night it rained so hard and constantly that we did not venture out. The good Lord permitting, I expect to remain with the Brethren here until the last of the week, when Bro. W. J. Swigart, of the Huntingdon Normal, is expected to be on hand and continue the meeting ten days or more. This will give the brethren of the Amwell church a three weeks' meeting, at least. I hope and pray that much good may result from these meetings to the church and the community. The interest is growing and already one has made the good profession. Bro. Swigart will, no doubt, report the result of the meetings when he is through. Surely, the four appointments on hand for us and the ten more, at least, for Bro. Swigart, who is an able preacher of the Gospel, ought to accomplish some good. God grant it!

I am writing this report at the home of Bro. Jos. Haines who is one of the deacons of the Amwell church. The Haines family consists of brother and sister Haines, two sons, one daughter, now married, and away from home. The oldest son is also married and lives at home with brother and sister Haines. There is also living with the family a sister by the name of Hoppock,—a sister in the flesh to sister Joseph Haines. The Haines family are all members of the church, intelligent and influential, and a nicer and more hospitable family would be hard to find. The second son, Amos H. Haines, aged about twenty-five, is in the ministry and preaches nearly every Sunday, taking turns with Bro. John D. Hoppock, the present elder of the church. Bro. Haines is a graduate of the Trenton Business College, New Jersey. He is also taking the regular Collegiate course at New Brunswick. His aim is thorough scholarship, and he is destined, if he lives, to become a leading man in the church. I hope his going away to college in another church will not result in a loss to our own church in the end. I pray such may not be the case, as we have need of the best talent and scholarship the church can produce. And the very fact that we are losing some of our best men through a lack of proper school advantages in the higher grades of education, ought to, my brethren, stir us up to the duty we owe our children and the rising generation, in the educational interests of our church. Regard it as we may, we are living in an age when, as a church, we must heartily support and stand by our schools and raise the standard of education, if possible, on a par with the schools of other denominations, or suffer serious damages and loss, from which it will be hard to recover. I sincerely trust, with the general wakening up in the church on the missionary question, there will also be a corresponding wakening up on the educational question, and that our schools may be endowed and equipped in such a way as to make them productive of the most possible good to the church.

I almost forgot to mention the fact that Bro. Robinson Hyde, of Sand Brook, New Jersey, is also a preacher in the Amwell church. He and Bro. Hoppock, the elder, are both getting old and infirm, and soon all the ministerial work will fall upon our estimable young brother, now so earnestly prosecuting his studies at college. We are desirous to see the cause flourish in the Amwell church, and we hope and pray that Bro. Haines will, when through with his college work, conclude to settle down in his home church and faithfully labor for the prosperity of the church here, now so hopefully looking forward to the time when our young brother shall receive the parting benediction from his *Alma Mater*, Rutger's College, New Brunswick.

The writer has lived in the East about fifteen years or more. In that time he has frequently come to New Jersey to assist on love-feast occasions and in protracted meeting efforts. Well do I remember my first visit to New Jersey. It was about two years after I had come to the East. I was written to by some of the brethren of the Bethel church, an adjoining church about ten miles from the church where I am now preaching. Quite an interest was taken in the meetings and the church was at times uncomfortably crowded, and about fourteen, if I mistake not, openly confessed Christ and were baptized. It was a good meeting and a time of rejoicing. The brethren and sisters of the little Bethel church were in earnest and full of the good spirit. Some years after, three or four perhaps, the Brethren there built a new and commodious church. My dear father-in-law, elder James Quinter, preached the dedicatory discourse. The church bade fair to become a stronghold in the community for good. Sad to say the enemy has come along and sowed tares in the field, and to-day that church, once so prosperous and her future bright with hope, is sadly beclouded. God hasten the day when the cause or causes now militating against the prosperity of Zion in the State of New Jersey, may be entirely removed!

J. T. MEYERS.

Some Messages.

WHEN I refer to my list of addresses to whom I mailed copies of "My Northern Travels," several months ago, I still find thirty-five who have not yet paid me for them and without any explanation. The amount is $26.75, exclusive of the $1.88, expended for postage. As a matter of necessity, I appeal to each one to remit his respective dues to me very soon, or send a kind word concerning the delay. I now return my appreciative and grateful thanks to the many purchasers for their Christian deeds and courteous expressions to me, an isolated member and in delicate health. No providential interference, it is my earnest desire and intention to attend our Conference at Harrisonburg, Va., next June, where I hope to meet many beloved friends and members. From there I expect to travel and visit for my health, hoping thereby to gain sufficient strength to engage in some suitable employment, next fall, convenient to our church people.

I wish to express my grateful thanks for the many invitations sent me to visit at different points. Although home is the "dearest spot on earth to me," a change is now a duty, and I am confident it will be conducive to my health, and afford me a solid enjoyment with our church people. Never desiring to be a burden upon any one, I am now trying to raise sufficient money for my traveling expenses by selling books: "My Northern Travels, the Result of Faith and Prayer." Price: full gilt, one dollar; fine cloth, seventy-five cents; heavy paper, fifty cents. Address all orders to me, which will be thankfully received, with prompt attention.

As this well-meant little volume has received commendation from all classes and sects scattered over the United States, I hope those I now solicit to buy will not only find enough good to pay for it, but *do good* by such aid in raising the necessary funds for securing a restoration of my health and the pleasure of again enjoying association with our church people and their worship, of which I am entirely deprived.

JULIA A. WOOD.

Bremo Bluff, Va.

From Powell's Valley Church, Oregon.

AFTER traveling for some time in Eastern Oregon, Idaho, and Washington Territories, on a mission of love, our dear brother, Eld. M. M. Bashor and companion arrived at our home, Nov. 23. On the day following, a number of brethren and sisters met here in council. All business was disposed of with brotherly love. In the evening we had an excellent sermon, delivered by Eld M. M. Bashor from the words, "Search the Scriptures." On Sunday, Nov. 25, we dedicated our house of worship, which is a large and comfortable building, erected by the people and donated equally to the "Missionary Baptist," and German Baptist churches. After an address by Rev. Birged, of the Missionary Baptist church, and some fitting remarks and prayer by Eld. M. M. Bashor, of the Brethren church, the people went home rejoicing.

Brethren, let us not forget the Lord's work! As he has prospered us, so let us give for the spreading of the Gospel. If it be but little, let us do what we can at any rate. "The liberal soul shall be made fat," for "God loveth a cheerful giver."

MARGARET METZGER.

From Gridley, Kan.

HUSBAND and I are somewhat isolated from the Brethren. Brethren George W. Studebaker, of Fredonia, and David Stouder, of Madison, came to our place on the evening of Dec. 8, and held a series of meetings. We were much built up and sinners were made to seek the "good old way." One sister came out on the side of the Lord and was baptized and others are talking of coming. We held the meetings in a school-house, at a place where the brethren never spoke before. The attendance and attention were good. Bro. Studebaker preached eleven sermons in all and closed on the evening of the 16th.

We expect Bro. Stouder here again in the early part of January. Much good might be done if some of the ministers in the East would come and help to build up the good cause in the West, as the ministers are few and have more than they can do.

ANNA DOWNING.

From New Haven Church, Carson City, Mich.

OUR pleasant meetings are now in the past. We had the pleasure of seeing seven precious souls made willing to lay off their load of sin, and to be buried with Christ in baptism. Two wandering souls returned to the fold. We were richly fed from the sacred Word of Truth while Bro. I. J. Rosenberger was with us. Our meeting commenced Nov. 22, and ended Dec. 11. We had nice weather, good roads, and a fair attendance.

LEVI D. BOSSERMAN.

KIND works produce their own image in men's souls, and a beautiful image it is.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill, - - - - Jan. 8, 1889.

DO YOU WANT THE MESSENGER?

ACCORDING to our rule, we continue the MESSENGER to all regular subscribers, unless they notify us to discontinue it. Numbers of our brethren and sisters have expressed themselves as being well pleased with this plan. Very often it happens that our agents do not get to see all who desire to continue the paper, and then when it stops very often several numbers are lost, to the regret of those who are anxious to keep a full file of the paper. Again, some can not conveniently pay for the paper at the first of the year, and a little time to secure the money is appreciated by them. For these and other reasons we were led to adopt our present plan.

We do not like to receive cards or letters asking us to discontinue the paper. It never pleases the publishers of a paper to get such a notice, but some there may be who do not wish to have the weekly visits of the MESSENGER. If there are any such, please drop us a card by return mail, notifying us that you do not want the paper, and we will drop your name from the list. If we do not receive such notice from you, we shall continue sending you the MESSENGER, with the understanding that, at some time within the next six months, you will send the money for it. If there is an agent in your church, please hand your subscription to him.

We hope you will continue to take the paper. You can not afford to deprive yourself or your family of a good religious paper, and we can not afford to have your name dropped from our list. Especially is this true since we have enlarged the paper. The expense has been a heavy one, and we need your help. And while you are helping us by subscribing and paying for the paper, we know that the MESSENGER will be helpful to you in your spiritual life. In this matter the benefit is mutual, and we hope that if you are at all able to pay for a paper, you will take it. If there are those who are actually unable to pay, we shall try to make some provision so that they may get the paper.

Again, some are in arrears for 1888, and we should now have the money. As before intimated, our expenses are heavy, and we need the money due us to meet them. If you should write us to stop sending the paper, and you are owing something on it, be sure you inclose the amount due with the request to discontinue. This will only be just and right, and this is all we ask for. We hope that we may continue to visit you all during the year 1889, and that the blessing of the Lord may rest upon all our labors for good.

ONE was baptized in the Swan Creek church, Ohio, Dec. 9, 1888.

ELD. JOHN MURRAY'S address is now Belleville, Republic Co, Kans.

BRO. S. N. EVERSOLE'S address is now Tyner City, Marshall Co., Ind.

BRO. J. G. ROYER spent the Holiday vacation near Milford, Ind., preaching the Word.

BRO. I. M. GIBSON, of Farmington, Ill., has been on the sick list, but we are glad to say that he is at work again.

BRO. DANIEL SNELL expected to begin meetings at the Center church, Ind., Dec. 22nd, and continue over the Holidays.

BRO. SOLOMON BUCKLEW will hold meetings for the Brethren at Purchase Line, Pa., beginning January 9th, 1889.

BRO. PETER EISENBISE and his wife, from Morrill, Kansas, paid us a pleasant visit the last day of the old year.

FROM the Wolf Creek church, Brown Co., Kan., Bro. W. Sawyer reports a series of meetings, with two additions by baptism.

BRO. DANIEL VANIMAN preached for us here on the evening of the last day of the old, and the first day of the new year.

TWO were added to the church at West Branch, by baptism, on New Year's day. Surely, this was a good way to start in the new year.

IF there are any members of the Brethren church living in Henderson Co., Ky., will they please send their address to this office?

AT the last meeting of the District Mission Committee, of Northern Illinois, it was decided to organize a church in the City of Chicago.

UNDER date of Dec. 29, Bro. E. Ginder, of the Sugar Creek church, Ind., reports nine accessions by baptism. Bro. Jacob Snell labored for them.

MOUNT MORRIS is not a large town but there are at the present time living within its corporate limits one hundred and fifty-six members of the Brethren's church.

BRO. J. E. METZGER, of Edna Mills, Ind., reports that Bro. Daniel Shively, of Miami Co., Ind., closed on interesting series of meetings on Christmas Day. Two were added to the church by baptism.

Do not fail to examine carefully the quarterly report of the Treasurer of the General Missionary Committee, which will be published next week.

THIS informs our Brethren that the edition of the "Brethren's Manual" is entirely exhausted, and that no more orders can be filled until a new edition is printed.

BRO. H. W. STRICKLER spent some time with the brethren at Naperville, Ill., during the latter part of December, preaching the Word of Truth, after which he continued his journey eastward.

MANY good meetings are being held now in various parts of the Brotherhood and numbers are turning to Christ. May the good work continue until all the people shall know and obey the Lord!

IF you want a Bible of any kind, whether for family or private use, send to us for an illustrated catalogue, containing cuts of Bibles and sample of type used. We can sell you Bibles as cheap as you can buy them anywhere.

BRO. HIEL HAMILTON, of Flora, Ind., says that Bro. R. H. Miller preached nine able sermons for them. The interest was good; the large meeting-house was crowded, and good seed was sown, which will doubtless be harvested by and by.

BRO. JOHN METZGER has returned from his trip to the Panhandle of Texas and is at present enjoying the comforts of his home at Cerro Gordo, Ill. He promises to give an account of his trip for publication at some time in the future.

WE regret to say that our dear Bro. Enoch Eby is not well. We hope to hear very soon of his restoration to health. His labors for the churches in Kansas have been abundant, and he has, perhaps, overworked himself. May the Lord speedily restore him to health!

UNDER date of Dec. 13th, '88, Bro. John Forney reports that they have been holding meetings in the west end of Dickenson Co. Three were added to the church by baptism. They will hold meetings at another point in their congregation in the near future.

BRO. JOS. R. ROYER, of the Conestoga church, Lancaster Co., Pa., sends us a short report of a meeting held in the northern part of their District by Wm. M. Lyon, assisted by Bro. Hottenstein. Five souls came out on the Lord's side, and others were almost persuaded.

THE efforts of our dear brethren and sisters, coupled with our own, to send the MESSENGER to many who do not now receive it, are appreciated by those who in this way get the paper. The first copy sent out as a donation contains a printed slip notifying the one who receives it that it is paid for and will be sent six months or one year, as the case may be, free. The following letter will serve as a sample to show how the paper is received:

VINTON, IOWA, Dec. 14, 1888.

BRETHREN'S PUBLISHING CO.,

Dear Friends:—

I received a copy of your valuable paper and was notified of the fact that it would be sent to me one year free of charge. In reply I wish to tender my grateful thanks to the person who was so kind and affectionate as to remember me with the presentation of such a gift which I believe is sent for the express purpose of advancing the kingdom of Christ and his righteousness. It will always be a welcome visitor in our home. Yours affectionately,

J. C. DETWILER.

Can we do better than to send the paper to some appreciative friend for the year 1889, and thus assist in "advancing the kingdom of Christ and his righteousness"?

In last week's Messenger reports were given of nearly two hundred accessions to the church by baptism. We rejoice that so many are turning to Christ. May the good work go on until, instead of saying hundreds, we may say thousands are accepting the truth as it is in Christ Jesus.

Bro. Enoch L. Brower, of Waynesborough, Va., spent three weeks preaching for the Brethren at Shannon and Cherry Grove. From these churches he went to the Franklin Grove church, stopping on the way long enough to make a short call at the Messenger office. We enjoyed his short visit very much and are ready to say most heartily, Come again, Bro. Enoch.

Bro. J. M. Snyder informs us that he has permanently located at McPherson, Kans., where he will continue the publication of *Der Brüderbote*, and will also publish the McPherson College paper, *The School, Fireside and Farm*. Those who wish to write to Bro. Snyder should make a note of his change of address. We wish our brother abundant success in his new home and in his work.

The Brethren now have services every Lord's Day in Chicago at 3: 30 P. M. They have rented a small meeting-house, located within a few steps of the north-west corner of Jackson street and Oakley avenue. From the Union depot go south two blocks, take Van Buren street car, getting off at Oakley avenue within a block of the place of meeting. Brethren and friends visiting, or passing through Chicago are cordially invited to attend the meetings.

THE CHURCH'S NEED.

In the great work of spreading the Gospel of Jesus Christ, which has been committed to his church, the greatest need at the present time is men who are willing to consecrate their lives to the mission work, men who are willing to sacrifice the comforts of home, the association of loved ones, and go out into the various mission fields, and labor and, if need be, suffer for the cause of Christ. We have many ministers who are willing to be sent out for a few weeks, a month or two, or even for a year at a time, but this does not fully meet the requirements of the case. What is wanted, and what the church must have, if she is to succeed in establishing the Truth in new fields, is men, who, like Paul, will go and stay until the Truth has been firmly planted.

We have had, and still have, a few men of this type, and where they have gone out in this way, success, under God's blessing, has been the result. We might mention the good work wrought in Denmark and Sweden, in Texas, Arkansas and in other places. In all these places success grew out of persistent and long-continued effort. Spasmodic mission work does not succeed.

Take the example of the greatest missionary the world has ever known, Paul the apostle of the Gentiles, and his mission work in the City of Ephesus. He went there not to see the country, not on a pleasure trip, not to ascertain whether it would be a good place to make a paying investment, or whether it would be a suitable place to locate a colony of brethren from Palestine; but he went there to preach Jesus Christ and him crucified. He found a city wholly given to the worship of an idol in the image of Diana, of the Ephesians, and he went to work with zeal and earnestness in his great mission of preaching the Gospel. He kept at the work, so that afterwards he could say: "Remember, that by the space of three years, I ceased not to warn every one night and day with tears." He went there to stay, and remained until he had established a church, and then, from Ephesus, he went out to other towns and cities, so that almost throughout all Asia he persuaded and turned away much people from the gods made with men's hands.

As a result of his earnest, self-sacrificing spirit, and the deep conviction that he was called of God to preach the Gospel of Christ to the Gentiles, he succeeded in building up, within a radius of sixty miles of Ephesus, seven strong churches, one of which, the church at Philadelphia, still exists and has, through all the changes that have taken place in the 1830 years that have passed since it was founded, adhered with considerable tenacity to the teachings of Paul.

It is more of this class of workers that the church so much needs to-day, and until she secures them, the mission work must, to some extent, be crippled and suffer, and many calls go unheeded, because the laborers are so few. Where failures occur, and they have and will come, it must not be concluded that the religion of Christ is a failure, but that our methods and men are not well adapted to the work. As before said, we have some men in the field who are doing noble work, and they, like Paul, have staying qualities. They are men of strong convictions, full of zeal and earnestness, but where we now have one of these men, the church has need of scores of them.

Again, the church has need in almost every department of her work, of men with strong convictions. Especially is this true of those who go out into the mission fields. Here men are needed who have more than mere opinions on the great questions of truth, which they are to present to the people. Men who only have opinions are unstable, unsettled, unfixed, easily led hither and thither by every wind of doctrine, and are not fitted to meet the opposition that must be met in new fields of labor. Men of convictions are the leaders in all kinds of work.

Some one has said: "Give me ten men with strong convictions and I will lead ten thousand who have only opinions," and this is true. Is there a leader among men, he it is who has convictions. Dr. Brooks says some excellent things on this subject, his main thought being that a conviction seizes hold on the heart and brain, and becomes a possession of the mind of man, and impels him to action. He not only takes hold of the truth, but the truth takes hold of him. He is permeated with it, full of it. The men and women who are thus moved by conviction, are in dead earnest. There is no play on words with them: their very earnestness in presenting the truth in which they fully and deeply believe, carries conviction and convincing power to others. Men and women of this kind God uses. They are close to the truth. To them life is not an empty dream but,

> "Life is real! life is earnest!
> And the grave is not its goal."

What we need to do as followers of Christ, and as workers in his vineyard, is to "hold our faith more firmly, and make more of it." Opinions lightly held beget indifference, and indifference begets doubting, and doubting leads directly to unbelief and infidelity. It is dangerous for a professing Christian to be indifferent as to the truth of any part of God's Word. Such an one will never do much good in the church. His life is entirely a negative one. He is willing to let things go much as they will, and is ready to say that one way is just about as good as another. If you differ from him he will say, "Well, go ahead, I suppose you are as near right as I am."

One of the difficulties that the church has to contend with is this very spirit of indifference. Too many people simply give their assent to the Truth, and some there are who may speak publicly in favor of the faith, and in private are ready to say, "It does not matter so much whether you follow all the teaching of the Gospel or not; you need not be so very particular about it." And then, too, we occasionally hear of some who so far forget the vows they took upon themselves, when they accepted from the church the call to the ministry, as to speak publicly against her faith. Indifference leads even so far as this.

You never find any indifference in the man of convictions. His life is a positive aggressive one. You will always know where to find him. He has a firm belief in the cause he espouses. His faith is fixed on God's Word, and he feels in his heart and soul that he is standing on the everlasting Rock of Ages, and feeling this, he has an earnest desire to see truth accepted by all men.

We are not to be understood as condemning an honest search for the Truth. We admire and commend such search, but to be always searching and never practicing is simple folly. A man who had passed four score years was asked by a friend about his religious convictions. His reply was, "I have not settled down on anything yet, I have been searching for the Truth all my life." "Well," returned the friend, "If you do not soon find it, you will not have much time left to practice it." The application is apparent to all.

It is men with settled convictions that the church needs to go out into the mission field, to labor for the Truth as it is in Jesus, and such men she must have, if she is to succeed in the great work she has undertaken.

And where shall she look for such men? One by one the old standard bearers, men who have had the courage of their convictions, are passing over the river, and the future of the church will soon be in the hands of our younger brethren and sisters. It is to them that we must look for the future workers of the church, and this being true, it should bring a closer bond of union between the old and young, between those who are now leaders, and those who are soon to be leaders.

Again, many of our faithful ministers, whose hearts burn with a desire to go out into these new fields, are so situated in life that they can not well go. Home, farm, family, and the cares of life bind them closely, and keep them from going as they would like to. Our older brethren are held by the cares of their home churches, and can not be spared, and indeed they should not desert their posts, where they are so much needed. Occasionally we find a brother who can be spared, and who has the qualifications of a missionary, but we need many more of them.

Our missionary work is but in its infancy, and the men who have been called to the ministry by the church have not, as a rule, looked forward to such work. They have thought of their work as being circumscribed by the home church, and have made their arrangements accordingly. Now that the laborers are needed, and being called for by the scores, may we not hope to see some of our young brethren, who are called to the ministry, consecrate their lives to the missionary work of the church? It will not bring you wealth. It will not bring you earthly renown, but it will bring to you a reward greater than ten thousand worlds can give. Such consecrated workers, men with convictions, men who are willing to suffer for Christ's sake, the church has need of, and must have before she can fully succeed in her great missionary work.

LEAVES FROM OUR NOTE-BOOK.

At the beginning of the year many resolutions are made, but, alas, how few of them are carried out! We say this year, We will do more for the church. The minister resolves to preach more; the officers and private members of the church resolve to become more efficient workers; they will be more regular in attendance at the services; they will work harder in the Sunday-school; they will be more active in the prayer-meeting; they will give more money to charitable, mission and educational purposes. All this is good. It is right, at the threshold of a new year, to take a glance at the past, as it often enables us to see ourselves as we are. Adam Clarke said that he never felt so little and unworthy as when he reflected on his past conduct. And can any Christian look with very much complacency on his past life? O, what blunders we made, and how far short we came of our ideal of a Christian life! This is so, at least, of those who have a proper conception of what a Christian life is.

There are those, of course, who have a low ideal of Christian excellence, and are better satisfied with their past conduct. But now it is New Year. Let us stop and think. What have we done the past year? What has occupied our minds most? For what have we spent most of our energy? It was reflections like these, most likely, that made Adam Clarke feel so unworthy, and they will make all who have a proper sense of their obligations to God feel likewise.

When we compare our actions, our thoughts, and the sentiments of our hearts with Christ, who is our Model, our ideal of Christian excellence, we can only exclaim with the Psalmist, "O, wretched man that I am!" With this feeling of unworthiness we make our resolutions for the future. Let us make them. Because we have failed in carrying them out fully the past year, is no reason why we should not try again. We can do at least a little better this year, and if so, we will have made a little progress. A very good man, perhaps the best man that ever lived, after taking a little retrospect, said, "Forgetting the things that are behind, I press forward toward the mark for the prize of the high calling of God in Christ Jesus." What we, as Christians, need to do is, to make our advancement in holiness the *one* thing, and then *press* harder. It is by *pressing* on amid the obstacles that we gain strength. Will the end of 1889 find us stronger? If we are spared to labor for Christ we ought to be. Let us not stand long on the threshold of the year, looking backward. A mere glance is sufficient. Let us go forth at once with a determined purpose to improve the present and future.

* * *

We have heard of church members who stayed away from the Sunday-school and prayer-meeting for fear they might be called upon to take some part in the services. Such persons certainly do not have a very large measure of the spirit of Christ, and his apostles. They were not only willing, but anxious to work. Christ said it was his meat and drink to do his Father's will, and if we have the same spirit, we will be just as anxious to work for God. Then, too, Peter, John, James and Paul were faithful to duty. And so will all be who truly love the Lord. We may feel our unworthiness and inability, but it will be our delight to do what we can. When duty is oppressive and we must be almost driven to it, we are not enjoying the liberty of the children of God. Holland truthfully says:

"The most beautiful sight this earth affords is a man or woman so filled with love that duty is only a name, and its performance the natural outflow and expression of the love which has become the central principle of their life."

When love becomes the central principle of our lives, we will become more earnest workers. Our ministers will preach not simply because they are called by the church, but because they love souls. Our Sabbath-school teachers will teach, not because it is a duty they can not avoid, but because they love to work for God. We will pray and speak in our prayer-meetings, not because we feel it our oppressive duty, but because we are pressed to it by the love of God.

* * *

Christ called the Galilean fishermen to follow him, but it was some time before they became ministers of his Gospel. Matthew says:

"And he saith unto them, Follow me, and I will make you fishers of men."

Mark says:

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."

"I will make you," and "I will make you (or cause you) to become fishers of men," imply something to be done in the future. From the sacred record we learn that they were not made fishers of men until after Christ's death and resurrection, and then they were to remain at Jerusalem until they received the Spirit. During Christ's three years' sojourn on the earth, they were only disciples, learners, and the finishing touch of their education was made on the day of Pentecost. Not until then were they made fishers of men, and were qualified to go forth on their great mission. Let those who think no preparation necessary for the high and responsible calling of the ministry, reflect.

* * *

When Gideon was called to deliver the Israelites, he felt much like Christians often feel yet, when they have a work to do for the Lord.

"And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house."

Poor Gideon! like so many of God's called ones to-day, looked at his own poor self. I am the least in my Father's house, and then, too, I do not have any money to support my family. What will become of my wife and children? But the Lord said, "Surely I will be with thee." That satisfied Gideon, and it ought to satisfy every man and woman that has a call from God to-day. And let it be remembered that every child of God has a call. Go, work in my vineyard, said Jesus. But every one's call is not just alike. Some are called to preach, some to teach, and some to help support the preachers, and if all heed the call, and go according to the Lord's plan, the work will be accomplished. Some say, How can I support my family if I give to all the calls that are made for charitable and mission purposes? Does not the Lord say, "I will be with thee"? He was with Gideon; he has always been with his people, and always will be with them when they go right on in the line of duty.

J. B. B.

"Really great and honest men may be said to live three lives. There is one life which is seen and accepted by the world at large, a man's outward life; there is a second life which is seen by a man's most intimate friends, his household life; and there is a third life seen only by the man himself and by Him who searcheth the heart, which may be called the inner or heavenly life."

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Eld. Daniel Bechtelheimer, of Juniata, Nebr., sends the joyful news that four,—two by baptism and two by letter,—were added to the little flock at the above place during their last love-feast, and that lately one more has chosen that good part which "shall not be taken away if he remain faithful."

—Bro. C. D. Hylton writes: "Any one desiring to send a donation to the Mt. Jackson church should send it to Lewis Scaggs, *Riner, Va.*, instead of River, Va., as I was made to say in 'A Voice from the Mountains.' We expect Bro. D. C. Moomaw to conduct a series of meetings for us in January."

—Our aged brother, Hiel Hamilton, writes from Flora, Ind., under date of Dec. 20, as follows: "Bro. R. H. Miller commenced a series of meetings here last Tuesday night. His discourses, so far, have been very interesting. He is to continue with us over next Sunday. May he be instrumental in the hands of the Lord to do us much good."

—"The members of the Logan church, Logan Co., Ohio," writes sister Sarah A. Miller, "have just closed their protracted meeting with good results. Two more made the good confession, making twelve in all. Our meeting continued from Dec. 9 to 23. We cannot express the joy this meeting afforded. The ranks of Satan were shaken and many dear souls rescued."

—Under date of Dec. 21, sister Hannah Wenrich writes: "The brethren of Ephrata have just closed a series of meetings, conducted by Bro. Samuel Utz. The meetings were a feast to the soul and his preaching was received with marked attention and appreciation. The attendance was good, and though there were no immediate accessions to the church, yet we believe that in God's own time we shall see the good results."

—Bro. A. J. Nickey, of the Oakley church, Ill., writes: "Bro. David Neff, of Indiana, came here Dec. 4, and labored acceptably with us nearly two weeks. Our fraternal ties were strengthened and spiritual life invigorated. Four precious souls were added to the church by baptism. We also had council-meeting, at which our beloved brother, John C. Sensenbaugh, was elected to the office of deacon. We hope the Father's blessings will abide by the labors put forth in his cause!"

—Bro. Levi Baker, of the Saginaw church, Mich., writes: "According to previous arrangements, Bro. I. J. Rosenberger was expected to be with us on Dec. 7, to commence a series of meetings. Failing to get here at the appointed time, Bro. Shirk, from North Star, came, filled the appointment and remained with us until Dec. 11, when Bro. Rosenberger came and continued the meetings until the 19th. As a result of our meetings three were added to the church. We were all much encouraged!"

—Bro. Henry F. Cary, of Pleasant Valley, Washington Co., Tenn., writes: "The church met in council, Dec. 15th, and all seemed to be in love and union. An election was held for two deacons, the lot falling on brethren John Saylor and Samuel Garber, who were duly installed into office. The ministering brethren from other congregations were elders F. W. Dove, from Pleasant View; Henry Garst, from Pleasant Hill; and Bro. D. F. Bowman, from Knob Creek. Bro. Garst preached for us on Saturday night and also on Sunday. Bro. Garst is growing old in years but strong in the zeal of the Master. May these two brethren serve faithfully and may they magnify their office!"

—"I am still in the field," writes Bro. John L. Snowberger, of Holyoke, Colo. "Last Sunday I baptized two that formerly were members of other denominations. Quite an interest seems to be manifested in that neighborhood. Others said they would soon come. It was quite a curiosity to many to see trine immersion administered, but I think many will search the Scriptures now."

—The brethren of the Marsh Creek church, Pa., as Bro. W. B. Jacobs informs us, commenced a meeting in the western part of their congregation, at the West Point school-house, Dec. 2, continuing every evening until the 14th. Bro. Kolb, of Maryland, assisted in the meetings. Though there were no immediate accessions, the many good impressions made, lead them to hope for good results in the future.

—Bro. H. J. Brubaker, of Maxwell, Story Co., Iowa, who has been a reader of our church papers for over thirty years, writes that lately he has had the misfortune of losing nearly all of his property by fire, and, with old age and the ills incident thereto, coming on, he feels very much discouraged, but still puts his trust in the Lord for deliverance. Surely, the Father above will not leave him comfortless!

—Bro. J. A. Richardson, writing from Charles Creek church, Tenn., says: "The church at this place is in peace and union. Bro. Leedy and I drove nine miles on the afternoon of Dec. 7th, and held meetings on Saturday night, Sunday, and Sunday night. One young brother made the good resolve to walk with the children of God, making two during the last month. We trust many others were strongly impressed. We regret to state that Bro. Leedy contemplates leaving us. We need his help very much."

—Bro. H. K. Kitch, of the Sugar Creek church, Whitley Co., Ind., writes: "Eld. Jacob Snell, of Collamer, Ind., came to us December 7th, and remained until the 17th. While here, he was actively engaged in demonstrating the Truth. His efforts were much appreciated. Nine precious souls made the good profession and joined in with the people of God. We hope they will hold out faithful to the end! May many more see the necessity of accepting the Savior while it is called to-day. May the work continue! May Zion increase and the Lord be praised!"

—The particulars of a sad accident are sent us by Bro. O. D. Lyon, of Sidney, Nebr.: "Dec. 12 our esteemed brother, Noah M. Kline met with a terrible death, which caused intense sorrow in our community. He was engaged in digging a well near Sidney, and while being drawn out of it, his rope, which was defective, broke, letting him fall to the bottom, and causing instant death. The funeral services were held on the 14th. Bro. Kline was only twenty-eight years old, and in every respect a thorough Christian. We shall not soon forget his kind counsel, given from time to time, in our Sunday evening prayer-meetings. May our Heavenly Father heal the wounds made by the sad occurrence, and sanctify it to our every good!"

—Under date of Dec. 19, Bro. J. D. Haughtelin writes: "Bro. Frank McCune, of Dallas Center, just closed a short series of meetings near Panora, Iowa, that was well attended. His theme last night was 'Work.' I think he awakened his hearers to the fact there is 'work' for every one to do. In education, the more we learn, the more we find there is yet to learn. So in spiritual work,—the more we do, the more we find there is still to do. Bro. J. L. Myers, of Yale, missed these meetings by being out in the way places, preaching the Word. We are laying out the winter campaign and 'give to every man his work.' We are looking over the river for the reward. Pray that we may be faithful!"

—Bro. Eli Rule, of the Washington church, Kans., informs us that he lately held some meetings at a new place, twenty miles distant, where he preached seven sermons with excellent interest. Though there was some opposition to the doctrine and teachings, as taught by the Brethren, yet the continued, large attendance seemed to demonstrate that the people were anxious to hear the Word in its purity.

—Interesting meetings are reported by Bro. C. H. Walker, of the Brothers' Valley church, Pa. He writes: "By previous arrangement Bro. Silas Hoover came to us Dec. 4, and remained until the 13th. He handled the Word in an impressive manner. He forced the Truth home to both saint and sinner. The attendance was good, and the attention remarkable. Tears were made to flow and four precious souls saw the error of their way and were buried with Christ in baptism. Bro. Hoover's discourse on the subject of the Covering was pointed and instructive. It was replete with Scriptural arguments, and calculated to convince the most skeptical."

—Sister Rachel Stamy, of Robins, Linn Co., Iowa, writes the following for the satisfaction of inquiring friends: "I am suffering at this time with cancer. Though I have employed medical aid to some extent, I feel assured that human skill will do me no good. The only relief I obtained so far was, by calling for the elders and being anointed. It was a comfort to my soul, and brought that sweet peace which alone can be obtained by obeying the Gospel. Dear brethren and sisters, do not get discouraged though you may meet with many reverses! The prize is sure. Although dark clouds appear, forget not that the sun is behind them. I am now making arrangements to go home. I do not mean by this that I am just starting on that journey. No, I have traveled many years in the way my Master led me. I am happy to know that my dear brethren and sisters always think of me when it is well with them. The fervent prayer of the righteous availeth much, and I hope that ardent prayers will be offered in my behalf, that I may have grace to bear all my pains patiently. I have often made crooked paths, nevertheless the Lord was merciful to me, and when he sees best to remove me, I want to go."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Church News from Garrison, Iowa, and Elsewhere.

Bro. P. Forney, of Garrison, Bro. S. H. Miller, of South Waterloo, and the writer, were called to Grundy County to transact some church business. Eld. H. P. Strickler, and family, are going to the Panhandle country, consequently it was necessary to look after the interests of the church. Brethren W. Albright and C. Frederick were advanced to the second degree of the ministry. We hope they will fully realize the great responsibility under which they are placed, and that they will work with renewed zeal in the Master's cause. The church also made choice of an adjoining elder to fill Bro. Strickler's place, as he was desirous to leave the church in good working order. We hope Bro. Strickler will prosper in his new home. It was sad for us to bid them adieu. We were made to feel that, perhaps, our next meeting would be over the river. May the good Lord bless us all that we may prove faithful unto the end of our journey!

Upon returning home we found Bro. W. C. Teeter, of Sidney, Nebr., carrying on the meetings at Garrison (assisted by Bro. John Ridenour), with increasing interest. Bro. Teeter preached in all twenty-five sermons. Sinners were made to tremble, and many hearts were made glad to see three precious souls enter the liquid stream and arise to walk in newness of life. Especially did the church rejoice when an aged brother, who had been standing outside, perhaps twenty-five years, came forth and gave his hand to the church again. I do not think I ever witnessed so many tears on such an occasion before. We pray that he may find grace sufficient for the days that may be allotted unto him and the trials thereof.

We believe there are others that are almost persuaded to be Christians. Bro. P. S. Meyers, of Cerro Gordo, Ill., is to be with us (the Lord willing) Dec. 24, and continue the efforts awhile. As we had refreshing seasons during Bro. Teeter's meetings, we also anticipate good meetings when Bro. Meyers comes. We hope the Lord will fully prepare him for the work, and that the church may be engaged in his behalf.

Stephen Johnson.

Echoes from the Highway.

Dec. 15 I set out by private conveyance to go to Ventura Co., Cal., to pay a visit to the members in the Conejo Valley. We found that a number of improvements had taken place since our visit to them last May. A number of new settlers had moved in, among them several families of members. The band of brethren there now number over twenty. They have a beautiful, new school-house built, in which meetings are held regularly. We had two appointments while with them. In my judgment the brethren up there have a bright future before them as respects the country's improvement, and the prosperity of the church. As to the latter, of course, much depends on zeal and uprightness of living. The climate is, to all appearances, very healthy, the soil remarkably productive and suited to most all kinds of fruits, grains, vegetables, etc. It is the stockman's paradise, so to speak, owing to the rich grazing range. I saw thousands upon thousands of acres of most luxuriant wild grasses on which large herds of cattle, horses, and sheep were grazing. The whole earth was carpeted over with velvet greenness; even where the dense groves of timber grew, the grass was waving in luxuriant abundance. Water is good and land comparatively cheap. Taking into consideration all these desirable things, I see no reason why the Brethren who have the start there, religiously, should not possess that land and be a working power to spread the Gospel up and down the coast. The members seemed to be in union, and earnest for the prosperity of the cause of Christ.

On our return, in crossing the great San Fernando Valley, we noticed scores of eight-horse teams, ploughing, putting in grain. One farmer had twenty such teams at work in a field about five miles long. He could put in something like one hundred and fifty acres per day. Thus men work and manage for the staff of our natural lives while for the spiritual work of sowing and harvesting it seems sometimes hard to get the wherewith successfully to keep a one-horse plough going. How long, O Lord, until the kingdom of heaven will have due prominence given it!

J. S. Flory.

From Altoona, W. Va.

I am again at home, where I arrived last evening, and met the loved ones with joy. I had hoped to reach home several weeks ago, but could not.

I left the little band of Brethren in Mississippi Co., Mo., Oct. 11, and commenced meeting on the 13th, at Robard, Henderson Co., Ky. I preached four sermons there in the Methodist church, and

then moved about six miles to Petersburg, where I preached eight sermons, and had three applicants for baptism, but, on account of opposition, could only baptize one of them (their application was withdrawn). I found two brethren and one sister here. They had heard no preaching for about eight years until this. Oct. 24 we bade them farewell; arrived at Charleston, W. Va., on the evening of the 26th. We commenced preaching for the little band of Brethren on the 27th, preaching thirty-one sermons at five points. One sister was baptized. She had made application some months before. We bade them adieu Nov. 20, expecting to hold a meeting for the Brethren in Braxton Co. We took a boat and came twenty miles up Elk River to Big Sandy River. It was then ninety-five miles to the little band of Brethren and no way to get to them but to walk. We started, with two valises in hand and with an overcoat, weight of all about forty pounds. Do not ask us about our wearisome journey. We arrived in the Bulltown congregation late on the evening of the 24th; commenced meeting on the 25th, and continued until Dec. 5, preaching twenty-one sermons. Four made the good confession and one more made application. On the 6th we began meeting at Fall Run, six miles above this place, and preached until the 16th. We had one applicant here, and ten of our brethren and sisters, who wandered away, became reconciled again. We will remain at home for some time.

S. N. McCann.

Notes and Jottings on Our Trip to Michigan.

We commenced services with the Brethren at New Haven on the evening of Nov. 23. The weather and congregations were encouraging. On the evening of Dec. 6 we had to close, but in view of the interest, the brethren prevailed upon us to remain until the 11th, when we closed with eight additions, six by baptism and two by confession.

In this church our beloved brother, Eld. John Brilhart, died, about one year ago. Brethren D. Chambers and E. Bosserman are the present elders, with George Stone and Marion Shirk as helpers. We were glad to find the New Haven church in a good working order, with a good Sabbath-school. We devoted some of our time to the defense of the Gospel, as held up in some of the practices of the church. While it seemed strange to some, it, generally, was well received. On our leave the general purpose seemed to be to do more, and do it better in the future than in the past.

Dec. 11 we reached the Saginaw church, and found the meeting in session in a school-house, carried on by Bro. Shirk, from New Haven. Bro. Shirk is young in years and in the ministry. He was installed on his eighteenth birthday. His high calling seems to have humbled him rather than exalted him. The necessity of calling young men to the ministry has become apparent; but the great danger is, that the solemn trust committed to them will exalt them; when so, they will prove sad detriments to the cause.

We closed Dec. 19, with three additions. We regretted that our home meeting compelled us to close at the date above. Bro. David Baker and his son, Levi, are the ministers at this place. The country is newly improved, but our Brethren's interest bids fair.

At the close of the last meeting, the enterprise of a church-house was taken up, and sanctioned. Over four hundred dollars were subscribed; and they decided to get out the rough material at once. Their poverty compels them to appeal to the General Mission Board for help. I trust that they will not be disappointed, for they can not build unless they get help. I hope that these constant sympathetic calls will awaken more Brethren, especially elders, to the necessity of arousing the church on the importance of donating to these pitiful calls. Remember, whoso hath this "world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" 1 John 3: 17.

I. J. Rosenberger.

From the Naperville Church, Ill.

Bro. H. W. Strickler labored for us from Dec. 17 until Christmas evening. The weather was good but the attendance was small. Bro. Strickler's sermons were instructive, and eternity alone will reveal the full result of his labors. The church has had a season of refreshing, and saints were made to rejoice in the God of their salvation. Bro. Strickler leaves here for Pennsylvania. May the saving of souls lie close to his heart, is my prayer!

Our love-feast, Oct. 20, was a pleasant one. Bro. Daniel Dierdorff officiated. One brother was advanced to the second degree of the ministry, and one to the deacon's office.

Harvey M. Barkdoll.

Notes by the Way.

I left home Dec. 10 to attend the dedicatory services of the new meeting-house in Elizabethtown, Lancaster Co., Pa. The name of this church is Chiques. It was organized in October, 1868, with about two hundred members and three ministers, viz.: Philip Zeigler, Jacob Reider and Samuel R. Zug,—the two former being now dead. Since its organization they have built three houses, two 50x80 feet, and one 40x70, costing, in all, over $12,000. The membership now numbers over 500, presided over by Eld. S. R. Zug, assisted by Jacob L. Eshelman, Jonas P. Price and A. L. Eshelman in the ministry, and J. W. Gibble, S. Gibble, B. R. Zug, D. M. Eshelman, J. S. Gerlach and H. S. Zug as deacons.

The old house in Elizabethtown was too small for the growing congregations, and the church decided to build a new one, which was consummated in the early winter. The new house is "beautiful for situation," and is spacious, plain and substantial,—being constructed of the best material. The walls are brick and the inside is finished with yellow pine, oiled. I judge it to be the largest church in town, of which there are quite a number. Many members reside in town, and their influence, financially and spiritually, is felt. If they continue humble and prayerful, and work as the demands of a town require, a glorious future is before them.

It was estimated that fully 1500 people turned out at the dedication The house was filled to its utmost capacity, but all could not be admitted, consequently some had to go away. Brethren H. Light, Jonas Price, Wm. Hertzler and H. Crouthamel, from other churches, were present and took part in the services over Sunday. Bro. Light remained until Thursday, and preached in the day-time in the German language. I remained over Sunday. The attendance was good,—rather large throughout. There were about eight hundred or more at the last meeting. Previous arrangements called me away when the meeting should have been continued. There seemed to be much love and union among the brethren and sisters, and my stay among them was pleasant.

J. A. Sell.

McKee's Gap, Pa.

More From Beatrice.

We have been pushing the work of our new meeting-house vigorously. In less than three weeks from the time the carpenter work was begun, the house was plastered. We expect to be no less diligent in working for the cause of our Master, than we have been in erecting a house for that purpose. We expect to dedicate it Jan. 13, and hold a continued meeting at the same time.

We are very grateful to him who inclines the hearts of people to good work, for their helping hands and hearts. We can assure you, dear brethren and sisters, who are sacrificing so nobly to help us bear our financial burden, that this which you have sent us, is only a loan to the Lord. As the good work goes on, and the house in Beatrice is paid for, we will be helping to build houses elsewhere, but if we would be left to bear our own burden it would be sometime before we would be free to help elsewhere. Oh, how thankful we should be for helping hands and hearts!

Some may wonder why we have made mention of our work in the paper. I will explain more fully. It is not a work of the North Beatrice church, but of individuals. Our congregation is now preparing to build a house about seven miles in the country, and this will be as much of a burden as they can bear. So we have put our shoulders to the wheel, and by works, faith, and prayer others are helping to move it. All contributions can be sent to the undersigned, and will be duly acknowledged in the Messenger. Since our last report one more has been added to our flock, from Pickrell, Neb. Some say the work of the church can not prosper in cities. If such be true, I am persuaded that the fault is ours, for it did prosper in the larger cities one day, and surely more people live in cities than in the country, in the same amount of territory. I believe the facts are, we have not given the work a fair trial in towns. To make it a success, we will have to do like Paul and Peter did,—go and stay one year, if that will complete the organization; and if not, stay two, three, or four. Preaching a sermon every week or two will *never* do the work. Then we need men to do the evangelistic work who will not compromise with the world, and say, "I will take half what you have, if you take half that we have." May God send us more "Daniels," who are not afraid to stand alone until some one stands with us. We need more laborers who believe with all their heart, "Lo, I am with you always, even until the end of the world."

J. E. Young.

Notice to Southern District of Kansas.

The undersigned was appointed by the last District Meeting of Southern Kansas to look after the General Church Erection and Mission Work. Each housekeeper in the District should see that there are solicitors appointed in each church to collect and forward whatever may be gathered for that purpose, to the writer, as per address given below. We will have to report to next District Meeting, so be prompt in the work.

William Johnson.

Conway Springs, Kans.

From Entrican, Mich.

On Friday, Dec. 7, Bro. Samuel Smith, of Campbell, Ionia Co., and John Smith, of Nashville, Eaton Co., came to us, and the same evening began a series of meetings at the Baptist church. They held meetings Friday and Saturday evenings at the church, and Sunday forenoon and evening at the Clifford Lake school-house; then held meetings again at the church on Monday, Tuesday and Wednesday evenings. As an immediate result, two were added to the church by baptism.

On Thursday Bro. Samuel left here, to commence a series of meetings at North Star church, in Gratiot Co. Bro. John remained here and held meetings at the Deadwood school-house until Tuesday, when he went to North Star, to assist Bro. Samuel. They had good congregations at all of the places, and the best of attention,—all

seeming very desirous of learning all they could, and I we believe that quite a number are almost persuaded to come to the church, and follow Christ in all of his commandments.

It is the general opinion among all that if our brethren could have stayed longer, or if it could be possible that they could come back, it would be the means of adding a number more to the church. There are some at Deadwood that have never been awakened to a sense of their situation while out of Christ, and have always made light of religion, but while Bro. John was delivering his last sermon, they could not refrain from shedding tears. There are seven members here now. We have meetings every six weeks.

Dear brethren and sisters, when you pray, remember this small number of seven, isolated from the church, that we may set such an example before those with whom we associate as to be the means in God's hands of bringing more into the fold of Christ.

We earnestly invite any of our brethren to come here, at any time, and hold forth the Truth, and we will assist them all we can.

G. S. STODDARD.

From the Little Band in Lunenburg Co., Va.

PLEASANT GROVE, VA., Dec. 18, 1888.

Dear Bro. Moomaw:—

I can imagine your surprise in getting this letter from me, but since I obeyed the Lord by baptism and joined his church, I thought I would write you a few lines.

I know that I can not express to you the Christian joy that I have experienced since I took the step, but I can say that the love of Jesus to me is more precious than ever before, and I feel to rejoice in the sunshine of his forgiveness. I hope that I may always show my appreciation of his loving kindness by keeping all of his commandments.

I am not forgetful of your kindly admonitions to me, while you were here, and your visit to us will always be appreciated as the beginning of my new life, which I hope to spend in the loving service of our blessed Lord.

We were all glad to greet Bro. D. C. Moomaw, and since he came, we have had a glorious meeting. Thirty have been baptized, and I think there are others who will be this week. One of Bro. Love's daughters was baptized also, (sister Florence). She is a dear little sister.

There are other young sisters, too, and we "little lambs," (as Bro. Daniel calls us), need "Grandpa" Moomaw's prayers to help us adorn the doctrine. Pray for us, and may we all be found among your jewels when you reach the better land, is the prayer of your little sister.

Father and mother join me in much love. I would be glad to hear from you soon, and in your visits to confirm the little ones, don't forget to come to see the little lambs of Lunenburg.

BETTIE OLIVER.

I send the above letter for publication, thinking that it will have a tendency to encourage other young persons to follow her example, with the hope of realizing the glorious experience as expressed in her case.

She is a young lady of eighteen summers, with rare endowments and literary advantages, and one of a congregation numbering now about fifty members, organized with eight members Aug. 8, 1888.

B. F. MOOMAW.

Messages Dropped by the Way.

THE field of missionary work, I am now engaged in, is one in which a few isolated members are found. For four successive days I visited members ten miles from the place of meeting, held at night; these visits all being in different directions from the meeting-house. Yesterday the brother who conveyed me on one of those trips told me of the enormous expense which the use of tobacco caused him, per year. But he resolved to stop that expense on the following plan: "To buy no more tobacco and to give an Endowment Note to the Church Erection and Missionary Fund, and also one to the Book and Tract Work, and pay the yearly interest on these, instead of his former outlay for tobacco." He hopes that, by making this donation to the Great Helper, he will obtain grace to overcome the temptations of the habit he undertakes to abandon.

—To-day I lodge with a dear brother and his companion who have a very comfortable property, but no immediate heirs. They, therefore, endowed to the Lord a nice legacy of their effects, desiring that this much, at least, shall be finally devoted to its original Source.

—The good work is slowly, but steadily and surely, moving onward among us. But it is remarkable how many of those that are rich will not be moved with sympathy to the cause of the spread of the gospel!

C. C. ROOT.

Notice from the Nebraska Mission Board.

WE hereby announce that we are fully prepared to fill all calls made for preaching, especially those from isolated members and weak churches. Those who "hunger and thirst after righteousness" should send in orders, make their wants known, and their wants shall be supplied.

D. C. CRIPE, Sec.,
Dorchester, Nebr.

From St. Joseph Church, Ind.

BRO. J. C. MURRAY came to us Dec. 8th and began a series of meetings at the Wenger church. Though the congregations were rather small at first, they began to increase until Dec. 23, when the meetings closed with a crowded house and the best of interest. Two dear sisters came out from the world, to walk in newness of life. Many lasting impressions were made. Bro. Murray is an earnest advocate of the principles of Christ, and with Paul can truthfully say: I am not ashamed of the Gospel of Christ for it is the power of God unto salvation. May God have all the praise!

H. W. KRIEGHBAUM.

More About Dakota.

WHILST Bro. Miller is telling the readers of the MESSENGER what is being done in the Southern part of Dakota, we would inform them of what is transpiring in this part of Dakota, near the 45th parallel. Last summer the Brethren of the Willow Creek church held a love-feast, during which we became acquainted with brother and sister Daniel Wampler, formerly of Virginia. He came from La Place, Piatt Co., Ill., to this Territory about three years ago, and settled in the east part of Brown county, east of the James river. We have held monthly meetings there since, with one exception. The county is well settled around here, and it is easy to get a good congregation.

About a week ago Bro. William Horning and the writer commenced a series of meetings in the school-house, which lasted from Saturday evening, Nov. 17, to Sunday, the 25th. There was a good attendance, and we hope good will result from our efforts. We held a love-feast on Saturday evening at Bro. Wampler's. This was entirely new to nearly all present. Only seven held the feast,—brother and sister Wampler, brother and sister Mansfield, Bro. Horning, and the writer and wife. Thus the truth was set before their eyes.

The writer intends to remain here all winter, teaching a school and preaching the Word. We are thirty miles from home, but we think it is our duty to remain here and sow the good seed.

This is an excellent locality for a minister of the Gospel to locate. If any brother would like to come to this healthy, prosperous country, let him write to Bro. Daniel Wampler, Detroit, Brown Co., and he will be further informed.

Dakota is not behind any of the new States either in enterprise, prosperity, or natural resources. There are good openings here for missionary work, but, as it is uncertain when a missionary will visit us, we have concluded to get at least a hundred copies of the missionary number of the MESSENGER, for distribution, as pioneers of the missionary. These silent messengers can do a vast amount of good!

JAMES EVANS.

A SABBATH IN THE LIFE OF JESUS.

(*Concluded from 1st page.*)

it," that is, one possessed of the devil, as we have it in Matthew and other places in the Scriptures. The demons, or fallen spirits, seemed to have a great influence over that generation, and it was, possibly, so allowed that Jesus might more strikingly show his power, and testify to his Messiahship. The demon acknowledges Jesus as the "Holy One of God," and cries, "Let us alone. What have we to do with thee? Art thou come to destroy us before the time?" Why this question? Because there is a time at which evil spirits will be destroyed (2 Pet. 2: 4), and as they seemed to know this, and knowing, too, that this time had not yet arrived, they ask the question. Notice, too, that Jesus rebuked, not the man, but the devil possessing the man, which proves that the possession was not a mere disease, but a devil. When Jesus rebuked the demon, after it had torn the man and cried with a loud voice, it came out of him. No wonder the people were amazed at such a manifestation of power on the part of a stranger, who had just dropped into their place of worship. No wonder that his fame spread abroad throughout all the regions round about Galilee. From this incident we learn that Christ has absolute power over unclean spirits. But the beauty of the lesson is, that he communicates this power to us. Bad spirits take possession of us, but through Christ who strengtheneth us we can subdue them. Another lesson is, that we may have an intellectual knowledge of Christ and yet deny him as our Lord and Redeemer. A mere belief in the doctrines of the Bible will not save us. We notice,

III. AN INCIDENT IN THE HOUSE OF SIMON AND ANDREW.

Jesus went immediately from the synagogue to this house. There was distress there. The two disciples, Simon and Andrew, who had some knowledge of Jesus' power, went, no doubt, purposely, to the synagogue to invite him into their distressed household. They accompanied him there with anxious hearts. James and John, through sympathy and concern, also join the little company. As soon as they enter the house they tell Jesus of their trouble. Simon says, "My wife's mother is very sick of a fever." He did not ask the Master to raise her up. The mere statement of the case was all that was necessary. He went to her bedside, took her by the hand, lifted her up and the fever departed. Notice the effect on the subject. She immediately commences to minister unto him, perhaps, the only way the poor woman knew how to express her gratitude. So when we are healed of our spiritual maladies, our first expression of gratitude should be work for Jesus. When we feel the pardon of our sins, and yet do nothing for him, we are like the ungrateful nine that were cleansed. Notice, too, the effect of this cure on the people. They brought unto him all that were diseased. They had faith in Jesus' power to cure, because they saw an unmistakable evidence of it. So, when men and women are truly converted, and give proper evidence of it, a power and influence will be exerted on others. Learn, last of all, from this Sabbath in the life of Jesus, that our mission on earth is a ministry every day and every-where.

J. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

DONORS to the Tract Fund are reminded that money for that Work should be sent to Bro. S. Bock, Secretary and Treasurer, Dayton, O. Do not send it to this office. If you do, we will be obliged to remail it to Bro. Bock. Make a note of this, and don't forget it.

NEXT week the quarterly report of the General Missionary Committee will be published. Read it carefully and let each individual ask himself this question, "What am I doing for the spreading of the Gospel?" and then answer it in the fear of God, and with the knowledge that, as you answer it now, and help in the good work, so will your reward be in the world to come.

THE growing importance of the Missionary and Tract Works of the church seemed to demand a separate department in the MESSENGER. We have, therefore, set apart this space for announcements, essays, reports, etc., of this important church work. The organization of the Mission and Tract Committees is given above, so that no mistakes need occur as to whom money should be sent. Short, well-written articles, not to exceed one column in length, on mission and tract work, are solicited for this department. Let your communications be short and to the point. Such articles are always read. Long, rambling essays are not read, and, if they were, would not prove edifying.

IT does no good to fall into the habit of grumbling about what the church has not done and is not doing in the mission work. Let us look at what she is doing to-day and compare it with what she did twenty years ago, and we will have good reason to thank God and take courage. To hold up to view our failing, may, occasionally, be beneficial, but it don't do to keep it up. We need encouragement as well as chastisement. Look back just five years, and compare what the church is doing to-day in mission and tract work with what she then did, and then look forward ten years and add the per cent of increased interest, and you may feel like rejoicing instead of finding fault. Whilst the church is not doing all she can, she is moving in the right direction, and we are glad that she is moving.

OUR missionaries in Denmark and Sweden, who are laboring so zealously for the Master, ask the united prayers of the church in their behalf, so that the work may prosper and that many souls may be brought to a full knowledge of the Truth.

ARE you giving at least one cent a week for the mission work of the church, as requested by Annual Meeting? If all would do this, we should have annually $35,000 to use in spreading the Gospel. Some fail to do their duty in this matter. Why? In the end God will require an answer at your hands.

MAN, with his evil tendencies, is an easy prey to false teachers. The constantly itching ear for something more fascinating and novel is ever present. The soul receives no benefit from either. In that way Satan steals the affections, despoils the soul and robs it of its daily food. The wants of the soul are greater than all else. It must have something substantial to subsist upon. The humble way of the lowly Nazarene is not found in novels. Read only sound religious literature. Read the Brethren's tracts. These contain soul food. Practice what you read!

OUR Brethren are just beginning to appreciate the benefit of tracts in missionary work, especially in places remote from organized churches. One brother writes for a package and says, "I want 'TRUTH,'—John the Baptist messengers, etc., to open the way and prepare the hearts of the people to hear more of it by preaching." That is the way for members to do. Churches should make up money and purchase tracts, and circulate them in new neighborhoods and places. God's Word is both life and spirit, and we can not have too much of it in our hearts. "Thy Word have I hid in my heart that I might not sin against thee." Ps. 119: 11.

ARE your sympathies and affections firmly set on the side of Jesus? Do you sing with the spirit and the understanding also?

"I love thy kingdom, Lord,
The house of thine abode—
The church our blest Redeemer saved
With his own precious blood.

"For her my tears shall fall;
For her my pray'rs ascend;
To her my cares and toils be giv'n
Till toils and cares shall end."

If you do, you will be among those who give liberally and cheerfully, as the Lord has blessed them, to help advance the kingdom of Christ. The test of our love for Christ and for the church is, How much are we willing to do for him and his cause? How much of self are we willing to sacrifice for him? Love will bring true obedience to every command of Jesus, and the stronger the love, the more willing are we to obey and to help by giving of our means to spread his glorious kingdom.

WORK.

BY S. W. HOOVER.

THIS is the harvest-time for souls. There never was a better time to work, or a time when more work was needed than right now. Thousands can not go from home to hear preaching. These should be supplied with tracts.

"The church can not reap much for God unless our energies are aroused and our piety and zeal and faith be at high-water mark." Contend for the faith, and demonstrate it by works. There is plenty of machinery, but it must have power and life.

The preachers can not do all the work themselves. They can do their part of it, but no more. You must do yours. They can not go into every home, and preach to every person that is in need of religion. At least some of them may be seeking after the Truth. If there are any such in your neighborhood or among your friends and acquaintances, send them tracts. Seize upon the opportunity to do them good!

This winter may be your opportunity to save a soul from death and hell. The person who works and goes straight for the souls of men,—instant in season and out of season to turn them to Christ,—is the one whom the world wants now. Tracts form the cheapest means by which to reach the people. Working members make a working church. The diligent shall prosper, but an "idle soul," says Solomon, "shall suffer hunger." Work while it is day,—"the night cometh wherein no man can work."

Dayton, Ohio.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THE Church Erection and Missionary Endowment Fund has now, in cash paid and in interest-bearing Endowment Notes, reached twelve thousand one hundred sixty dollars in the Southern District of Illinois, and the end is not yet. Nearly all the brethren and sisters whom the Lord has made stewards over one or more farms, have felt disposed to donate something for the Lord's work. The smallest note received is twenty, and the largest five hundred dollars.

The Lord says, "I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

"The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 25.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6.

So far as visited, the brethren and sisters of Southern Illinois seem to believe these promises, the exceptions being found mostly among the wealthiest in the District, in whom the habit of accumulating, especially for themselves and their children, has outgrown the habit of giving for the Lord's work.

Since the brethren who are directing the missionary work of the State Districts are chosen by District Meeting, and the brethren who direct the General Church Erection and Missionary Work of the Brotherhood are elected by Annual Meeting, and all of them are required by the bodies electing them to send only suitable brethren on missionary work (which means such as are sound in the faith and loyal, in every respect, to the Brotherhood), it becomes quite amusing to listen to the efforts made by those who have no missionary spirit in their hearts, to find some excuse that seems reasonable even to their own minds for refusing to give to a cause so noble and good, especially when they remember how many children have come under their own observation who have been damaged by too much money. Surely, the Lord will be pleased with his stewards who put some of the means intrusted to their care where it will forever help to forward the Lord's work!

"DON'T set your hearts too much on capital 'I.' Look at it; it is the smallest, narrowest letter in the alphabet, and the love of it is sure to narrow and contract the soul. It looks very like the figure '1,' you see, and it means one and no more. But look beyond it, and try some other letter. Try 'U,' for instance. There are plenty of them all around you."

Pride and obstinacy go together. Both proceed from the same source and are great evils. Neither of the two have place in an humble heart. What we want is more real, not fancied, humility, and much faith and prayer to bring it about.

Special Thanksgiving Offering.

THE following is a list of donations received up to Dec. 27:

S E. Va	$ 1 60
A brother, Va	5 00
Sister J. Mohler, O	1 00
Salome Stoner, Ill	1 00
Jacob Brubaker, Ill	1 00
Dr. A Puterbaugh, Kans	2 50
Mary A. Fox, Ill	50
A brother and sister, Pa	2 00
Ananias Landis, Kans	1 00
Mattie Franly, Kans	25
Sarah Plough, Kans	25
Aggie Plough, Kans	15
John Gable and wife, Ia	1 00
A brother and sister, O	1 00
Daniel Phillips, Ind	1 00
Darlin S. Hale, Ind	1 00
Barbara Lint, Ind	1 00
Sugar Creek church, O	8 00
Susan Matchett, Nebr	30
Alex. A. Ownly, Ia	1 00
Martin Garber, Va	1 00
Samuel Neher, O	3 50
David Nagley, Pa	50
Mary Hollinger, Pa	25
Anna Showalter, Pa	10
Catherine Boys, W. Va	1 00
Hiram Ogg, Nebr	1 00
Unknown, Mo	1 00
A brother, Colo	3 00
J. Carson Miller, Va	1 00
Simon E. Yundt, Ill	1 00
S. D. Shirk, Kans	50
Mrs. C. D. Thompson, Nebr	25
Amos Hoover, Ind	50
Lydia Showalter, O	1 00
Mary Sheets, Va	25
Henry Anstine, Ind	50
Sarah Gibbs, O	1 00
Samuel Horner, Kans	1 00
Maple Grove church, O	5 00
Rebecca Hess, Kans	1 55
Elizabeth Smith, Nebr	50
Josephine Couser, Nebr	50
Little Ressie Couser, Nebr	25
D. G. Couser, Nebr	50
Eli Strode, Kans	1 00
J. P. Vaniman, Kans	1 00
A. M. Zug, N. Y	50
A brother, O	1 00
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The "Treasury for Pastor and People" enters upon the new year with an excellent number. It has four full sermons, every one of which is worth a year's subscription to the magazine. They are by Drs. Wharton and Talmage, and Revs. Arthur Ritchie and Peyton H. Hoge. The Frontispiece is a capital likeness of Dr. Wharton, and besides his sermon on Abigail, David's wife, there is a sketch of his life and a view of his church edifice, Montgomery, Ala. The Bishop of Ripon, Revs. Meyer, Mackay and Deener furnish the Leading Thoughts of Sermons. Dr. C. S. Robinson's article on the Praise Service—an Evening with Isaac Watts; Prof. Wolf's article on The Savior's Prayer; Dr. Munger's article on The Scientific Study of the Bible; and Rev. W. Adriance's article on The Child at the Family Altar, are each full of important, suggestive, timely thoughts worthy of very serious consideration. Dr. Moment's Light on International S S. Lessons is clear and pervasive. Rev. J. L. Hill gives excellent advice in the conducting of the Young People's Prayer-meeting. Bishop How shows how Walking in Love will tend to Christian edification, and Rev. V. Lincoln gives strong reasons why Prohibition should be considered a National question. Foreign Missions are discussed by Dr. Ellinwood, and Modern Discoveries Confirming the Bible by Rev. S. A. Kittredge. The Editorials on the Broad Range of the Gospel and on Gospel Duties show the wide latitude of Pulpit Teaching. All Departments are well filled. Yearly, $2 50. Clergy, $2. Single copies, 25 cents.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

ROYER—WEYBRIGHT.—At the residence of the bride's parents, near Double Pipe Creek, Md., by Eld. T. J. Kolb, Mr. John G. Royer and sister Annie M. Weybright, daughter of Bro. Samuel and sister Mary Weybright. T. J. KOLB.

DILLER—KOLB.—At the residence of the bride's parents, at Double Pipe Creek, Md., Nov. 14, by Eld. D. R. Sayler, Mr. E. Dorsey Diller and sister Rosa A. Kolb, daughter of Eld. T. J. and sister Mary M. Kolb.

LYON—SNAVELY.—At the residence of the bride's parents, Dec. 19, by the undersigned, Bro. William C. Lyon and sister Della R. Snavely, both of Hudson, McLean Co., Ill. THOS. D. LYON.

CONNELL—KEYSOR.—At the residence of the bride's parents, near Brooklyn, Iowa, Dec 20, Mr. Lloyd D. Connell and Miss Rose G. Keysor. G. W. HOPWOOD.

BOWMAN KREPS.—At the residence of the bride's parents, Dec. 20, by the undersigned, Bro. Grant Bowman, of Pomona, Cal., and sister Ella Kreps, of Lena, Ill. P. R KELTNER.

PUGH—SENGER.—At the residence of the writer, Garrison, Iowa, Dec. 20, Mr. John E. Pugh, of Wales, and sister Lizzie R. Senger, of Virginia. STEPHEN JOHNSON.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LOGSDON.—In Neutral Strip, Ind. Ter., Oct. 30, 1888, of consumption, Margaret A., wife of Dennis Logsdon. Services by the writer. MARSHALL ENNIS.

HEPNER.—In the church of Southern California, Dec. 9, Clarence Edward, infant son of William H. and Minerva Hepner, aged 1 year, 4 months and 15 days.

WEAVER.—Dec. 21, Ann Elizabeth Weaver, aged 38 years, 6 months and 24 days. She leaves a husband, mother, four sisters and two brothers to mourn their loss.

WOLF.—At her home, near La Place, Piatt Co., Ill., Dec. 10, of diphtheria, sister Amanda Ellen Wolf, aged 16 years, 11 months and 2 days. Services by Eld. David Neff, from Luke 8: 52.

MORRIS.—At the same place, Dec. 11, of pneumonia, Andrew C., son of Mr. and Mrs. Wm. Morris, aged 4 months and 18 days. Services by Eld. David Neff. I. H. ARNOLD.

KITTERMAN.—In the La Forge congregation, Oct. 13, of membraneous croup, infant son of Bro. David and sister Maria Kitterman, aged 8 months and 18 days.

HUNSAKER.—In the same congregation, Dec. 11, infant daughter of Bro. A. J. and sister Ellen Hunsaker, aged 27 days. Funeral services from Luke 18: 16.

PRICE.—In the Sugar Ridge church, Ohio, Sept. 5, Music, daughter of friend Joseph and sister Jane Price, aged 14 years, 5 months and 1 day. She was taken in the bloom of youth, and loved by all who knew her. Services by Eld. Rosenberger, from Jer. 15: 9. PETER C. KLINE.

CUMMINGS.—In the Blue River church, Whitley Co., Ind, Dec. 14, sister Mary E. Cummings, aged 20 years, 1 month and 20 days.

Deceased was a devoted member of the church. She leaves a mother to mourn for her. Her brother and sister preceded her. Services by Eld. J. Gump. C. K. ZUMBRUN.

GLOSSEN.—Dec. 19, Bro. Alery Glossen. He patiently bore his sufferings until his appointed time, when he quietly passed away, leaving a wife and one son to mourn their loss. LEVI BAKER.

MITCHELL.—At Red Oak, Iowa, Dec. 14, George, son of George and Anna Mitchell, aged 6 months and 27 days. Services by Bro. Isaac Barto. G. W. MITCHELL.

CRAFT.—At her home in Norristown, Pa., Dec. 14, 1888, Mrs. Lisebeth N. Craft, wife of Mr. Jacob Craft, aged 68 years. She was born in May, 1820. She leaves an aged husband to mourn his loss. Services by the writer. E. A. ORR.

STIGLEMAN.—At his residence near Grand Pass, Saline Co., Mo., Dec. 13, of pneumonia fever, Bro. George W. Stigleman, aged 42 years, 11 months and 7 days.

He was a faithful and consistent member of the Brethren church and died in full hope of a glorious immortality beyond the grave. HENRY A. WEDDLE.

RAFFENSBARGER.—In the Rock River church, Lee Co., Ill., Sarah, wife of Bro. Levi Raffensbarger, aged 71 years, 2 months and 23 days. LEVI TROSTLE.

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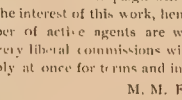
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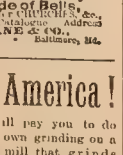
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Jan. 15, 1889. No. 3.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

THE enlarged MESSENGER ought to give an enlarged patronage, and we feel quite sure it will, as new subscribers are coming in at a very encouraging rate. And while we have enlarged it in size, we shall be quite as anxious to enlarge it in usefulness, that it may prove a power for good wherever it is received and read.

"OUT of Egypt into Canaan, or Lessons in Spiritual Geography," is a very interesting and readable book, edited by Martin Wells Knapp, author of "Christ Crowned Within," and published by Cranston & Stowe, Cincinnati, O. No one can read the book without being made wiser and better. Price, post-paid, 80 cents. Address as above.

As the year '89 has opened to us, it will be well to take a retrospective view and try to determine as to what we have been doing that can be credited to our account in the book of final settlement with our Lord. It is a great disappointment to be unable to meet our financial obligations, but to die insolvent with the Lord, will be unspeakably worse. Let us so live and labor that we may receive a clear title to the mansions in the skies.

AFTER our prayer-meeting on the evening of Thanksgiving, a motion was made to take up a collection to assist the Brethren of Beatrice, Nebraska, in building their church house, and we are glad to say there was a very liberal response. If fifty churches would do as well, the whole amount would be secured and some left for furnishing. And there are hundreds of churches that could do twice as well without making any greater sacrifice. Will you?

"IT is not so much what we do for another as what we enable him to do for himself that is of value to him. Instead of giving money to the poor, if we put them in the way of earning it; instead of cramming the pupil with information, if we induce him to seek it himself; instead of legislating upon the amusements and habits of the people, if we lead them to control them for themselves according to their needs; instead of assisting that they should follow our path, if we aid them to carve out a path for themselves, we shall have done them incalculably more service."

THOUGH the Normal College at this place has been very quiet, it is still alive, healthy and growing. The Fall Term was somewhat larger than the corresponding term last year, and a better class of students we never had. The Winter Term opens with quite an encouraging increase, and the prospects for the coming Spring Term are unusually good. We are trying, more than ever, to carry out the original design of the school, making it a place where our members and members' children can receive a thorough education, while surrounded by influences that are pleasant, safe and Christian.

"IT is a private life that governs the world. The world talks much of powerful sovereigns and great ministers, and if being talked about made one powerful, they would be irresistible; but the fact is, the more you are talked about, the less powerful you are."

"BECAUSE the value of self-restraint is so manifest in many directions, the mistake is often made of supposing it to be equally valuable in all. Thus it happens that enthusiasm is checked that ought to be welcomed, feelings are kept back that should be expressed, desires are subdued that need to be gratified, and sympathies quenched that might have blessed the community."

IS IT RIGHT?

THIS is one of the questions that is frequently asked, and it comes in such various forms that it requires as many answers as there are forms and variations in human conduct.

One of our readers comes with the following: "Is it right for our ministers and members of our church to go to worldly amusements, such as political parades and gatherings where there is dancing and drunkenness, etc.?"

The querist follows with a number of remarks relative to the question, which we omit for want of room. This question, with many similar ones, has been passed upon by our Annual Conference, and the decision is, that it is wrong for members to frequent any such gatherings. That our ministers should take part in such things, goes to the point in illustrating the position that we have frequently taken and tried to set forth in our editorials. The position is, that we have no orthodox system of Bible teaching for our ministers. Many of them are called from the farm, the shop and the office, without any preparation whatever for the work, with a limited education and a very small store of Biblical knowledge. Feeling the responsibility of the calling and desiring to be faithful to the trust laid upon them, they at once go to reading the Bible, supplying themselves with such helps as they can afford to get, perhaps a Bible Dictionary and a Commentary, sectarian, of course, as all such works are spiced after the author's peculiar creed—and from these he gathers largely his stock of ministerial theology. With such a system of training, in connection with his family training, he goes out as a representative minister of the Brethren church. Is it any wonder that we have some some irregularities among our ministers and that some of their practices and teachings are not orthodox?

The disciples had a three years' course under the best teacher that the world ever had,—the Christ himself. After they got it all, by both precept and example, it was then supplemented by the Holy Spirit. Thus they went out, fully equipped with the principle as well as the letter, so that with them there could be no question about taking part in such worldly amusements, as at once lower and degrade the high standard of moral and Christian practices.

Ministers of ordinary religious training ought to be ashamed to be found mixed in with worldly rabbles, seeking after worldly enjoyments. Their moral sense of right ought to decide the impropriety of such conduct, and we pity the church that is led by such teaching. Of all men, ministers ought to be the most exemplary in their conduct, as they are, by virtue of their position, teachers every-where and all the time. They are to teach and lead. This is done not only in the pulpit, but in the every-day life. The devil concentrates his power in the ministry. If he can get the minister into his rabbles, he will soon have the flock there. If a question of right and wrong comes up before the private member, how soon he is told, "Why, your minister was there, or the minister did thus and so." It is a mighty argument and generally carries conviction with it, as a minister is supposed to know—yes, he should know. And wherever he is seen, it ought to be a safe place for his members. No, ministers should *not* go to such places, and their teaching and practice ought to keep their members away too.

THE VALUE OF PRAYER.

DO you ask what is prayer? It is the voice of the needy calling to Him who alone can relieve them. It is the cry of the sinful to Him who alone can pardon them. It is not eloquence, but earnestness. It is not fine words nor flowing periods, but it is a deep sense of guilt, urging us to approach the Savior to seek pardon, help and salvation with strong crying; it may be with tears and groanings which can not be uttered.

Did you ever hear a man that was starving beg for bread? That was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy? That was prayer. Did you ever hear or even behold the shipwrecked mariner looking wistfully to those on shore for rescue? That was prayer.

The publican prayed when he cried, "God be merciful to me a sinner." Peter prayed when he said, "Lord, save, or I perish." Blind Bartimeus prayed when he exclaimed, "Jesus, thou son of David, have mercy on me!" Stephen prayed when he cried, "Lord Jesus, receive my spirit." Yet in all these instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart, and therefore was heard and graciously answered by Him to whom it was addressed, for the publican went down to his house justified. Peter was upheld from sinking by the sustaining arm of Jesus. Blind Bartimeus was restored to sight. Stephen fell asleep in a calm and forgiving spirit.

May all who read this resolve to begin the day with prayer, for it is the golden key that unlocks heaven, to pour down blessings upon us.—*Sel.*

Allen Boyer 13590

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WHATEVER IS, IS BEST.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere,
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed.
I know that the soul is added
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is—is right.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand eternal quest,
I shall cry, as I look back earthward,
"Whatever is is best."

Selected by A. J. Smith.

SWEARING, AFFIRMING.

BY NOAH LONGANECKER.

We are requested to make some remarks on the above subjects, and show the difference between them, if there is any difference.

1. Swearing is "a solemn declaration or affirmation with an appeal to God for the truth of what is affirmed." An oath is "a careless or blasphemous use of the name of the Divine Being."—*Webster.* To appeal to God for the truth of what is affirmed is vain. If an affirmation is true, such an appeal can not add to its strength. If not true, it is simply blasphemous to make such an appeal. In either case it is taking the name of God in vain. The Moral Decalogue forbids swearing. "Thou shalt not take the name of the Lord, thy God, in vain." Ex. 20: 7.

This divine precept forbids all oaths, or swearing, when God's name is used, or he is appealed to as a witness of the truth. The moral law can never change. It is true, God, under the Mosaic Ritual, allowed oaths when the matter to be affirmed was true. But did not God allow other things under the Mosaic Ritual that were not so from the beginning? Why? On account of the hardness of the hearts of the children of Israel. It was never morally right for a man to put away his wife. To take the name of God in vain never was approved by the Law. But we are not living under the Mosaic Ritual. "We are not under the law, but under grace." Rom. 6: 14. If it had been allowed under the Moral Code for God's people to swear, Jesus would not have spoken as he did in Matt. 5: 33 37, "I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

What makes Christ's language the more forcible is, after declaring that the Mosaic Ritual said, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," he then declares, "But I say unto you, Swear not at all." Could Christ's language have been plainer?

The Mosaic Ritual forbade perjury, or false swearing, but allowed true oaths. But Christ says, "Swear not at all."

After James had given commands relative to various things, he adds, "But above all things my brethren, swear not: neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea: and your nay, nay: lest ye fall into condemnation." James 5: 12. Does not the language, "Neither by any other oath," in the connection in which it stands, prohibit ALL oaths? It certainly does. There can be nothing plainer. From a moral stand-point it *never was*, and *is not now*, right for God's people to take his name in vain, or, which is the same, to swear.

"But," says the defender of swearing, "the Lord swore by himself and confirmed his promise unto Abraham with an oath, therefore God's people may swear." As well might we argue that, because the Lord destroyed all the wicked with a flood, therefore his people may drown all the wicked! The argument is founded on the premises, that whatsoever is right for God to do, is also right for man to do. The premises are not true, and therefore the argument is futile.

AFFIRMING.

An affirmation is "a solemn declaration made under the penalties of perjury, by persons who conscientiously decline taking an oath."—*Webster.* This shows that in affirming there is no appeal to God for the truth of that which is declared. We merely declare solemnly, upon our own veracity, that we will tell the truth, and nothing but the truth. After Christ had so strongly denounced swearing, he added, "But let your communication be, Yea, yea; Nay, nay." So James says, "Let your yea, be yea; and your nay, nay."

Such language teaches us that we should simply declare the truth, without appealing to God for the truth of what we declare. Some, yea many of the learned, tell us that there is no difference between an oath and affirmation. Webster says, an affirmation is made by those who conscientiously refuse to take an oath. He thus declares that there *is* a difference. He plainly shows in his definition of the terms *oath* and *affirmation*, that there is a marked difference of vital importance. So do also Christ and James. The civil court recognizes the same difference. Experience has taught many that in common conversation we more readily believe those who merely declare a fact, than those who declare a fact, and then pretend to confirm it by an oath.

Experience has taught many, that those who give testimony before a civil court under oath, that is, those who swear, are not so readily believed as those who give testimony under affirmation,—not that all those who use profane oaths in conversation, nor that all those who give testimony under oath, can not be believed, for in either case there are those who have no wicked intent in so doing, but merely do so through the vain custom that they have been led to follow through the influence of others. It is not edifying for a theologian in his writings, or a minister in his preaching to use the words, "My God," or "My Lord," as ejaculations or exclamations; but such a profane and vain custom may be formed through ignorance. Some good-meaning Christian professors, through habit, have ignorantly used profanity, by using some words,—I will not pen them here,—that are but substitutes for the word God, by using them as exclamations.

Whether in common, profane oaths, or in the so-called civil oaths, we believe that when honest people once learn that the Bible condemns them, they will forsake the vain custom. Thousands have done so. They rejoice that it is their privilege to affirm in giving testimony before civil courts. They ever aim to let their yea, be yea, and their nay, nay.

A false oath is as readily seen by the court, as a false affirmation. But, say some, it is not as easily proven to be false, for God is called in question, and he is considered to be true. This accounts for it, why we seldom see men of doubtful character affirm. The Gospel is against an oath, but recommends an affirmation. An affirmation satisfies the law. It satisfies all parties. It is not so with an oath. Why, then, not all affirm, and thus pursue that course which none can question?

THE UNPARDONABLE SIN.

BY D. E. PRICE.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4, 5, 6.

By request, I will endeavor to give my views on the above subject, not for the sake of controversy, but for the satisfaction of some who are in doubt as to the meaning of the apostle Paul's language.

We believe there are two ways by which we may commit the unpardonable sin.

1. By accusing the Lord Jesus Christ, as the Scribes and Pharisees did, for casting out devils by Beelzebub the prince of devils. See Matt. 12: 24; also Mark 2: 22. Jesus after reasoning with them on the subject, addressed them in the following language: "Therefore I say unto you, all manner of sins and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32. Mark 3: 28–30. We presume the apostle Paul also has reference to this class of persons in 2 Thess. 2: 10–12, where he says, "Because they receive not a love for the truth, that they might be saved, God shall send them strong delusions, that they may believe a lie: that they all might be damned, who believe not the truth, but had pleasure in unrighteousness." The above Scripture undoubtedly also has reference to professors of religion, who reject part of the Truth, consider it unworthy of their attention, and live in disobedience to its teachings.

2. The second class are those directly referred to in the text, "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and the powers of the world to come," but have fallen away; that is, willfully renounced all claims to Christianity, and reproached and dishonored the worthy name by which they were called. They thereby crucify to themselves the Son of God afresh, and put him to an open shame." We think the apostle Paul is more explicit upon the subject in Heb. 10: 26–29, "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified an unholy thing, and has done despite unto the spirit of grace."

It is possible to fall away, and even be guilty of gross sin, and yet not be guilty of the unpar-

donable sin, if it is not willfully and premeditatedly committed. For instance, Paul in 1 Cor. 5, enumerates quite a catalogue of crimes; fornication, covetousness, idolatry, drunkenness, railing and extortion, for which crimes the church is to withdraw fellowship or, "deliver them over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It is evident from the above that the withdrawing, or putting away, is only disciplinary; in view of renewing again unto repentance. In second Corinthians he says, they shall "forgive such lest they be swallowed up with over much sorrow."

In 1 John 5: 16, 17, we read, "If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin unto death."

We have come to the conclusion, from what we can gather from the Holy Scriptures on the subject, that the reason why they can not be renewed unto repentance, is, that they have no more desire for righteousness and holiness, but are given over to hardness of heart, and reprobacy of mind.

Hence, as long as there is remorse of conscience for doing wrong, and a disposition to do right, and correct our errors, there is no danger of having committed the unpardonable sin; though Satan may tempt us in that way, in order to induce us to renounce our holy religion. Even if we *have* fallen away, we should not openly and deliberately renounce our faith in Christ, but humbly confess our sins to God and to the church, and undergo the discipline of the church according to the Gospel. Then we may be renewed again unto repentance; but it requires a very submissive spirit to humble ourselves sufficiently to obtain pardon under such circumstances.

THE SEVEN PARABLES OF MATTHEW 13.

BY JAMES EVANS.

Number 4.

We have seen that the sower is Jesus, and those also, who teach all things which he commanded to be taught. The *Son of Man*, as the sower, represents the means by which the Truth is made known to the world. Angels are not its heralds. The commission was given to men in the flesh, and men in the flesh must make it known.

We have pointed out how the enemy sowed tares in the field, and we learn that both will grow together until the harvest. The good seed was not to root out the tares. The *angels* came and gathered the tares and burned them as utterly useless.

The corruption of the Truth may be compared to a grain of mustard seed,—to leaven leavening the whole lump. The great tree in whose branches the birds of the air lodged, represents the exaltation of the outward church to power. This exaltation of the church obscured the simplicity of the Gospel. The offense of the cross ceased. Pride, ambition and intolerance reigned supreme. The treasures of divine Truth lay buried deep in the field of the scholastic theology of the Middle Ages. The Bible was almost unknown, being written in a language that the people could not understand, and so few knew where to find it.

But at length light dawned on this intense darkness. The art of printing was discovered, and Luther gave to his countrymen the Bible in their own tongue. The treasure hid in the earth was now dug up in Germany, England, and wherever the Bible was translated. But this discovery did not unlock the treasures of wisdom contained in the Book. The theology of Luther, Calvin, and the early reformers was still burdened with the traditions of ages. They failed to see what Jesus commanded. They believed in a reformed State religion, in which infant baptism was indispensable. Their views of God were narrow, stern and unloving. They could see only the salvation of the elect few, the remainder of mankind was created for the display of divine wrath and vengeance. God hated man, and left all to perish except the few elect, for whom Jesus died.

But the Bible can not long remain an open book, without unfolding its blessed truths to those whose hatred has been conquered by the love of Christ.

Thus we have the parable of the man seeking goodly pearls. The emancipation of the mind from the fetters of Rome, has created a sea of opinions under which the pearls of truth lie hidden. How often do we hear it said, "How can we find truth amid the conflicting opinions of men?" We read the Bible, but we see its truths colored by the traditional glasses that others have placed on our eyes. We are not always aware of their existence. Those who claim that they find truth without any trouble or painful search, are not its possessors. We are on a sea of human authorities, conflicting opinions and traditional customs. We must dive beneath these and find the pearls. When we find them, how rich we feel! We are entranced with their beauty. But we must not rest satisfied with pearls that others have brought up for us; there are pearls yet to be gained, and we must seek them. True, we may be deceived by appearance. The early colonists supposed that a shining yellow earth was gold, but it proved worthless. Many have gathered false pearls, and rejoiced in their possession, but they were as worthless as the yellow earth gathered by the colonists. We have ourself gathered supposed pearls, but only cast them away. The latest pearls we have gathered, have enlarged our conceptions of God, widened our horizon of human destiny, and lit up the future with its brightest rays.

All who love truth are now seeking pearls, and are rewarded for their pains. Such go on to perfection, and grow in grace and knowledge. We love a pearl seeker. We love to talk with such. They are like the householder who brings out of his treasures things (pearls) new and old.

The last parable brings us to the close of this dispensation. The net has been cast into the sea of nations. It is drawn ashore. The bad are cast out and the good preserved. As professors of the faith of Jesus, we are in the net, but being in the net does not of itself make us good. The tares are in the field, the bad fish are in the net, and the next act in the great drama is to draw it ashore.

Are we nearing the time of the end? We think we are very near it. We say the time of the end, not the end of the earth, but of the Gospel age. We hope Bro. Neff, in his lessons on New Testament Greek, will explain to us the meaning of *aioon*, wrongly translated "world." *Aioon* means an age, a period of time, limited or endless, as the case may be. There is an age to come, in which the saints shall judge the world, and reign with Christ. That age is rapidly approaching, and will confound the purposes of men. All kingdoms, empires and republics must go down. Our idea of a government by the people, though so dear to us, must sink in the common ruin. But no human despotism shall succeed our mild form of government. We will willingly hand over to Jesus, and those risen with him, the control of our affairs. The kingdom that will be universal, will be the kingdom of God. In it the righteous will shine as the sun. The new Jerusalem will be the light of all nations. This kingdom will fill the earth. Wars will be unknown, and peace bless all mankind. Every pearl that we bring up from the troubled waters, is luminous with the light of God's kingdom. We are taught to look to Jesus, to trust him, to wait for him, and to love his appearing. If the truth has to grow side by side with tares, if the bad fish are in the same net as the good, we can be patient, knowing that soon the tares will be gathered out and the bad cast away.

Pearl-seekers are like the wise virgins who fill their vessels with oil. They leave the things behind and press on to that which is before. The crowning day is near.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

In the Lord's work-house are many recent converts. Having lately entered the new life, they need care, encouragement, and help. Remember, you are now God's children, born into a royal family. You are children of a great king; seek, therefore, not your own will but his will. "You are not your own; you are bought with a price." Let this be your chief rule of life, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If you have this well settled at the start, you will avoid many difficulties farther on.

Remember, that following Jesus is not a matter of *feeling* but of duty. Don't neglect to read the Bible! Go to church, to Sunday-school and prayer-meeting. Give something for the Lord's work, even though you do not feel like it. Rather say, "I will do my duty, feeling or no feeling." Right doing develops right feeling.

Do not allow yourselves to become periodical Christians. The branch *abides* in the vine. The closer you keep to Christ, the more you will become like him. When Peter once came to following Christ afar off, it was not long until he lied, and cursed, and swore he did not know him.

Have you ever fallen into the filthy, costly, worldly habit of chewing or smoking tobacco, or of aping the world in her changeable, frivolous fashions which neither lay up treasures in heaven nor advance your interests on earth? At once and forever part company with them. Abhor that which is evil, cleave to that which is good. Rom. 12: 9.

Let your dress be plain, neat, tidy, comfortable, convenient, and as healthful as possible. Avoid slovenly, careless or untidy habits. The children of a Great King should remember that careless, slovenly or untidy habits bring disgrace upon the family to which we belong, as well as vain display or outward adornment. Ever strive for that inward adornment—the hidden man of the heart. Remember that a meek and quiet spirit is in the sight of God of great price. 1 Pet. 3: 4.

Become interested and helpful, as much as possible, in everything that advances the truth. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philpp. 4: 8.

"The world's history is a divine poem of which the history of every nation is a canto, and every man is a word. Its strains have been pealing along down the centuries, and though there have been heard the discords of warring cannon and dying men, yet to the Christian philosopher and historian, the humble listener, there has been a divine melody running through the song which speaks of hopes and halcyon days to come."

POISON.

BY LEWIS W. TEETER.

THE term "poison" is very common, and in its ordinary, or natural use, it is well understood. It comes from the Latin, *potio*, which means, a drink, draught, etc., hence it is a substance that is capable of being introduced into the animal organism, the term being applied to such substances as have the power, when introduced, to impede, check, and even reverse, the action of the various organs, and to impair, or totally destroy their functions. Poison may exist, in the form of solids, liquids, or gases, hence may be taken by eating, drinking, inhalation or absorption.

The object of this essay is to present the idea of the more dreadful, pernicious, and destructive, SPIRITUAL POISON, which exists not only in *three* forms, but may exist in thousands of forms, unseen, unknown, and in disguise. But the most fruitful source of the greatest variety of poisons, is by the way of the tongue. Paul speaks about the Jews: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness." Rom. 3: 13, 14.

"The tongue is an unruly evil, full of deadly poison. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Jam. 3: 8, 10.

According to observation, the tongue imparts more poison than any other means in Satan's employ, and it is not only the tongue of the rabid evil-doer, but to an alarming extent it is the tongue of the would-be professor of Christianity, which makes a penetrating, and deadly thrust, and deposits its venom as much deeper as he is permitted to approach nearer.

Nothing is more deceptive, startling and frightful than "a snake in the grass." Now what I want to bring before our minds is this: Any of us can do more or less of the above mischief before we are aware of it, in many different ways. We can say something against some of our brethren or sisters in their absence, that we would by no means say in their presence. This will impart our feelings to some one else, and poison their minds, just like our own.

When Paul and Barnabas preached in Iconium, so that a great number of both Jews and Greeks believed, the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. See Acts 14: 1, 2. We can do the same thing at present, and that before we are aware of it. I have known of instances where persons were favorably impressed with ministers and their labors, and afterwards their minds were poisoned by the tattling of enemies, while the facts were, that the ministers themselves were honest, sincere, and faithful workers in the church, and had no design of any harm, and were not guilty.

I ask this question: What is the cause of *whole families*—parents and children — *small children*, not more than four or five years old,—all speaking disrespectfully of certain ministers, deacons, or even private members? What do the little children know about members' faults? Probably no other family in that neighborhood is affected like that family, and all of them have as good facilities to know facts as the former. It is, therefore, clear that they are poisoned. The parents are generally poisoned first, and if the poison is kept in the house, of course all the children will be infected.

Again, parents can make the minds of their children evil-affected against the church, by rebelling against its decisions, saying that the church has no right to make and enforce such decisions upon its members. The children hear it, other members hear it. All become poisoned, and are made to look at the church with suspicion, and it will take almost a life-time to remove that prejudice, and may be the very cause of those children remaining out of the church, and being lost.

In the same manner we can poison the minds of members against our General Conference (Annual Meeting), by speaking disrespectfully of its work. This is very unfortunate to all such members as it makes them coldly disposed, selfish, independent. As a result, they are held by a very slender thread, become out of order, and complain at almost everything,—nothing is right.

EVIL RESULTS OF BEING POISONED.

When one is infected with natural poison, he immediately loses his appetite, his taste is impaired, the functions of his organism are more or less destroyed, his mind is disqualified to select food, hence it will do more harm to eat than not.

But the first thing needful is, to take the proper *antidote*, remove the virus, restore a healthy tone. Then, by a careful diet, strength can be added until the best state of health is regained.

In the spiritual sense, when one is poisoned, the same conditions are present, as stated above. He has no relish for preaching, reading the Scriptures, or any other of the divine services; therefore, as some of those poisoned ones have said, when told to attend meetings: "I would come to meeting, but it just seems that I can't enjoy myself there," and "I don't feel at home there," etc. The whole trouble is with themselves, and, because they are poisoned, they are incapable to know it, and if you undertake to show them the trouble, their morbid and weakened condition is such that they cannot endure it, become aggravated, and go into fits or spasms. Then nothing is too bad for them to say about the church, the preachers, deacons or private members. They will then require the most careful nursing or they will die, and the only way to recover them is to give them some proper *antidote*, which must be administered with the greatest skill and wisdom. If not so administered, they will think your offered *antidote* is *poison*, and that effort being lost, makes the case the more hopeless.

Now we will take the position, that it is wrong to be poisoned, and that it is wrong to poison others.

1. It is wrong to be poisoned by any of the various forms in which poison exists, because the Gospel thoroughly furnishes every one with the *efficacious preventive* that will shut off the evil effect of the deadly elements; therefore if any one becomes poisoned, it is through his own neglect *to keep himself unspotted from the world*, which is one factor of "pure and undefiled religion." In plain words: he has ceased reading the Scriptures; he has neglected his prayers. He has become entangled with the things of the world, and in them there is no grace. He has ceased to meet with his brethren in worship, has stayed away from the communion, and was deprived of its life-giving efficacy. "Except a man eat my flesh, and drink my blood, he has no life in him," says Jesus, and "for the same cause many are weakly and sickly among you," says Paul to the Corinthians, "and many sleep."

We offer the following as a *positive antidote*—it never fails:

1 "Therefore, my beloved brethren, let every man be swift to hear, for the wrath of man worketh not the righteousness of God." Jam. 1: 19, 20.

2. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh unto you." Jam. 4: 7, 8.

3. "Humble yourself in the sight of the Lord, and he shall lift you up." Jam. 4: 10.

4. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire (ye) the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 1, 2.

If these instructions are heeded, I hesitate not to say, that the most hopeless case may speedily be cured, for if a man is *swift to hear* instruction in good things, it will very soon make him a much better man, and at the same time, if he can so govern himself, so that he will not *speak before he thinks well what he speaks*, and will keep his tongue thus bridled, and his wrath curbed, he will escape thousands of snares.

Again, if you resist the devil, and draw nigh unto God, *two advantages meet at one point; viz*, THE DEVIL WILL FLEE FROM YOU and GOD WILL DRAW NIGH TO YOU. Oh! what an opportunity to escape!

Some one asks: "How shall I do this?" *Answer.*—Quit serving the devil, and serve God, that is, do the things that God has given us through Christ, keep his commandments, read the Scriptures, "pray without ceasing," Be present at all the places where religious services of the church are conducted, and take part in the exercises, for every member has equal right to all these means of grace. Let nothing but sickness or death keep you from those places.

Again, if a man will *lay aside all malice*, and *all guile*, and *hypocrisies*, and *envies*, and *all evil speakings*, what will he do? He must and will do something. It is the nature of man to do something, and if he lays aside all the above evils, he will be panic-stricken. There remains only one thing that he can do, and that is to "*desire the sincere milk of the Word that he may grow thereby*," for now he feels the need of it, and because he feels the need of it, he enjoys it. Then come and be ye healed!

Hagerstown, Ind.

OUR DIALOGUE.

BY WM. M. LYON.

Number Three.

Friend.—Your last question, "Where, O, where *is* the cross?" has caused me no little study, and indeed, it does really appear when I search my Bible that God often demands things of us that do seem quite strange and simple.

Brother.—I am glad that you have learned that "God's ways are not our ways, nor his thoughts our thoughts." "For the wisdom of this world is foolishness with God." 1 Cor. 3: 19. "But I certify unto you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1: 11, 12.

F.—It does seem truly that according to the Scriptures we should by no means reject any command in the Gospel, however simple it may appear to us; but again I am taught that "we are saved by grace, *through* faith," and when I read the eleventh chapter of Hebrews, it is quite evident that faith in God is sufficient to please him and justify us as believers. Besides, I hear many ministers preach from the pulpit, "Only believe and ye shall be saved."

B.—I freely admit if we *believe* truly, in the full sense of the word, it will be sufficient. But let us see what it is to *believe* according to the Scriptures. We learn that Abraham believed God and it was imputed unto him for righteousness. Now let us see how Abraham acted when he *believed*. God had promised that in his seed all the nations of the earth should be blessed. After this positive promise from God, he commands Abraham

to take his only son, Isaac, and offer him as a sacrifice. Now, faithful and believing Abraham, what are you going to do? How are you going to act now, seeing that God has commanded you to do something that is in direct opposition to his promise? Will you obey such a command? Yes; Father Abraham falters not; God's word can not return unto him void; he can not lie; it is impossible that he should fail, therefore why need I fear? Why resort to human conjecturing?

I believe God so firmly that I am willing to trust him; therefore my only son must die by my own hand. The destroying weapon is raised. It is enough. God's mighty hand now interposes, his holy command has been obeyed. Abraham's faith has been tried and tested, and Isaac lives.

F.—But I should like to know what you wish to prove by all this?

B.—I will tell you. If Abraham had been a believer fashioned after the more modern type of believing, you might have heard him reasoning with himself somewhat after this manner: "I confess that God is just and good; I believe in him with all my heart, and I know that this is all that he requires. Therefore I feel satisfied that God never intended that I should obey him in this matter, seeing that it conflicts with the promise that he has made to me. He knows that I believe him and love him, hence that is all that is necessary. Just think of it! Do you suppose God would require a thing so unreasonable?"

F.—I am forced to acknowledge that we hear a great deal of such unreasonable reasoning in this age with regard to many plain commands of Holy Writ. It is very evident that in this way we have the power to do away with any of the mandates of heaven.

B.—I hope, then, you may be able to see why we hold it as obligatory upon us to obey God in all things whatsoever he has commanded us. We prove that we believe God by taking him at his word in all things.

F.—But it looks to me as though you place too much stress upon *works*, and lose sight of faith.

B.—Not at all; we want to see faith and works linked together, according to the instructions of the Apostle James. One is dead without the other. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." James 2: 18.

F.—I see, then, that you, as a people, have been greatly misrepresented in regard to your religious views and practices. I have often heard that Dunkards depend altogether on getting to heaven by obeying the external commands and ordinances.

B.—"An enemy hath done this." The Gospel teaches us that men shall arise in the last days speaking evil of the way of truth. We believe in obeying "that form of doctrine" delivered unto us in the Gospel; we believe in doing all things whatsoever Christ hath commanded us. "Why call ye me, Lord, Lord, and do not the things which I say?" "My sayings they are spirit and they are life."

We believe that all these things should be done in faith believing, for whatever is not of faith is sin. And after we have done all that we are commanded to do, we are still unprofitable servants. We have only done that which is our duty.

F.—But supposing I *believe* that I am right, notwithstanding there are some things in the Gospel that I consider as non-essential to my salvation, what will be the consequence?

B.—It is possible to believe a thing is true, when it is *not*. "The devils also believe and tremble." "There is a way that *seemeth* right unto a man, but the end thereof are the ways of death." Prov. 16: 25 and 14: 12.

F.—So you think that a man's own feelings in regard to religion are not a safe and true guide.

B.—Just so; the Spirit itself must bear witness with our spirits, that we are the children of God. "If we have not the spirit of Christ, we are none of his." We are to TRY the spirits, and see whether they be of God. Then the Word is to be our basis. Compare our spirit with the spirit of the Gospel.

F.—Then you claim that we may *believe* we will be saved, and finally be lost?

B.—That such will be the case, is established in the Bible. "Be not deceived; God is not mocked." "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 21, 22, 23.

Evidently, here is a class that felt "all was well." They plead with the Judge, but the answer comes, "Depart." Why need we be among that number?

(*To be Continued.*)

THOUGHTS ON THE NEW YEAR.

BY SADIE C. BRALLIER.

THIS is New Year's Day. What strange emotions thrill our heart as we trace the figures, "1889." We can scarcely realize that the old year has passed into eternity. But it is so. Last night we followed his receding form to the portals of grave, and there wailed forth our sad farewell,—for we could go no farther with our hoary-headed friend. With tearful eyes and melancholy hearts we knelt beside his sepulcher, and sprinkled dust upon the dear, time-honored face; then, chanting low a solemn requiem, we rolled the heavy stone upon his vault, and hid the old year from our sight for evermore.

Now the new year stands before us, arrayed in all the loveliness of youthful grace and beauty. What noble virtue crowns his fair and lofty brow? But as he smiles and proffers us his hand, we hesitate, and almost shrink from clasping it in ours, feeling a keen resentment that he should take the place of our dead and buried friend, whom we so dearly loved. A pang of sorrow cuts our hearts as we note the approach of this youthful guest! We can hardly consent to have another occupy the chair of our lately departed one; nor do we feel at ease to exchange our old affections for a younger and fairer love.

Such are the thoughts that crowd upon our mind as the new year dawns, and we realize that the old one has passed from us forever.

True, reader, it is hard to part with cherished friends. But while the old year held for us scenes of gladness, it likewise brought to our joyous lives, seasons of sorrow, tears, and disappointment. Ah, were each one of us to consult his individual experience, none of us could say: "I have passed through the entire old year without seeing one hope blighted, without knowing one sadness, without feeling one heart pang! My days were all sunshine, my nights were all slumber. I felt no wants and had no cares. The grave has robbed me of no dear one, for all I love are with me still. The sky above was ever smiling, and I failed to even notice the shadow of a cloud. All life was joy and beauty! The only emotions that thrilled my soul were throbs of gladness, and not one tear of anguish stained my cheek or dimmed my eye."

No, such has not been our experience of 1888. We have all had clouds as well as sunshine. Oftimes the gloom of anguish compassed us about. Some—and not a few—have had their homes invaded by the King of Terrors, and, with aching, bursting hearts, poured forth their tears above the coffin-lid. Others have been called to bid farewell to dear ones, and followed duty to some far-off, distant land. Still others there are, whom cruel deception's spear has pierced, and left a wound which even death could not have made. Thus calling to mind the blasted joys of the buried year, let us relax our hold, and, with a shout of deep thanksgiving, welcome to our homes the new; praying Heaven that the hearts which were broken in '88, may be healed in '89.

But we must remember that the new year holds for each of us a work—a duty to perform. None dare stand idle, for the harvest is great, and it is God who calls us to the field. Woe unto us, if we obey not his command. He bids us labor mightily, with all our fervent strength. We must hasten to put forth our sickle, for the sun is even now nearing the horizon, and souls of men are starving for the Bread of Life. Let us strive to finish our work while it is yet day, so when the Master comes we may hear the blessed plaudit: "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord."

May each of us resolve, with the help of God, this year, to do more for Him than we have ever done before. Let no one shrink from duty, but all go forth endeavoring to elevate humanity and widen the influence of Christianity. Life was not given us for idle dreaming. When our bodies are once consigned to the silent grave, until the trumpet sounds on the resurrection morn, there will be time enough for us to lie with folded hands, and rest. But while we move in a world of wickedness, we must toil with unceasing efforts to raise our fellow-men from the deadly slums of vice and sin, and lead them heavenward. The salvation of immortal souls should be our highest object, and to this end may God help us all to strive!

As we behold the new year, we are reminded that time is short and fleeting. It seems as if it were only yesterday that we entered upon the old one, but now it has taken flight, and nothing but the memory of its sorrows and joys remains. Thus do the years forever come and go; each follows the last in rapid succession, and then passes away like a "tale that is told."

Such is life! Let us be up and doing, then, for each year brings us nearer the gates of eternity, and "the night wherein no man can work," may be closer than we think. May we labor with renewed strength to bless mankind, and fit our souls for a nobler existence in the celestial kingdom! Then,—when our work is done,—when we have answered the purpose of our creation, we shall be borne on angel pinions to the sweet eternal world, where time is not measured by months and years, but is one eternal day of jubilee!

To our worthy editors we now extend our kindest greetings, and warmly encourage them in their noble, Christian work. May their zeal, and ours, throughout life's pilgrimage, continue unabated, and our hearts lose none of the sweet, fraternal feelings, that should characterize each child of God.

Vinco, Pa.

DID any one ever hear of a person who, because there is counterfeit money in circulation, would have nothing to do with money? Why, then, reject Christianity because there are bogus Christians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered.

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Four.

THERE are a great many terms in the English Language that we so often use and so often meet in our literature either sacred or secular that we become very familiar with them. We have long since had a general knowledge of their meaning; and as we have perhaps never stopped to inquire as to whether or not there is any meaning there which we have not observed, we are often surprised to learn that such is the case.

For the present let us consider the question.

WHO WERE THE GENTILES?

This name "Gentile," either in the singular or pural, but almost always in the plural, occurs in the New Testament ninety-nine times. In ninety-three instances (and in every one of these the name is found in the plural) the English name is a translation of the plural form of the Greek name *ethnos*; but in the remaining six passages it is a translation of the Greek name *Hellen*.

Now since both these Greek words have, in a few instances, put on the same English dress in the Authorized Version of the New Testament, let us inquire into the original meaning of each. We take the latter first.

In the Greek Testament the word *Hellen* occurs twenty-seven times; but nowhere else except in the six passages referred to is it translated *Gentile*. In each of the remaining twenty-one passages it is translated *Greek* or *Greeks*, correspondiug to the singular or plural in the original. Now, were King James' revisers inconsistent in six times rendering this word into the English *Gentile*? Let us see what the late revisers thought of it. Compare the Authorized and Revised Versions at John 7: 35; Rom. 2: 9, 10; 3: 9; 1 Cor. 10: 32 and 12: 13, and you will find that in the Revised Version the word *Greek* each time appears; never *Gentile*. And this is certainly more consistent, for *Hellen* is a proper noun meaning a native of Greece (*Hellas*). We learn, then, that the Greek name *Hellen* should be rendered by the English name *Greek*, and not "*Gentile*" as the Authorized Version has it in the six passages above named.

Now what is the meaning and use of *Ethnos*, the plural form of which occurs in each of the ninety-nine passages at first mentioned except the six just discussed? Both the singular and plural forms of this word are in the New Testament translated *nation* or *nations* more than sixty times; and this is the meaning regularly assigned it in Classic Greek. In Acts 8: 9 and Rom. 10: 19, and here only the singular form is translated *people*,—never *Gentile*.

But now what of the plural form (*Ethne*) which we have already found to be rendered by the English name *Gentiles* more than ninety times? It is also translated differently in a few instances. At Acts 4: 52; 2 Cor. 11: 26; Gal. 1: 16; 2: 9 and 3: 8, the Authorized Version renders it *heathen*, but the Revised Version in each instance gives *Gentiles*.

"Well, what of all this?" you may ask. Why, just this: we have now learned that a few (six) occurrences of the name *Gentile* in the Authorized Version are bad translations. But what is more important by far, we have learned that the only word which can properly and consistently be translated *Gentiles* may also be translated *nations* or *heathen*. Inspiration has given us *ethne* in these Scriptures; but as to whether it means *Gentiles* or *nations* or *heathen*, Inspiration does not say. All we can do in deciding between these words is to accept the opinions of men, or, from the context, decide for ourselves.

In many passages the context makes it very easy to decide this question; in others it is not so readily settled. For instance: A brother says, the leaves of the tree mentioned at Rev. 22: 2 are not for the healing of the nations in general, but for the healing of the heathen. How shall we decide here? Luther in his German translation says, *zu der Gesundheit der Heiden*.

"Go ye therefore and teach all" what?—*nations* or *Gentiles* or *heathen*? Which? (Matt. 28: 19). "My house shall be called, of all nations (or heathen or Gentiles? which?), the house of prayer." (Mark 11: 17). "And the gospel must first be published among all" what?—Nations or Gentiles or heathen? Which? (Mark 13: 10). "And he that overcometh and keepeth my words unto the end, to him will I give power over" whom?—the nations, the Gentiles, or the heathen? (Rev. 2: 26). In the following verse John says: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Who is to receive such treatment at the hands of him that overcometh?

Now I do not wish to be understood as saying or intimating that none of these questions can be satisfactorily answered; but I do say that there are questions here (and many more might be asked) that many of us cannot properly answer without study. Many passages of Scripture must be interpreted in the light of others. This we cannot do without investigation. In short we must *search the Scriptures*.

Jan. 1, 1889.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

My Visit to Ohio.

ON the morning of August 3, I bade farewell to all my dear ones at home, and boarded the cars for a visit in the extreme north-western part of Ohio. My destination was Jewell, Defiance Co., where I arrived on the afternoon of the 4th. The object of my journey was to visit Gertrude A. Flory, whose name is dear to every reader of the MESSENGER. We had never met, but a correspondence of almost two years had bound our hearts together in the bonds of Christian love. Both she and her husband are active workers in the Master's cause, and are dearly loved by the church and the community in which they live. For four months I was their guest, and enjoyed their hospitality in the fullest sense of the word. I warmly thank them for the kindness they manifested in my behalf, and pray the loving God to richly bless them, and all who dwell beneath their roof.

Brother and sister Flory hold their membership in the Poplar Ridge congregation. It is quite a flourishing church, and harmony prevails among the members in general. They are plain in dress, and unassuming in spirit, but fearless in the discharge of their Christian duties, making it their one endeavor to labor nobly for the Lord.

While with them, sister Flory was stricken down with typhoid fever, and for awhile her life hung trembling at the gates of death; but owing to the mighty skill of the Great Physician, she is convalescing now. Dear brethren and sisters, let your prayers ascend, that health may soon be restored to her in full!

I had intended to go on to Indiana and Illinois, and visit with friends and Brethren there; but, owing to delicate health I did not venture, fearing that so long a journey would fatigue me beyond my strength.

Dec. 7, I left Defiance and set my face toward Pennsylvania again. In the northern part of the State I stopped and visited with friends until Dec. 28, when I boarded the cars for home, and arrived in Johnstown at 7 o'clock that night. Here I tarried over night with Ephraim Strayer, a brother-in-law, and next day was brought to the dear parental homestead, where I am now writing.

Throughout the entire journey the Father's watchful eye was over me, for which I thank and praise him, as only a grateful being can.

SADIE C. BRALLIER.

Report From the Field.

IN compliance with the earnest request of Brethren J. J. Hoover, of Marlboro, Stark Co., O., and S. B. Stuckey, of Paris, O., I commenced a meeting in what is known as the Science Hill school-house, located four and a half miles west of Alliance, in the bounds of the Sandy church, on the evening of Dec. 4.

In the house mentioned, Bro. J. Hoover has been laboring for the last two years, with fair success. Before his coming to their neighborhood, the doctrine of the Brethren was but little known. Bro. Hoover preached our doctrine with that zeal that should characterize all ministers, and has succeeded in gathering into the fold ten or twelve persons who are respected, and wield a powerful influence in the society in which they move, and the outlook of building up a strong church in that locality, is promising indeed.

We found that the people there were interested in the meeting, especially those dear members that have been so recently brought into the church. We preached five sermons for them. The meettings were well attended, and, on the whole, we enjoyed a happy season together. The immediate results of our labors were gratifying. Two precious souls made that good choice that can never be taken from them, and were added to the church by baptism. Others, we are convinced, were near the kingdom. Many tears were shed, but, like a Felix of old, some are waiting for a more convenient season. Our prayer is that they will not put off the important work too long, and at last be lost. May we, ere long, hear the joyful news that they are identified with God's people, having hope of eternal life. REUBEN SHROYER.

From Battle Creek Church, Iowa.

BRO. J. W. TROSTLE, of Woodbury county, came to us and preached for us four sermons, and Dec. 9, James Hardy, from Cherokee county, came and gave us three sermons. How it revived us! If we had preaching here, we could soon have a church built up here! The people were well pleased with the doctrine. One lady said, if we had regular preaching, she would come to the church. We had a good interest. I pray God that some good brother may move here and preach for us. We have a good country. There are people here that want to be saved. Now, brethren, remember us in our isolation. If there are any brethren traveling over the Chicago and North-western R. R., please stop off at Battle Creek, Ida Co., Iowa, and notify the undersigned, who will meet you at the train.

J. H. ISENBARGER.

In Memoriam.

BRO. DAVID M. MILLER, died Dec. 28, 1888, in the Mineral church, Johnson Co., Mo., aged about sixty-six years.

The evening before he died, while with some of his grand sons, he claimed to feel better than

he did for some years past. On the morning of his death he arose in usual vigor of health, but shortly after threw himself back in his chair, where he expired in a few moments, without a struggle. He leaves a sorrowing, widowed sister and ten children, all members of the church, except one. Two preceded him to the spirit world. Thirty-two grandchildren are living, and nine are dead.

The writer was acquainted with Bro. Miller for about fifty years. He was an exemplary and faithful member of the Brethren church for about forty years, and never made the church any trouble. DANIEL NEHER.

Notes from McPherson, Kansas.

THE Brethren in the West McPherson church, feeling the importance of a protracted effort in their part of the congregation, held a meeting over a week and the result was, five additions by baptism. Bro. Crist, of Olathe, Kansas, did the preaching. One was also added in the East McPherson church just before, while a series of meetings was conducted by our home ministers.

We held a Christmas meeting in the College Chapel, which was well attended by the members and others. All the ministers present, some six in number, made appropriate remarks, while the congregation did their part, by interspersing the exercises with singing suitable hymns.

Prof. Howard Miller, one of our teachers in the College, was appointed an official of the Union Pacific Railroad, and will take charge of its interests in the East, and we trust he will be able materially to assist the College which he so ably helped to start. Expressions of the highest respect were shown to Bro. Miller both by the city of McPherson, and the students of the College in a body. Few teachers have so completely won the affections of their students in so short a time as he did. He leaves us with our best wishes for success in his new field of labor.

The Trustees and Faculty both thought that a well-qualified sister on the Board of Instructors would be a great advantage to the institution, and we were requested to correspond with a number of sisters with a view of securing one to fill Bro. Miller's place. After repeated efforts we succeeded in securing Frances Davidson, A. M., a graduate of Kalamazoo College, Michigan, and of a number of years' experience. She is well known to many of our Brethren, and from her efficiency as a teacher, and her example of gospel plainness, she will be able to accomplish much good.

The winter thus far has been especially fine.

S. Z. SHARP.

Jan. 3, 1889.

An Appeal by the Mission Board.

To the Members of the Churches in the Middle District of Missouri:—

THAT the mission work might receive sufficient support, the District Meeting gave instructions that each church should appoint solicitors to collect money for this purpose. It was estimated that if each church would contribute as much as twenty-five cents for each member during the year, the mission work could be supported. But few of the churches have done anything so far. As a result, we have calls for the "Bread of Life" that we can not fill.

We want every member in this District to feel that he has an interest in this work, and we want every solicitor that has been negligent, to go to work at once.

Do not expect the ministers to take the time and the money, that belong to their families, to do this work. Their families have just as great a claim to their time as yours have to your time. It is not right that they should do more than their circumstances allow them to do; neither is it right for you not to give of your means as much as your circumstances will allow. We spend entirely too much of the LORD'S money for things that we do not have to have. God will surely hold us to account for souls that are lost, that we might have saved with the money we could have spared, to have the glad tidings sent to them. We say again, "Give us your help in this work!"

That you may see the need of doing something, we give you some of the reports brought in by those who have been in the field.

Bro. J. Witmore says that he held nine days' meeting in Blue Bottoms, near Independence, Mo. There was quite an interest manifested, and if the work commenced there, is followed up by more meetings, there will be good prospects for additions to the few who have already come out on the Lord's side. The people of that community seem willing to receive the Word in its purity. After two weeks' meeting in Audrain Co., Bro. D. Bowman sends in a similar report.

The ministers of the Mineral Creek church, report a number of additions to the little body of members in Benton county, and that the prospects for more are very good.

Bro. D. Glick, of Sweet Springs, Mo., writes, under date of Nov. 23rd, "I have more to do than I am able to do. I have been going to Clear Creek, forty miles distant every two months, and every time I hold a church meeting and preach from two to five times. The third Saturday in June I went to Norton, twenty-six miles distant, preached three times and baptized one. Saturday, July 28, I went thirty-five miles down on the Missouri River bottoms, where I held three meetings. Last Saturday I went back to the same place, and held four meetings. I have never preached to a more attentive people then I did there. I promised them to come back again soon, Providence permitting, and stay a week. I would like to have some help if I can get it."

This is not his first appeal for us to send him some one to help build up the cause there, but so far we have not been able to grant his request. Will not each church in the District, that has not already done so, appoint solicitors, so that all can take part in this great work? As soon as any money is collected, send it to Moses Neher, Leeton, Johnson Co., Missouri. He is Treasurer of the District. WM. MOHLER, Secretary.

From Hope, Kans.

THE Abilene church, Kansas, has had fifteen additions by baptism since last spring. Last Sunday two were buried with Christ in baptism.

Bro. Hollinger's health, as well as my own, has improved. Bro. Hope, of Herrington, is with us at this time, faithfully dealing out the Word of Life, and we fondly hope that "there will be still more to follow." We thank God and take courage. J. D. TROSTLE.

From the Oakley Church, Ill.

THE Oakley church is moving along in the even tenor of her way. Her members seem to stand up for the right, and go on with a determined will to serve their Master.

Some spiritual food was administered to our wants recently, by way of a series of meetings. Bro. Neff, of Indiana, broke to us the Bread of Life from day to day, for nearly two weeks. Bro. Neff did his part well in making the meetings interesting, and in bringing sinners into the fold. He can rejoice with the brethren and sisters here on earth, and the holy beings above, that four precious souls were baptized into Christ. We hope they may be able, by the help of God, to walk in newness of life, so that at the end of the race, they may receive that crown that is held in reservation for the righteous.

During our meetings the church met to consider the propriety of having one of her members serve in the deacon's office. The lot fell on Bro. J. C. Sensebaugh. We have the hope dwelling within us, that, by the grace of God and the prayers of the church, Bro. John will fill his calling well.

The Lord willing, a series of meetings will be commenced in the village of Oakley, Dec. 6. Bro. Myers, of Cerro Gordo, has been solicited to aid our home ministers to conduct the meeting. We pray that some good may be done at this place and time, whether it should be to the strengthening of the saints, or to the converting of souls,—all is necessary. R. W. HUFFORD.

From Cherry Grove, Ill.

BRO. E. L. BROWER closed a series of meetings, here and at Shannon, on Christmas Day. While we had no immediate additions, the good seed sown at these meetings will be gathered in the Lord's own time. Our dear brother left here, by way of Mt. Morris, for Franklin Grove. Thence he will go to Iowa. Many prayers follow him to other fields of labor, that the Lord may bless him in his work.

Eld. Brower is one of our old-time Virginia preachers. Commencing in an early day, when traveling had mostly to be done on horseback, he traveled over mountains and valleys, through sunshine and rain, to preach the Gospel to the children of men.

Old brother Paul's *occupation* was that of tent-making, but his *business* was to build up the kingdom. Eld. Brower's occupation is that of farming, but he makes it his business to build up the kingdom of our glorious Redeemer, by preaching the Word. JAS. H. LARKINS.

From Lafayette, Montgomery Co., Va.

THE MESSENGER has been a great help to me in my ministerial labors. I live in the mountains of Virginia, and have to labor among a class of people who have never had educational advantages. Through mud, cold and rain, I try to meet all of my appointments. In my congregations there is, generally, a mixed crowd,—some white and some black. In the last three years I have only been able to baptize five colored and about twelve white brethren. We are all poor, and have no house of worship, excepting our little cabins. Our doctrine is new here, and we are surrounded by other denominations. Often I am confronted by strong opposition, but the good Lord is my helper. When I consider my trials, I am almost ready to give up the work, but when, in our ever-welcome MESSENGER, I find that our beloved brethren are still laboring on, and that some of them, like myself, think that their lot is a hard one, I take courage again. In tears I read of the ups and downs of God's servants, and am willing to go on again, to spend and be spent for the cause I so much love. May God's blessing rest upon us all! S. K. WICKHAM.

"THE mystery that overhangs the future life, and not a little embarrasses our thoughts in respect to that life, arises from our entire want of observation and experience in regard to it. That life must, to a considerable extent, remain a mystery until we die, and learn what it is by experience. All efforts to make it otherwise is labor lost. Hence, the wise way is to let the mystery alone, and not perplex ourselves with it."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - Business Manager.

EDITORIAL COMMITTEE:
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill, - - - - - Jan. 15, 1889.

ALL articles and correspondence for publication in the MESSENGER should be addressed to the Office Editor, MESSENGER, Mt. Morris, Ill. This will prevent delay. Our correspondents will please make a note of this.

BRO. T. T. MEYERS spent the vacation with the church at Grundy Center, Iowa, preaching the Word.

SEND to us for illustrated Catalogue of Bibles, and make your own selection from printed cuts. We sell them at low prices.

BRO. S. H. MILLER, of Waterloo, Iowa, returned home from the mission field in Clayton County, of that State, Dec. 22. At the close of the meetings four were baptized.

BRO. J. E. MILLER preached eight sermons for the Brethren at Milledgeville, Ill., during the Holiday week. Bro. Geo. D. Zollers continued the meetings, we trust, with good results.

CALLS continue to come in for a brother or brethren to go to Washington Territory, and preach for the isolated members who live there. When shall we be able to fill these Macedonian cries for help?

BRO. JESSE STUTSMAN, of Ohio, writes, under date of the 4th inst., as follows: "I am at present in Price's Creek congregation, holding meetings. The interest is increasing. So far, one accession by baptism."

ELD. H. P. STRICKLER, of Eldora, Iowa, has moved to the Panhandle of Texas, and his address in the future will be Coldwater, Sherman Co., Tex. We hope our brother will like his new home, and be able, under God's blessing, to do a good work in his new field of labor. Those wishing to correspond with him will note his change of address.

THE Brethren at Pine Creek, Ill., are holding a series of meetings. The home ministry are doing the preaching. May the Lord bless the work!

WHEN last heard from, Bro. Jacob Witmore was holding a series of meetings at Covina, Cal. May the Lord bless the mission of our brother on the Pacific Coast.

BRO. JAS. R. GISH says: "We held our love-feast Dec. 29; had a very pleasant meeting. Twenty-three members communed. This was the first communion held in our new meeting-house at Stuttgart, Ark."

BRO. SAMUEL STUDEBAKER, of Yellow Creek, Ill., visited Mt. Morris last week. He preached in the Chapel on Sunday evening, and went from here to West Branch church, eight miles north-west, to hold meetings for the Brethren.

WE have received money from the following-named parties, but, as they fail to give their addresses, we are at a loss to know where to credit it. Catharine Boblits, Abram Miller and J. E. Crist. Please send addresses at once.

UNDER date of the 1st inst., Bro. Chas. Gibson says: "We are in the midst of a very interesting series of meetings in the West Otter Creek church, Ill. Bro. A. Hutchison is doing the preaching. Six have united with the church and others are counting the cost.

BRO. R. H. MILLER writes us that he has been out, holding meetings, and that, after preaching twice a day for nearly two weeks, his health gave way, and he has since been sick nearly a week. We hope he may soon be restored to health and to usefulness to the church.

DO not fail to read the Missionary Report in this number of the MESSENGER. If you notice any errors, either of commission or omission, please report at once to the Treasurer, D. L. Miller, Mt. Morris, Ill. Do not wait until sometime in the future, but report any errors that you may notice now.

BRO. HOPE contemplates visiting some of the churches in the East during the winter, and will labor in the ministry as occasion may demand. He has been holding meetings in different parts of Kansas. We hope his work may be blessed to the good of the church and to the salvation of sinners.

IT is now generally believed by those who have the best facilities for knowing, that Stanley, the African explorer, is safe, and that, ere long, we may expect to hear from him as he emerges from the heart of the Dark Continent. He will, doubtless, if spared to return, have an interesting account to give of his travels among the dusky children of Africa.

ORDERS are still coming in for the missionary number of the MESSENGER. The edition was entirely exhausted two weeks ago. We sent out, in addition to our own and those printed for the Missionary Committee, one thousand copies for the Tract Committee. We regret very much that we did not print a larger edition, so that all could have been supplied.

BRO. D. B. GIBSON sends us the following good news. It was all written on a postal card, under date of the 1st inst.: "I have just closed a series of meetings in my home church, Milmine, with ten additions by baptism and one dear brother restored from the Progressives. The Lord be praised! I begin meetings to-night in Cerro Gordo. Pray the Lord's blessing upon the good work!"

BRO. A. B. BRUMBAUGH, of New Baltimore, O., under date of the 2nd inst., says: "G. W. Brumbaugh and J. B. Replogle, of Pennsylvania, are holding meetings in the East Nimishillen church, this week. One young brother united with the church to-day. The first number of the MESSENGER for 1889 has reached us. Its large size and appearance suits me well. Success to it and its proprietors."

FROM Bro. M. M. Eshelman we received the following good news just as we go to press: "Great joy in the McPherson church. Eight baptized yesterday, seven of them students; one, my dear daughter, Vinnie. More to be baptized to-day, and the spirit of God still at work. Brethren Eby, Vaniman, Hillery and Shirk are preaching. Had a glorious council last Saturday. Peace and joy among the saints. Satan defeated, and Christ triumphant. Praise the Lord!"

WE are sorry to say that we are entirely out of the leather binding of "Europe and Bible Lands," and can not fill orders for them. We still have a supply of the cloth binding, and are filling all orders promptly. The eighth edition of this book is now almost exhausted, and a new edition will have to be published to supply the unabated demand. It is a book that both young and old read with pleasure and profit. You can not do better than to secure a copy, cloth binding, postage prepaid, $1.50. Special terms to agents on application. We send the book to all ministers for $1.00, with sixteen cents added to prepay postage. Send in your orders now, and spend these long winter evenings in reading a good book, and in gaining a more accurate knowledge of the Land of the Bible.

WE are now prepared to fill all orders for Alexander Mack's work, which we have recently published in cheap form. Whilst we, as a church, recognize only Christ Jesus as the founder of our faith and practice, yet we regard with due respect and honor those men whom the Lord raised up among us as teachers of the Truth. Alexander Mack was one of these men, and his writings give a reason for the faith that was in him. At the request of many of our brethren, we have published the book in a cheap form, so that it may become more generally circulated among our people, and we hope that those who are interested in the church will secure a copy of the book. It contains 89 pages, is printed on good book paper, in paper covers, and sells for 30 cents per copy, postage prepaid, or $2.50 per dozen, by express. Send in your orders at once. Only a limited edition has been printed.

BRO. VANIMAN'S tract, "The House We Live In," was translated into the German by Bro. Plate, our foreman, and a number of them sent to Germany for distribution. In Bremen, where a few of them had been distributed, the police called upon the one engaged in the work and gave notice that no more of the tracts should be distributed, assigning as a reason that, owing to the fact that the doctrine of non-resistance was taught, it was detrimental to the best interests of the Government and could not be allowed. We can scarcely realize, in this country, unless we have come in contact with it, the intense military spirit of the German Government, and this will be a decided hinderance to doing mission work in that country by our Brethren. Every male in Germany of the age of twenty-one, must serve in the army. From this rule the only exceptions are for mental or physical disability, and for teachers and ministers. The Bible doctrine of non-resistance and of peace and good-will to all men, can not easily be planted where not only the sentiment but the laws are against it.

THE success of the preacher depends a good deal upon his earnestness, and he can only be deeply in earnest as he has real, positive convictions of the truth. If the minister have no such convictions, he will never be able to impress the truth upon others. Only as you believe yourself, what you have to say, will you be able to make others believe your words. If you are to lead others to Christ you must have deep, earnest convictions of the truth as it is in Jesus yourself. A mere opinion, or assent to the truth will not do. Half-hearted statements from the minister only produce indifference among his hearers. To tell your congregation that, if what you are saying be not the truth, you are ready to accept the views of some one else to-morrow, is to place your statements at a discount, and it shows that you are not ready to preach. What you want, what all ministers want, is to have a conviction that what they are telling is the truth and that there can be no mistake about it. The minister needs this more than the polish of an education. Men impelled by convictions have, in all ages of the world, been leaders. Moody, the Evangelist, pays but little attention to the rules of grammar in speaking, and yet he has held multitudes, in the Old and New World, entranced, not by his fine diction, or eloquence, but by his earnestness. To listen to him is to come away impressed with the fact that he is in earnest, and that he believes in his heart every word that he utters, and this is the secret of his wonderful influence over men and women. Education is helpful, but above and beyond all we want earnest heart convictions of the truth before we are prepared to preach God's Word.

QUERISTS' DEPARTMENT.

Laying on Hands—Assisting the Elder—Secret Societies—Nineveh and Babylon.

Dear Brother:—

Will you please explain 1 Tim. 4: 14, and 1 Cor. 13: 8? Has the authority for laying on of hands ceased?

G. W. FANSLER.

THE particular part of 1 Tim. 4: 14, upon which an explanation is asked, is the latter clause of the verse, and reads as follows: "With the laying on of the hands of the presbytery." The word *presbytery* properly means an assembly of aged men; council of elders. It is clear from the passage that more than one person took part in the ordination and in the laying on of hands. It was common in all Bible times to lay on the hands in imparting a blessing. And the apostle introduced the laying on of hands in connection with the setting apart of any one for special service in the church. Jesus himself gave the example of laying his hand on those he blessed. See Matt. 19: 15; Mark 6: 5; Luke 4: 40. The apostles also practiced the rite of laying on of hands. See Acts 6: 6; 8: 17, and 13: 3. These Scriptures plainly show that the apostles practiced the laying on of hands, and that they, by direction of the Holy Ghost, introduced it into the Christian church. As it has never been annulled by the authority that gave it, it remains in full force to-day. The attempt of some to argue from 1 Cor. 13: 8, that the laying on of hands has passed away, is scarcely worthy of consideration. When the end comes, all the forms of the Christian dispensation will pass away, and as we enter upon the new dispensation we shall no longer have need of them. "For now we see through a glass darkly; but then face to face." It is this thought that Paul would impress and not that the forms given us by Christ and the apostles have already passed away. It is true too many people in the world to-day act as if the commands of Christ and the examples of the apostles were of none effect, but let us obey that form of doctrine delivered unto us, so that we may stand acquitted in the last day.

"A Sister" asks if it is wrong for the members of the church to make a donation—"in money or in anything that will add to his comfort,"—to an elder who has not much of this world's goods, and who gives his labors to the church.

No; it is certainly not wrong to thus assist your elder who so faithfully labors for you and gives his time to the church, especially when he is lacking in this world's goods. Again we say, No, it is not wrong to give to him, but we believe it is absolutely wrong not to assist him.

Please answer through the MESSENGER whether any of our ministers belong to secret societies of any kind.

We know of none of our ministers or laymembers who belong to secret organizations. The church is opposed to its membership uniting with any worldly organization, and one of the questions usually asked applicants for baptism is, whether they belong to a society of this kind. If so, they are asked to give it up before they are received into membership by the church. If any of our members are connected with secret societies, it is in direct violation of the rule of the church, and, as we firmly believe, of the Scripture.

1. How long and how wide was the City of Nineveh? Jonah 3: 2, 4.

2. Is the site of the City of Babylon inhabited, or does no one live there?

A. NELSON GRAYBILL.

1. Nineveh, as the Bible says, was "an exceeding great city." At the time Jonah visited the place it contained about 600,000 inhabitants. The main part of the city was surrounded by an immense wall, and there were a number of suburban towns that were doubtless considered at that time as belonging to the great city. The dimensions of Nineveh can not be exactly given. The language of the Bible is, that it was "an exceeding great city of three days' journey." This statement is singularly confirmed by the heathen historians. Diodorus says that it was 480 stadia, or sixty miles in circuit. Herodotus defines a day's journey to be 150 stadia, so three days' journey agrees very nearly with the statement of Diodorus. This doubtless includes not only the city within the great walls, but also the suburban towns. As Jonah entered the great city he began to deliver his message to the crowds that gathered around him. He probably did not go straight forward, but stopped at different points as he passed along, and at each place he gave the warning that "yet forty days and Nineveh shall be overthrown."

2. The ruins of the City of Babylon are not inhabited, and never will be. This might fully answer the question of our correspondent, but there is something so remarkable in the fulfillment of the prophecy concerning Babylon, that we reproduce here, in part, our article on Ancient Mesopotamia.

It is a well-known fact that Alexander the Great, when he had conquered Babylon, determined to make it the seat of his Empire, but the decree had gone out from the Almighty, "It shall never be inhabited, neither shall it be dwelt in from generation to generation." The indomitable will, the pride and ambition, and the unlimited resources of the great sovereign of the East were as nothing before the Word of the Lord. The very measures which he took to restore the city tended, in the end, to complete its destruction, for the canals which he dug assisted in flooding the land and making Babylon pools of water, and a home for the bittern.

So God uses kings and conquerors to accomplish his purpose. The great Babylon, the joy of the whole earth, was buried by his hand, and her walls, her temples, her mighty palaces and magnificent residences have never been rebuilt, and when the last trump shall sound, and the mighty host of God shall be gathered together, the living and the dead, the once proud and wicked city shall be as she now is, a desolation without an inhabitant.

When Babylon was in her glory, a prophet of Israel cried against her in these words: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Is. 13: 19–22.

This was indeed a bold prophecy, but it has been literally fulfilled. To say that a great city like Babylon should never be inhabited, doubtless seemed like a silly tale to its people, but to-day the prophecy is history, and even the "Arabian does not pitch his tent there." The wandering Arab, on the plains of Arabia, or in the valleys of Syria, spreads his tent where night overtakes him and lies down under its folds in safety; but when he nears Babylon, he times his journey to reach a khan at the close of the day.

The shepherd, no less fearful than the Arab, leads his flocks through the jungle to feed through the day, but returns to the fortified khan ere sunset, thus confirming the prophetic words of Isaiah, "Neither shall shepherds make their folds there."

In the fulfillment of the prophet's words the ruins of Babylon have become a menagerie of wild beasts. Rauwolf, a German traveler, who visited the ruined city in the sixteenth century, says of the Temple of Belus: "This tower is full of venomous animals that can only be approached during the winter months when they do not leave their holes." A Carmelite monk passed the ruins in 1657 and "heard the roaring of the lions, which, from time to time, answered one another from the opposite shores of the river, to our no small terror." In December, 1881, Mr. Rich, English Consul at Bagdad, made excavations among the ruins of Belshazzar's palace and says: "There are many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, and perceived a strong smell, like that of a lion. I also found quantities of porcupine quills; and in most of the cavities are numbers of owls and bats."

Layard, in his notes, says: "In this section of country are to be found leopards, lynxes, wild cats, wolves, hyenas, jackals, deer, porcupines and other animals in vast numbers." Dr. Newman, who visited Babylon in 1876, says: "A large lion was in the habit of coming from the Euphrates to a canal which I crossed on my way to Babylon, till he was shot by one of the Arabs. Captain Cowley, of the steamer on which I came up the Tigris, shot three lions, which had their lair on an island nearly opposite the ruined city."

Surely the words of Israel's greatest Seer have been fulfilled to the very letter, "But the wild beasts shall lie there."

HEALING OF THE LEPER.*

In last Sunday's Lesson we left Jesus in Simon's house where the people were bringing to him those that were possessed of devils and were sick of divers diseases. How long in the day Jesus worked, we are not informed, but at sunset they were still bringing to him the possessed and diseased, and it may be that he was engaged until late in the night. But this did not hinder Jesus from rising early for another hard day's work. He rose "up a great while before day." How earnest and fully consecrated he was to his work! What a noble example to Christian workers to-day! And yet how few there are that imitate his zeal and energy in Christian work! We see much earnestness exhibited in business by Christians, but very little of it in the church. So many rise early during the week to attend to their secular interests, but lie in bed very late on Sabbath morning. Christians generally need to consecrate themselves more fully to the work of the Lord.

Before Jesus entered upon the duties of the day, he went into a solitary place to pray. In this he gives us an illustration of a very important Christian duty. Busy Christians need to pray. If it were necessary for Jesus, how much more for us! "Without me," says Jesus, "ye can do nothing." Is it not, then, important that we ask him to guide and direct our work? Notice, too, that Jesus prayed in secret. We should erect the family altars, and pray with and for the family, but in addition to this the Christian worker needs to have communion with God in secret. The Sunday-school teacher in preparing the lesson needs much secret prayer; the minister in preparing his message for the people should secretly ask God for wisdom and direction, and so in all Christian work. With these reflections we proceed to notice some of the occurrences of the day.

I. ALL MEN WERE SEEKING FOR JESUS.

The next morning the people continued to flock to the home of Simon and Andrew as they had done the day before. But Jesus was not there. Then Simon and Andrew, and James and John, moved with sympathy for the people who were seeking him, and especially for the sick and maimed that were brought to the door, went in search of the Great Physician. When they found him they said, "All men seek thee." Why? Because of his power to cure them of their physical diseases. But he has power to do more than this. He has power to cure the sin-sick soul, and all that come to him with a true and contrite heart, he will in nowise cast away. "They that seek me early, shall find me early." What a precious promise! Come, ye sin-sick souls; the Savior stands ready to receive you and make you whole. We notice,

II. THAT JESUS WAS ANXIOUS TO PREACH THE GOSPEL TO THOSE NEEDING IT MOST.

In response to that bit of information the disciples attempted to give him, "All men seek thee," he replied, "Let us go to the next town, that I may preach there also." The people in Capernaum and vicinity had seen his miracles and heard him preach; "now let us go elsewhere. The people that have seen and heard, and that are now seeking me, do not need my teaching as much as those that have not seen and heard." In this Jesus is an example to all ministers, teachers and Christian workers. We should not confine our labors to one place, or one class of people. There are ministers who have been preaching all their lives in one locality and to one class of people, and have little desire to go elsewhere, or that others shall go. As a reason for this desire to preach in other towns, Jesus says, "For therefore came I forth." Luke says, "For therefore am I sent." The meaning is, he was sent from God to preach not only at Capernaum, but throughout Judea, and it was therefore improper to confine his labors to this place. And so all ministers and teachers sent from God should make a strong and earnest effort to extend their labors all over the world. The world is our mission field. Our commission is, "Go ye into all the world." We notice,

III. THE CURING OF THE LEPER.

Some time during Jesus' sojourn in his new field of labor, a leper came to him and desired to be healed. We are not told in what city this occurred. Luke says in a certain city; most likely in some secluded spot, for lepers were not permitted to come in contact with the people. Jesus always found those who needed him most, and especially those who most *felt* their need of him. Here was a case of this kind. The leper came beseeching him, and kneeling down to him. His language and manner of approach, doubtless indicated a very deep sense of his true condition. He had leprosy,* one of the most loathsome diseases, and one of the most striking and forcible illustrations of the disease of sin. Let us draw a few lessons from the actions of this leper and his disease:

1. His malady rendered him unclean, and separated him from the people. Sin renders us unclean and separates us from God.

2. It was contagious. So is sin.

3. No human agency could cure it. So with sin. Nothing but the Gospel of Christ applied to the soul can cleanse it from sin. We come to him through his Word and by obedience to it are cleansed. It is the fountain that is now open for all sin and uncleanness.

4. The leper felt his condition and his need of help. So must the sinner. He must come to Christ in this way before the cleansing power will be brought to bear on his guilty soul. We notice,

IV. THE LEPER AFTER HE WAS CLEANSED.

In obedience to the directions of the Savior, he complied with the Law of Moses which required that a man who was healed of his leprosy should be pronounced clean by the priest before he could be admitted to the privileges of the congregation. Jesus, though he had cleansed him, required him to be obedient to the law of the land. He never violated any law himself nor influenced others to do so, unless it, in some way, came in contact with his great mission. Then, too, he was looking to the welfare and happiness of this man. Had he not complied with this law, he would doubtless have been deprived of the association of his fellows, which would have decreased his pleasure and happiness. Christ never lost sight of man's highest good even in this life.

We notice further that this man, though obedient to Jesus in reference to the fulfillment of the law, was not obedient in all things. He was told not to tell any man what had been done for him, but he went out and began to publish it and to blaze it abroad. This was direct disobedience, yet we have no evidence that Jesus was displeased or that punishment followed. Why? It was disobedience without the malicious element. It was the result of love rather than obstinacy and bitterness. It was done, not in disrespect to his benefactor, but to bring honor to his name. Love and gratitude do sometimes overcome us, so that we fail in carrying out the wishes of our best friends. A wealthy man had a poor neighbor, and in a time of great need, gave him money. But not wishing to have his charity known, except to Him who sees all things, he charged his neighbor to say nothing about what he had done for him. But his neighbor's gratitude and respect for his benefactor overcame him, and he told his friends with much satisfaction what had been done for him. When the rich man interrogated him as to why he did not keep the secret, he said, "I hope you will not be offended; I could not refrain from telling my friends what a good, kind man you are." He was not offended. It was disobedience, but only in form. Back of it was true, genuine love and gratitude. It was this same feeling that prompted this leper to publish what Jesus had done for him.

J. B. B.

*Lesson for Jan. 20.

*For a description of this disease, see Nevin's Biblical Antiquities, or most any Bible Dictionary.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—The advantages of Thomasville, Ga., are set forth by Bro. P. R. Wertz, and those desiring to move to a mild climate, will please address him as above.

—Bro. William Johnson, of Conway Springs, Kansas, writes: "The Slate Creek congregation is getting along fairly. We have preaching every Lord's Day, and a very interesting Bible class every Sunday evening. The attendance at meeting and Bible class is good."

—From the Indian Creek church, Iowa, Bro. Thos. Higgs writes: "The church here is in love and union, so far as we know. Our Sunday-school has closed for the winter. We still keep up our prayer-meeting, which is pretty well attended. All seem to enjoy the meeting."

—From the Buck Creek church, Ind., Bro. I. B. Wike writes: "We held our council-meeting Dec. 29. There was a considerable amount of business transacted, but everything passed off quietly. We decided to hold a series of meetings commencing about Feb. 17, and that Bro. Wm. R. Harshberger should conduct the meeting."

—Our aged veteran, Eld. John Forney, writes: "The Chapman Creek church, Dickinson Co., Kans., had a refreshing series of meetings. The church was greatly strengthened, and one was added by baptism. There is one applicant, and others are convinced of their duty. Bro. Solomon Lehmer did the preaching, and it was good, but his stay was too short. He only preached eleven sermons in eight days, and the nights were too dark part of the time."

—From the Maple Glen church, Pa., Bro. J. S. Harshberger writes: "Heretofore the church name of our congregation, as a branch of the Elk Lick church, in Somerset County, was known as the Peck church of Elk Lick, at Savage, Pa. But since the Elk Lick congregation was recently divided, we, then, in special council of Dec. 29, '88, changed said name to that above given, which shall hereafter be a permanent name. Brethren J. N. Davis and L. A. Peck, who faithfully labor in the good cause of their high calling, are the ministers of this congregation. Our little band of co-workers consists of about fifty members."

—An interesting series of meetings is in progress at Claggetts, Md., in the Brownsville church. Bro. Geo. W. Kaetzel informs us that the preaching is done by Bro. S. F. Sanger, of Bridgewater, Va. "There is increased interest and marked attention on the part of all, and prospects are good for an ingathering in the near future."

—Sister Ella Long, of Oakley, Logan Co., Kan., while expressing her appreciation of the MESSENGER, writes that she would much rejoice if some of our ministering brethren, in traveling through, would stop there, and hold a few meetings. Sister Long lives isolated from the church, and should be remembered, should an occasion present itself.

—Bro. George Girl, of Drury, Rock Island Co., Ill., writes: "We just closed a series of meetings, held by Bro. Abraham Wolf. We have also distributed those missionary copies, and believe they are doing good. We need more help here in this big scope of country, with a few scattered members, and others, that are overlooked by our ministry."

—"The Millmine church, Piatt Co., Ill.," writes Bro. Benjamin Bowman, "has had a time of refreshing under the labors of our beloved brother D. B. Gibson, our home minister. He handled the Word in a very impressive manner, forcing the Truth home to every attentive ear. Ten souls were added to the church by baptism, and one reclaimed. Others are seriously considering."

—Sister Priscilla E. Garber, of Mt. Sidney, Va., after having spent some time at one of the Brethren's schools, in a late letter desires to impress all with the importance of the educational work of the church. While the benefits from a proper application of knowledge are inestimable, yet we should watch that the moral qualities are developed in unison with intellectual acquirements.

—Good news reaches us from the Portage church, Wood Co., Ohio. Bro. J. C. Witmore writes: "Our church has had a time of refreshing by the earnest labors of our beloved brother, David Lytle, of Spitzer, Ohio. He came to us Dec. 15, and remained until the 25th. He forced the truth home to every attentive ear. One precious soul believed and was baptized, and others are thinking seriously of their condition."

—Information is desired by Bro. Geo. Marchand, regarding the following: "The Brethren at St. Mary's, Kans., have understood that a brother has established himself in the neighborhood of Maple Hill, Wabaunsee Co., Kans., or in the neighborhood of Valencia, Shawnee Co., Kans., and, not knowing his name, can not find him. Any information from him, or somebody else knowing his name, will be thankfully received by the Brethren. Address the writer or any other of the Brethren at St. Mary's, Pottawatomie Co., Kans."

—A few words of admonition from Bro. Spencer S. Beaver, of McAllisterville, Pa., are as follows: "God is in earnest with you, and why should you not be so with him? In his commands, his threatenings, his promises, he means as he speaks. In his judgments he is serious. Was he not so when he drowned the world, when he consumed Sodom and Gomorrah, and when he scattered the Jews? Jesus Christ was serious in purchasing our redemption. In teaching he neglected his meat and drink. In prayer he continued all night. In doing good, his friends thought him beside himself. In suffering, he fasted forty days, was tempted, betrayed, spit upon, buffeted, crowned with thorns. His sweat was as great drops of blood. He was crucified, pierced and he died. There was no jesting in all this, and should we not be serious in seeking our own salvation?"

Sister Catharine Eisenbise, of Morrill, Kans., wishes to extend her heart-felt thanks to her many friends for the kind letters of condolence. She writes: "While we deeply mourn the loss of our daughter,—the only one we had,—yet we are glad that so many, who have been similarly afflicted, have all pointed us to the same God that comforted them in time of trouble. Looking heavenward, by an eye of faith, we may see the golden sunshine of a Father's love, behind the dark cloud of affliction. Let us forget the dark shadows of earth and press onward to the mansions of light!"

—Bro. E. C. Neal, who resides near Montague, Montague Co., Texas, writes of his isolated condition, living, as he does, thirty miles from the nearest church. He says: "Under such circumstances the MESSENGER is doubly precious to us. While some refuse to take it on account of its position on the tobacco question, I am glad that it does talk against such a great evil. Having been a slave of tobacco myself, in years gone by, and knowing the bondage of so cruel a master, I say, 'Brethren, let all quit the use of the weed, and give your tobacco money to the Lord. A clear conscience and good health will be your reward.'"

—From the Woodbury congregation, Bedford Co., Pa., Bro. H. P. Brinkworth writes: "Dec. 5, Bro. John Flory, of Bridgewater, Va., came to the Woodbury congregation, Pa., preaching each evening, and sometimes mornings, a series of discourses, both instructive and edifying to the church. His counsels to the church here, on the subjects of unity, non-resistrnce, etc., were appreciated by the true follower of Christ. The church is being built up. May we not only *hear*, but *heed* the advice and walk in union, being of the same mind, speaking the same thing. Unless such be the case, assent of the mind on receipt of the doctrines will avail nothing. May we be wise unto salvation! Two, thus far, have signified their willingness to forsake sin and serve Christ. Bro. Flory goes from here to the New Enterprise congregation. May the blessings of heaven follow his labors!"

—From Marsh Creek church, Pa., Bro. B. F. Kittinger, under date of Dec. 18, writes: "I am gratified to report that we have been favored with the presence and assistance of brethren from abroad, recently. Bro. T. J. Kolb arrived Dec. 8, and left for his home and friends on the 17th. Bro. D. Bonsacks arrived Dec. 15, and will remain until the 21st. Bro. J. C. Lahman also labored for us last Sunday, at two appointments. The untiring efforts of these brethren, in reminding us of the necessity of constant perseverance in order to maintain our Christian fidelity, were highly appreciated, and we fondly hope that at no distant day we may enjoy the pleasure of seeing the benefits of these labors, in the return of precious souls. Our hearts have been gladdened in reading of the progress and success of the mission work. Let there be a universal response to the appeals for aid, that the cause may suffer no abatement!"

—Bro. George Hanawalt, of Boucher, Pa., writes: "Recently a colored brother, Wm. Beer, has been elected to the ministry within the limits of the Ligonier Valley congregation. He is to preach more especially to the colored brethren and friends in that vicinity and elsewhere. He is well fitted for the responsible work before him, having had some experience as a minister in the denomination with which he was formerly identified. With a little help he will be able to do a good work. The Brethren here are not able to help him much, as they are erecting two meeting-houses, which will be a heavy burden on those desiring to complete them. One of the houses, though not finished, has been occupied for about fifteen months, and forty accessions by baptism have been the results of the efforts put forth at that place. It will require about $100 to finish the house, and as to the furnishing of it, we hardly know, where we are to get the means, but put our trust in the Lord, who will surely open a way, whereby we may be able to accomplish the work undertaken."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Cross Roads Church, Va.

BRO. MOHLER'S meetings at Cross Roads were held from Nov. 13 to 20. They proved beneficial to all. The Lord was in our midst in power and demonstration of the Spirit. The Lord blessed the efforts in the conversion of three souls, and we closed with others near Christ. Bro. Mohler spoke with energy and power. Bro. Lint also, quite recently, held a series of meetings at this place which terminated in the conversion of six souls. JOSEPH S. COOK.

Home Again.

HAVING failed in my first arrangement to meet with the Cold Water church, Butler Co., Iowa, Oct. 13, I deferred the visit until Dec. 8, and accordingly left home on the morning of the above date. I arrived at Greene at 4 P. M., but immediately upon my arrival I was informed that the town authorities had quarantined the town on account of several cases of diphtheria, and that the houses of worship could not be opened. The Brethren's meeting-house being in town, they were deprived of its use as long as those restrictions were in force. This greatly perplexed the Brethren. Bro. Wm. Workman and daughter, sister Heckman, of Eden Valley, Kans., having arrived the same hour on another train, to enjoy the meetings at Greene, at once proposed that I go to the Rock Grove church where he (Bro. Workman) resides, and hold some meetings there. This being at once agreed upon, we boarded the next train and found ourselves at Bro. Workman's comfortable home by 3 A. M.

We commenced our meetings on Sunday evening with a fair attendance, and continued one week. We had nine appointments, with a growing attendance and interest, but, as is too frequently the case, when brethren limit their time when they leave home, we discontinued the meetings just at a point when they should have been continued. While there were no accessions, yet the remnant of faithful ones, we believe, were encouraged.

This church is one of the pioneer churches of Northern Iowa, and at one time had a flourishing membership, but, through the destructive influence of unfaithful and false brethren, the church has become almost disorganized, emigration, of course, doing its share. The remnant that remains are yet active and zealous, which is, in part, evidenced by the new meeting-house just erected by the aid of the Church Erection Committee. The house is 30x40 feet, and located at the edge of Nora Springs, a town on the trunk line of C. M. & St. P. R. R., and near its junction with the B. C. R. & N. Ministering brethren traveling through there will be welcome to stop at any time, as they have no resident minister, but are supplied with preaching mainly by the brethren of the Cold Water church. Some ministering breth-

ren, sound in character as well as faith, wanting to change location, may do well to correspond with brethren W. Workman and Geo. Noah.

Dec. 13, I, with a number of others, was invited to the home of Bro. Noah, to attend the wedding of his daughter Mary to J. W. Baughey. I hope they will remember that true happiness and success, even in the matrimonial relation, is dependent upon a reconciliation with God.

On Monday, Dec. 16, I left the Rock Grove church for the Cold Water church, in company with J. F. Eikenberry, its elder. I was conveyed as far as Rockford by Bro. D. Jenkins, formerly of Milledgeville church, Carroll Co., Ill. I enjoyed part of the day with his pleasant family, after which I again boarded the train for Greene, where I commenced meetings the same evening in a country school-house. After the second meeting, the Brethren were allowed to use their house in town, which was a source of joy to all, as quite a number of the members live in town, and had not the means of conveyance to go elsewhere.

I enjoyed, in all, seventeen meetings at this place, and felt, like Paul in Rom. 1: 12, that speaker and hearers shared the benefit mutually. The attendance and interest at all these meetings were all that could be be expected. I was made to feel during my intercourse, both in public and private, with the Lord's people at Cold Water, that among them were many hearts intensely throbbing for a higher standard of Christian holiness, and my prayer is that the name "Cold Water" may be made significant at Greene by the pure water of Life being dealt out abundantly to the thirsty souls.

On Christmas Day the church was greatly rejoiced by the return to the fold of two who could find no more joy out in a cold world; and a few evenings later two young sisters rose to their feet, as an indication that they, too, wanted to unite with God's people by a change of relation, as well as by a change of heart. The impression was general that a number more were near the kingdom.

The unmerited kindness of the loved ones at Cold Water and Rock Grove will not be forgotten. Time would not permit me to visit all. Dec. 28 I boarded the train for home, where I arrived safely Saturday morning, Dec. 29, and found all well. Thanks be to the Giver of all good for his mercy!

D. B. Eby.

A Busy Life Ended.

Sister Mary McClain, wife of Wm. McClain, died at her home near Aurelia, Iowa, Dec. 14, 1888.

Sister McClain was not confined to her bed until the evening before the day of her death. She suffered considerably during the night and the following day until about 2 o'clock, when she peacefully and quietly "fell asleep." The absent members of the family were sent for, and five responded by being present at the funeral, which took place at the Brethren's church two miles south-west of Aurelia, at 11 A. M., Dec. 16th, 1888. Eld. John Early, assisted by Eld. S. T. Grove, conducted the funeral, preaching the sermon from 2 Tim. 4: 6-8.

The deceased was born at Masontown, Fayette Co., Pa., Feb. 16th, 1829, ending her life at the age of 59 years, nine months and twenty-eight days.

Her mother died when she was quite young. She lived with her father, Eld. James Kelso and step-mother, until the age of eighteen, when she was united in marriage to Wm. McClain, March 11th, 1847, by Eld. James Quinter, who also baptized them the same year.

She has been a consistent member of the Brethren church for the last forty-one years of her life. She was a true and devoted Christian.

With her husband and family she lived in her native State for seventeen years. Leaving in the spring of 1854, she came to Greenfield, Ross Co., Ohio. After remaining one year, she returned to Pennsylvania, where she resided ten years longer, and then, with the family of nine, moved to Wyanette, Bureau Co., Illinois, where she remained three years. From this place, with a family of ten, she came, in the fall of 1867, to Traer, Tama Co., Iowa. She lived at Baker's Grove for about twenty-two years. At this place she was well known, and had many friends. She was always ready to help those who needed help, and will long be remembered by those around Baker's Grove. From this place she moved with a remnant of the family,—her husband and three sons,—to Aurelia, Cherokee Co., Iowa. To her care God intrusted ten sons and five daughters.

Sister McClain enjoyed good health until the last twenty-five years of her life. Her father lived to be eighty years old.

Her visits among her children, it was hoped, would result in permanent good, but it seemed that nothing would restore her shattered health.

Sister McClain had always prayed that all of her children might become followers of the Savior. It is so with a number, yet it is to be hoped that all will so live as to meet their mother on the other shore.

Our hearts sink within us when we consider the thousands of steps she took,—all for her family! Her last words, "O my dear children," will be remembered and treasured by us all!

Real goodness does not attach itself merely to this world; it points to another. A conscience void of offense before God and man is an inheritance for eternity, and religion is an indispensable element in any noble human character, for it is the tie that connects one with the Creator. As these elements were characteristic of our mother, we feel safe in treasuring them in grateful remembrance of her.

Our mother erected a monument that will stand forever. That monument was formed by noble deeds.

There is an aching void that can never be filled; for God gave us but one mother. She leaves an affectionate husband and a loving family of twelve children, besides many other relatives, to mourn their loss.

After the wounded hearts have been healed, there will exist that lingering, loving memory of a kind, gentle, Christian mother!

Her beautiful eyes are closed to this world of sorrow. Those care-worn feet are still; those caressing hands of love are lying peacefully on her breast.

J. H.

From Pleasant Home, Oregon.

It was the writer's privilege to meet in council with the brethren and sisters in this arm of the church in October. All business was disposed of in a satisfactory manner.

Our dear elder Bashor and wife, of Marion Co., were present on the occasion. He spared not to administer the whole counsel of God, and we were built up in the work of the Lord. We have had some unpleasantness, but we now rejoice, in believing that all is past. Forgetting the things that are past, we are reaching forward to things to come. One young sister was taken into our number by letter. Four letters were given to those moving away from our midst. We were loath to give the parting hand and say, "Farewell," but we must submit, believing it is all for the best. May the good Lord richly reward his efforts in his new field of labor, is our prayer!

We are glad to see dear Brethren coming to our congregation from the East. Bro. Henry Royer and family from Kansas, Bro. Wade and family, from Ohio, who came during last year, are zealous workers, and know by seeing, what it takes to carry on the good work in the West. We welcome all such to our midst, and hope the Lord will send many more such to forward the work of the Gospel in Oregon. Satan is steadily at work, inducing the people to disregard the Gospel. God's holy day is spent in revelry. May God help us, and make us more like unto himself! May the good seed, already sown, bring forth a hundredfold!

Jennie A. Stephens.

From Kingwood, Pa.

The writer, and the brethren and sisters of the Mt. Jacob's church, Middle Creek congregation, decided to hold a protracted meeting, so we called Bro. Daniel H. Walker, of Somerset, to our assistance.

Bro. Walker came and remained with us from Dec. 15 to 23. He held forth the Word to the satisfaction of all, and to the upbuilding of us all in "that faith which was once delivered to the saints." There were no additions, but one was reclaimed. Tears were seen to flow, and bosoms to heave, under the Gospel truths presented, but they deferred their coming. When Bro. Walker extended his hand to bid us adieu, it was seized with that cordial greeting experienced only by hearts bound by spiritual ties.

At our regular appointment, Dec. 30, one made the good choice, and requested to be received without delay. We, therefore, gathered at our usual place for administering baptism, and a beloved sister was received into the fold.

So we see that Paul may plant and Apollos may water, but God gives the increase. There were two other series of meetings in progress in our congregation at the same time, but so distant as not to interfere. Our congregation is large,—there are nine meeting-houses, and several school-houses at which regular meetings are held. We have only one house for holding communion, and, as our membership is large and somewhat scattered, a division into two congregations has been in contemplation.

S. W. Lowry.

Notes by the Way.—Concluded.

On my return from the Eastern Shore of Maryland, we enjoyed the privilege of meeting with, and preaching for, the Brethren of the Black Rock congregation, also the Upper Conewoga congregation. The former has a meeting-house at a place known as Bucher's or Beaver Creek; the latter has erected a large commodious brick meeting-house since our last visit; also several other houses of worship. Eld. Adam Brown is in charge, assisted by Jacob Lerew, Peter Brown, and a good corps of helpers. With the former church we are not so well acquainted.

After spending a short time here, we visited York, where we held service twice in the City, in the bounds of the Codoras congregation. Here, in the City, we find a substantial, neat brick meeting-house, with a membership of about forty or fifty. The attendance was small at the morning service, owing to the rain. In the evening a large and attentive congregation was present. We had a pressing invitation to remain, but our time would not permit. Eld. Jacob Shambarger has charge, with brethren Altland, Aldinger, Correll, Miller and others. The larger portion of the congregation is living in the country. We, then, in company with our cousin, Eld. C. L. Pfoutz and wife, returned to Gettysburg, Marsh Creek congregation, where we visited near friends, and held meetings twice. They were having meetings at other points by brethren Kolb and Bonsack. We

stopped over night with sister Joseph Sherfy, whose husband labored much in the ministry, but has passed over to his reward since the war. The place was formerly known as Sherfy's peach orchard, and, during war time, was the contested ground of the second day's fight of the battle of Gettysburg. Many are the markings on the brick walls of the house, by ball and shell having penetrated through its walls. One of eight or ten pounds is still lying embedded in an old cherry tree quite near the house. The barn was burned, and fences destroyed. Two large monuments stand at the corner of the door-yard, telling the tale of that terrible strife.

On our return to Abbottstown we took a trip to Lancaster City. Bro. Lyon having recently located in the City, will labor, with others, to build up the church and cause. There are only about forty members in the city. They have a house of worship,—a wood structure,—and they now feel more encouraged, since, with the coming of Bro. Lyon, they can convene often,—an absolute requisite to insure success in a place like Lancaster. Once in two or five weeks is too far apart. The membership, as at York, is quite large in the country. We had two seasons of worship, with fair attendance on so short a notice, and enjoyed the kindness of the brethren very much.

Our trip and visit among the churches has been pleasant, though much too short to accomplish the good that we would have desired. Others who requested a visit, had to be passed by. Our time being so short, we did the best we could under the circumstances.

The missionary cause, as I notice in my travels, has not generally received the consideration it deserves. Many have taken little interest and do not understand the plan, prepared with so much care, and recommended by our Annual Conference to the churches. A more general co-operation with the work recommended by our Annual Meeting, as well as other Gospel principles, would bind us together as one common Brotherhood. There would be less tendency to congregationalism in any of its forms. The present plan is certainly desirable, since each District and also each church, has the right of representation. Brethren, let us all feel we have one common interest for the good of Zion, in laboring together for the spreading of the Gospel and growth of the church, here on earth, by bringing sinners to Christ, and maintaining the integrity of the church upon all vital principles. This can only be done by all working to the same end.

JOS. C. LAHMAN.

Epistolary.

To the Young Brethren and Sisters of Panther, Panora, and Dallas churches, Ia., Greeting:—

You have lately entered upon a new epoch of time—a new year. You no doubt formed resolutions, among which I trust we find something like the following: "By the grace of God, I will be an attendant at all the regular church services of this new year." This is resolution in place, because it is good to be where the Gospel is preached, even though the motives which prompt such attendance, at times, be not the most commendable. I have read somewhere of one going to a place of worship for the purpose of stealing, and while there, the Spirit stole his way into the thief's heart, and he was brought to the Lord. It was good for that one to attend worship, even though his motives were of the basest and vilest character. As the soldier who goes into the battle is likely to be hit by a bullet, so he who goes to places where the Gospel arrows fly thick and fast, may have one pierce his heart. Being where the truth is preached, one may hear; and "faith cometh by hearing, and hearing by the Word of God." But while it is good to come to the house of God, prompted even by low motives, it is better to come aright. To do so, requires preparation, preparation of mind and heart. When we recall the engagements of the week, and remember in whose name we meet on "the Lord's Day," and whom we profess to worship, no one will feel fit to enter without being cleansed. Traveling over a road so miry for six days, who dare come to God without being washed?

With pleasure do I recall the seasons of worship during which the Spirit touched your hearts, and you resolved to consecrate yourselves to the service of the Master; and in imagination I see you sitting in the congregation, clothed in your brightest and best raiment. I suggest that you be careful that this putting on of raiment degenerate not into "dressing to be seen," rather than to reverence God, and show respect to the assembly of his house. Let all come attired in apparel both neat and modest, becoming the children of God; the sisters wearing the proper prayer-covering, and the brethren wearing their hair as becometh young men professing godliness.

James, in speaking of the preparation necessary before coming to the sanctuary, says, "Wherefore lay apart all filthiness and superfluity of naughtiness." James 1: 21. While I am not concerned about your personal cleanliness, I have a great concern to have you come to the place of worship clean of filthiness of sin spoken of by the apostle. Filth is offensive to all, especially to the child of God. A patch if it be clean, does not make the presence of the wearer objectionable, but to sit next to one who is bodily filthy, is not desirable. If bodily filth is so loathsome to the child of God, how must a pure and holy God look upon that professor who comes to the sanctuary with his mind and heart soiled with the filth of sin? Experience proves that sinful thoughts and affections are ever ready to crowd themselves upon our time for devotion. The apostle would have us dismiss those when we go to hear the Word of God. We should adopt the language of the poet, "Vain world be gone!" A failure on our part to lay these apart, disqualifies us to hear the Word of God. The case of the sea captain, who attended services on Sunday before his ship sailed on a whaling expedition illustrates this. Coming up at the close of the meeting to bid the minister farewell, he said, "Your sermon did me no good to-day." The reason being demanded by the minister, he replied, "My ship sails to-morrow on a whaling expedition, and all the time you were preaching I was thinking about finding large whales. How true that the sermon did him no good! The whale before the door of his heart rendered it impossible for the Word of God to enter. The same is true in other walks of life. The farmer who comes to meeting, having his mind occupied with fine horses or thoroughbred cattle, must not expect much good from the sermon. The sisters who, on their return from church, prove by their conversation, that their minds were more intent upon new bonnets, new dresses and ribbons, than upon the sermon, should remember that although these are not so large as whales, they are equally disastrous in their results. The same is true of those who continue to be slaves to the filthy habit of using tobacco. So strong does the appetite grow that I have known victims of the habit to wish the minister would not preach so long, that they might the sooner have an opportunity to gratify their appetite. The presence of such thoughts and desires renders the worshiper filthy before God, and disqualifies him to hear the Word to profit. The use of tobacco should be laid aside, not only when we go to the Lord's house, but wherever we go. It is useless every-where, and I trust I shall never be obliged to know that any of the dear brethren, I am addressing, have fallen victims to its influences. As children of your Heavenly Father, form the habit of dismissing the world and worldly engagements, when you go to the place of worship. It requires time and persistent effort to acquire such habit; but it may be done. It is because time and effort are required to attain to such a mastery of self, that I call your attention to it so early in your Christian experience. The Lord assist you and abundantly bless you in all your efforts to attain to a greater degree of holiness during the new year upon which you have entered!

J. G. ROYER.

Messages Dropped by the Way.

A NEW PROPOSITION.—Recently a brother, away out in a distant part of the field of my work, proposed a new plan for raising an enormous missionary fund in a way so easy that scarcely a family in all the land could fail to share in a work of so great a magnitude. So feasible is the plan, that it seems to solve a mystery of a seeming contradiction between the divine law and Providence. The plan is, that we donate to the Lord all the poultry-eggs produced on Lord's Day. Those families which have no poultry, are to give to the cause what otherwise would have been spent for the use of that luxury during that day of the week

Now let that brother be notified by this issue that his proposition is accepted, and he is expected to begin on the first Lord's Day in 1889. Who will be next to respond? There are many, very many, who are not able to share in the $10.00 Shoemaker proposition, that are here afforded an opportunity to share in one that will far exceed the other in worth per year. Let us call it "The Lord's Manna Proposition." It may seem to some to be a source of a small income, but when we hear the annual reports of the poultry-egg trade in commerce, we are startled at the immensity of that trade. I believe if this system were worked up with the energy and the facilities that our Endowment system is, it would equal, if not surpass it, from the fact, first, that it is not the wealthy that endow most, and, secondly, because nearly, if not quite all, are able to give to this. Even emigrant families, detained on the highways for a space of a few weeks, find economy in procuring poultry, the eggs of which are exchanged at the nearest markets for other articles in trade. When a tenant's house is to be located on the farm, the first question is, "How far must his poultry yard be from ours?" It is, then, quite probable that the tenant or servant, also, who has a warm heart for the missionary cause, may feel like refraining from this luxury, the "manna" that falls on the Lord's Day. He will feel glad that he, too, is able to contribute so easily to that which is to be "more than all that they cast into the treasury." Mark 12: 43. Then let each one who will donate respond through the MESSENGER, and thereby encourage the work. Let all send up the result produced, quarterly, and then we may expect a report from our Secretary at proper times.

C. C. ROOT.

FORGIVENESS.—"How oft shall my brother sin against me, and I forgive him? Till seven times?" said Peter to the great Teacher. The answer was in these words: "I say not unto thee, until seven times, but until seventy times seven." This was followed by a parable to enforce the duty of forgiveness, no matter how frequently the occasion for it may occur. If we expect to be forgiven by God, we must forgive one another. The unforgiving temper and true piety can never dwell together in the same heart.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9:7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8:12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

READ the Treasurer's report carefully, and if you note an error, inform him by return mail, so that the necessary correction be made.

BRO. JACOB WITMORE will remain in the California mission field for some time. Since leaving home, in December, he has baptized thirteen. May the Lord continue to bless his work!

SOME of our brethren write that they would like to see another effort made in St. Louis. The Annual Meeting has ordered the meeting-house there to be sold, and the money turned over to the General Committee. This action would have to be reconsidered before another trial could be made in mission work in that city.

SEVERAL calls for help to build meeting-houses came to hand the day after the Missionary Committee adjourned, and must therefore lay over until the next meeting, April 2. It should be remembered that the Committee meets regularly four times each year, on the first Tuesday in January, April, July and October. Special meetings are generally held at the time of our Annual Conference. Those having business with the Committee should make a note of the dates for meeting, and be sure and have their request sent to the Secretary in time for the meetings. A failure to do this, as in the above cases, causes vexatious delays, for which the General Committee is in no way responsible.

MISSIONARY REPORT.

MONEY received for quarter ending Dec. 31, '88.

D. S. McDannel, Elliott, Ia	$ 3 00
North Manchester church, Ind.	11 00
Tobias Kimmel, Elderton, Pa	10 00
Church of Southern California	12 00
J. H. Richard, Maitland, Pa	3 51
State Center church, Ia.	1 45
Unknown	6 00
Anna Glotfelty, Libertyville, Ia	10 00
Anna Lane, Strabane, Pa	1 00
M. J. Bail, Strabane, Pa	1 00
S. W. Bail and wife, Strabane, Pa.	2 00
Daniel Barrick, Elida, Ill	2 40
John Lohman, Cameron, Mo	50 00
Sarah A. Wilson, Mt. Carmel, O.	1 50
Tippecanoe church, Ind	2 80
Juniata church, Nebr.	2 50
R. H. & M. E. Bandy, Lawrenceburg, Mo.	10
North Manchester (Ind.) social meeting.	5 00
Pleasant Valley church, Ia., per H. Keller.	5 00
Fairview church, Ia., per J. P. Jenning	2 00
A sister from Ludlow	50
Leah Replogle, Maria, Pa.	10 00
Leah Miller, Tyrone, Pa.	2 00
Eld. Geo. Schrock, Berlin, Pa.	10 00
Amanda Harris, Mt. Morris, Ill	25
J. P. Loveland, Colo.	10 00
Daniel Leedy, Hygiene, Colo.	5 00
Wooster church, O.	15 00
Green Spring church, O	8 50
A brother, North Coventry, Pa	10 00
Clara E. Horn (deceased), Roseville, O	200 00
Duncansville church, Pa.	5 60
Johnstown congregation, Pa.	13 00
J. E. Gnagey, Accident, Md.	10 00
Matt. 28: 19	5 00
Lydia A. Shireman, Mineral City, Ind. Ter.	50
Fred Yarst, Watson, Mo.	5 00
Cimarron Valley church, Ind. Ter	1 35
Isaac Hendricks, Virden, Ill	5 00
Geo. Renner, Latah, Wash. Ter	12 50
John Kinsey, Freemont, Ind.	50
Jos. M. Keeny	75
Samuel Huffman	4 75
A. J. and Geo M. Kreps.	1 50
J. Speilman	25
A sister, New Lebanon, O	3 00
Henry L. Harshbarger	2 00
Isaac Book	50
Wakenda church, Mo.	6 50
Jos. M. Keeny, Port Allegany, Pa	10 00
Jacob B. Kime, Shore, Ind.	50
Ella Williams, Funkstown, Md.	10 00
Honey Creek church, Mo	5 25
Seneca church, O	7 00
J. S. Gabel, Lincoln, Nebr.	10 00
David Barrick, Elida, Ill.	2 00
A brother and sister, Baltimore City, Md.	1 00
Sarah Burns, Leipsic, O.	1 00
A sister, Thanksgiving offering.	1 00
Geo. Girl, Drury, Ill	50
Knob Creek church, Tenn	5 00
Middle District of Indiana.	32 50
Mineral Creek church, Mo.	3 00
Lizzie Barndollar, Pa	5 00
John S. Harshberger, Pa	1 00
L. W. Riley, Tropico, Cal.	2 50
Avoy A. Wolf, " "	50
John Wolf, " "	1 00
Mrs. L. W. Riley, " "	50
Clara B. Riley, " "	50
Mrs. J. Wolfe, " "	25
Eva Wolfe, " "	25
Mrs. A. P. Simpson, " "	25
A. P. Simpson, " "	12½ cts. each
Elijah Horn, Roseville, O.	4 30
Eliza Gray, Grantsville, Md.	4 00
Margaret Enneking, Brunersburgh, O.	3 00
Levi Stump, Nevada, Mo	1 70
Rome church, O	5 50
Washington church, Kans	4 00
Moses Walker, Boone, Pa.	2 05
J. N. Baker, Jagger, O	2 00
B. B. Baker, Jagger, O	1 50
Botetourt church, Va.	11 00
A. Fouine, Caney, Kans	1 00
Southern District of Kansas	2 05
John Gabel and wife, Ia.	1 00
Mary J. Roose, Homeworth, O	1 00
Grand Prairie church, Nebr	6 00
Rome church, O	4 23
Two sisters near Welty church, Pa	3 00
S. Kuhn, Naperville, Ill	2 00
Samuel Horner and wife, Nickerson, Kans.	2 00
John Forney, Abilene, Kans	5 00
A friend, Huntingdon, Pa.	2 00
A sister, Kans.	1 00
Cimarron church, Ind. Ter.	1 10
Sugar Creek church, O.	8 00
Mohican church, N. E. Ohio	2 11
Danville church, N. E. Ohio	1 00
Chippewa church, N. E. Ohio.	17 36
Israel Gilbert, Servia, Ind.	50
Rosa Gilbert, " "	25
Lizzie Gilbert, " "	25
Hiram Rinehart, " "	50
Mary Gilbert, " "	1 00
Jas. Z. Gilbert, " "	1 00
Jos. Blocher, Wabash, Ind.	25
Wm. Grow, Wabash, Ind.	50
Bro. Kessler, Urbana, Ind	50
Bro. Myers, Urbana, Ind	50
Lick Creek church, O	12 00
Levi Simmons, Carrolltown, O	1 80
B. C. Moomaw, Green Forest, Va.	5 00
Blue River church, Ind.	13 00
Elkhart church, Ind.	7 50
David Bright, Circleville, Kans.	2 00
Altoona church, Pa	8 02
Weeping Water church, Nebr.	6 70
Logan church, O.	21 00
Lower Miami church, O	28 70
Newton church, O.	3 50
Chapman Creek church, Kans.	1 10
Eastern District of Pennsylvania.	49 00
Geo. Browser, Badens, Ill.	3 00
Children's Mission, Thanksgiving	2 11
Western District of Maryland, Broadford-ing church	8 75
North Beatrice church, Nebr.	3 80
Russel church, Kans	2 65
John Holsinger, Six Roads, Pa.	10 00
Lydia Leedy, Huntington, Ind	6 00
Jaincy Harshbarger, West Milton, O.	40
Southern District of Kansas	2 50
Isaac Toms, Cairo, Ia.	25
Mrs. Mary Wilson, Belle Plaine, Ia.	5 00
Howard church, Ind.	3 00
English River church, Ia.	8 60
Z. Leatherman, Canton, Mo	20
F. C. Cunningham, Ottawa, Kans.	1 50
H. J. Kurtz, Wormelsdorf, Pa.	50
Northern District of Illinois	111 43
Matthew H. Kelly, Elderton, Pa.	10 00
E. N., Welsh Run, Pa	2 00
Southern District of Illinois	28 66
Martha Sutter, Franklin Grove, Ill.	5 00
Interest on Endowment Notes.	663 07

EXPENDITURES.

Jas. S. Buckley, mission work in Texas	$100 00
Breth. Pub. Co., Record Book for Endowment Notes	3 89
A. M. Dickey, expenses Endowment Fund.	10 00
John Wise, mission work in Texas.	25 00
T. J. Nair, meeting-house at Farwell, Tex.	250 00
Daniel Vaniman, mission work on Fund.	33 99
Daniel Vaniman, traveling expenses	9 48
C. S. Hawbecker, traveling expenses.	1 29
S. Riddlesberger, traveling expenses.	12 80
B. F. Miller, mission work in Dakota	24 50
Henry Brubaker, mission work in Texas.	66 50
District of Tennessee, mission work.	100 00
District of Tennessee, building meeting-house	60 00
J. Olssen, support in Sweden.	123 75
C. Hansen, support in Denmark.	123 75

This report embraces all the money received for the general mission work to Jan. 1, 1889. All sums received after the above date will appear in the next quarterly report, to be published in April next. D. L. MILLER, Treas.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

JOHNSON—NELSON.—At the residence of the bride's parents, Dec. 8, by the undersigned, A. Johnson, of Multnomah Co, Ore, and Miss Hilma Nelson, of Clackamas Co, Ore. J. A. Royer.

HOOVER—HEASTON.—At the residence of the bride's parents, Dec. 27, by the undersigned, Bro. Josiah Hoover, of Wabash Co., Ind., and sister Clara J. Heaston, of Huntington Co., Ind.

Samuel Murray.

MILLER—WISE.—At the residence of the bride's parents, Dec. 25, by Abraham Shepler, friend Daniel Miller and sister Delilah Wise, both of Peabody, Marion Co, Kans

Esther Shepler.

ROBOSSER — BERKEYBILE.— At the residence of the bride's parents, Swanton, Ohio, Dec. 13, by the undersigned, John Robosser and Miss Elsie Berkeybile.

GARMAN—STUTZMAN. - At the residence of the undersigned, Delta, Ohio, Dec. 23, Philip Garman and Miss Sadie Stutzman. David Berkeybile.

STRIEBY—WHITEHEAD.— Near Syracuse, Ind., Dec. 23, Anderson Strieby and Eva J. Whitehead. H. H. Brallier.

NEWMAN—GARRETSON.—In the Baptist church, Dec. 9, by Rev. T. D. Newman, Mr. Francis Newman and Miss Ida Garretson, both of Linn Co., Iowa

Lizzie M. Rogers.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HEASTON.—In the South Beatrice church, Nebr., Dec. 8, Orville Earl, son of Bro. Louis and sister Mary Heaston, aged 2 years, 6 months and 14 days. Services by the Brethren. Lizzie V. Miller.

MILLER.—In the Oakland church, Darke Co., Ohio, Aug. 19, sister Mary (Rohrer) Miller, widow of Jacob Miller, aged about 75 years.

She was a consistent member of the Brethren church, always ready to help the needy and visit the sick. Services by the writer.

YODER.—In the same congregation, Dec. 14, sister Mary Yoder, widow of Amos Yoder, aged 79 years, 9 months and 12 days.

She was a consistent member of the Brethren church for many years. After an illness of four weeks she passed away, followed to her last resting-place by a large concourse of friends and neighbors. Services by the home ministers, from 2 Cor. 5: 1.

Anna Katherman.

RIDDLESBARGER.—In Franklin Grove church, Lee Co., Ill., Dec. 8, friend Daniel Riddlesbarger, aged 74 years and 9 months.

He was called away very unexpectedly to those around him. Dec. 5 he fell several feet from a ladder, and his head striking a stone that was partially buried in the ground, he was severely hurt. Deceased has been a resident of Lee County for many years. He leaves a wife and a family of grown-up children to mourn their loss. Services by brethren Daniel Dierdorff and Levi Trostle.

KAUFFMAN.—In the Monticello church, White Co., Ind., Dec. 11, sister Mary Kauffman, wife of Bro. Jacob Kauffman, aged 44 years, 7 months and 6 days.

Deceased was born in Pennsylvania, May 5, 1844, and was the oldest daughter of Bro. Geo. B. Dilling. She was married to Jacob Kauffman, Feb. 23, 1862, and then moved to Indiana. She came to the church in 1861, and lived a faithful member until the Lord called her away. She leaves father, brothers, sisters, a kind husband and three children to mourn their loss, which is her eternal gain. Services by Bro. L. W. Teeter, assisted by the brethren, from 1 Cor. 15: 55.

David Dilling.

EASTERDAY.—In the Cedar Lake church, DeKalb Co., Ind., Nov. 4, sister Tracy Easterday, aged 57 years, 1 month and 4 days.

Deceased united with the Brethren church in 1886, and lived a consistent life until death She was anointed a few months before her death. She bore her sickness with patience, and put her whole trust in her Master. She called her children and her neighbors to her bedside and told them to live consistent members until death, and those who are out of the church she admonished to prepare to meet her in heaven. She leaves a husband, three sons, five daughters and two brothers to mourn the loss of a Christian mother. Services by Eld. James Barton, from Rev. 14: 13. John H. Topper.

CLEAR.—Near Cambria, Clinton Co., Ind., Dec. 25, Sarah Jane Clear, aged 13 years, 10 months and 25 days. Services by Bro. Michael Flory, from Ps. 103: 14, 15, to many sympathizing friends and neighbors.

John E. Metzger.

CLAYSON.—In the Sappy Creek church, Furnas Co., Nebr., Oct. 30, Ida Clayson, daughter of brother and sister Davison, aged 21 years, 10 months and 15 days.

Deceased was married to J. S. Clayson, Dec. 21, 1884, leaving a husband and three children, and many friends to mourn their loss. Services by Eld. David Bechtelheimer

WRIGHT.—In the Beaver Creek congregation, Rockingham Co., Va., Oct. 20, sister Elizabeth, wife of Bro. John Wright, aged 52 years, 8 months and 9 days.

The subject of this notice was a daughter of Eld. Martin Miller, deceased. She leaves a sorrowing husband, several children and a large connection of relatives. Sister Wright was attending to her domestic duties up to the time she was called to her long home. Several of the family were away at the time, attending a communion meeting in an adjoining congregation. Services by brethren Flory and Miller. J. W. Click.

METCALF.—At Waynesborough, Franklin Co., Pa., Nov. 9, sister Nancy Ellen Metcalf, daughter of John and Lucy Fahrney, and granddaughter of Eld. Jacob Fahrney, aged 33 years, 5 months and 18 days.

Deceased was a member of the Brethren church about six months. She found peace with her God and attended in this spring-time to all the requirements of God's house. She asked her husband to meet her in heaven, and he promised to do so. May God grant him grace to carry out the solemn promise ere long. She leaves a husband and two little children to mourn their loss. Her affliction was consumption. She was universally esteemed by all who knew her. No man had a better wife than did her husband, and no children had a more devoted mother. Sister Metcalf died in the triumphs of a blessed immortality. Her feet were firmly fixed on the Rock of Ages. The Savior in whom she trusted was with her as she walked through the valley and shadow of death. His rod and his staff comforted her and she feared no evil. All was well with her, and as sweetly as an infant on its mother's bosom, she fell asleep in Jesus. Services by brethren Isaac Riddlesberger, B. E. Price and the writer, from Rev. 14: 13. J. F. Oller.

HORN.—In the Jonathan Creek church, O., May 12, 1888, sister Horn, wife of friend Simeon H., and daughter-in-law of Bro. Elijah Horn.

She leaves a kind husband and four small children to mourn the loss of one they loved. Services by the writer.

LAMPTON.—In the same congregation, June 18, 1888, Bro. David M., son of Bro. Robert and sister Catharine Lampton, aged 20 years, 5 months and 10 days.

About two weeks before his death he sent for me. After some conversation, we, by his request, went with him to their fish pond, and baptized him the same night. After that he was anxious to go home and be at rest. He leaves a kind father, four brothers and one sister to mourn their loss, which is his gain. W. Arnold.

HOFF.—In Teddville, Iowa, Dec. 24, Carl Hoff, aged 7 years. Disease, rheumatism of the brain. Services by D. D. Newman.

Lizzie M. Rogers.

BRUBAKER.—In Lexington, in the West Conestoga church, Pa., Sept. 23, 1888, sister Mary, widow of Moses Brubaker, aged 70 years.

She was a consistent member of the Brethren church for a number of years, and was loved by all who knew her. She leaves two sons and three daughters. At the time of her death they were all outside the church yet, but at our late series of meetings two of the daughters came out on the Lord's side. Funeral services by Bro. H. Gibble and others. J. R. Royer.

MELLOTT. - In the Sugar Ridge church, Ohio, Nov. 15, David Mellott, aged 63 years, 3 months and 1 day.

Deceased was born in Fulton Co., Pa. After his marriage he moved to Richland Co., Ohio, where he and his companion united with the church. After some few years he moved to Wood Co., Ohio, where he raised a family of nine children, four of whom are members of the church. His departure is sadly lamented by all who knew him. Services by J. Whitmore, and others, from Rom. 8: 1. J. C. P.

Tract Work.

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6 35	8 25	Huntingdon	6 20	12 15
6 45	8 35	McConnellstown	6 09	12 02
6 52	8 41	Grafton	6 03	11 56
7 03	8 51	Marklesburgh	5 55	11 48
7 10	9 00	Entriken	5 45	11 40
7 15	9 05	Beaver	5 40	11 35
7 22	9 12	Love	5 33	11 28
7 25	9 15	Fisher's Summit	5 30	11 25
7 35	9 25	Saxton	5 20	11 15
7 48	9 40	Riddlesburg	5 06	11 02
7 53	9 45	Hopewell	5 02	10 57
8 05	9 55	Tyrone	4 52	10 47
8 08	10 02	Bradley's Siding	4 48	10 42
8 15	10 09	Tatesville	4 41	10 35
8 18	10 12	Bell Siding	4 38	10 32
8 21	10 17	Everett	4 33	10 28
8 30	10 30	Mt. Dallas	4 20	10 20

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"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Jan. 22, 1889. No. 4.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. JAS. A. SELL is now preaching for the Brethren at Waynesborough, Pa. Hope to have a good report from there.

THE Brethren of the Beaver Creek church, Va., report an interesting meeting with twelve accessions to the church. Bro. J. M. Cline, of Middle River, did the preaching.

FROM a number of different sources we learn that our brethren are holding series of meetings with encouraging success, and from present prospects the additions for the winter will be unusually large.

BRO. WM. BEERY and wife have come to Huntingdon with the intention of making this their home. We extend to them a hearty welcome, and hope that their stay with us may be both pleasant and profitable.

I want to know if the Disciples or Campbellites practice the ordinances as we do. Don't fail to answer at once through the GOSPEL MESSENGER, and oblige. T. B. DIGMAN.

Answer.—They do not. If any one has a different answer to give, the liberty is granted.

WE learn from Bro. D. S. Replogle, of the Woodbury, Pa., church, that Bro. Flory was with them and that there were seven added to the church. Bro. Silas Hoover is to be at the Holsinger church, same congregation, in the near future.

DURING the past week we had the pleasure of a visit from Bro. Ed. Priest, of Green Tree, Pa. He is a scholarly young man, and we hope that his life may be devoted to usefulness and to the promotion of the good cause. We also had a call from Bro. Reop, of Maryland, late of Yale College. He is a graduate of Western Maryland College, and has been at Yale to take a special course in Mathematics and Civil Engineering. He is a young man of promise, with a good field before him. May he occupy fully!

QUERY ANSWERED.

Please explain through the MESSENGER how prayer-meetings should be conducted from opening to closing.
JOS. S. STUTZMAN.

THE usual way of opening such meetings is to sing a hymn, read the chapter of Scripture containing the lesson, or part of it, if very long, and then follow with prayer by two, one leading and the other closing with the Lord's Prayer. The one appointed to lead the meeting then reads the Scripture lesson and makes such remarks upon it as he, or she may feel like giving. The meeting is now considered open for general remarks, and liberty is given to any and all who may feel like speaking. The talks should be short—not over ten minutes, and confined to the lesson of the evening, as much so as possible. Not strictly so, however, as these meetings are intended for general religious edification and, therefore, suitable exhortations are always in place. The exercises may be interspersed by singing with good effect, which adds to the interest of the meeting. The meeting is closed with prayer, the same as in opening. Some one is then appointed to lead the next meeting, the subject named, and the audience dismissed.

FARMER JOHN'S TALK.

MOSES was a very wise man, and became one of the greatest statesmen, but he had a good deal to learn before he could perform his duties just right. During his forty years in the royal palace in Egypt he gained a vast stock of information concerning public affairs, but when he killed that Egyptian, and had to go out in the wilderness and stay there forty years, he must have forgotten much that he knew. But the Lord placed him at the head of the Hebrews, a nation of slaves, who had no training in the principles of government, and therefore knew nothing concerning public matters.

In order to get the people properly organized, and in good shape, Moses worked hard from morning till night, taking on himself all the work that he could possibly do regardless of his own welfare. He would probably have killed himself by work, had it not been for his father-in-law, Jethro. Now this Jethro was one of these long-headed leaders who knew a good deal about handling people. He came to see Moses in the wilderness and watched him about his work. He finally told Moses that that would never do; that he would soon completely wear himself out. He gave Moses what I consider a good common-sense lecture. He told him to organize the people into divisions of thousands, hundreds, fifties, etc., and to appoint a head over each division, and to give only the most important parts of the work his personal attention, and have the other work done by his subordinates.

Moses took Jethro's advice, and continued the work for forty years longer, and when he died, at the age of 120 years, he was still a strong man, his eye was not dim, nor was his natural strength abated. Following the advice of a good old man is what helped Moses.

If we had more men like Jethro and Moses we would probably get more work done. There are men among us who are wearing themselves out, while others are doing nothing. I know preachers who try to do all the preaching, lead in singing all the hymns, do all the public praying, visit the sick, look after the poor, and many other like things, while hundreds of members are being trained to do nothing. I claim that this is not the right way to raise church members. The Lord never intended that a few gifted men should kill themselves trying to do all the work while the other part of humanity should grow up in idleness. Let these leaders who are properly put forward as leaders, devote most of their time to working others into the work, for by so doing they may not only prolong their own usefulness, but be the means of having vastly more work accomplished.

In the field I must sometimes handle a number of men. At such times I used to take hold and do as much, if not more work than any of my men, but I never got very much accomplished outside of my own immediate place. I do not do that any more, I now keep my men at work, and I get a great deal more accomplished, besides I make good trusty workmen out of my men.

Why do not elders and others do this way in their church work? They can work dozens of men and women into various departments, and thus not only perform more work, but be the means of training others for greater usefulness. The plan seems reasonable, and I know that it will result in good.

OPPORTUNITY.

BY JAS. H. LARKINS.

MANY fail in life owing to the lack of those supposed "great occasions" wherein they might have shown their trustworthiness and their integrity. The more minute and trivial opportunities of being just and upright are constantly occurring to every one. It is the proper employment of these smaller opportunities, that occasion the great ones.

It is one of the common mistakes of life, and also one of the most radical sources of evil to wait for opportunities. Many persons are looking for some marked event or some grand opening through which they hope to develop what may be in them, and thus make potent a character which now, for lack of motives, is barren and unfruitful. The real materials out of which our characters are forming, are the hourly occurrences of every-day life. Every claim of duty, the employment of each minute, the daily vexations or trials we are called upon to bear, the momentary decisions that must be made, the casual interview, the contact with sin or sorrow in every-day dress,—all these, and many others, as small and as constant, are the real opportunities of life.

These we are continually embracing or neglecting, and out of them we are forming a character that is fast consolidating into the shape we give it, for good or for evil. If we watch through a single day we shall doubtless discover hundreds of opportunities of both doing and receiving good, that we have, perhaps, hitherto passed by with indifference. By diligent assiduity in seeking for and embracing these, we shall be prepared to encounter the fierce storms of life that may await us, or take advantage of future opportunities that may offer for our good.

Brethren and sisters, let us pray that the religion of Jesus might sweep over the world like a tidal wave. May we take a new stand for God, whatever be the consequences to us personally! Let us dare to live absolutely unto God! Let us part company with the world, hate the garment spotted with the leprosy of the flesh, and prove our God whether he is not with us in mighty power, when once we are truly with him in the undivided choice of a consecrated life!

Cherry Grove, Ill.

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

TRUE BLESSEDNESS.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two, possessed.

Nor to the many is it given, but only to the all,
The joy that leaves one heart unbless'd would be for mine too small;

For when my spirit most was blessed, to know another grieved
Would take away the joy from all that I myself received.

Nor would I seek to blunt that pain, forgetting others' woe;
From knowledge, not from want of thought, true blessedness must grow.

For blessedness I find this earth of ours is then no place,
Where still the happiest man must meet his brother's grieving face.

And only in one thought I find the joy I never miss,
In faith to know all grief below will grow to final bliss.

And he who holds this faith will strive with firm and ardent soul,
And work out his own proper good in working for the whole.

God only sees this perfect good, the way to it is dim;
God only, then, is truly blest, man only blest in him.

—*Selected.*

A NOBLE EXAMPLE,—GO THOU AND DO LIKEWISE!

BY JAMES A. SELL.

Brother S. S. Gray, and sister Miriam, his wife, of Warrior's Mark church, Pa., donated, as a New Year's gift to the Home Mission Board of Middle Pennsylvania, a house and lot worth about one thousand dollars, to be used in the work of spreading the Gospel. Their hearts are in the work and they gave this as a free-will offering unto the Lord. It is a good example, and we feel like urging others to go and do likewise. Bro. Gray is not rich and does not enjoy the best of health but his trust in the Lord is strong, believing this to be the way to prosper, and he wants to give while he lives, to see the good work prosper. Many others could do much more and feel it less, and I want right here to relieve myself of a duty that I have felt pressing upon me,—to tell those who are rich to use their money freely in the spreading of the Gospel. God has blessed many of our brethren and sisters and made them rich, and they are using all for selfish purposes, more to the injury of their families than to their good. Sons and daughters are often ruined by the luxury and extravagance that always attends plenty. Instead of using their money to advance the interests of the church, they often use it in a way that keeps their children out of the church. There are rich brethren who live and die, and are of no more account to the church than some who are a church charge. They did nothing while living, and at death all their possessions went to heirs out of the church. Brethren should never forget the Lord in wills and make the Giver of all at least an *equal heir*, and if they do not, they cannot expect his blessing to attend their large estates. Better still, give while you live. You are blessed with talents to handle finances, and you should not only give, but help to handle it in the church.

Come on, then, with your hundreds or thousands, relieve your conscience and get the blessing. It costs something to advance Christianity, but it will cost more not to do it. If you count the lost time and the neglected business, and wear and tear of the poor minister, you will have to give pretty freely to be equal with him.

There is a crying necessity in our day for aggressive work in the missionary cause. Cold formalism is on the rampage, a spirit of skepticism and anarchy is making rapid strides in society, and from all quarters the Macedonian call: "Come over and help us," is heard. Shall it go unheeded? My rich brother and rich sister, we knock at your door. Do you hear the call? "*Come over and help us.*" Shall it be unanswered? With YOU is the answer. Upon YOU rests much of the responsibility. If the call is made in vain, it falls at YOUR door. The minister can be had to go, but he is bound by necessity at home. You can relieve him and say, Go. Will you do it? We appeal to you by all the interest and worth of the immortal soul; by all the purity and loveliness of Christianity, by the misery and wretchedness of our sinful and degraded race; by all the terrors of the blazing flames of dark damnation, and by the happiness of the heavenly world and your interest, and in the name of him who said, "Go, preach the Gospel," and in view of the warning, "Charge them who are rich in this world that they be not high minded or trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." 1 Tim. 6: 17.

The cause is suffering for the want of means, and the means are in the hands of the stewards. Our system in mission work is improved until we could do effective work if we had the means.

We are certainly in earnest in this appeal, for, as a church, we are alarmingly behind-hand in this matter. Let all give! Adopt the apostolic plan. Take it into your calculations. Lay by something daily, weekly, monthly, or in whatever way your income may suggest. A sister, in limited circumstances, laid by a few eggs daily, and her contribution amounted to quite a sum.

"We never may know while we labor here
What the fruits of toil may be
But when we stand on the golden heights
We'll the gathered harvest see."

McKee's Gap, Pa.

ROYAL CRUMBS.

BY M. M. ESHELMAN.

Some are looking about for a preacher who can *draw* a large crowd,—a man of distinction and notoriety who will *attract*. Say they, "The people of our city are intelligent. The community is highly enlightened. Our hearers are lawyers, physicians, statesmen and College professors, and we must have a man who keeps pace with the age,—a man of fine taste, refinement and acceptable accomplishments; or he will not *draw*." This is the way of the world,—the way of the opera manager, the way of the showman, the caterer to fleshlyism and devilism. The Lord never gave commandment, nor uttered words, as the Gospel shows, to countenance *show* and *polish*, as understood and required by the world, to make his doctrine *win*. The fact is, these doctors, lawyers and statesmen, know less about the grace of God, the power of his Word, the transforming influences of the Holy Spirit, than many of the common people, therefore have need of the enlightening influences, the simple prayers, the humble methods of the plain people as formed by the Word of God.

The best *drawers* are the "living epistles," the holy characters of God. Let the church *draw*. I do not mean the structure, made of wood, stone, or brick, in which people meet, but the *church*—the one body of Jesus, the called-out-from-the-world. Right living, true piety, consistent conduct—these *draw*. They draw, not the pompous, the proud, the arrogant, the sneering, the vile, the libertines, to come and be amused by some Satanic influence, or hilarious conduct, but the penitent, the true seeker, the poor, the unlearned, who are longing to LEARN FROM JESUS.

The ever-increasing work in the church brings more and more responsibilities. Dec. 27, 1888, found elders Allen Ives, Eli Renner and another brother in the White Rock church, Jewell county, Kans., to assist in council. For the past five years a certain brother has been assisting in caring for this church, and, thinking the time at hand to turn the care of it over to other hands, the elders in North-western Kansas, according to the rule among themselves, were counseled as to the propriety and fitness of ordaining Bro. S. L. Myers to the eldership, and all agreeing, the laying on of hands, prayer, and the solemn charge were engaged in, thus setting apart our dear brother to other and more responsible duties.

Preaching in the evening from 1 Cor. 15: 46, the line of thought being the spiritual after the natural in the work given to man for his edification.

* * *

By 6:30 A. M. of the 28th, Bro. Myers and another brother were on the way, in buggy, to Cuba, thirty-five miles distant, to attend council in the east arm of the Belleville church. By 1: 30 P. M. we were there; began work at 2 o'clock, and at three had finished. All seemed peaceful, and the members worked with zeal. Here that other brother asked to be relieved from the oversight of this charge, and the members complied with his wish, for which they have his heart-felt thanks. Brethren Lugenbeel and Smith are the ministers. After adjournment we drove fifteen miles to the home of Bro. Wm. Gooch.

* * *

At 10 A. M. of the 29th, the west arm of the Belleville church met in the meeting-house for work. Nearly all the members were present, and the pleasant feature was that all engaged in the labors with zeal and energy. The members, whether young or old, are permitted to talk freely, one at a time, on any question before the church. All are brethren; and where this is the case, old and young can speak on questions, affecting the welfare of the church, without fear of being thought out of place. It is a sad state where no one dare speak unless he be an officer. In our more youthful days, we have seen young members sternly rebuked for presuming to give their views in the church, but we then resolved that if ever we should be called to look after the interests of a congregation, we would encourage every member to participate in the work of the church, believing that if the members can be induced to labor for the Lord, the devil's chances to overcome them, or to introduce divisions, will be greatly lessened.

Provisions were made to assist some good elder to move here, and take the oversight, as the writer lives one hundred miles away, and the church realizes the importance of having a prudent housekeeper living with the members. An attempt to be excused from the further care of this part of the congregation, resulted in failure. We would enjoy living amongst this people if it could be so arranged, for here are devoted hearts—men and women who love the Brotherhood and are trying so to walk, as to cause no divisions.

The Tract and the Mission Works of the church have, for several years, received attention from the Belleville church, and the fruits of their labors are making themselves manifest. The tracts and pamphlets annually distributed have awakened much interest, and if each congregation would awake to the value of a judicious distribution of sound reading matter, a grand forward movement would be made in building up Zion. It is so much easier to keep house where the members are thus, and by other "good works," kept busy in the Lord. The fact is, the church, in a sense,

rules itself where all have something to do for the Lord Jesus.

* * *

LATER.—There are times when "the disciples" are "filled with joy and the Holy Ghost." Acts 13: 32. On the evening of Jan 4th, the Word of God was preached with power in the College Chapel by Eld. Lemuel Hillery. On the 5th the church met in quarterly council in the Chapel. The room was filled with members, whose hearts seemed tender and full of divine love, and they were faithfully assisted in the perplexing duties by elders Enoch Eby, Lemuel Hillery, Daniel Vaniman, J. S. Trostle, Jacob Shirk, Moses Brubaker, and Percy Trostle. Thanks to God for loving brethren and sisters!

* * *

But while these and other members were at work in council, some others were laboring privately among the young, and by evening two students were made willing to join the Lord's people. Bro. Vaniman spoke the Word to the people in the evening, and after the audience had gone, Bro. Hillery and Bro. S. G. Lehmer met some students in an upper room, prayed with them, and pointed them to the Lord. When Sunday morning dawned three more had determined to turn to Christ, and by ten o'clock three more, making eight in all. After preaching by Bro. Jacob Shirk, a large number proceeded about six miles east, where the following named were immersed and now walk in newness of life: Lewis Atland, Ira Nofzeiger, Bertha Fox, Maggie Peck, Hattie Flickinger, Ingabee Sandy, Lizzie Lehmer and Vinnie Eshelman.

The evening of the 6th found the Chapel again crowded, and people standing in the hall, looking in through the door, and listening to the preached Word by our dear Bro. Enoch Eby. Two more made the noble confession, and when the audience was dismissed, these and others under a deep sense of sin, with a number of members gathered in Bro. Sharp's private office, and there, 'midst weepings for joy, Bro. Hillery earnestly prayed God for wisdom, guidance, and blessings for all. On the morning of the 7th, three more had resolved to abandon a life of sin and come to Jesus, and the same day they were immersed into Jesus, our Lord. Their names are Nora Murray, daughter of Eld. Samuel Murray, of Indiana, May Strickler, Minnie Clark,—Vanhorn and —Peck. In the evening Bro. Vaniman preached to a large audience, and one more made application, thus making fourteen precious souls who are joyful and happy. Meetings are being continued, and likely others will yet turn to Jesus. The members are greatly refreshed in the Lord, and union, peace and love prevail. Thirteen of those received are students in the school here.

"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."—Matt. 28: 19.

BY S. N. M'CANN.

What Baptism Is.

THE humble, believing penitent, is ready to comply with the command, to be baptized as soon as he learns what it takes to make baptism. But too often instead of going to the Word of God for directions in regard to it, the lexicon or popular opinion is taken. Then anything will do, so it is a church ordinance, for a popular definition is, "The act of baptizing; the application of water to a person, as a sacrament or religious ceremony, by which he is initiated into the visible church of Christ. This is usually performed by sprinkling or immersion."

Webster is true to the law that binds him, for he sees a body of professors doing something by sprinkling a little water that they call baptism; another body doing something by pouring a little water that they call baptism, and other bodies doing something by immersing with water that they call baptism, hence the definition is given broad enough to take in the whole thing.

A true definition for baptism is found by searching the Scriptures, for "Baptism is an application of water by the authority of the Word of God."

You may apply water as a church ordinance once, or as often as you wish, but you can not make the "ONE BAPTISM" of the Scriptures out of your application until you, by that "ONE FAITH" "once delivered unto the saints" accept the "ONE LORD" as your Master. "In him dwelleth all the fullness of the Godhead bodily," Col. 2: 9, even all power "in heaven and in earth." Matt. 28: 18. That "one Lord" in giving directions for that "one baptism," with all power "in heaven and in earth," says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and NEVER in "the name of the Father, Son and Holy Ghost." Matt. 28: 19.

Some claim that it does not matter much, for the three are one. "These three are one, the Father, the Word, and the Holy Ghost." 1 John 5: 7. Most assuredly the three are one, but not one in such a sense that there is no Son, for God had a Son to give, or he could not have given a Son. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The three are not one in the sense that Christ did not have a Father, for in his great agony in the garden, and while he hung on the cross, he prayed to his Father, saying, "O, my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." Matt. 26: 39. "Father, into thy hands I commend my spirit." Luke 23: 46.

The Father and the Son retain their personality as well as their unity, for Christ has ascended into heaven and sits "on the right hand of God," Mark 16: 19, but he will come again "in like manner as ye have seen him go into heaven." Acts 1: 11. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 15: 24.

The three are not one in the sense that there is no Holy Ghost, for Christ said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John 16: 7, 8. Christ could not have sent a Holy Ghost, if there was no such personage in the Godhead. The three personages, Father, Son, and Holy Ghost may be severally seen in Christ's baptism, for "Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 16, 17. Paul saw the three personages separate when he said to the church of Corinth, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. 13: 14.

Since there are absolutely three distinct personages, Father, Son, and Holy Spirit, and "these three are one," should we not try to find in what sense they are one, before we reject the instructions of that "one Lord," as he would direct us by that "one faith" into that "one baptism"? Eph. 4: 5. We find they are one in the sense of power, for "all power in heaven and in earth" is vested in that "one Lord." Matt. 28: 18. They are one in the sense of work, in the plan of redemption, for that "one Lord" says, "I came down from heaven, not to do my own will, but the will of him that sent me." John 6: 38. Hence Christ says, "I and my Father are one." John 10: 30. They are one because Christ, in all things, was subject to the Father, learning "obedience by the things which he suffered," and ever saying, "Thy will be done." Matt. 26: 42. That same spirit of submission will produce a oneness throughout the world, for that "one faith, one Lord, and one baptism," will make us one as "these three are one."

Christ explains the sense of the oneness of the Godhead, when he says, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." John 17: 11. "ONE AS WE ARE ONE," for "as thou hast sent me into the world, even so have I also sent them into the world." John 17: 18. Christ heard and did his Father's will, and they are one. If we hear and do his will, we will be one as they are one, but if we are only *hearers* and *not doers* of the Word, we deceive ourselves, and only pretend a oneness. James 1: 23.

This oneness is more fully set before us when Christ says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." John 17: 20, 21. "That they may be one, even as we are one." John 17: 22.

The husband and the wife are one in a certain sense. God intended that they should be so, but a oneness does not destroy their individuality, for they are two (sometimes *two*, sad to say, in a sense that God never intended them to be), persons,—one a man, the other a woman.

If we have that "one baptism," according to the directions of that "one Lord," we will be heirs of God, and joint-heirs with Christ, "for in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him, which is the Head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. 2: 9 12.

That "one Lord," in whom dwells "all the fullness of the Godhead bodily," because he has all power "in heaven and in earth," tells us to perform that "one baptism," by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," thereby recognizing the Trinity in the plurality of action, and the unity in the one ordinance of baptism.

DOES THE CHURCH OF THE LORD'S BUILDING STILL EXIST, AND WHERE IS IT TO BE FOUND?

BY B. F. MOOMAW.

Number One.

THE words *church* and *churches* are used in connection with different things, as the collective body of professors and the particular organization of assemblies, but I do not propose at this point to notice it in its varied applications.

What I want is to get the true significance, as exemplified in the Scriptures. Properly there are but two senses of the word in the original which can be called different, though related. One is when it denotes a number of people actually assembled, or accustomed to assemble together, and is then properly rendered by the English

terms, congregation, convention, assembly, etc. The other is to denote a society united together by some common tie, though not convened, perhaps not convenable in one place, as the church of God. Acts 20: 28; 1 Cor. 1: 2; 10: 32; 11: 22.

"Of the Lord," "of Christ," denotes either a single congregation of Christians, or the whole Christian community. Between a single congregation and the whole community of Christians, not one instance can be given of the application of the word Sacred Writ. We speak of the Church of Rome, the Church of England, the Church of Scotland, etc. In the days of the apostles they did not say, "The church of Asia, the church of Macedonia, or the church of Achaia, but the churches of God in Asia, the churches in Macedonia, the church in Achaia. The plural number is invariably used when more congregations than one is spoken of, unless the subject be the whole commonwealth of Christ.

Any other use in the apostles' time would have been misleading, and could not fail to lead their hearers or readers into mistakes. There are other distinctions in respect to the term church, though not expressly recognized in the Scriptures, such as "the church triumphant," including the Redeemer, having finished her work on earth, will enter into their rest. The church militant, is yet in a state of warfare, patiently waiting the time of her discharge. We meet also with the distinction of the church visible and invisible. The first includes all particular visible churches; the second all the real people of God, as distinguished from those who are such by outward appearance only.

Our purpose in this investigation is to see if we can find to-day a real evangelical church, in keeping with the pattern of the little plant,—the planting of Christ and the inspired apostles,—the development of the church or kingdom, in the embryonic state, as it was under the ministration of John the Baptist.

Up to that time the Jewish church prevailed, — an organized body of the servants of God under the ministration of Moses, the prophet and patron of the inviolable law of God, as ordained for the church of that day, with its pains and penalties. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us, etc." And because of their insubordination, read the following and see the consequences. See Acts 7: 37 39.

The dispensation of Moses came down to the days of John the Baptist. From that time the Gospel of the kingdom of Christ, the Son of God, was preached. Matt. 4: 23. "The beginning of the Gospel of Jesus Christ, the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mark 1: 1, 2. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Matt. 11: 12, 13. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16.

The law of Moses is now passing away. "All Judea and Jerusalem, and the regions round about Jordan came and were baptized of John in Jordan." All now acknowledge the supremacy of the new kingdom and press into it. Jesus Christ, among others, came and demanded baptism at the hands of John, – not that he needed forgiveness of sins, regeneration or newness of life, those ends for which baptism was administered to others, -but he would honor it as the ordinance of God. For thus he saith. "It becometh us to fulfill all righteousness." He now co-operates with John, and preaches the same doctrine. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3: 1, 2. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4: 17. He baptizes by his disciples and the kingdom goes forward. John's personal glory is eclipsed by the superior excellence of Christ's ministry, as the morning star is overshadowed by the brilliancy of the rising sun.

His divinity was established beyond a reasonable doubt by the coincidence of his history with the prophecies respecting him, and the working of miracles which he performed. He wished to know the general opinion concerning him, and to have an expression of his disciples as to their impressions The sentiment of the masses was diversified, but the question was settled in the mind of the disciples, as expressed by Simon Peter, "Thou art the Christ, the Son of the Living God," upon which Jesus pronounced a blessing upon him in that he had been led into this important truth by the inspiration of God. Job. 32: 8. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." Matt. 16: 18.

He goes steadily forward, attracting the world by his wisdom and glory, until, in the arrangement of God's providence, for the accomplishment of the purpose for which he came into the world, he is brought to the cross and to the grave, but comes forth the third day, and, according to the Scriptures, enters anew upon his mission of love and mercy, convenes his disciples, gives them the great commission and glorious promise *that he would be "with them to the end of the world."*

Does his church exist in the world to-day? The Savior declared that it should survive all the devices of hell it elf, and that he would be with his people to the end of the world. It must be true, or our faith is vain, and our hope is an abortion.

The next question is, "Where is this church to be found?" Let us draw a portrait of it as presented to our view in the New Testament, as instituted and established by Christ and the inspired apostles. It is one body or church with its system of laws, ordinances and doctrines, rules and regulations, peculiarly strict,—nothing more, nothing less. Christ came into the world, the representative of the will of the Father. John 6: 38. In doing this, he would certainly deliver the same message to all alike, and require conformity to that will delivered to them. He certainly did not pander to the different inclinations of men. This is clear from the fact that we have no account in his day of different systems, nor of different churches, with varied practices or modes of worship. His teachings at all times, and all places, were substantially the same. Later, however, in the days of the apostles, churches were organized in different parts of the world, under adverse influences, and men, following their depraved inclinations and carnal natures, began to institute new theories, departed from the central principle of union and harmony, and became divided, following men rather than Christ, making it necessary for the inspired men of God to labor earnestly, to arrest such departures, and to keep them united in one common brotherhood. Witness his reproof and remonstrance to the *church of God* at Corinth, in Corinthians 1: 10–13. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." Now this I say unto you, Christ is not divided, nor was Paul crucified for you, nor were ye baptized in the name of Paul. See also Rom. 15: 5, 6. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16: 17 18. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 12, 13. "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4: 4.

The very many parallels on this subject, and they are many, need not be quoted to confirm the truth of the proposition before us, for there is no fact that can be more thoroughly established than the absolute unity of the church of Christ, and the entire absence of any testimony on the other side. How, then, is it possible that the idea is prevalent that all the different orders professing the Christian name, are component parts of the church of Christ, their disregard of the ordinances, and indulging in, and encouraging practices forbidden by the Word of God notwithstanding? Some even assert that God in his gracious Providence has ordained that there should be so many churches, suited to the varied dispositions of men, so that all can find a home congenial to their nature, and enjoy themselves. If this be true, where does it stop? Echo answers, Where? A more monstrous absurdity could not be conceived.

(To be Continued.)

THE ORDAINING OF ELDERS.

BY JAS. A. SELL.

No business of more importance can come before a church, than the electing of its officers, for upon them its purity, prosperity and general welfare largely depend. Experience and observation teach us that the matter is not understood or weighed by the church, as it should be. We see many holding the office, who do not come up to the qualifications set forth in the Scriptures, and reached the office by accident, or getting into "the royal line," so to speak, and so firmly are they ordained that nothing short of a criminal act, on their part, will relieve the church of their fatal power. A number of our churches are in ruins to-day on account of incompetent elders. When these things are seen in reality, it looks as if our system were defective, or as if something should be done to keep out of that office those persons who "can not teach, and will not learn."

My present purpose is to notice some of the difficulties in our system, hoping some of our more experienced brethren will enlighten us on the subject.

1. Ordination comes before the church in various ways. Sometimes the candidate aspires for the office, and, with a few friends, arrangements are made, the necessary help is secured, and the church is consulted by a private vote. The questions are about half answered in the asking, or they are put in a shape looking towards a certain end. If the questions would have been otherwise

the decision would be accordingly. This is no reflection on the intelligence of the membership, for they are mostly taken on a surprise, and many do not just then think of qualifications, but just answer the questions as proposed. In this way elders who are friendly to a certain person, or scheme, can get accomplished just about what they wish, and have it said, that it was done by the church. This seems to be fair enough, but it is not, and advantage is taken of it.

2. Again, the church needs an elder to watch over its interests. She has a number of preachers, some very good, active ones. The usage is to advance the oldest. He may possess the qualifications, but his days of active usefulness are about over in the world. But a still worse feature sometimes appears. The older are not qualified, and besides this the church does not want them, but they want the office. What now? Ordain two to get the one you want? We ought to have seen the impropriety of this long ago. Annual Meeting told us that the brother should be told of the objections, and if he can remove them let him do so, and then give him the office. In most cases the objections are because of a lack of qualifications, or want of influence, or peculiar turn of mind, or extreme narrowness of views that he would not bear telling of, and would or could not make better, if told. There are churches in our Brotherhood on a dead-lock because they can not do what they want, and will not do what they can.

3. Another difficulty, confronting the ordination, is a brother who is not in full sympathy with the peculiarities of the church. A remedy is provided for this by asking certain questions at the brother's induction into office. These are asked in a formal way, answered about the same, and that is about the end of the whole matter. If we elect a brother to office who is not a consistent private member, we can hardly expect a shining light in the pulpit. If a minister is not in sympathy with the distinctive features of our Brotherhood, it can hardly be expected that his ruling will be any better, his promises at ordination notwithstanding.

4. Another difficulty is to know what to do with the superannuated elder—the one who has outlived his influence,—in second childhood,—utterly incapable, as all well know, to attend to the wants of the church, but will not give it up.

These difficulties are confronting us to-day. Our churches, in many places, are suffering from the effects of injudicious work in some way. The question is before us. We had better meet it than suffer. Referring to past decisions does not meet our wants. We need *light* on the subject. Let it be discussed in the light of truth and right.

TO THE QUEEN'S DAUGHTERS.

BY KATIE FLORY COFFMAN.

SOMETIME ago we told you about the queen, and perhaps you recognized in her no other than your own mother. We hope so, and of course you will readily perceive to whom this article is addressed. There is nothing truer than that every American woman may be a queen *if she will*. It is not our position in life, but the spirit in which our daily tasks are performed that gives us our crowns.

Girls, have you ever thought of the fact, that all women are sisters in the one great family of humanity — sisters because we are all "Eve's daughters." Think of the power and responsibility that are ours! We must make the future of the world whether we want to or not, and great is the debt of love we owe to our race. Think of woman, the last being created by God—created, as he himself declared, to be a help-mate unto man, in the very first hours of innocence and happiness leading him into sin, and bringing the curse of the Creator upon his own work! Look at the hundreds of thousands of immortal beings staggering and reeling into the filth of the drunkard's gutter! Look at the numberless millions, who, with bloody hands and flaming eyes, are hurling each other into eternal destruction at the point of the bayonet! Look at the aggregate wretchedness, and misery, and despair of all the ages hanging in the blackness of unending darkness above the heads of these fated wretches! Look at all this and then think that the gate of this road to perdition was opened by a woman's hand, and that woman our common mother! Do you wonder that I say it is time to rouse to our duty? Time to recognize the fact that our sex is responsible for the weal or woe of humanity, to at least as great a degree as the opposite?

Woman should be more than a household drudge—more than a butterfly of fashion. Girls, you have as good a right to earn your own living as your brothers have to earn theirs. You have a better right to win by your own exertions the "daily bread" for which you pray, than to ask it from a father whom you ought to be aiding. And I ask you in all candor, Is it not more sensible, more honorable, more womanly to take the oars in your own hands and "paddle your own canoe," than to sit down idly and wait for some young man who has nothing better to do, to come along and paddle it for you? You may answer the question to suit yourselves. Your imaginary hero will probably come, and, feeling in need of some employment, will doubtless be glad to take a sail with you. You may have a pleasant time pushing off from the shore, where the water is calm and smooth, but there are many eddies and rapids farther down stream, through which only a clear head and strong arm can guide your little craft safely, and if in the hour of trial these be found wanting, alas! for the bonnie bark that sailed out from the flowery banks in the morning sunlight!

Do not misunderstand me. If it were in my power to impress in living characters on the heart of every American girl one fact, it should be this one, Home is a sacred, and holy, and blissful reality, and the wife and mother is queen of the richest realm of earth. "The homes of a nation are its strongest citadels," says one great in his knowledge of men and things. Heaven's treasures are poured out on the hearth of home as nowhere else in this wide world. The strong arms that win from earth, air, and sea the bounties that feed the nations, the sound brains that point the world to a progressive future, the loving hearts that lift humanity to higher planes; all these are born, and developed, and consecrated in homes whose measureless influence for good will never be known until the Books are opened, and the angel of Life reads the eternal record. To a true women home is a heaven on earth—the central sun around which revolve the bright stars of peace, and rest, and love. But this truest of treasures is never given to the giddy and frivolous. Home is a creation born of noble aspirations, high resolves, and patient toil in faith and hope. It is the field in which woman will ever bind her richest sheaves for the Master's harvest, but listlessness, idleness, and vanity are canker-worms there, as every-where else. What we need, what the world needs, and must have, is true womanhood and true manhood in every calling of life,—men and women who will dare stand in defense of the right anywhere,—men who regard duty as imperative on the farm as in the halls of government; women who think a housekeeper's life as truly worth living as the life of a queen with jeweled scepter. What if the birds should cease their singing, because the tribute of praise they offer their Creator is not so loud as the song of the rushing river? What if the rain-drops should cease to fall because the music of their pattering is drowned by the roar of the thunder? Then let us, each one, work on in his own proper sphere, bringing our gifts, no matter how small, to the common altar of self-sacrifice, knowing that men look at our actions, but God measures our motives, and the reward of the faithful shall be the "inheritance that fadeth not away."

Bridgewater, Va.

FRAGMENTS.

BY B. C. MOOMAW.

OF what use is the gold which will not stand the test of the furnace but evaporates with the dross, or what value attaches to the ship which can not resist the billows? Therefore the faith which has never been tried can not be known whether it be the true faith. If it evaporates in the fiery furnace of affliction, —if it cowers in the presence of danger, it can be of little service to its possessor.

Faith makes heroes, men who suffer all things, bear all, sacrifice all, brave all; and are serene when others are disturbed, at rest when others are disquieted, joyous when others are affrighted, confident when others are in doubt, victorious when others are defeated. O, for more of this kind to turn the world upside down in this very proper and conventional age!

Faith is like the sweet violet which seeks the humblest places, for it is beautiful and fragrant in the lowly walks of life, and in its humble calling. It takes a constant and beautiful faith to bear the unremitting friction of daily, momentary cares and annoyances—to be patient, gentle, steadfast to perform small duties in the spirit of great ones, to cheerfully carry the mortar and stone which other more gifted laborers are building into the temple, aye, to be one of the little stones which are hidden away in the wall, to comprehend the unity of life, and providence, and destiny, and be content that, however small, we are in God's sight a part of the glorious whole.

Faith is also like the mighty oak which laughs at the storm, which, when built into the ship, divides the sea. It does not regard impossibilities, and is not discouraged by difficulties. It grapples with the giants,—Sin and Death. It conquers the three great foes, World, Flesh and Devil. It laughs in the face of fear, and is serene when even hope trembles. It storms the gates of light, and takes the kingdom of heaven by force, though myriads of angels might resist. It outlives death, and, like the stars, shines brightest in the midst of universal darkness. It kindles suns and gives each one a retinue of worlds. It pours the ocean of immortality into the bosom of eternity, and gives each mariner a chart to golden shores and evergreen isles.

THE SOUL IS LIFE. The whole principle of the steam-engine is also to be found in the human frame which we all inhabit There is an interior furnace which we furnish with stated supplies of food a regular draft of air feeding the flame—motion is generated by the combustion, and the wheels of life turn more or less rapidly, as this central engine happens to be in good or bad order. In these departments the occupant or soul of the human frame has no immediate control. Yet the presence of the immortal soul is, indeed, indispensable, for the moment that it is gone, everything that is going on there ceases -the work-shop is quiet, the fires in the laboratory go out, the batteries and engines become useless; but as long as the soul remains, all the mechanical and chemical processes will go on.

OUR DIALOGUE.

BY WM. M. LYON.

Number Four.

Friend.—I have reflected a great deal upon what you said in our last conversation. I think so much about that class which must appear at the bar of God's judgment and justice, and there be condemned after having done so much, seemingly, for Christ—prophesied in his name—cast out devils—done many wonderful works—all in the name of Christ. Why must they be cast off after having done so much in Jesus' name, no doubt believing it was all right? And now, since you believe so greatly in doing works in the name of Christ, so much more than many professing Christians of other denominations, therefore, might it not be that you will be among that number, which is to be deceived at the judgment?

Brother.—If you will answer my questions, I will let you decide for yourself in regard to that.

F.—Very well. Proceed.

B.—Do you know of anything that pertains to our faith, practice, or doctrine that is not derived from, or founded on the Bible?

F.—I do not.

B.—Do you believe that the Bible contains any unnecessary things?

F.—No; it would be quite wrong to conclude that so great a Being as God would reveal unto man anything non-essential to his good or happiness, for "*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

B.—Very good; you have now admitted that we do not contend for anything that is not founded on the Bible; that the Bible contains no non-essentials.

F. These things I believe.

B.—Now we will soon be able to decide this question. Did you ever hear of a kind, loving, faithful father punishing his child because it had done something he had commanded, taught, or told it to do?

F.—I never did.

B.—Did you never know of a good parent chastising his child because it had failed to obey the rule or voice of its parent.

F.—O yes.

B.—Well, if God is our father, and we are his children, do you think he will ever be displeased with us because we obey his Word—obey that form of doctrine delivered unto us—obey him in *all* things whatsoever he has commanded us—obey him with full assurance of faith?

F.—Surely, God will never be displeased with such filial obedience.

B.—On the other hand, since you have admitted that God's law is perfect — no non-essentials in it—in case we should refuse to yield obedience to some of these mandates of heaven, do you not think it would be likely to incur the displeasure of Almighty God?

F.—I fear it would fail to meet with God's divine and righteous approbation.

B.—Then, why need you think so strange of us for trying to follow out the sayings and commands of Jesus?

F.—It would not seem strange at all, were it not that you observe *some* things that are commanded in but *one* place in the Gospel.

B.—Please name one of those things.

F.—There is feet-washing; John is the only evangelist that names it; the others are all silent upon it; besides, the apostles never afterward rehearsed it.

B.—What was it you said about that obedient child awhile ago? Does it wait for more than *one* telling from its father?

F.—I—I—I—see now.

B.—Moreover, if a child is really true and faithful to its parent, it will act with obedience, even upon the slightest *hint* from its parent. How much more careful, then, should we be to obey him who speaketh from heaven?

F.—That is all true, but now I want you to tell me your reason for observing a thing not commanded by Christ, but by the apostles after his death.

B.—With all my heart. What is it you want explained?

F.—I learn that your church observes the salutation of the holy kiss, or kiss of charity. Christ says nothing about that.

B.—Again I will give you the privilege to make your own decision by your own reasoning.

F.—What more could I ask?

B.—Please read Heb. 10: 25.

F.—It reads thus: "Not forsaking the assembling of ourselves together, as the manner of some is."

B.—Let that suffice. Who wrote that?

F. The apostle Paul.

B.—Had Christ ever said anything about that?

F.—We have no record of it.

B.—Do you think we should obey Paul in Heb. 10: 25?

F.—Yes; by all means.

B.—Now read Paul in 1 Thess. 5: 26. "Greet all the brethren with a holy kiss."

B.—Correct. Can you be a Christian and disregard Paul in Heb. 10: 25?

F.—I can not.

B.—Can you do right, then, and listen to Paul in 1 Thess. 5: 26?

F.—Not unless I can find some Scripture that will give me the right to select to suit myself.

B.—Please find that Scripture. I must now leave you till next week. "Search the Scriptures."

F.—Ah, if it were not for that *one* word—C-o-n-s-i-s-t-e-n-c-y!

(*To be Continued.*)

HELPING ONE ANOTHER.

BY SALOME A. STONER.

EARLY in his dealings with men, God began to give lessons on the necessity of uniting efforts rather than making individual attempts to accomplish any particular work.

When the chosen people were completing their journey to the Promised Land, where they were to be a separate nation under the guidance and teaching of God himself, and two tribes and a half requested homes to be given them on the east side of Jordan, God and Moses granted the request on one condition, that they go with their brethren across, stand by them in camp, in march, and in battle, until they, too, had homes. Not that the nine and a half tribes could not furnish a sufficient number of soldiers, for success with them depended not upon numbers, but upon God's presence and help. They were to be interested in each other's welfare, and always remain a united people. For them to have reasoned among themselves, deciding that, since the conquest depended upon God's delivering the cities of Canaan into their hands irrespective of their strength or valor, it was not necessary for the forty thousand warriors to leave their homes and burden their journeying brethren with their company and sustenance, might have seemed a prudent foresight. They might have attempted to compromise with God, by claiming that he would accept their great faith in his power and goodness instead of the obedience which he demanded. Such reasoning would doubtless have interfered with the western conquest and rendered void the eastern claims. But they not only accompanied, but also took the front, and remained during seven years of battle. No one, who reads the Bible, will doubt that this same teaching of helpfulness is continued in the instruction given by God's own Son; for we find him emphasizing the duty so strongly, as to declare a reward in keeping for any one who would so much help the Christian cause as to give one of its representatives a cup of water,—a little thing, indeed, but not too little to teach us that Christians need help, and that every one, from the greatest to the least, can give of that which is needed. Since Jesus gave the command to preach his Word to every creature, we deem it our duty to so live and work that we may help to obey this last command.

Often we are perplexed because we know not what we can do; but no one, in a Christian community, need delay for a lack of opportunity. All can give what will be accepted as a cup of water. Most Christians can multiply the cups, and some may hold their homes on condition that they help their brethren to the same blessing.

In Ohio, about the city of Dayton, we are told, are a number of spiritual homes, while within the city a little band of the Master's children are sad because of the condition of the necessary tangible symbol of their spiritual home. Little, old, and common-place as it seems in the large city, they are content with it, if it were only theirs; but over it hangs a debt which they are unable to release, and whispers are being heard that it must be sold.

The Bible teaches that one soul is worth more than all the world. It also teaches that souls are equally valuable, allowing me to understand that the soul of another person is worth as much in God's sight as mine; and I ought, therefore, to strive earnestly that other souls be saved, as well as mine.

Here, then, is a field where the enemy is trying to drive out the possessors, and will succeed unless help comes. We may conclude that if God desires the present owners to keep their ground, he will sustain them; but his way of working is through his servants, not independent of them. If we are his servants, we can be found in no better place, we can be found in no other place, than in his service.

It pleased God to have the smaller number, two and one-half tribes, help the larger number, nine and one-half tribes. Certainly it would please him to have the greater number help the lesser. Who will be the two and one-half tribes to help this one tribe subdue this foe of twelve hundred dollars? It will not require forty thousand soldiers working seven years. If forty thousand really wanted to help, they would need give but three cents each.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From New Mexico.

AFTER reading the editorial in MESSENGER No. 48, about the basket of fine fruit sent by Mr. G. L. McDonaugh, from New Mexico, Bro. P. S. Brubaker, my wife and I left Lyons, Kans., Dec. 17, *en route* for the Territory. We traveled over the famous A. T. & S. F. R. R., to Raton, N. M., where we were furnished a team and driver by the

Maxwell Land Co., who took us about forty miles south over their vast tract of fine land, to their system of irrigation. Traveling south from Raton, we passed through the Crow Creek Valley, into the beautiful Vermejo, where the first ditch is located, the water being taken from the Vermejo River through a ditch 24 feet wide and 13 miles long, striking the plain on the highest point, and giving a chance of carrying the water through laterals, both ways from the ditch. On the line of the ditch they have sixteen large reservoirs, or lakes, which they will fill, and from which they can draw, in case the river will not afford enough water during the dry season. The soil is of the very best, and, with plenty of water, will grow any kind of crop that is raised in that climate, although it is not a farming country at present, the chief industries being the raising of cattle, mining, lumbering, and the cultivation of fruit and vegetables. The Territory is mountainous, with rich valleys. We visited Mr. J. B. Dawson's farm and orchard, where we saw some very fine trees for their age. Mr. Dawson has 1,500 apple trees, ranging in age from two to seventeen years. He has 800 trees four years old; 250, of the Ben Davis variety, averaged two-thirds of a barrel to the tree. His apple crop last year made 500 barrels, which he sold in the orchard at four cents per pound. He has a large orchard of pear trees four years old, which made one bushel to the tree, and sold at ten cents per pound. He had 75 bushels of Early Richmond cherries, which he sold at eight cents per pound, 175 bushels of plums at six cents per pound. He has had a large peach crop; his trees, though seventeen years old now, have had a full crop for ten years, and are yet as thrifty as any young trees. Butter sells at 35 to 50 cents per pound; eggs, 25 to 40 cents per dozen; lumber at the mills is worth $10 to $14 per thousand feet; coal at the mines sells at $1.25 per ton. Wood is plenty and cheap. The climate is mild and, they claim, very healthy. Land under the ditch sells at $12.50 per acre, one-seventh cash, balance in six annual payments at seven per cent interest.

We attended one meeting at Raton. So far as we could learn, there are no members in the Territory. There are many things to consider before locating there, but any one with a few cows, poultry, and a few acres in garden could do well. All kinds of produce will always bring a good price, as the miners consume more than can be raised there. Raton is a division on the road, where the Company has a large repair shop, roundhouse and large coal mines. The monthly payment to the hands in the shops and mines amounts to $65,000.

Any one having a desire of locating there had better go there and investigate for himself. That country is included in the Master's language when he said, "Go into all the world and teach all nations." The society seems to be as good as could be expected among the class that are in the majority. I. H. Crist.

Olathe, Kans.

From Virden, Ill.

This morning (Jan. 9, '89) finds the writer in the pleasant home of Eld. Joseph Harshbarger. The last point at which we labored for the Lord's cause in a continued meeting, before leaving Missouri, was with the Brethren in the Dry Fork church, Jasper county. This congregation is under the oversight of Eld. Wm. Harvy. They built themselves a good, comfortable meeting-house. They have a good country to show to you, and will divide it with you for a reasonable consideration. My stay with them was too short to finish up the work as it should have been. From that point we came to our home in Centre View, Mo., and spent one Lord's day with the little flock at that place. Then, again boarding the train for Illinois, the first place of work was with the disciples and people of the West Otter Creek congregation, in Macoupin county. My aim was to divide six weeks between three congregations, but when the two weeks were up at Otter Creek, it was clearly to be seen that it was not the part of wisdom to close then. So we decided to give them four more days, and when these four days were up, it was manifested, beyond a question of doubt, that the time had not yet come to close. But we did close at that place, and moved about four miles to the Pleasant Hill congregation, and a goodly number from the Otter Creek are still attending here.

Now, perhaps, a good many are ready to inquire, "Why hurry home so soon?" I answer, Because of the home church. We need an elder to locate among us who can be there regularly. Bro. Witmore and I are both away a great portion of our time, and it seems next to impossible to have it otherwise. Being afflicted as I am, I can do nothing for myself or family. To remain and fill the appointments at the home church, twice or three times a month, and so many calls for the doctrine to be preached, and the principles of our church to be established,—I confess that I can not see my way clear to do it. Can we not find a brother somewhere, who will locate among us, and care for the home church? Let us hear from you. Address the undersigned at Centre View, Mo.

A. Hutchison.

From Middle Creek Church, Somerset Co., Pa.

According to previous arrangements, Bro. Z. Annon, from Taylor county, West Virginia, came among us Dec. 15th, and commenced preaching in the Fairview meeting-house the same evening. He continued until the evening of Dec. 26th, delivering, in all, seventeen discourses. Believers were encouraged on their way Zionward, and sinners were warned to flee the wrath to come.

Four precious souls left the ranks of Satan and applied for admittance into the fold. They were young in years, ranging from twelve to fourteen years old. May they be bright and shining lights, and show by their conversation and conduct that they are no more the children of this world! There are others who are halting between two opinions. May they not put off the one thing needful until it will be forever too late!

U. D. Braucher.

From Sand Brook Church, N. J.

The brethren and sisters of this church were very much built up and encouraged to press on, by the coming of the following brethren among us.

Nov. 17th Bro. Jonas H. Price, Jr., from the Springfield church, Bucks county, Pa., came and labored with us until the 22nd, when he was compelled to go home. We wanted him to remain with us longer, but he could not do so at that time. Bro. Price is a skillful expounder of the Word.

Nov. 20th Bro. Hilary Crouthamel and wife, from the Hatfield church, Montgomery county, Pa., accompanied by Bro. S. R. Zug and wife, from Lancaster county, drove over to our meeting, a distance of about twenty-eight miles. That evening Bro. Zug preached a very interesting and able sermon from Mark 4: 38. They were only with us for one meeting.

On the 22nd Bro. F. P. Cassel, also from the Hatfield church, came to us and continued the meeting. We were glad to see him in our midst again.

On the 24th Bro. Jacob Conner, from Chester county, also came to assist us in our meetings, and remained with us until the following Monday. This was the first time Bro. Conner has ever been with us. He enjoyed his visit with us, and we hope he may be spared to come again.

During our meetings we had good attendance and attention. One precious soul came out on the Lord's side, and was baptized.

From here we went up to Kingwood, a distance of about five or six miles, and held almost a week's meeting. Bro. Cassel preached for them on Monday evening, and started for his home on Tuesday morning. The people up there seem to be anxious to have the Brethren preach for them. Although we had no additions while there, yet we hope lasting impressions were made. We need help here in New Jersey. Brethren, come soon again. C. W. Moore.

Notes by the Way.

December 14th we boarded the train for West Virginia, and arrived at Martinsburg the same evening. We had a meeting on the 15th. On the 16th we went south, near Teetown, and held meetings at a school-house until the 27th. We then returned to Martinsburg and held meetings there, and in the school-house near town, till the following Sunday evening. This is where Bro. John Brindle labors. He has a large territory, and the members live somewhat scattered. Bro. I. Turner is his co-laborer. Bro. Brindle is the elder, and, I think, makes great sacrifices for the cause. Here is room for the missionaries. Much labor needs to be done on the outskirts, and among the isolated and the poor, who are often neglected as to their spiritual wants.

If we could only get all our brethren and sisters to see the need of aiding the missionary work! O the good we might do! We should send tracts to every land and nation. Then, too, we have good German brethren; why not send them back to the land of the first Brethren?

S. H. Myers.

From Farwell, Texas.

Our Sunday-school in Farwell is an "Evergreen." We are continuing every Sunday. The teacher of the juvenile class told her pupils some time ago that if they would attend regularly, she would give them a present on Christmas.

My wife and I were specially invited to attend school upon that occasion. The teacher desired me to talk to the children about Christmas and about Christ, and I consented, and when the talk was ended, we were invited to partake of a few refreshments. The table was spread with watermelons, cakes, candies, pea-nuts, etc. These nice, red, sweet watermelons were grown right here. They were not "shipped in," as they would have to be at many other places, in order to have them on Christmas. You can not surpass the Panhandle of Texas in watermelons and evergreen Sunday-schools. The weather all through December has been very nice. John Wise.

From Cold Water Church, Greene, Butler Co., Ia.

December 27th, at the close of some meetings held by Bro. David Eby, two young sisters came out on the Lord's side.

Bro. J. F. Ikenberry, our elder, then continued the meeting Friday and Saturday evenings, when one more, a young man, came out boldly and made the good confession. All three were baptized on Sunday, Dec. 30th, in the clear waters of the Shell Rock River. It was a solemn scene, and witnessed by a large crowd of spectators.

Since that time one more has made application for baptism. Two were reclaimed that had withdrawn their membership several years ago.

J. D. Shook.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. N. Mohler, Daniel Hays.

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☞ Anonymous communications will not be published.

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☞ Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Jan. 22, 1889.

☞ ALL articles and correspondence for publication in the MESSENGER should be addressed to the Office Editor, MESSENGER, Mt. Morris, Ill. This will prevent delay. Our correspondents will please make a note of this.

BRO. SHARP says there are 150 students enrolled at McPherson College. More than half are Brethren's children.

BRO. J. C. LAHMAN and wife are now enjoying the mild climate of Florida. He writes of oranges and garden vegetables in a way that makes the office editor wish he were there too. We hope our brother and sister will enjoy their stay in the South and return to us with renewed health.

OWING to the great rush of business at our office at the opening of the new year, delays occur, and sometimes errors are made. We hope our patrons will have patience with us. In a few weeks we shall be over the rush. In the meantime, if mistakes occur, please notify us promptly.

IN the Supplement, enclosed with this issue of the MESSENGER, our readers will find,—besides a list of seeds by Bro. A. E. Weaver, of Syracuse, Ind.,—a complete list of the celebrated "Oxford" Teachers' Reference Bibles. With the conveniences afforded by this edition of the Sacred Word, it needs only to be seen to be appreciated.

THE use of strong drink in France has progressed, according to some authorities, at a greater ratio than in any other country in the world. The results are made apparent by the fact that, from 1870 to 1885, the number of suicides from drunkenness has increased sixfold, while cases of madness, traceable to the same cause, have increased from nine to sixteen per cent, and accidental deaths have increased twenty per cent.

IN the Almanac Bro. Michael Clear's address should be Claysburg, Pa., instead of Fulton Co., Pa. We are sorry the error occurred. Those who desire to write him will please make a note of this.

BRO. HENRY FRANTZ informs us that Bro. L. H. Dickey will hold meetings in the Donald's Creek church the latter part of this month, and that Bro. J. H. Miller will preach in the town of Carlisle, same church district, in February.

THERE are, at the present time, a good many improvements being made in the City of Jerusalem. The Jews are especially active in putting up new buildings and making improvements. The Russians and Germans are also taking some interest in the work. The project for building a railroad from Joppa to Jerusalem is also again being agitated, and the day may come when the rumbling of a train of cars and the whistle of the locomotive may be heard on the plains of Sharon and Ajalon and among the hills of Judea. It will sound strange enough, indeed, to travelers, to hear the conductor call out, "Joppa," "Lydda," "Kirjeath-jearim," "Jerusalem." It will seem almost like sacrilege, but the road isn't built yet, and is not likely to be for some time to come.

THE lesson, taught by Christ in the parable of the talents and in the case of the rich young man, should be sufficient to show us, as Christians, that we are but stewards in this world. The money and property which God gives us is ours only in trust and not in deed, and God will just as surely call us to account for the use we make of our money in this world as he will for the use we make of our time and of our mental faculties. We are much too apt to look upon our possessions in this world as our own. Dr. Strong in "Our Country" refers to this feature of this error in the following forcible language, "What is needed is not simply an increased giving, an enlarged estimate of the Lord's share, but a *radically different* conception of our relation to our possessions. Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees or managers of God's property. All Christians would admit that there is a sense in which their all belongs to God, but deem it a very poetical sense, wholly unpracticable and practically unreal. The great majority treat their possessions exactly as they would treat property, use their substance exactly as if it were their own. Christians, generally, hold that God has a thoroughly real claim on some portion of their income, possibly a tenth, more likely no definite proportion; but some small part, they acknowledge, belongs to him, and they hold themselves in duty bound to use it for him. God's claim to the whole rests on exactly the same ground as his claim to a part. As a Creator he must have an absolute ownership in all his creatures. Does one-tenth belong to God? Then ten-tenths are his. He did not one-tenth create us and we nine tenths create ourselves. He did not one-tenth redeem and we nine-tenths redeem ourselves. If his claim to a part is good, his claim to the whole is equally good. His ownership in us is no joint affair. We are not in partnership. All that we are and have is utterly his, and his only. All that we are and have is utterly his, and his only" We will do well, as stewards of God's bounty, to ponder well these words of wisdom. As trustees of God's means we are placed under grave responsibility; so grave that the Master himself once said that it is hard for a rich man to be saved. We need to prayerfully consider this matter, and when we have done so we will doubtless conclude that "*of our entire possessions, every dollar, every cent is to be employed in the way that will best honor God.*"

"DISCIPLINE, the safe-guard of hope, the bond of faith, the guide of the way to salvation, the stimulus and nourishment of good dispositions, the teacher of virtue, causes us to abide always in Christ, and to live continually for God, and to attain to the heavenly promises and to the divine rewards. To follow her is wholesome, and to turn away from her and neglect her is deadly."—*Cyprian.*

"THERE is a wide difference between waiting and delaying. Waiting is remaining inactive before the time for action has arrived. Delaying is remaining inactive after the time for action has arrived. No man's work is delayed if God has called him to another work meanwhile. No man has a right to wait for that service to which God has assigned 'to-day.' And herein is a thought of cheer for those whom God has called to wait, and a thought of warning to those whom God calls not to delay."

IT is a common thing for the opponents of Christianity to point to the wars that have been waged during the last eighteen centuries, and charge them upon the Christian religion; when in truth there never was, and there never will be, such a thing as a Christian war. Men who professed to be followers of Christ have, it is true, engaged in war, but when they did so they forgot the teachings of their Master, who was pre-eminently a man of peace. "It is as easy," says a learned writer of the last century, "to obscure the sun at midday, as to deny that the primitive Christians renounced all revenge and war." Well might he so write. The life of Christ, his example and precepts are a protest against war and revenge. Here are some of the words that condemn war in unmistakable terms:

"I say unto you, that ye resist not evil."

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you."—Matt. 5: 39, 43, 44.

"Blessed are the peacemakers: for they shall be called the children of God."—Matt. 5: 9.

"Have peace one with another."—Mark 9: 50.

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."—John 18: 36.

"See that none render evil for evil unto any man."—1 Thess. 5: 15.

"God hath called us to peace."—1 Cor 7: 15.

"Follow after love, patience, meekness."—"Be gentle, showing all meekness unto all men."—"Live in peace."

"Let all bitterness and wrath, and anger and clamor, and evil speaking, be put away from you with all malice."

"Avenge not yourselves."—"If thine enemy hunger, feed him; if he thirst, give him drink."—"Recompense to no man evil for evil."—"Overcome evil with good."

HELPFUL MESSAGES.

THE enlarged MESSENGER has called forth many kind words from our brethren. Some of them come in response to a request, to some of the brethren, to carefully examine the enlarged MESSENGER and express an opinion in regard to it. Others, and there are numbers of them, came without request, and all, we have reason to believe, came from the hearts of the writers. We have selected a few of them for publication, with the hope that these words of encouragement will help our agents to extend the circulation of the MESSENGER. Let each one make a new effort in this direction, and we feel sure that your labors will be rewarded. To our brethren who have thus kindly noticed the MESSENGER and its work, we are greatly indebted, and you have our best thanks. These helpful messages lighten the burden and give us a new incentive to make the MESSENGER in every way worthy the confidence bestowed upon it, and this will we do as God gives us ability and grace for the work.

THE ENLARGED MESSENGER

The first number of the enlarged MESSENGER is at hand. In both size and appearance, it is fully up to my expectations. Considering the price, it compares well with any religious journal in this country, and though its circulation is large, still it is nothing like what it ought to be. It seems to me that every family in our Brotherhood should take this paper, and I believe that most of them would if the matter were presented to them in the proper shape In this age the paper has become a necessity, and should be given every possible encouragement, especially since the Brethren have been at so much expense to bring out a good, large paper. The paper has made many changes from the time the *Gospel Visitor* started to the present, having had, during that time, about fifteen editors, all of whom are still living save two, and I believe both of them died while on their knees in the act of prayer. So far as I am affected, personally, these changes, in my mind, have all been for the better, and it seems to me that the Lord has had a hand in the work from the beginning, and is still working out something in the paper line, the end of which I do not yet see. Some of us who have played an important part in this work, in days of yore, can now see where we put the Lord to a good deal of trouble, but he was patient, the difficulties have unraveled themselves, and soon the Brotherhood is likely to take hold of the project and thus perfect a work that was earnestly begun years ago Concerning the hand of the Lord in our newspaper work one might write an interesting article.

After glancing over the contents of the MESSENGER, I looked at the names that are now on the editorial page, and was deeply impressed with the thought that he who, for years, has stood at the head of the staff, has had his name removed. He was the only editor, to my knowledge, among us, who wore a silver crown, and he was, so to speak, translated from the midst of his brethren, and perhaps there is not one who feels inclined to fill the place that he has left vacant. I think of him often, for I now have more interest in heaven than I used to have. In that goodly land beyond the stars are our own loved and most devoted friends. And while I love the MESSENGER, and read with interest the articles, and appreciate the improvements, etc, I long for news from the land beyond the river, where dwell the loved ones that are waiting for us. Years will come and go, the paper will do its work, but by and by the editors and their dear ones who have served you in the past, as well as those who are now serving you, will be looking for each other in that genial clime above.

J. H. MOORE.

* * *

The editors of the MESSENGER have enlarged our paper, giving us more reading matter, voluntarily, free of charge, and without our request. This shows that they take an interest in the good of the church, at a large expense to themselves, not asking us to pay our money for it, only to try to enlarge the circulation of the paper, which will not only be their benefit, but also that of the church We are glad that we have a church paper and one only of the kind we have. Had we never had but one, when our brethren were pulling in different directions at Dayton, Ohio, at Tyrone City and Myersdale, Pa, we might, perhaps, be a united church yet. We are glad, however, that the Lord did not leave the church when the contending parties went out. We feel that we now have a paper that we all love to read, because the right spirit is in it, and while this is the case, let us take some pains to get as many as we can to read it, that they may be glad also. A paper like ours gives us a correct knowledge of the condition and progress of the church. DAVID RUPPEL.

* * *

Having just finished reading No. 1 of enlarged MESSENGER, I am impressed with the idea that now, more than ever, should each one of its many readers make an effort to procure one or more new subscribers, in order to enlarge its field of usefulness, and in some measure compensate the brethren for their untiring efforts to give us a paper that is a credit to our Brotherhood and a power for good, both in and out of the church. Can not each one of us think of some son, daughter, or friend, out on the frontier, without church facilities, whose heart could be gladdened and life encouraged and made better by sending them the MESSENGER for the year 1889? In this way new fields may be opened for the living missionary and souls saved. Do not use your own MESSENGER for waste paper It is too good for that. Keep your papers clean, and distribute them after reading, and thus have them do double work for the Master. DANIEL VANIMAN.

* * *

Having been a reader of *The Pilgrim*, *Primitive Christian* and *Brethren at Work*, before consolidations, and of the GOSPEL MESSENGER since its first issue, you will please allow me the liberty of saying, through your columns, as an appreciation of your endeavors, that I consider the GOSPEL MESSENGER far superior in matter under its present management than any of the publications preceding it, and the recent improvements in size, made gratuitously, but necessarily at a heavy expense to its owners, are worthy of commendation and an increased patronage. I shall act accordingly.

W. C. TEETER.

The first number of the MESSENGER, in its enlarged form, comes to us brimful of well-written articles of suitable variety. We trust it may retain its high standard with which it has begun the year. The enlarged size of the paper will give us quite an amount of additional reading matter, which, with the improved quality of the paper, should call forth additional efforts among its readers to extend its circulation in the same proportion. S. Z. SHARP.

* * *

The first number of the MESSENGER came duly to hand with quite an improvement. The paper is much larger, and there is more reading matter. With the efforts you have made, I think your agents can take courage to press their claims, and increase its circulation, that good and profitable literature may be in the reach of every one, instead of so much misleading and fictitious matter now in circulation. I hope your efforts will be crowned with success. DAVID LONG.

Fairplay, Md.

* * *

Sure enough, here it is according to promise, and contains enough to take it up several times to finish reading it! It is filled with news from the churches, additions by baptism, reports of workers in the fields, essays, observations, lessons of truth, and Scriptural explanations, so well adapted to the peculiar tastes of the many, that each reader may be edified. As a church paper, it deserves to be appreciated, as it is. The selections are good, and its influence can not fail to be profitable, and now, in its enlarged form, and the care with which it is edited, we hope it will gain a large patronage. May success crown the efforts of the brethren publishing it!

S. S. MOHLER.

* * *

I have just given the first number of the enlarged MESSENGER a careful and critical examination, and must say that I am well pleased with it. Most assuredly the church ought to feel grateful to the Company for thus giving us a paper capable of enlarged usefulness and that, too, without any additional expense to subscribers. I do hope that the "earnestness of the spirit" in our brethren and sisters will prompt them to do, "with all their might," *what they can*, to greatly enlarge the circulation of the MESSENGER, that it may be a greater power for good in promulgating the Gospel to the world in its primitive simplicity, as well as to be a welcome visitor to the fireside of every member of the body of Christ. I hope each reader will get at least one new subscriber. J. S. FLORY.

Tahunga, Cal.

* * *

Dear Messenger:—

Your weekly visits to our sanctum have been a source of joy to us, being a medium through which we gather many "royal crumbs" by reading the many essays brimful of spiritual food for digestion and absorption. We also learn of the prosperity of God's cause among men, and hold sweet converse with one another, although in the flesh we are strangers.

We are glad you made the sudden growth that came with '89, thus enlarging your facilities for good. We never tire of hearing men of wisdom and grace discourse on the things that pertain to our eternal interests. How it strengthens and encourages the pilgrim to read of the sacrifices made by the Lord's people and the stream of blessings God pours out upon them!

Now, may all the contributors be guided by the Holy Spirit, that their essays may be replete with the wisdom that cometh down from above. May you, dear editors, have a double portion of God's spirit, that you may continue to give us a good Christian journal, and may not only its pages be enlarged, but may its field of usefulness and influence be enlarged! May the MESSENGER go forth bearing precious seed, that you may come with rejoicing, bringing your sheaves with you! Amen. W. R. DEITZ.

* * *

To the editors of the MESSENGER, as co-workers together with us in the Gospel of Christ, I bid God speed during the new year of 1889. May the God of heaven grant you heavenly wisdom and grace sufficient to be guided all through the year by his Holy Spirit, to keep the enlarged MESSENGER pure from any and everything that might mar that love, that must unite editors and contributors, to push forward the work of the Lord! May the MESSENGER gain the love and respect of every brother and sister that reads it, and may the church, as a unit, send her prayers to God that its messages may be so ordered and directed by the Holy Ghost as to be a power for good in every family where it makes its weekly visits, is my earnest prayer.

More especially should this be every brother's and sister's aim and prayer, because by their charitable contributions it is sent out to so many as a missionary, to such as have not yet embraced the full Gospel truth. May every number bring with it pure Gospel truth, which is the power of God unto salvation unto every one that believeth.

May the Lord abundantly bless you, and may the church richly assist you in the sacrifice you had to make in the enlargement of the paper Let us all help to bear the burden, as the benefit is ours! JOHN FORNEY.

Abilene, Kans.

Dear Messenger:—

I have read Nos. 1 and 2, and find you full of soul-food for the saints. The make-up, contents and spirit are honorable to God and your owners. I love your mission and welcome you to my family. M. M. ESHELMAN.

* * *

I am well pleased with the MESSENGER, and hope that it may be a power for good, and may all families in the Brotherhood become readers of the same, so that all may learn what the work of the church is and attain to a greater degree of diligence in the work! Success to the good cause!

DANIEL LANDIS.

* * *

We hail the MESSENGER in its enlarged form! It surely contains a large amount of wholesome reading matter, for the small sum of $1 50 All the members should read it, and help enlarge its borders. One of my subscribers paid for five copies Can not many others do likewise? One of the best ways to circulate the Brethren's doctrine among others, is, donate the paper to them. AMANDA WILMORE.

* * *

I have received the first number of the enlarged GOSPEL MESSENGER, and am much pleased both with its appearance and contents. The typography is excellent, and its columns are replete with valuable and interesting matter. The motto of the paper, "Set for the Defense of the Gospel," is one which our church can surely indorse. We trust the GOSPEL MESSENGER may meet with the financial success which its merits deserve, and that the members, who are not now subscribers, may see their way clear to take the paper, starting in with *the new year*. A. W. RELNE.

Wattensburg, Mo.

* * *

I am favorably impressed with the enlarged MESSENGER, and would encourage every family of the Brethren to take it, because, if carefully read, it will be of service in assisting them in the development of the Christian character and enable them to exercise an influence for good upon their family and others.

I like it because of the useful lessons contained in the essays which, as it should be, occupy a reasonable part of its columns. I like it because of the information it brings of the workings of the Brethren every-where. I especially like the sentiments expressed in the article on the third page, under "Christian Equality." B. F. MOOMAW.

* * *

I am well pleased with the enlarged paper. It is splendid. May God bless you in the grand work you are doing for the church and humanity. I have been trying to get every family of our congregation to take it. I have not learned how our agent is working. I asked him to push the matter strongly, and give all an opportunity of reading the Brethren's paper. I have made two public appeals in behalf of the MESSENGER, showing the advantages to be gained by reading it. I tell them I would not do without it under any consideration. Let us all push it, so it will be the best, largest, and most perfect periodical in the world. May '89 be the best! May God's grace sustain you in the work!

JOHN BARNHART.

Mansfield, Ill.

* * *

The enlarged GOSPEL MESSENGER came to hand duly, and I have this to say of its general appearance and make-up: It is superior to any periodical ever published by the Brethren, without casting any unfavorable reflections on past efforts,—for certainly *improvement should* be the result of experience,—and, being a *Gospel Messenger*, there can be no better paper in the world.

Now, since heavy expenses have been incurred to make those improvements, without an increase of the subscription price, the publishers are justly entitled to a large increase of circulation. I can certainly recommend this Gospel *angel* as a welcome and wholesome visitor to every household in the land; and it would be a blessing if the flapping of its wings could be heard and felt in the midst of every family in the Brotherhood, and every other family. LEWIS W. TEETER.

Hagerstown, Ind.

* * *

I have just finished reading the first number of the enlarged GOSPEL MESSENGER, and am highly pleased with it in every respect. With the pure and wholesome Christian spirit which it breathes, it brings a feast of fat things, each week, to every family it visits. With its Gospel principles and its aim to unite the religious sentiments of its readers, it drives out discord and creates peace and harmony among us.

When we consider what it has already done, what it is now doing, and what it may yet do, if properly encouraged, certainly every family among the Brethren should welcome it to their midst. Now, since our editors have enlarged the paper, and thereby incurred an additional expense without increasing the subscription price, we should show our appreciation of their efforts by laboring to increase the circulation of the paper. Thus the editors might be remunerated and many families blessed with a weekly GOSPEL MESSENGER.

L. H. DICKEY.

FORGIVING AND HEALING.*

THE scene of this lesson is laid in Capernaum, a city that had many illustrations of the power and goodness of God. In Matthew 11: 23, Christ speaks of it as "exalted to heaven," by which he means that it enjoyed great privileges. It was rich and prosperous, but, above all, it was signally favored by the presence, preaching, and miracles of Jesus. In consequence of these privileges, it was brought under greater responsibilities; "for," says Jesus, "if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." But, because it did not improve its opportunities, it is positively declared that Sodom will fare better in the day of judgment. And so it is to-day. We are held responsible for our opportunities. Capernaum enjoyed greater advantages than Sodom, and we enjoy still greater privileges than Capernaum. If we fail to improve our privileges, what will be our lot? We now have God's will plainly revealed. We have the church, with all its attendant means. For these privileges God will hold us responsible. Read Luke 12: 48.

From the narrative we would infer that there was a great excitement in the city. Wonderful reports were, doubtless, circulated about Jesus' power to cure diseases. And need we wonder when we think of how the fame of some physicians spreads now? Most any quack can come into a town or city and get up an excitement among the people, but here was a physician above all others, one who never failed in effecting a cure, and the news of his ability, no doubt, traveled far and fast. Many came unto him, some that were diseased, and some to see and hear. So great was the crowd that there was no room for them in the house, but plenty of room in the great, sympathetic heart of Jesus.

The friends of a certain sick man, becoming much excited by the information obtained, resolved to put the power of Christ to a test by an experiment. Their sick friend being entirely helpless, four of them determined to carry him to the famous healer. But the throng was so great that they could not get into the house. What now could they do? Was their plan to be frustrated? No. "Where there is a will there is a way." They took their sick friend to the top of the house, uncovered the roof, and let down the bed wherein he lay, into the presence of Jesus. From this incident we glean some lessons.

I. FROM THE INTEREST THESE MEN TOOK IN THEIR SICK FRIEND.

We should be interested in those who are suffering, and, in consequence of this, it is made a duty to visit the sick, and help them. But while we should visit, sympathize with, and assist those who are physically diseased, it is no less a duty to be concerned for those who are spiritually sick. And how many there are all around us who are thus afflicted. Are we concerned?

II. THE MAN WAS HELPLESS.

So is the sinner. "No man can come unto me except the Father draw him."

III. THE MEN WERE PERSISTENT IN THEIR EFFORTS TO BRING THEIR FRIEND TO CHRIST.

It required no little effort to press through the crowd, ascend to the house-top, uncover the roof, and let him down. This persistency should characterize those who would lead souls to Christ. We should even go in the hedges and highways and compel them to come in.

IV. THESE MEN HAD FAITH IN CHRIST'S POWER TO SAVE.

When Jesus saw their faith, he proceeded at once to effect the cure. So, in our efforts to bring lost souls to Christ, we must believe in his power to save them.

We now turn our attention to Christ's treatment of the man. He did not say to the paralytic, "Rise and walk." He said not a word about his physical condition, nor gave a hint of relief from his bodily ailment. Simply, "Thy sins be forgiven thee." How strangely that utterance must have sounded! The faithless, envious bystanders said it was blasphemy; that no one had power to forgive sins but God. They were right, but they failed to perceive that God manifest in the flesh stood before them. The objection, however, only afforded Christ an opportunity to assert his claim to divinity. "Do you think," said he, "it is easier to say, Thy sins be forgiven thee than to heal this man's bodily infirmity? If you consider this presumption, I will show that I have power to cure both soul and body." Then he said to the sick of the palsy, "Arise, take up thy bed, and walk." He arose and departed, leaving behind him, doubtless, the conviction that he had power to cure both soul and body. This incident teaches us some important lessons.

1.—*That Christ regards our highest need.*

This man had a paralyzed body, the most distressed condition possible for any one to be in. He was dependent upon his family for everything; perhaps he could not move a foot or arm without assistance. What an object of pity! But Jesus knew that he had a worse malady. A paralyzed body is bad, but a paralyzed soul is worse. The more deadly disease of sin was doing its work upon his soul, and Jesus knew that although every muscle and nerve should be active and healthy, and every vein tingle with pure blood, the cure would be incomplete. Therefore he gave attention to the man's highest want. And so should we. We naturally sympathize with those who are physically diseased. We are concerned about them; we want to help them, and often suggest remedies for their restoration to health. But all around us are those who are afflicted with the fatal disease of sin. Are we as much concerned for these? Is there a more pitiable sight than a sin-sick soul, a soul going down to perdition? And yet how little we are concerned! Why? Because we fail to recognize man's highest need. Let us endeavor to look beyond the physical. Let us not fear so much that which has power only to kill the body, but more that which can destroy the soul.

2.—*The disease of sin is not so easily cured.*

Jesus asked, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" The question implies that it is not. Those looking on thought it an easy matter to say, "Thy sins be forgiven thee," but to raise up a paralytic and make him walk, is not so easy. It was a misconception of the fact in the case. Jesus could more easily illustrate his power in curing the body than in curing the soul, because the evidences were more immediate and tangible. To dispel the people's misconception of the difference of power in the two acts, Jesus cured the man physically and spiritually. The former was done with more direct reference to the man's highest good, while the latter was done more for the good of those around him. So it was then, and so it has ever been. Men do not have a proper conception of what is required for the cure of sin. In the sight of God, the matter has a very different aspect. What a work, and what a sacrifice was required to make forgiveness of sin possible! God put on human nature, endured the agonies of Gethsemane, died on the cross, broke the bands of death, and ascended again to the Father, all to make it possible for one sinner to be forgiven.

And when this was all done, what yet remains to be done? The human will must be subdued and brought into subjection to the divine will. The thoughts and affections must be changed, and the inbred love of sin changed to the hatred of it. All this must be done before a sin-sick soul can be cured. It is no small matter to become a healthy, vigorous child of God. But we rejoice that it is possible, and that a fountain is open for all uncleanness.

We notice, lastly, that the lesson opens with a sad case of suffering, but ends with joy. "They were all amazed, and glorified God." So it has ever been. We rejoice when our friends are cured of their physical maladies, and we rejoice when souls come to Christ and are saved from sin. And it is not only we that rejoice. Angels rejoice, and God rejoices. This rejoicing is only a foretaste of the rejoicing we shall have when we gain the victory and are gathered into our Father's kingdom.

J. B. B.

*Lesson IV., Mark 2: 1-12.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—From the Turkey Creek church, Ind., Bro. Berkebile writes: "We met in church council on Saturday, Dec. 8. All passed off pleasantly. We commenced a series of meetings on the 9th, and continued for two weeks. One was received by baptism. Failing to get help, the home ministry did the preaching. God be praised for his goodness!"

—Bro. J. O. Butterbaugh writes: "The good work is still going on in the Broadfording church, Md. We have again been revived, knowing that there is joy in heaven when sinners see the error of their ways and turn to the marvelous Light. After our regular services, on Sunday, December 23rd, we retired to the water. After breaking the ice, Bro. A. B. Barnhart led one sister down into the liquid stream, where baptism was administered. This makes twenty-one received into the church within the last fifteen months. Others are counting the cost. Our earnest desire is that they may soon decide and take God at his word!"

—Bro. L. T. Holsinger, of Ladoga, Indiana, writes: "December 13th we commenced meetings with the little band of brethren and sisters living four miles south of Fortville, Ind., and continued the meetings until the 31st. Six made the noble choice and were baptized in the likeness of Christ's death. I would like to recommend to the Brotherhood the example of brethren Alfred and Isem Denny, who reside there. They decided that they could leave their children and neighbors no better token of their love than to build a house of worship. Carrying these resolutions into effect, they now have a neat brick church, well seated and well lighted, in which the 'glad tidings of great joy which shall be to all people,' will continue to be proclaimed, even though the marble monument should mark the last resting place of their temple of clay. May others do likewise!"

—We are informed by Bro. Wm. Landis, of Cerro Gordo, Ill., that Bro. D. B. Gibson began a series of meetings for them on the evening of Jan. 2. He writes: "A good interest is manifested. Seven have already left the bondage of Satan, and we trust the good work has only begun!"

—Bro. S. C. Mallory, of the Cedar Grove church, Tenn, writes: "We have just ended a very interesting series of meetings. We commenced Dec. 23rd, and continued until Jan. 1st. We had preaching by Bro. S. Molsbee and Bro. E. G. Pain till Sunday, Dec. 30th, when Bro. J. B. Pence came among us and preached six sermons. There were three applicants for baptism. More are near the kingdom. The members were edified and built up."

—We are informed by Bro. Joseph John, that Bro. Daniel Wysong, of Nappanee, Ind., has been holding some interesting meetings near Roann, Ind. He writes: "Bro Wysong preached twenty-one sermons for us. The arrow of conviction was sent into the hearts of some dear souls, and, on Dec. 24, we rejoiced to see two come out on the Lord's side. Dec. 26 one more made the good resolve, and Dec. 29 six more left the ranks of Satan. Others, who feel the weight of sin, are expected to come ere long."

—Bro. J. E. Springer writes: "The Morrill church, Kansas, has a Bible class in good working order. The class met at my home last Thursday evening. I was much pleased with the way in which it was conducted. Each one had a portion of the chapter assigned to him for disposal, which I think works well, as it causes an interest in the meeting. At first I did not favor the work, but now I feel satisfied that it is a good work, and I hope much good may grow out of it. 'Prove all things, hold fast what is good.'"

—Joyful news of wanderers returning is sent us by Bro. David P. Miller, of Buchanan, Mich. He says: "Dec. 28, Bro. R. J. Shreve, of La Porte county, Ind., came into the north-western part of our congregation, where there are but few of our members living, and also a few that had left us in our late trouble. He began meetings on the same evening, and continued until the next Friday evening. As the immediate fruits of his labors, two that had left us were received back into the church again, and two more promised to come soon. Many good impressions were made. Praise God, the cloud is lifting!"

—From the National Soldiers' Home, Ohio, Bro. L. T. Harnes writes: "To be a follower of our beloved Savior, and work for him in a camp of United States soldiers, is a heavy cross, but of late I have been made to rejoice in God. In distributing the MESSENGER through the camp, I am glad to hear the soldiers say, 'When are you going to have some more of those papers? We like to read them.' If we were able we would subscribe for them, but we lack the means. The Miami church, south of the Home, will commence a series of meetings on the evening of January 12 The members seem to be interested, and a good feeling seems to prevail among them. That there may be good results from the meeting, and many souls brought into the fold of the church, is my prayer."

"SUPPOSE my watch were not doing well; would it do any good were I to go to the town clock, and take out my key and make the hands of my watch point to the same as those of the clock? You know this would do no good, for the hands would soon be as far wrong as ever. I must send my watch to the watch-maker, that he may put its heart right, too. So is it with you; you must first get your heart put right, then your hands will go right, and your feet, and all will go right."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Lewisburgh, Harlan Co., Nebr.

BRO. Jacob Nofziger commenced a series of meetings in the Lewisburgh school-house, Dec. 1st, and continued until the evening of the 16th, preaching, in all, eighteen sermons. Bro. Lomax Miller came to his assistance Dec. 8th, and stayed until the 10th. One was baptized during the meetings, and some are seriously counting the cost. The doctrine of the Brethren is new in this neighborhood. Some said they never heard such preaching before, but they could find no fault, for Bro. Jacob told them the plain, simple truth. The members were much encouraged, and we hope that many good and lasting impressions were made on those outside of the church. May God's blessings rest on our brother, and may success crown his efforts!

Ministers traveling through this part of the West are invited to stop. They will be met either at Woodruff, Kans., or at Orleans, Nebr., by notifying the writer at Woodruff, Kans. Brethren and sisters, pray for us that we may prove faithful.

WILLET WILLIAMS.

From Parnassus, Augusta Co., Va.

AT our last council-meeting, preparatory to our communion, we held an election for a deacon. The lot fell on Bro. Isaac Miller.

On Nov. 1st we lost by the hand of death our brother, Joseph Cline, aged about fifty years. He leaves a widow and three sons to mourn the loss of a kind and affectionate husband and father. The funeral was preached by Bro. S. F. Sanger at the Lebanon church, and his remains interred in the Pisgah graveyard.

A sad accident occurred, Dec. 10th, to our dear brother, Jacob Zimmerman. He went into the stable and was in the act of throwing his saddle-pockets over the rump of his horse, when it became excited and kicked him in the leg, breaking it. While plunging and rearing, it also broke several of his ribs, and fractured his breast, by striking him with its front feet. This happened at his brother's, seven miles from home. His life was despaired of for some time, but we learn that he is improving as well as could be expected under the circumstances. Bro. Zimmerman is a minister of our congregation.

On Dec. 11th, Bro. George Wine, of the Beaver Creek congregation, commenced a series of meetings at the Old Puddings Springs church, in the eastern part of our congregation. The meetings lasted one week. There were no immediate results; what the future may reveal, remains with Bro. Wine's hearers. We are told he did some good preaching.

At this writing (Jan. 3rd.), Bro. J. M. Mohler is holding forth the gospel of Christ at our new meeting-house,—Elk Run. He commenced preaching on the night of Dec. 29th. His services are well attended, with good-sized audiences, and best of attention to the Word preached. There have been no accessions thus far. R. F. MOUBRAY.

McPherson Notes.

JUST now we are having a refreshing from the presence of the Lord. Yesterday being the first Saturday of the new year, we held our quarterly council-meeting, at which fourteen members were received by letter. On Thursday evening Eld. Lemuel Hillery, of Hutchinson, preached in the College Chapel, dwelling especially on humiliation and its fruits, directing his remarks more particularly to the students. On Saturday evening, Eld. Daniel Vaniman, of Illinois, spoke on the importance of making a decision for life, strongly urging the young people out of Christ to decide now. The lessons that were learned in the Sunday-school, the impressions made in the prayer-meetings, and the appeals made daily in the school, as well as by the Sabbath-day sermons, were not lost, and it needed but a favorable opportunity for the Spirit to exert his power. At the close of the sermon, three reported themselves as having made the decision so strongly urged. The Good Spirit, however, was not done. During the night the prayers went up, and the dear old brethren gave their fatherly advice. Another and another came, until eight made the good confession, and were buried with Christ by baptism.

The meetings are continued. Eld. Jacob Shirk, of Lost Springs, Kansas, who has two sons here, preached for us to-day. Elders Enoch Eby and Jacob Trostle, who are members of the Visiting Committee, and are expected to visit the school at least once or twice a year and look after its spiritual interests, paid us their first official visit at this time, visiting the classes and examining the general workings of the school. They expressed themselves as being well satisfied with the instruction given by all the teachers. Elder L. Hillery also seemed to enjoy the recitations. This being their first visit, they could not tell by observation what progress has been made spiritually, but we trust that when they come again they may see us advancing in divine life.

S. Z. SHARP.

From Markleysburg, Pa.

I LEFT my home in Garrett county, Md., on the Saturday before Christmas, and preached at the Canaan, Pa., school-house the same evening. We met again on Sunday morning for public worship, and also on Sunday evening, when Bro. S. C. Umbel, of Markleysburg, came to our assistance. We held forth the Word until the following Sunday evening, when we closed our meetings. On Monday morning three young sisters and six young brethren were buried in the emblematic grave, confessing Christ as their Savior. Three, who had wandered away from the fold, were reclaimed. One applicant for baptism, a young man, is very anxious to go with God's children, but is hindered by his father, who has gone "Progressive," and wants his son to go with him. This he refuses to do. In all, we had ten meetings, receiving twelve into the church. May God bless the young lambs of his fold, and keep them from the snares of the devil!

JASPER BARNTHOUSE.

From Columbia City Church, Ind.

WE commenced a series of meetings on the evening of Dec. 29. Eld. David Neff, from Roann, Ind., did the preaching. He dealt out the Word of Eternal Truth with much power. After six excellent sermons, two came forward and desired to be received into the church. One that had been expelled sometime since, got tired living away from the children of God and requested to be received again, which was done, upon her confession. May she prove to be a bright, shining light henceforth!

Thursday morning, at 9:30, we met at church. After listening to an interesting discourse, necessary arrangements were made for baptism. The two sisters were then led into the stream and buried in baptism, we trust, to walk in newness of life.

We returned to the church again in the even-

ing, where Bro. Neff again dealt out the Word, evening after evening, until Sunday evening, Jan. 6, when our meeting closed. Our brother preached twelve sermons in all, which left quite an impression on the people that assembled time after time. The congregations were small, as the roads were bad and the nights dark. Taking all into consideration, we had a good meeting, as we feel that those in attendance were edified and built up in the Spirit. We hope that the dear sisters, that were received into the church, will put on the whole armor of God that they may be able to ward off the tempter when he comes, which we know he will, by past experience. May the prayers of all the Brethren ascend in their behalf, especially for the one that will be isolated from the Brethren when she returns to her home in Iowa. Her address is, Malinda Beard, Battle Creek, Ida Co., Iowa. Traveling ministers will please make a note of this and remember her in passing by. DAVID MILLER.

Notice to the Elders of North-Eastern Ohio.

PLEASE inform your members that the funds in the Home Mission Treasury are about exhausted, and early contributions are very much needed. Send contributions to Bro. D. J. Yantzey, Home Mission Treasurer, Canton, Ohio.

JACOB MISHLER, Sec.

Mogadore, O.

Our Vacation Trip.

LAST summer we stopped a short time with the Brethren of the Grundy County church, Iowa, and gave them a few meetings. The Brethren invited us to spend our Holiday vacation with them, and we consented to do so.

We commenced our meetings Saturday evening, Dec. 22, and closed Monday evening, Dec. 31, preaching in all fourteen sermons. The weather, at times, was rather unfavorable, however, considering the circumstances, we had good attendance, with excellent attention, and interest increasing as we neared the close.

This church is quite wakeful and active. Quite a number of the young people are members, with whom we, in the main, tried to work, endeavoring to show them the need of taking a firm stand for Christ, and becoming thoroughly established in his Gospel. Oh, dear young brethren and sisters, should I visit you next summer, may I find you faithful! Remember that Jesus is our dearest and best friend, and his cause the greatest and most profitable. Can we not say with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"? Rom. 8: 38, 39. God grant that we may be firm! Those who are halting between two opinions and who know their duty, how long will you wait before you decide for Christ? The present is yours but the future is the Lord's.

On Sunday, Dec. 30, Bro. H. P. Strickler, who has labored with, and has had the oversight of, the church for about twenty years, preached his farewell sermon. Many were the tears that were shed upon this occasion. Bro. Henry and family have taken up their abode in Texas. May God's choicest blessings attend them, and may they be able to plant a vine for the Lord in their new field of labor!

The ministerial force here has lately been considerably cut down. Bro. Strickler has gone. Bro. J. M. Snyder has moved to McPherson, Kans., and Bro. Paul Wetzel, since the death of his wife, whose obituary notice will appear in the next issue of the MESSENGER, will, in all probability, do more or less traveling, leaving a large field of labor in the hands of brethren Frederick, Albright and Puterbaugh. Bro. Johnson, of Garrison, will have the oversight. May these brethren lean heavily upon the arm of the Lord! If the ministering brethren of the adjoining churches can drop in to their assistance occasionally, we feel it will be quite acceptable.

On our return we stopped a day with the Brethren at Garrison. This church is under the care of elders Stephen Johnson and Peter Forney, assisted in the ministry by Bro. John Ridenour. We had two pleasant meetings together. May God bless them and his every-where!

T. T. MEYERS.

Mt. Morris, Ill.

From Ladoga, Ind.

THE Brethren went to Little Walnut Dec. 1, and labored in the Lord's work three days. While there, Bro. Harshbarger baptized five. A sick sister desired to be anointed, and by obeying the Lord found much comfort. She praised the Lord and was truly happy. Let us, with the members at Little Walnut, praise the Lord that he is blessing the work there, and that some are gathered in who have often been remembered kindly.

Dec. 8 was our council-meeting at Bethel. The subject of giving to the Lord was freely talked of. Love and good-will seemed to rule the hearts there. Some money was made up. One sister's prayer came in the shape of a dollar for the missionaries' wives. The Lord does not forget to bless those who do kind deeds. The church appointed Bro Jesse Ronk and the writer to solicit the members of this church for missionary funds. All we receive will be acknowledged, and the church will say when and where the money will be used.

Dear brethren and sisters, when we remember what the Lord is doing for us, and then consider, how little we are doing in return for all his kindness, do we not feel that we come short of our duty? I tell you, if we enjoy the religion of Jesus, we will have prayers, tears, and pennies for poor starving souls and the dear isolated members. Then, whatsoever our hands find to do, let us do it with our might.

The work for 1888 closes with twenty-six additions by baptism and three reclaimed.

SALOME WATKINS.

From the Monticello Church, Ind.

OUR church is still in peace and harmony. All seem to feel that it requires labor here, to secure the blessings and enjoyments of heaven. On Jan. 2 an aged sister, Catherine Eisenbise, was received into the church by the holy ordinance of baptism. We have been holding several series of meetings in our church this winter. Brethren called to assist in the work, besides our home ministers, were, Bro. M. Claar, of Pennsylvania; Bro. Lewis W. Teeter, of Hagerstown, Ind., and Bro. M. Flory, of Cambria, Clinton Co., Ind. The brethren all labored faithfully, and the sermons preached were most doctrinally, and caused quite a stir, especially at Burnettsville and Idaville, where Bro. Teeter preached. Bro. Lewis is an able expounder of the Truth. There were no accessions, but we feel that the members were greatly benefited, spiritually, and that all persons gained a more perfect knowledge of the doctrine, than they possessed before. We hope that in time to come some will be made to accept the whole truth. Our membership is scattered over a large territory, and at our different places of preaching other denominations are as strong as we are, and in some places stronger. Evidently it will require a great deal of sowing of the Truth to get people to see the propriety of a change.

LATER.—Bro. Frank Fisher is holding a series of meetings at Gopher school-house, and reports good meetings. Attendance is good, with two applicants for baptism and prospects of more before the meetings close. May God bless all the series of meetings that are being held throughout the entire Brotherhood! J. A. WEAVER.

From Blue Creek, Adams Co., Ind.

BRO. MARTIN HAHN, of Mercer Co., Ohio, came to us Dec. 20, and on the same evening began a series of meetings, which lasted until Jan. 8. His labors were crowned with success. Six souls came out from the world and enlisted under the blood-stained banner of King Emmanuel. We had a very enjoyable meeting. We believe that many more will, before long, enlist in that good cause. Good seed has been sown in the hearts of many. Our church, at present, consists of about fifty members. I think this would be a good place for brethren who wish to locate near a church, but it is fast settling up and the best chances will soon be gone. Bro. Samuel Neher, of Wells Co., Ind., will begin a protracted meeting at Wild Cat school-house on the evening of Jan. 12. God grant him success! Bro. Hahn went from here to Craigville, where he intended to hold a protracted meeting. God be with one and all!

ELLA GILMORE.

Chattanooga, Ohio.

Epistolary.—No. 2.

My Dear Young Brethren and Sisters:—

IN last week's paper I spoke of the *preparation* necessary to hear the Word of God. In this article I wish to call your attention to *what* and *how* we shall do while the Word is preached.

"Receive with meekness," says the apostle, "the engrafted word which is able to save your souls." We are to receive, not man's words, but God's. It is important (*a*) that it be God's word, because there is salvation in no other; (*b*) that we receive it, because without it our souls can not be saved. But we are told *how* we are to receive it—"with meekness." This means that we shall not only leave at home the world and worldly engagements, but bring with us a teachable spirit,—a spirit which will lead us to receive the Word.

Many persons do not come to receive the Word, but to criticise it. They listen attentively to a sermon, then begin to pick it into pieces. Such persons are not edified, because they lack the spirit of meekness so essential to receive the Word. Another class of persons come to hear only when their favorite preacher, or some strange minister is expected to preach; and then, if the singing is not real entertaining, and the prayer to suit their fancy, they go away disappointed. And no marvel, for they came to receive, not the Word of God, but of some man, and to hear good music and a fluent prayer. Such persons remind one of the lady who had cultivated her taste for water to such a degree that she did not relish it unless it was handed to her in a silver cup. When she came to where there was nothing but a gourd, she did not know what to do. Dear brethren and sisters, do not forget that it is the *water* you want, not the cup, and as Christians we should cultivate a desire to receive the Word of God regardless of the instrument by whom it may be delivered unto us. All who so come, receive a blessing, even though nothing more than the reading of a chapter be ministered to them.

I would not be understood that ministers should come before their congregations unprepared. They certainly should devote both time

and energy in preparation, to show themselves "approved unto God;" but at present I am speaking about hearing, taking it for granted that the minister has made the most thorough preparation. The apostle would have us "receive with meekness the *engrafted* word." Most persons are acquainted with the manner in which grafting is done. The branch is cut off, split through the middle of the heart, then opened by means of a wedge, ready to receive the properly-prepared graft. The graft having been carefully inserted, and the wedge removed, the branch takes hold of the graft, a union is formed, growth is developed, and fruit produced. So the hearer's heart, properly opened, and the Word judiciously laid in, lays hold of it; a union is established, growth is developed, and he becomes a fruitful branch in Christ, the True Vine. The mystery of godliness, how great! The manner of love, in the means of grace, how wonderful!

Such a receiving prepares us to become successful "doers of the word," and *to do* our religion is, after all, the business of our life. The world does not read the Bible half so much as it reads the doings of those who profess to practice its teachings. It was because of this that Paul would have his brethren remember that they are "living epistles, known and read of all men," and may we who profess "like precious faith,"

"Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right, whate'er we do,
Though helpers there be none."

J. G. ROYER.

From Tuhunga, Cal.

Our quarterly council was held at Covina, Jan. 5. There was a good attendance of members present. Love and union seemed to characterize the entire meeting. Fifteen members were added to the congregation by certificate evidence of membership. Two letters of membership were granted to members who moved away some months previous. A petition from the brethren and sisters in Ventura county, for a separate organization, was favorably entertained. There are now over twenty members located in Ventura county. The church thought it good to have two brethren set apart to the deacon's office. The lot fell upon brethren Frank Calvert and Urias Overholser. Bro. J. E. Magie was advanced to the second degree of the ministry. The church in council very much appreciated the presence and assistance of our visiting evangelist, Eld Jacob Witmore, of Centre View, Mo., who had been conducting meetings at Covina for two weeks previous to our council. On the Sunday following, four willing souls were added to the church by baptism. To me it is always a joy to see or hear of souls putting on Christ. On this occasion it was a happy season indeed, as, among the number baptized, were three of our daughters, the youngest in her thirteenth year. "Surely the Lord is good, his mercy endureth forever." As Bro. Witmore will report from time to time, we will not now speak further of his labors, more than to say that he is a workman who rightly divides the Word of Truth, therefore God's blessings will surely attend his labors. J. S. FLORY.

Notes by the Way.

I SPENT Dec. 8 to 22 very pleasantly, and I hope my labors were not in vain among the Sam's Creek, Meadow Branch and Pipe Creek Brethren in Carroll Co., Md., holding meetings nearly every night, and on Sundays two and three times. We had good congregations throughout the meetings. I will leave it to other pens and tongues to impart the results or effects that were produced on the community.

My object in writing is not to give a history of the meetings and what I did. I feel as though the members in the churches visited deserved some credit in their exhibition for the love of the Truth as it is in Jesus. They truly did their part. The ministry of the three congregations named proved their appreciation of the work, that we were engaged in, by their presence and prayers. Those who were instrumental in getting up the meeting, left not a stone unturned. They appeared wholly given up to the work.

The unanimity of sentiment which prevailed among the members, and kind treatment towards me made me feel that I was among God's children. Brethren, I will ever be grateful to you for your kindness. My prayer to God is, that your zeal for the Master's cause may never wane!

From New Windsor I went to Baltimore, and remained over Sunday. I met with the little flock Sunday morning and evening, and talked to them concerning the love of God and the glories that are in reservation for the faithful. There I met Bro. David Bonsack, of Maryland. He had come there to break the Bread of Life, but, after learning that I was going to be there, he became very ready to obey the instructions of Paul, "Be slow to speak but swift to hear,"—he claimed to be at home. I hope that we will be so fortunate as to meet where we will both be at home and can rest from our labors.

I hope for glorious results from the Baltimore mission. It seems to be growing and spreading. They have succeeded in organizing two Bible classes. I would say to the teachers, "Work on; there is enough room for you both, and many more. Add and multiply, and you will still have enough to do. Work on until the Master comes."

JACOB HEDRICK.

From Glen Hope Mission Field, Pa.

By request of Eld. Peter Beer, who has charge of the above mission in the Western District of Pennsylvania, I attended a communion meeting at Glen Hope church, Dec. 15. I left home on the 14th, and next day was joined by four members at Irvona. We then started for the place of meeting, down Clearfield Creek, where we found a small number of earnest members already gathered. The small membership in this field is scattered over a large territory, so that not all the members attended the feast, but those that did, were built up and seemed alive to the work of the Master. Bro. Patterson, the minister lately elected, seems zealous, and, though young in the ministry, is a man of promise. If he applies himself to the work, as he appears willing to do, I think, ere long, the supply of ministerial aid from elsewhere will not so often be necessary. At present Bro. Beer has a visit to three places of meetings arranged for, once in four weeks. I found the members much encouraged, and the mission work has prospered well under the careful supervision of its overseer. At the feast in the evening, as also next day, quite a respectable congregation were present, and the closing meeting took place Sunday, the 16th. The subject was "Stewardship," Luke 16: 1–13. Marked attention was paid, and good impressions made. After meeting we had to take the parting hand. Bro. Beer set out for Maryland for evening meeting, eight miles distant, in company with Bro. Patterson and others. I walked a distance of six miles to Coalport. It rained all the way. In the evening I commenced preaching in the Evangelical Association's house in Rosebud, where we continued during the week. We tried to teach the people the doctrine of the Gospel. Here the first sermon by us was preached last August. The doctrine, to some, seemed entirely new. Some commenced to read the Bible, and as a result there was a general investigation. Though there were no additions, I feel sure that a field is open there for an ingathering. On Saturday evening Bro. Patterson came to our aid and stayed over Sunday.

This neighborhood here is a coal region, and the making of coke and lumbering is the business upon which the laboring man depends for a living for himself and family. Sister S. A. Moore has been the cause of my three visits there. She has moved to different places where the doctrine was not taught, and made calls for preaching, and from her efforts churches were planted, so I hope the good, kind Father will still aid her in her earnest efforts to spread the Gospel. Though poor in this world's goods, I think her rich in grace. Her zeal for the cause and the silent petitions, through her tears and contrite heart, will avail with the Lord. I arrived home safely Dec. 24, and found all well, for which I thank God.

JACOB HOLSOPPLE.

Geistown, Pa.

From Central Kansas.

BY request of the Brethren in the western part of McPherson County, we commenced a series of meetings in their church house, about ten miles west of the city, on the evening of Dec. 6, and closed Dec. 16. We had good interest, with five additions, all heads of families. Many expressed themselves as being almost ready to cast their lot with the people of God. McPherson County has two very good houses of worship, one about ten miles east, the other ten miles west of the town. There are also regular services in the Dormitory, in town. The west end has a membership of twenty-five, with two worthy deacons, but no minister, their appointments being filled by the brethren from McPherson. It has never been our privilege to meet a band of members with more love for the church and one another, and more unity than the little band around the Monitor church. With care I predict a bright future for them.

While there, we visited the school one day; found all well pleased, and hope the school will be a power for good.

From McPherson we went into Rice County, and labored with the Father's children near Lyons, in the St. John school-house, one week, with good interest. During the meetings two came out on the side of the Lord and were baptized on Christmas Day. The Kansas Center church is under the care of Eld M. E. Brubaker, assisted in the ministry by Eld. Jonathan and I. S. Brubaker, and three deacons. There is also a membership of about thirty-five, who are not ashamed to tell to the world by their appearance that they are members of the Brethren church. We arrived home Dec. 29; found all well, and a number of calls, some of which we will try to fill in the near future. My health has somewhat improved.

ISAAC H. CRIST.

Olathe, Kans.

From the Lake Branch Church, Minn.

BRO. M. H. FOWLER has been preaching for us nearly two weeks, with good results. We held our meetings in a school-house, from Dec. 11 to 21. The congregations increased in size, and a good deal in interest. We were made glad to see one precious soul come out on the Lord's side. More are thinking of their situation. We were made to rejoice, and felt to exclaim with David, "Bless the Lord, O my soul: and all that is within me, bless his holy name." God's children have been strengthened and built up in that holy faith, and strangers were instructed. We feel thankful to Bro. Fowler for his faithful and kind labor for us. We had very pleasant weather nearly all the time. MINNIE M. MILLER.

Waterville, Minn.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him*" "Every man, *as purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*", and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE Brethren in East Tennessee are earnestly engaged in mission work. As a rule the money sent into the South produces better results than in any other field. The people there gladly hear and accept the Truth.

BRO. D. E BRUBAKER, of Maxwell, Story Co., Iowa, was unanimously appointed by the General Committee to go to Washington Territory to engage in the mission work in that field. Many urgent calls have come from that Territory, and it is to be hoped that the way may open for Bro. Brubaker to go out and labor for the Lord in this fruitful field.

THERE are hundreds and thousands of persons, we have reason to believe, some of whom are found in almost all localities where the Brethren are known and "gospel examples and precepts correctly observed," who are Dunkards both in mind and sentiment, but, sad to say, not wholly in practice. Pride is the chief cause of keeping thousands of, otherwise, good and well-to-do people away from Christ. Tracts on Plain Dressing, 60 cents per 100.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

CHRISTMAS has come and gone, and I shall now give my report. I feel to thank you all, and truly hope that you will feel very thankful, too, when you see the amount that has been donated for our blessed Master's work! Verily, God does provide a way for the faithful, and is good and gracious to those who serve him according to his own dictations. We are, dear children, to show our faith in him by our works, and when we adopt his will for our own, he will guide us into his footsteps. Our works must always be done to his own glory. I do truly feel that the Lord has abundantly blessed us in this donation. Please notice that $6 55 was collected by our deaf and dumb sister. Oh, how my soul leaped with joy! I exclaimed, "The Lord bless that dear soul!" Oh, if we could only get many others that can talk and hear, to do as she has done, what a vast amount of good might be accomplished! She failed not to work because she gathered in the mites, but worked on resolutely and willingly. God only knows the good her pennies will do.

Dear mothers, aid your dear ones in their work, and you will be blessed, and their hearts will be made happy to know they are doing something for Jesus. We ought to realize that God has given us all we have. We are in duty bound to bring up our children in the nurture and admonition of the Lord. Let us teach them to give their pennies for Jesus That is only giving back to him what justly belongs to him.

Dear children, your pennies have been given for his blessed cause, I hope, with a heart abounding with love for Jesus! Now let us give him all the praise. To him all praise is due; for every good and perfect gift cometh from above. I feel thankful that so many more are becoming interested in our work.

We now have more co-laborers engaged than we have had in the past, and larger donations from Sunday-schools also. Eight different Sunday-schools have been represented in the past two years. We have had about ten different solicitors, but two of them have solicited more than the second time. I truly hope those that have once solicited may continue in well-doing. I think they greatly enjoyed the work, for they expressed themselves so to me at the time. If we do, and continue in his good works, happy are we, for he has given us that promise.

Dear children, my heart is daily going up to God in prayer through Jesus for the conversion of your dear souls. Oh, may you be drawn close to him who loves you so dearly! He gives you health, strength, food, drink, air to breathe, to save you from death. Ah, methinks I hear many of you cry, "Jesus, Jesus, my Lord, wilt thou accept of a little child like me?" Dear children, when you feel like this, it is the gentle wooings of the Holy Spirit, and you should willingly give your little heart to him who is calling you. Come to Jesus submissively, loving him better than yourself. Then you will be easily guided in the way of his divine teachings. If you accept Christ while in your youthful days, you will not be so easily led astray from Jesus. Timothy of old, when but a child, was taught to know Jesus. The Good Book teaches you to search the Scriptures and accept of him in the days of your youth. Give your heart, soul, mind and body to his service, let your heart, hands, head and feet be wholly his, and count yourselves as naught, for of dust you are created, and unto dust you are to return.

It is your soul and the many good things you have done in Jesus' name that will live when you are dead and gone, for it is the good spirit that giveth life and liveth forever. Our good deeds are recorded in the Lamb's Book of Life. We many times do wrong, but we must pray God to pardon our wrongs, and forgive the many follies of these bodies of ours.

Dear children, if you are willing to let your pennies go to feed the hungry souls, you will be made rich in blessings from above, in this life, and in the life to come. There you will dwell in his glorious kingdom and be happy forever and ever. May God bless us all through Jesus in our work, is my humble prayer.

Donated by Carrie Gibson and S. S class, $1.54; a S. S. class, Alpheus Brubaker, Treasurer of class, $1.11; Jasper Vaniman, Virden, Ill., .10; Cerro Gordo S. S., Cerro Gordo, Ill., $12 45; Darrell and Glem Hollopeter, Rockton, Pa., .50; South Waterloo, Iowa, S. S., $8.42; Lorillard Drayer, Gallup, Ky., .70; Eva Lena Gibson, Virden, Ill., .10; Emma Drayer, Gallup, Ky., .20; Hugie Drayer, Gallup, Ky., .10; Clara A. Holloway, Brush Creek, Ohio, .50; Lizzie Beckner, Virden, Ill., .50; Olive Rothbrick, from where, not stated, .10; Sammie Rothbrick, .10; Lottie Rothbrick, .02; Syntha Ridgway, Virden, Ill., .05; Laura Morrell, Virden, Ill., .05; Minnie Bishop, Rockwell City, Kans., .15; Frank Bishop, Rockwell City, Kans., .15; Arthur Bishop, Rockwell, Kans., .15; Willie O. and Emma F. Beckner, Whitsburg, Tenn., .20; Irvin Neher, Keuka, Fla., .10; Effa Kuns, Cerro Gordo, Ill., .25; Katie and Mary S. Kline, Cowan's Station, Va., .35; David Gibson, Virden, Ill., .25; Lemuel Gibson, Virden, Ill., .17; a sister sold tissue lampshade covers, $10.30; Everett Gibson, Virden, Ill., .65; Sarah and Eliza Barndollar, Everett, Pa., $1.00; collected by Ella S. Moyer, Lansdale, Pa., $5.00; Lizzie Brubaker, Girard, Ill., .17; Pleasant Hill S. S., Virden, Ill., $4 00; donated by Lizzie Brubaker's S. S. class, .84; Vida Brubaker, Virden, Ill., .10; Ollie Gibson, Virden, Ill., .01; Preston Gibson, Virden, Ill., .35; Upper Stillwater S. S., Bradford, Ohio, $5 00; Harry Furry, Virden, Ill., .01; J. W. Gibson, Virden, Ill., .88; Willie B. Neher, Keuka, Fla., .05; Stella E. Neher, Keuka, Fla., .05; Rhoda C. Neher, Keuka, Fla., .05; Otis Vaniman, Virden, Ill., .02; Miss Nan Smith, Washington, Washington Co., Va., .50; Maggie and Charlie Slifer, Bunker Hill, Ill., $1.60; Mrs. Minnie C. Sandy, Norborne, Mo., $1.50; Nellie Atteberg, Bronson, Kans., .15; Susie Petry, Eldorado, Ohio, $1 00; Sadie C. Brallier, solicited, $5.25; Frank, Libbie and Ella Rosenberger, Spitzer, O., $1.00; West Otter Creek S. S., Virden, Ill., $3.10; total $70.58.

Mrs. Geo. W. Harrison, a mute, collected the following in the Pleasant Grove church: Brother and sister Geo. W. Harrison, .25; a brother, .25; Bro. I. G. Winey, .25; Bro. I. A. Robinson, .10; Bro. S. B. Katherman, 25; Bro. E. Hertzler, .25; Bro. B. Ulrich, .25; sister Eberhart, .10; Mr. Adeoff, .10; Bro. Eberhart, .15; Bro. Eller, .10; sister Winey, .10; sister Salome Eller, .25; brother and sister Allen Robinson, .15; Bro. C. A. Robinson, .05.

The following amounts were collected among the friends of Media and Baldwin City: B. C. Patterson, .10; Mrs. W. W. Jenkins, .10; stranger, .25; Mrs. A. P. Crocker, .10; Levi Smith, .05; cash, .02; cash, .10; Mr. Wilkens, .02; cash, .10; C. P. Ives, .10; J. P. Dumont, .10; Mr. Quackenbush, .01; Mrs. D. C. Leavitt, .10; W. Carey, .10; cash, .05; Mr. Chamberlin, .05; cash, .10; C. E. Dallas, .20; S. W. Sturdivan, .10; cash, .10; Ed. Duggen, .05; Mr. Barton, .10; Mrs. Credit, .05; cash, .05; cash, .10; cash, .05; Mr. Dumbar, .05; cash, .05; Rev. Sullivan, .15; cash, .05; Mr. Leonard, .10; cash, .05; Mr. Hyde, .10; Mr. Bodwell, .05; cash, .10; Mr. Keifer, .10; cash, .05; J. W. James, .10; cash, .05; Dr. J. E. Schenbly, .05; W. A. Borcourt, .10; Dr. H. C. Owen, .10; O. W. Williams, Jr., .25; J. W. Cregy, negro, .05; J. F. Rapp, .05; cash, .10; total, $6.55.

The following amounts were solicited by Mabel Sturgis, ten years old: S. M. Shoemaker, .40; Joseph Shoemaker, .25; Lanius Shoemaker, .25; Emmett Shoemaker, .10; Isaac Shoemaker, .10; I. Q. Shoemaker, .35; a sister, .50; a friend, .25; Alma Young, .13; Mrs. Phelps, .10; P. S. Duncan, .10; Miss Georgia Hill, .25; Mrs. S. F. Beard, .25; Mabel and Wiley Sturgis, .27; S. C. Sturgis, .11; J. Sturgis, .25; total, $3.66.

Mt. Morris, Ill.: Mamie Wareham, .10; Laura Sanderson, .10; Sadie Sanderson, .05; Nannie Young, .20; Vernie Young, .10; Olin Young, .05; Bessie Griswold, .13; name not known, .10; Bruce Samsel, .05; Roy Samsel, .05; Cora Samsel, .10; Pleasant Grove S. S., .37; total, $1.40.

Solicited by Darrell Hollopeter, nine years old: Caroline Beer, Rockton, Pa., .05; J. H. Beer, .10; Lillie Hollopeter, .10; V. V. Clouser, .05; J. C. Beer, .05; Sadie Beer, .05; Libbie Hollopeter, .10; total, .50.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BRUMBAUGH — WERTENBERGER. — At the residence of the officiator, J. J. Hoover, Jan. 2, Byron Brumbaugh, of Cairo, Ohio, and Sebilla Wertenberger, of Barryville, O.

HOUSER — DEETER.—At the residence of the bride's parents, near Moscow, Idaho Ter., Dec. 23, by Eld. Hershey, Mr. Irving Houser, of Los Angeles, Cal., and Miss Mattie Deeter.

ELERBECK — RAINES. — Dec. 13, Mr. William Elerbeck and Miss Martha Raines, both of Gage Co., Nebr.

CANNING—ESSAM — Dec. 25, Mr. J. T. Canning and Miss Mary Essam, both of Gage Co., Nebr.

SMITH—THORNBURG. — Dec. 31, Mr. Ben Smith and Miss Minnie Thornburg, both of Gage Co., Nebr. J. E. YOUNG.

BRICKER — RITTENHOUSE. — At the residence of the bride's parents, in the Silver Creek church, Williams Co., O., Jan. 1, Mr. Andrew Bricker and Miss Mary M. Rittenhouse. B. F. SHOLTY.

DONNER—FORNEY — At the residence of the bride's parents, Dec. 20, by the undersigned, Edward D. Donner and Anna E. Forney, both of Hamilton Co., Nebr. DANIEL B. HEINY.

FRY—NICOLA.—At the residence of the bride's parents, in Moatsville, Jan. 3, by the undersigned, James Z. Fry and sister Barbara E. Nicola, both of Barbour Co., W. Va. W. R. MURPHY.

WALTER—WEYANDT — Dec. 25, by the undersigned, Mr. Alexander W. Walter and Miss Sarah Ellen Weyandt, both of Greenfield Tp., Blair Co., Pa. MICHAEL CLAAR.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HOSLER.—In the Salimony church, Ind., Dec. 9, 1888, sister Elizabeth Hosler, aged 61 years, 7 months and 7 days.

Deceased was born in York Co., Pa., May 2, 1827; married Jacob Dilling in 1845. Some time after the death of her husband, in 1862, she married Samuel Hosler, with whom she lived fifteen years. Sister Hosler was a consistent member of the Brethren church for 38 years. Services by elders S. Murray, H. Wike and O. C. Ellis. D. SHIDELER.

ADAMS.—In Stark Co., Ohio, Jan. 3, 1889, friend James Adams, aged 70 years, 5 months and 22 days. Services by the writer, in the Disciple church at Marlboro, O. J. J. HOOVER.

BOWMAN — At San Diego, Cal., Oct. 29, 1887, Solomon Polk, son of Eld. Geo. C. and Annie Bowman, of the Knob Creek church, Washington Co., Tenn., aged 20 years and 6 months.

The many virtues of the departed one will live long after his earthly tenement has crumbled back to dust. SUE V. BOWMAN.

EDMISTER.—In the Salem congregation, Marion Co., Oregon, Bro. Leonard Edmister, aged 61 years, 1 month and 21 days.

Deceased lived a consistent member of the Brethren for about 30 years, and was a faithful deacon for 27 years. He leaves a wife, one daughter and several sons to mourn their loss. M. M. BASHOR.

TEETER — In the Dry Fork church, Jasper Co., Mo., Oct. 10, 1888, Carrie May, daughter of Bro. D. W. and sister Ellen Teeter, aged 1 year, 5 months and 16 days. Services by W. M. Harvey and S. Wine.

FORST.—In the English Prairie church, La Grange Co., Ind., Sept. 8, 1888, sister Elizabeth (Burger) Forst, aged 65 years, 4 months and 29 days. Services by brethren J. V. Felthouse and Peter Long.

BURGER.—In the same church, Dec. 19, 1888, Bro. Jonas Burger, aged 55 years, 5 months and 28 days.

Deceased was a faithful deacon in the church for a number of years. The vicinity has lost a good citizen, the church a good member, and the family a kind father and husband. He leaves a wife and seven children to mourn their loss. Services by brethren J. V. Felthouse, Peter Long and the writer, from 1 Thess. 4: 14.

LYTER — In the same church, Branch Co., Mich., Nov. 16, 1888, sister Rachel (McCrea) Lyter, aged 77 years, 7 months and 15 days.

She was a consistent member of the Brethren church over fifty years. Services by the writer, from 2 Cor. 5: 1.

HAWK — In LaGrange Co., Ind., Nov. 27, 1888, Lena Hawk, aged 84 years, 4 months and 17 days. Services by Bro. Peter Long and the writer. NOAH H. SHUTT.

WEST.—In the Strait Creek Valley congregation, Highland Co., Ohio, Dec. 26, 1888, Bro. Lorenzo West, aged 41 years.

Deceased filled the office of deacon, and in his death the church sustains a great loss. He leaves a kind companion and seven children to mourn his early departure, but they need not sorrow as those who have no hope. By his request he was anointed, when he gave himself entirely into the Lord's hands. As a deacon he worked faithfully for the prosperity of the church. In his death we have lost one of our best counselors and strongest pillars in the Strait Creek church. Services by W. Q. Calvert, assisted by W. Calvert, from Ps. 8: 4. Hymn 643 and text, selected by the deceased. THOMAS C. WEAVER.

AHALT.—Nov. 7, 1888, of consumption, sister Julian Ahalt, aged about 58 years.

Deceased was a consistent and faithful member of the Brethren church for at least 30 years, and delighted to attend meeting whenever opportunity and health would permit. For a number of years she was so afflicted that she could only attend meeting when the weather was favorable. She bore her affliction with Christian fortitude, being always cheerful, and having full confidence of a brighter sphere beyond this world. Her departure was calm. She leaves a devoted husband and two children, a son in Iowa, and a kind daughter who faithfully ministered to her comfort. Her remains were interred in the Broad Run Cemetery. Services by Eld. Eli Yourtee, assisted by the writer. DAVID ALSHERMAN.

BLACK — Dec. 23, 1888, Mrs. Annie Black, aged 39 years, 8 months and 29 days. Services by the writer, from Is 38: 1. MICHAEL CLAAR.

HARDY — In the Aurelia church, Ia., Dec. 28, Roy, son of Bro. James and sister Mary Hardy, aged 5 years, 7 months and 17 days. J. W. TROSTLE.

RILEY — At Bessemer, Ala., Dec 15, Lottie C., daughter of J. M. and Allora Riley, aged 4 years, 9 months and some days.

Last May she went with her parents to Alabama, where the tender bud was called from earth to blossom in heaven. J. C. BROWN.

EICHE.—Near Kansas City, Jackson Co., Mo., Bro. Daniel Eiche, aged 41 years, 3 months and 25 days.

Deceased was born near Lima, Allen Co., Ohio, and buried at Centre View, Johnson Co., Mo., by the side of his former companion. He leaves a wife, five sons and one daughter. Services by Bro. Andrew Hutchison. MARY EBERSOLE.

CRANMER. — In Stark Co., Ohio, Dec. 24, 1888, Cynthia Cramer, aged 22 years.

Deceased was born in La Porte Co., Ind., in 1866. She leaves a father, two brothers and four sisters to mourn her departure.

IKENBERRY.—In the Cold Water church, at Greene, Butler Co., Iowa, John Washington, son of Bro. Harvey and sister Susan Ikenberry, aged 5 years and 22 days. Services by Eld. J. F. Ikenberry, from Rev. 14: 12, 13. J. D. SHOOK.

STAUFFER. — In Winchester, Frederick Co., Va., Dec. 27, 1888, sister Anna Stauffer, aged 70 years and 8 months. Services by the writer. JOHN F. DRIVER.

MUMMERT.—In Arnold's Grove church, Carroll Co., Ill., Dec. 27, 1888, sister Elizabeth Mummert, aged 83 years, 7 months and 10 days. Services from Job 14: 14. J. J. EMMERT.

METCALF.—In the Antietam congregation, Franklin Co., Pa., April 24, 1888, Abraham Strickler Metcalf, aged 13 years, 9 months and 5 days. Services by the writer, from Ps. 102: 23.

BROWN. — In the same congregation, near Smithburg, Md., Sept. 13, 1888, infant of friend Jno. L. and sister Emma Brown, aged 5 days. T. F. IMLER.

METZ — At Rockingham, Ray Co., Mo., Dec. 10, 1888, Bro. Peter G. Metz, aged 30 years, 11 months and 10 days.

Deceased was born in Defiance Co., O., Dec. 25, 1857. He was a son of Eld. Eli Metz, and a member of the church for about ten years. Sept. 8, 1888, he was chosen to the ministry. He was a workman that needeth not be ashamed, rightly dividing the Word of Truth. Services by the writer, from 2 Cor. 5: 1. S. B. SHIRKY.

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OUR PRACTICES.

As a rule, it has always been the object and labor of the church to have our religious practices conform, as nearly as possible, to the written Word. In attending some of the late communion-meetings, our mind was called to this desire with unusual force; and in our reflections we have seen that even in this seemingly very laudable desire there may be danger. The danger is not in getting too near the truth, but in running the truth into extreme literalism.

Extremes have always been dangerous elements in the church. The danger, it seems to us, consists largely in separating the letter and the spirit of the Gospel. This danger pertains in a very special manner to the subject of feet-washing as a church ordinance; and, in our estimation, it is being made somewhat manifest in what is usually styled the single mode. The singleness of it is being pressed too far into the letter; so that, while the precise letter is being carried out, the spirit or true design may be overlooked and lost. The virtue of the ordinance certainly does not consist in the mere form of the washing and wiping, but in the grand lesson given in the observance of the ordinance.

We have always been favorable to what is called the single mode, but after some reflection are not in favor of running after the letter too far. The practice that we have been accustomed to, and as used in quite a number of our churches, and, indeed, the old practice, is for the same one who washes to also do the wiping; but that he have the privilege of washing and wiping more than one, leaving the washing and wiping a voluntary act, instead of a required or forced one, as is the case in the order that requires each one to wash and wipe.

Our first objection to this order is the danger of running into the extreme letter idea, as we have seen it practiced. No doubt some of you have been at communion-meetings where, when the 13th chapter of John was read, and the reader came to "He riseth from supper," two brethren arose,—"and laid aside his garments," they laid aside their garments,—"and took a towel and girded himself," they took towels and girded themselves, etc., and so continued acting out the reading until through with the descriptive part. While such practice may seem commendable, there is too much mimicry about it to retain the spirit, and we are glad to know that, in several churches where this was once the practice, it is now abandoned, and the whole Scripture pertaining to the ordinance is read before feet-washing is commenced. The rotation system, or order, comes under the same line of action. It encourages system and the letter, at the expense of the spirit.

Our second objection to the rotation order is, that it militates against voluntary action on the part of the members. Feet-washing, after this order, is not a choice on the part of the member, but is dependent on his membership, thus making it nothing more than an empty form through which he must pass, or be deprived of all the attending services and privileges. It becomes a mechanical action through which he must pass when his turn comes.

We never had such a happy experience in feet-washing as when it was our privilege to voluntarily go forward and wash and wipe our brethren's feet. It was not an act of compulsion, but of free choice, prompted by love, to follow the example of the Master, and to condescend to wash and wipe my brethren's feet. It was a heart-service, in which we received that happiness of soul promised,—"If ye know these things, happy are ye if ye do them."

We know that an objection may be urged against this order, because all can not have the privilege of washing feet at the same meeting. This is so, but abundant opportunity is given for as many as wish to do so; and if there are those present who wish to do so, and the opportunity is not afforded, the desire, before God, is quite as good as the act; and, besides, the blessed privilege of preferring one another is here given. If we sacrifice our desires that others may have theirs, God will accept and the blessing be given.

By leaving the washing and wiping a voluntary service, it affords opportunities for humble services that can not be shown or given in any other way. In the church we have the head, the body, the arms, the hands, the legs and the feet. In other words, there are some rich, some poor, some learned, some unlearned. These differences may be *felt* among us, and sometimes our poor brethren feel that they do not have the respect and consideration, etc., that the richer ones get. This feeling ought to be removed, and one of the ways to do this, is for the rich to serve the poor, the learned to serve the unlearned, the elder and minister to serve the most humble laymember. This can be done most effectually in stooping down and washing their feet. Dear brother or sister, did God ever bless you with such an opportunity? We have experienced the joy of such a privilege, and it was a power for good in more ways than one. Privileges of this kind can be enjoyed only by leaving the washing optional—by leaving those wash who wish to do so. And if the true character of the ordinance is rightly set before the membership, there will be no lack for those who wish to serve. If there is any sacrifice in the service, it will be on the part of those who will have to deny themselves the privilege of washing and wiping their brethren's feet. It is well to let it be thus.

The third reason why we do not approve of the rotation order is, that it destroys the force of Paul's instructions to Timothy in regard to widows being received into the office of deaconess, or accepted as proper subjects for church charity and the distribution of charities. Among the other qualifications named is, "If she have washed the saints' feet." In our mind, this reference to washing proves one of two things. It either proves that this feet-washing is to be classed among the good works named in this connection, or that the washing at that time was left to the voluntary choice of the members—whether they would serve or be served.

It is not reasonable to suppose that Paul would recommend widows, who had not been members long enough to be present at a communion season, to responsible positions in the church. If they were present at such meetings, and if the rotation order of feet-washing was observed, there could be no question about their washing the saints' feet, as there would have been no way to get out of doing so. In this order there is no opportunity given members to show their willingness to serve,—they simply act when their turn comes, as a cog in a wheel.

Again, in this connection we have the idea of plurality—the saints' feet. The plural construction is stronger than an inference. The legitimate conclusion we draw from the language used is, that she must be a widow that has *served* in washing the feet of her sisters—not her sister, but her *sisters*. So, it seems to us that, in the light of a critical examination of Paul's instructions, we can not well avoid the conclusion to which we have come, unless we admit that the feet-washing here referred to is classed among the good works named, and has no reference to feet-washing as an ordinance. And as we are not ready to make this admission, we must accept it as evidence on the manner as well as the ordinance itself. In performing the ordinance, as it was always done in what was called the double mode, and by quite a large number of churches that practice the single mode, the opportunity is given for this fitness that Paul names, to be made manifest, because on such occasions the more faithful and active members do the greater part of the serving.

Accepting this view of the whole subject, we have beauty, force and harmony in Paul's instructions, just as we believe that he intended there should be. For responsible positions in the church, faithful and active sisters are needed. A sister who has never shown her faithfulness and Christian activity by washing the saints' feet, is not a fit person to fill a responsible position, or to receive special favors. So Paul says, and so say we.

We have now presented our views on this subject at some length, not for the sake of calling forth a discussion, but for the sake of the truth, as we have tried to present it. If our position is not well founded, we wish to be enlightened, and will gladly stand corrected; but don't plunge into a discussion unless you really feel that there is a necessity for it. What we want in all Gospel practices is the letter and the spirit savingly combined. The letter, of itself, is dead, but the spirit giveth it life.

ESSAYS.

"Sanctify them through thy truth: thy word is truth." John 17: 17.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet:
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things Thou dost impart.
And wing my words, that they may reach
The hidden depths of many a heart.

O, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O, use me, Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—*Frances Ridley Havergal.*

DOES THE CHURCH OF THE LORD'S BUILDING STILL EXIST, AND WHERE IS IT TO BE FOUND?

BY B. I. MOOMAW.

Number Two.

To impress this subject still farther upon the mind, I will present a review of an address, recently delivered by a Methodist Bishop. In the beginning of his address he stated that if we wanted to see the origin of Methodism, we should go back to the primitive church under the teachings of the apostles, saying that the Christian life of the early church found its best exemplification in a modern Methodist church. Later on, in speaking of the attitude of different denominations to each other, he said he believed in cultivating a fraternal spirit and being in a broad sense, *but he had no sympathy with those who wanted all to become one church!*

How is this? There must be something wrong somewhere. The primitive church was a united church, there were no factions under the apostles' teaching. On the contrary, there was the sternest denunciation of the denominational spirit. Paul thundered his apostolic denunciation against the attempt, and nipped it in the bud. He told these factious spirits that their course was carnal, and exhorted them to all speak the same thing, "that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment."

This is but an example of the teaching, both of Christ and his apostles, yet this Bishop has no sympathy for this kind of teaching. Evidently he has drifted from the old land-marks of Methodism, if as he asserts, Methodism and the early church were identical. Before closing the address, the mystery was solved. The good Bishop described a visit he had made to Oxford University, and to the room in which the Wesleys and others met for years at the beginning of the Wesleyan movement. He told of the character and impetus of the movement which began in an upper room at Oxford (not at Jerusalem), which has swept the wide earth over. But, in giving it, the secret slipped from the Bishop, perhaps unconsciously, that Methodism was not born in the first century of the Christian era, but in the eighteenth; not at Jerusalem, but at Oxford; not under the apostolic teaching, but under the direction of John Wesley and his associates.

The peculiar characteristics of the one church of the Lord's building, as presented in the inspired Volume, is.

1. An unswerving faith in God the Father, and God the Son, and God the Holy Ghost. John 14: 1, 16, 26.

2. Repentance, which means conviction of sin, sorrow for sin, hatred of sin in all its forms, renunciation of sin, a reformation of life, and conformity to the will of God in all things as revealed in the New Testament. Luke 24: 47; Acts 2: 38; 3: 19; 2 Cor. 7: 10, 11.

3. A new creature formed, "born of the water and of the Spirit." John 3: 5. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. As there is one body (or church) and one spirit by which we are baptized into it, there is also one Lord, one Lawgiver like unto Moses, one faith, comprehending the Father, and the Son, and the Holy Ghost. So there is one baptism,—one ordinance by which a penitent believer is buried with Christ,—into the name of the Father, as the Creator and Governor of the universe, and in the name of the Son as the Redeemer and Savior, and of the Holy Ghost as the Instructor and Sanctifier. Matt. 28: 19, 20.

This is the only place where the formula is given in the Divine Record, and it certainly conveys the idea of a three-fold action. There is no combination of words in the vocabulary of the English language that could make it more clear. That immersion is the mode by which it was performed by John and the apostles, is clearly indicated by being compared to a birth, and the fact that in all places where it was performed by inspired men, it was done in the water, much water being sought where it was to be performed. There is not one instance where there is any intimation that would be taken as testimony before an intelligent jury, that it was performed by pouring or sprinkling. Our premise, that immersion is the mode, is further sustained by the word *baptize*, as it was understood by those who read the Scriptures as they were first written.

Baptize.—In Greek, *baptizo*, from *bapto*, to dip, immerse, or plunge under, to overwhelm in water.—*Zanchius, as quoted by Butterworth.*

Baptism.—From *baptizein*, to baptize, from *baptein*, to dip in water.—*Webster.*

The Greek Christians, who have the commission in their own native language, practice the ordinance of baptism by trine immersion, and, as Alexander Campbell says, "Seventy-five or a hundred such vouchers would outweigh the world."

4. Christian baptism requires a proper subject. That adults who have the use of their mental faculties are eligible, is unquestionable, and that such were they who received the ordinances, so far as given in Divine Revelation, is unquestionable. Such as were capable of being taught, were baptized. See the commission by Matthew, by Mark, and the Acts of the Apostles, 5: 14. "And *believers* were the more added to the Lord, multitudes, *both men and women.*" There is nothing said here or elsewhere about children being baptized in the church of the Lord's building.

We are told of the households of Lydia, of the jailer, and of Stephanas, that it is possible, and even probable, that there were children and even infants in those families; but in matters of so much importance, neither possibilities nor probabilities can be accepted as testimony, nor will they be accepted by an intelligent court in any case. In these cases referred to, when carefully analyzed, it will be apparent that the probabilities are all on the other side of this question.

But we are told that baptism is to the Christian church what circumcision was to the Jewish, and that infants were circumcised when eight days old. We admit that baptism was symbolized by circumcision, but, while analogous in some things, in others it was entirely different. Circumcision was natural and temporal, baptism is spiritual and eternal. Circumcision was confined to the males, a seal of the covenant for the inheritance of the land of Canaan, to be performed when the subjects were eight days old. If they died before that time, there was nothing lost. Baptism is for men and women, and is a condition of the pardon of sin and of the inheritance "with the saints in light." It is to be obeyed when the faculties of the mind are sufficiently developed, so that they can believe and repent. If they die before that time, there is nothing lost; they are safe in the arms of Christ, who says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." After passing that stage, "except they be converted and become as little children, they can not get into that kingdom."

5. This brings us to consider for a moment the design of baptism. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And he said unto them, Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." John preached the baptism of repentance for (unto) the remission of sins. Peter, on the day of Pentecost, said unto them, "Repent, and be baptized every one of you in the name (by the authority) of Jesus Christ for (unto) the remission of sins, and ye shall receive the gift of the Holy Ghost." It is apparent, therefore, that they believed that to repent and be baptized was what they needed in order to the remission of their sins.

In the case of the jailer, being made sensible of his situation, he said to the apostles, "Sirs, what must I do to be saved?" and the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

In this case, the want of faith was the trouble. That being secured, the other conditions necessary for salvation, after they were instructed, were at once complied with, and they rejoiced in the experience.

Saul, after the divine manifestation, on the way to Damascus, was inspired with faith and led to repentance. Desiring reconciliation, he enquired of the Lord what he must do, and was directed where to go to be told what he must do. Ananias, God's chosen instrument, finding him in such attitude as satisfied him that all was right so far, encouragingly says to him, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." So we see that in all these cases the instructions were suited to the peculiar circumstances of each, showing that, in all cases, what is necessary to citizenship in the kingdom of Christ, is a genuine faith, sincere repentance, and genuine Christian baptism.

6. Then, leaving the first principles of the doctrine of Christ, we go on unto perfection, enquiring what is meant by the "all things" that Christ commanded the apostles, with the promise given that he would be with them even unto the end of

the world. We get the idea that the ordinances of the church, as instituted and celebrated by Christ, are intended to be kept to the end of the dispensation. They are spoken of as *ordinances* to be kept,—that is to say, more than one ordinance. Baptism is not an ordinance of the church, since it ought to be administered before a person be admitted into the church, and, if rightly performed, ought not to be repeated. Yet there is a plurality of ordinances to be kept. Paul says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 1 Cor. 11: 1, 2. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread." 1 Cor. 11: 23.

This calls the mind back to the night of the betrayal, and what do we learn in that lesson? We learn first that, before the feast of the Passover, antecedent to the Passover, he (Christ) had a supper prepared, and that he rose from the prepared supper and washed the feet of the disciples, and wiped them with the towel wherewith he was girded. Afterwards, being seated with them again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . If ye know these things, happy are ye if ye do them." John 13: 1–17. Matthew, Mark, and Luke speak of the breaking of the bread and the taking of the cup, in connection with the feet-washing and the supper. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20.

Here we have three distinct ordinances, instituted and celebrated by the builder of this church (apart from baptism), commanded and exemplified by Christ. "What therefore God hath joined together, let not man put asunder.

FEET-WASHING A CHURCH ORDINANCE.

BY S. S. MOHLER.

THE washing of the saints' feet as a Christian ordinance, resting on the authority of our Savior, according to John 13: 14, 15, does not admit of raising the question as to the part it performs in the salvation of souls, any more than does water baptism, or the eating of the bread of the Sacrament. All are external ordinances and equally simple in character.

The same holy lips that spake the command, "Go teach all nations baptizing them," and that said, "Take eat, this is my body," also said, "If I your Lord and Master have washed your feet; ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you." As far as authority is given for baptism and the Eucharist, there is the same authority for feet-washing. Why feet-washing should be singled out, and rejected by the religious world generally, while admitting baptism and the Eucharist to be ordinances, appears strange. Why not reject baptism or the sacraments, and adhere to feet-washing? Doubtless because the latter is the more unfashionable - is too humiliating and against this, human pride protests.

The popular distinction which rejects feet-washing, and admits the others, can not be drawn from either the example, or precepts of Christ. Its rejection is to be attributed to something else than to a want of authority. To say that Christ only meant to teach a lesson of humility, and that we should get this idea of humility by the act of feet-washing on his part, would hold with equal force against baptism and the eating of the sacramental bread, for if the idea of the former is enough, without the thing itself, then surely the idea of the others is all that is needed, and they may, for the same reason, be also rejected.

To say that the apostles did not practice feet-washing, because, as claimed, we have no record that they *did* practice it, would, if true, be an argument against feet-washing, but equally so against baptizing in the name of the Father, and of the Son, and of the Holy Ghost, since we have no record that they baptized according to this authorized formula. But of this there is no doubt with any one, for all the churches use that formula. If, then, there was no record that the apostles observed and taught feet-washing, and that fact is urged as an argument against it being a Christian ordinance, the same thing would be an argument against the use of the formula of Christian baptism authorized by Christ. Besides, if the apostles did not teach and practice it, their character as faithful men to Christ stands impeached, for Christ commanded them to teach and to observe all things he had commanded them to observe. To say that Christ did not command them either by example, or precept to wash feet, is to deny the meaning of words and the only legimate use of an example. An example is a pattern,—something to imitate, to copy after. To say that the example consisted in giving them an idea of humility to copy after, is of no force here, since his whole life was a living example of wonderful humility, and his ministry full of its teachings, from which they would most fully catch the idea, without this additional example. Something more was intended, and that was, a literal ordinance, to be observed by his disciples, the absence of which would show among professors that they were not following him whom they professed to love. "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21.

To say that the apostles neither taught nor observed feet-washing, is to show ignorance of what is written, for in 1 Tim. 5:10, feet-washing is made a qualification to entitle widows to the charities of the church, making feet-washing a constituent of Christian character But suppose such widows would not have "washed the saints' feet," —then what? They certainly would have been refused the charities of the church. Their neglect to obey this precept would show the church that they would not place themselves in line with either the precept, or Spirit of Christ, and, therefore, were not to be cared for as disciples by the church, because something was deficient in their character. To deny the utility of the ordinance of feet-washing in forming character, as much so as either baptism, or the sacraments, is to impeach Zion's Law-giver. Yet to insist that its utility must be manifest, to constitute the reason for observing it, is in many instances only sophistry, and is proof of a mind unwilling to obey Christ. It is often the last resort of a captious spirit, and it is equal to saying that obedience to Christ only begins where protests fail.

To place obedience to Christ, in the several commandments he gave, upon the manifest utility of these commandments in forming Christian character, would place baptism and the Eucharist in the same position, and would involve the assumption, that human reason is able to determine the relation between the external ordinance and the necessities of the human soul, and how the observance of the simple ordinances is of spiritual benefit to the soul. It would be as easy to explain how the clay and spittle with which Christ anointed the eyes of the blind man, and then washing in the pool of Siloam, restored his sight, or how the waters of Bethesda healed the afflicted, as to show how spiritual benefits follow the observance of ordinances. A sufficient explanation, however, is found for such benefits in the fact that the Lord commanded the act.

To say that all that is connected with feet-washing is external, that there is neither thought, feeling, experience, or any moral quality in the act, is abundantly disproved by those who object to it as an ordinance to be observed, since it is precisely on these grounds that the objections are urged. As a command, it touches and stirs the proud hearts, and their aversion to it leads them to disobey it.

Now, does any one believe that the blind man would have had his sight restored, if he had said to Christ: "I will not have any of that clay on my eyes. I will not go to the pool and wash"? No, if men were as anxious to have their souls healed as the blind man was to obtain sight, any command of the Lord would be a delight.

The ordinance of feet-washing strikes the mind, at least in one respect, as do all the precepts and ordinances of the New Testament. They all awaken thought and develop motive, and hence they operate as tests. This fact is one of the chief reasons for their appointment. If they failed as tests of dispositions, they would not serve to distinguish spirits of what sort they are, whether of God, or the spirit of error.

Tests *are turning points*. The commandments of Christ serve the important purpose of making manifest the will of those who are disposed to obey. They test the will, and obedience is the evidence that in the test of the will the person turned away from self to Christ, making his own will subordinate, and Christ's supreme. This is dutiful submission.

Disobedience is the evidence that, in the test of the will, the person turned back to self, and held disloyal personal preferences against submission to Christ, making Christ subordinate, and self supreme. It is of the utmost importance to know that unconditional submission to the Divine Will *is the essential thing*, without questioning what this or that command may contemplate. It should be enough to know the thing is a commandment of our Lord, and feet-washing is such a command.

What private in the army dares call in question the orders of his superior officer? The safety of the private and the efficiency of the army depend on his obedience to the officer in command. The Christian church is made up of volunteers, enrolled in the army of Israel, and Jesus is the Captain of the army. He gave command to the hosts, "Ye ought to wash one another's feet." He further says, "I have given you an example that ye should do as I have done to you." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Reader, will you obey? Not they who *obey* are in danger, but they who do *not* obey. Will you protest against the will of the Master, and risk receiving his approval, when it will be of supreme importance to you to have him say, "Well done, good and faithful servant, enter into the joy of thy Lord." "If ye know these things, happy are ye if ye do them." John 13: 17.

"HE who exercises his authority and command to oppress and enslave his inferiors by inhuman acts, is unworthy of trust, confidence, and respect, and obedience is then a compulsion, a necessity, not a consent or faithfulness, and the perpetrator should be hurled from his power as an enemy to justice and reason."

A SOFT ANSWER.

BY JACOB REISER.

THE human heart is a wonderful mixture of different elements. We find different dispositions in almost as many different persons. The fires of passion flame up at a breath, and, by giving away to wrath and pride, reason is driven from her throne, but a soft answer, like oil on the troubled water, calms the tumult and restores reason to the angry soul.

Under many an outward calm, what suffering is concealed! How many sorrows dwell in the recesses of the soul,—sorrows shared by no one! Few are the hearts that have not some secret sorrow! It may be of some neglected opportunities, or it may be some irreparable loss. To all such hearts how grateful, how healing are soft answers, gentle words, and kind admonitions! How often do we think those to be surly, who are only sad! Perhaps they are sad because there is no one to speak kind words of love, of hope and of cheer to them.

A word of love, fitly spoken, is like apples of gold or pictures of silver to the troubled soul. To many a servant words of kindness are more precious than the wages he earns,—necessary as they are to keep body and soul together. Who, then, would refrain from speaking words of love? The kind words spoken have kept many a poor soul from going down to ruin and despair!

There may be times when words of rebuke seem to be called for, and there may be times when scorn and contempt are deserved, but when erring men and women sit in judgment on their fellows, let those *who need mercy*, forget not to *show mercy*. Those who have drank deepest of the cup of sorrow, who have had the greatest experience of life, who have observed most widely, and studied most deeply the mysteries of human nature and human life, are most patient, most pitiful, most long-suffering and forbearing. They hesitate to pronounce judgment; they are most ready to pardon the erring, to give hope to the penitent, to trust that somehow good will be the final end of all. Their knowledge of human nature gives them a disposition to be patient, gentle, hopeful, and to give a soft answer to every suffering fellow-creature.

Then let us remember that he who was tempted in all points as we are, who trod the wine-press alone, gives wisdom to all who ask it, receives all who come, turns none away empty. He has ever a soft answer of peace for every needy, enquiring soul. He waits to be gracious to the impenitent. He is our Exemplar, and we will do well to follow him. Let us remember that kind words and soft answers sometimes melt the heart of stone!

Primrose, O.

SCRIPTURAL SELF-RESPECT.

BY JOHN CALVIN BRIGHT.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. 12: 3.

THIS is a nice point, and it is not attained "by nature." "The carnal mind" seeks exaltation. Alexander the Great's theory was that the world would enjoy the greatest prosperity if under one government, and HIMSELF *at the head*. He waded through the blood of millions to attain it. But his ignoble end demonstrated to all ages how widely he missed the mark. There have been myriads of miniature Alexanders, but none have demonstrated the wisdom of their course.

The individual, who has presented his body a living sacrifice unto the Lord, who is not conformed to this world, but transformed by the renewing of his mind, is approximating this teaching of the apostle.

The violation of this precept has caused a great deal of trouble in the world, and, I am sorry to say, has made many unhappy inroads in the church. Two of the twelve desired the chief place in the Master's kingdom. The church at Corinth owed its disorder largely to the want of proper self-respect.

The Scriptures teach that it is better to take the lowest room and be invited "up," than the highest and be driven "down." "He that exalteth himself shall be humbled; he that humbleth himself shall be exalted."

The Scriptures also teach that when God calls one to perform labor in his vineyard, implicit obedience should follow. Moses excused himself on account of his heavy tongue, but when it became evident that it was his duty, he, with great meekness and zeal, proceeded with the task. God's blessing rests not on any other course. Jonah fled and had quite a fishing experience. Paul confessed his unworthiness in strong terms, yet he magnified his office, and declared he was not "a whit behind the chiefest apostle."

No one should be desirous for public labor or distinction. If God requires any to perform special duties, his hand is not short to select and qualify some for the purpose, and there need be no anxiety about it. God's plan is the wisest, his time is the best, and his blessing will surely follow.

New Lebanon, O.

PRINCIPLE.

BY A. W. REESE.

"For other foundation can no man lay than that is laid, which is Jesus Christ"—1 Cor. 3: 2.

"THE sublimest word in the English tongue is *duty*"—was the remark of an eminent man of the present age. What is duty? It is fidelity to principle. What is principle? It is that purpose of the will, or sentiment of the heart, resulting from a clear perception of the distinction between right and wrong, as set forth in God's Word, with a firm, conscientious, and intelligent determination to faithfully discharge all the obligations of life.

It is the *motive* power which constrains the individual to be just towards God, and towards his fellow-man: to render to Cæsar the things that are Cæsar's, and to God the things that are God's." If these promises be true, then principle is indispensable to a pure, blameless, and upright life. It is the foundation of "a conscience void of offense towards God and towards man." Principle is, therefore, not the creature of blind impulse, it is not a mere sentiment—nor is it yet the result of enthusiasm. Principle is the offspring of a sincere and intelligent search after truth, and, comprised in this definition, is an unreserved acceptation of what the Truth reveals. And moreover, whether the results of investigation accord with pre-conceived opinions or not, yet, in view of these wholesome and rational restrictions, how strange are the idiosyncrasies of the human mind!

How often the search for truth is hampered and obstructed by the bias of early education and training; the force of social customs and ideas—preconceived opinions—and blind, unreasoning prejudice! We easily believe that which we wish to believe, and *vice versa*.

If we could always bring to our aid, in the investigation of moral principle, the same impartial mind, and the same sincere and earnest desire to know the truth, that we bring to bear in the search after physical or material science, how different the result of our labors would be!

Take *mathematical* science for example. Here no one wishes to be deceived: here all are unanimous in their sincere and earnest desire to know the truth: for here all know there is no safety outside the Truth. But here, it must be remembered, the difficulties to be encountered are purely intellectual—no moral principle is involved, and failure does not necessarily involve the *morality* of the aspirant to its honors.

In its investigation no human passions are aroused to counteract its inevitable results.

Its truths are not marred and distorted by human prejudice. Its deductions are not moulded and shaped by pre-conceived notions, or false ideas of their real value. All its processes are willingly submitted to the test of reason and ocular demonstration, and the result is unquestioned. But how often the search after *moral* truth is hedged in and impeded, by all sorts of obstacles that could, by no means, enter into the investigation of physical or material truth.

Our progress is impeded at every step, by obstacles that we would brush like cobwebs from our pathway in the pursuit of secular knowledge. But here what mills'ones about our necks they become! Reason,

"Fall'n, fall'n, fall'n
From her high estate."

is "voiceless and tuneless" to the ear. We are encumbered by crude and imperfected theories—entangled in the meshes of unreasoning prejudices—enchained in the thralldom of creeds, whose chief claim to respect is their moss-grown antiquity. We can readily perceive that, under such circumstances, but little progress can or will be made. How strange, and, often, how inconsistent is man! In the pursuit of secular knowledge, he will rest at nothing short of the absolute facts in the case. He demands the certain thing. He must have something tangible: something that he can *see* and *know*: something that demonstration can prove: something cloudless, and clear as the noon-day sun.

He will not trust the operations of reason alone—he will not accept her abstract work, but he must have such demonstration as would solve some difficult problem in Euclid on the board. Like Didymus of old, he must see "the prints of the nails" in her feet before he will believe.

But how different the case in the investigation of *moral* truth! And how immeasurably this towers in its sublime heights over all the wisdom of this world! How vastly important its demands! How infinitely disastrous a mistake becomes! And yet, in view of all this, how superficial man is in the acquisition of that knowledge by which he shall be made "wise unto salvation." How easily he is satisfied with even the semblance of "the truth as it is in Jesus." And this course is pursued by multiplied thousands, whose intelligence would reject such methods and such results in their pursuit of scientific lore.

An accomplished professional friend of the writer—though a skeptic—once said that he was surprised that so intelligent a man as myself (as he was pleased to say), "could believe in the Christian religion." He looked on the Bible as a *fable*, and not even "a first-class job" of that kind. And yet this same individual—a man of undoubted talent and ability, and of high scientific attainments,—could accept the absurdities of *spiritualism*, and ardently believe in the existence of phenomena, claiming to be supernatural, ten thousand times more incredible than anything to be found in the Scriptures of Divine Truth. O, what a piece of work is man!

Another "eminent citizen," also a personal friend—remarked, that he had "always consider-

Dr. Reese a very smart man *until he joined the Dunkard church!*" I charitably presume that he regards this procedure, on my part, as a *mild* species of *insanity*.

The correct solution, after all, to man's opposition to moral truth, is found in the Word of God —"The *carnal* mind is *enmity* to God." When the Gospel mirror is held up before him, man sees a very unflattering reflection of himself therein. It is the most complete, faithful and correct *photograph* ever taken—even down to its minutest details.

Man does not, at all, relish this picture of himself. It is not pretty to look at,—and so he will not look at it any more than he can possibly help.

The claims of the Gospel are foreign to his nature, and repugnant to his tastes. The Gospel condemns the things he naturally wants, and urges upon him the things he does not want. Hence he finds the whole arrangement disagreeable to him. It is truly "tedious and tasteless"—"stale, flat, and unprofitable" in his view. If the voice of conscience—backed by his own reason, and sustained by the Sword of the Spirit—utter its solemn and warning protest, he will stifle its cry, or seek some easier relief from its torture, than the "strait gate" and "the narrow way." He will seek relief in some "refuge of lies,"—Spiritualism, or its kindred deceptions, infidelity with its bold assertions, unsustained, either by evidence, or the voice of reason, or, to soothe the deathless cry within, he will give, to "the hungerings and thirstings" of the soul, the empty husks of popular religion.

Principle, — like its parent, Truth, — admits of no *compromise*. Its demands are rigid, fixed, inexorable,—immutable as God himself.

Truth stands amid the thick darkness of the world's moral night, like the towering lighthouse on the rock-ribbed beach of ocean. The tempest and the angry waves may beat upon it, but in vain. It stands amid fierce, contending storms, firm as the pillars of heaven itself.

"Truth crushed to earth will rise again!
The eternal years of God are hers!
But error, wounded, writhes in pain,
And dies amidst her worshipers."

SKEPTICISM AND THE BIBLE.

BY DANIEL HAYS.

Skeptical objections to the Bible may be named and considered in the following order:

1. "The Bible says that 'all things are possible with God.' Some things are impossible from the nature of things. It is impossible to turn a grindstone two ways at once. If the Bible be mistaken in one thing, may it not be mistaken in many?"

Considered.—This objection is false to common sense. The Bible is true to reason. All reasonable things are possible with God. To turn a grindstone two ways at once would destroy its unity, and convert the order of nature into chaos.

2. "The miracles of the Bible are contrary to all experience. We nowhere witness seas divide, or walls blown down by trumpets, or fire descending from heaven in answer to prayer. Everything occurs according to the sway of inexorable law."

Considered.—This objection does not recognize the purpose of God in miracles. The great dispensations, Mosaic and Christian, were introduced and established by miracles. Should miracles continue, and be a common occurrence, they would be regarded as a part of the laws of nature. God made nature; and the laws of nature are only God's way of governing his works. But God does work in and above nature in answer to prayer, and to carry on his purposes in the plan of redemption. The conversion of every sinner is as much a miracle as the conversion of Paul. Is not the conversion of a sinner a reversing of the laws of the natural man? When we see a soul rising slowly, yet surely, above the world, pushing up its delicate virtues and graces in the teeth of sin, growing daily into the image of Christ in purity and holiness, can we consider it less than a miracle?

3. The immorality of Bible characters, and the indelicate language in Bible narrations, are adduced as evidence that the Bible is not true.

Considered.—That the Bible records the faults as well as the virtues of such men as Moses, David and Solomon, and gives all the facts in plain, unmistakable language, is conclusive evidence of its truthfulness. The language of the Bible is not obscure, presenting a vague picture to the imagination; but the sins of that age are given in terms so simple that all may understand. If Abraham's "inhumanity" in turning Hagar and her babe into the desert, of Jacob's "chicanery," of David's "licentiousness and wife-stealing," were omitted in the Bible narrative, it would savor of partiality and deception; and if the faults of Bible characters were not stated in plain terms, we would not know the sins of that age, and that the human heart was desperately wicked then as it is desperately wicked now.

4. "The discrepancies of the Bible-contradictory accounts of the crucifixion and resurrection of Christ," are urged as a defect of the Bible.

Considered.—If there is a variety in Bible narration, there is also a consistent harmony. That the great events in the life of Christ are described differently by the four evangelists, is a strong presumption of their faithfulness in stating facts in the case. It is an evidence that there was no preconcerted plan to deceive the world by describing an imaginary scene. As no two persons are able to see the same occurrence alike, or to describe it alike, so the sacred writers describe what they saw, each from his own stand-point, and the events thus described are consistent and harmonious.

5. Then, again, skeptics urge that "professors of religion, however sincere, are unenlightened, and are kept in the thralldom of ignorance by their teachers who cow and browbeat them if they dare question a single article of faith."

Considered.—The light of history is the light of reason on this head. Wherever the Bible has been honored, and the Christian religion has been cherished, there liberty and education were a power and a blessing. The Bible has given Christianity to the world, and with it, free speech, free press, the rights of man, the elevation of woman, the diffusion of knowledge, temperance and the principles of peace among all, irrespective of previous condition, color or race.

6. "But," says the skeptic, "I can not believe what I do not understand, and because there are things in the Bible I do not understand, I do not believe it."

Considered.—There are many things in nature which we do not understand, but that we believe nevertheless No one understands how a blade of grass grows, yet we believe it—we know that it grows. If we know not how a blade of grass grows, is it reasonable that we stumble at the doctrine of the Incarnation, the nature of regeneration, and the efficacy of prayer? Bro. Mohler relates, that two young men, college students, while waiting at a depot, began to express their opinions on the merits of the Bible, as follows:

"There are many things in the Bible that I can not understand, and I have made up my mind not to believe anything unless I understand it. What do you think about it?"

"Why, I have come to the same conclusion myself. Reason should be our guide in religious matters as in everything else. What is not consistent with reason is not worthy of belief."

An old gentleman present, overhearing the conversation, stepping up quietly, said: "As I came along the road to town this morning, I saw a number of cattle feeding on grass, and a part of the grass which they were eating, through the process of digestion and assimilation, was manufactured into hair. Do you believe that?"

"Yes, I believe it," said one.

"Well, passing along the road a little farther, I saw a flock of geese feeding on grass, and a part of the grass which they were eating was converted into feathers. Do you believe it?"

"Yes, I believe that," said the other.

"But do you understand it?"

7. The latest and most insidious attack upon the Bible is to the effect that "a witness (or sacred writer) is to be judged by the preconceptions of his age. There was a preconception that Messiah would come, therefore he came. There was a preconception that he would work miracles, therefore miracles were wrought."

Considered.—The preconceptions that Messiah would come, were the outgrowth of prophecy, and the fact that he did come, was the fulfillment of prophecy. The God that sent his Son into the world was the God that inspired the prophet centuries before. Sentiments conceptions, or expectations so universal as was the expectation that Christ should be born at the time he was, did not arise spontaneously, but, when traced back to the source, we find their origin in the writings of Moses and the prophets. Is truth less real because it was looked for, hoped for? Is Jesus less divine because he came according to promise? And is his Word less authoritative because Moses said, "Him shall ye hear in all things whatsoever he shall say unto you"?

"A SHORT SERMON."

BY J. S. FLORY.

In that remarkable epic poem of the Finlanders, called the *Kalevala* we find the following simple, short sermon. By the way, there is a peculiar interest attached to the history of this great epic poem. It is said to have had its origin in heathenism and is some centuries older than Christianity. Only recently has it been translated into the English and brought to the notice of the reading public. But to the extract:

"Wainamoluen calls his people,
On the plains of Kalevala,
Speaks these words of ancient wisdom,
To the young men, to the maidens,
To the rising generation:
'Every child of Northland, listen:
If thou wishest joy eternal,
Never disobey thy parents,
Never evil treat the guiltless,
Never wrong the feeble minded,
Never harm thy weakest fellow,
Never stain thy lips with falsehood,
Never cheat thy trusting neighbor,
Never injure thy companion,
Lest thou surely payest penance
In the kingdom of Tuoni,
In the prison of Manala,
There, the home of all the wicked,
There the couch of the unworthy,
There the chambers of the guilty.'"

It is a noteworthy fact that in all kindreds and nations of the world, heathen or Christian, the idea is prevelent that the evil-doers—the wicked—shall be punished here and hereafter. A glimpse of Divine Reason seems to manifest itself even to the most abject heathen and if to them it is a law, how shall we who live under the blaze of Divine revelation escape the penalty of wrongdoing. Truly, there is no excuse for the wicked, for both reason and revelation warn them to turn from the error of their ways and walk in the upright counsels of God.

GO AND TELL JESUS.

BY MARY M. COX.

How often we find comfort and relief by telling Jesus of our troubles, and asking for help! We are told to cast our cares upon him, for he careth for us. There are times in life when all looks dark, when we can see no ray of light in the gloom that surrounds us, but we should not be discouraged. Only go and tell Jesus. All power has been given to him, and he has promised to be with us in every time of need.

Oh, what a comfort, that there is some one who is ever willing to alleviate our trials, and who has power ever to help us! How dear, how precious such a friend would be, and how careful we should be to do nothing contrary to his will!

In our journey through life we have many dark days, and if we had no one in whom we could trust, we might indeed despair. But if we only tell Jesus, and trust in him, the sunshine of hope will shine through the clouds of despondency and gloom. Even when death comes to our homes and bears a loved one away, we can find comfort by trusting in Jesus. By faith in him we can look forward to the time when we may again meet our loved ones in a far brighter world than this, where there is no death, no sickness, no sorrow, and no pain. Oh how glorious the thought that we may meet in that blest land, with our loved ones who have crossed the dark river of death, and are forever free from earthly pain and sorrow.

But if we had no hope of again meeting,—no Savior in whom we could trust,—what would, what could we do, when our loved ones are taken from us, and troubles encompass us on every side!

Thank God there is One to whom we can go for comfort, and who will help us in every time of need, if we only trust him.

Let us trust in Jesus! Let us ask him to aid us in the small as well as the great events of life. Let us not be discouraged in well-doing, but press onward in the straight and narrow road that leadeth to eternal life. We will, ere long, reach the end of our journey. Then, if we have traveled the right road, we will have no more sorrows and cares to tell Jesus, but, with our loved ones, who have gone before, we will sing his praises through the countless ages of eternity.

HOW SHALL THE WORK BE DONE?

BY A. HUTCHISON.

What shall be done to bring all our forces into requisition, so as to make the best use of all the men, women and means which may be used in the Lord's field? You know the "field" is the world, and while Jesus was here he was the Light thereof, but since he left the world, the great work of lighting up the world is left to his church; and since we set up the claims we do, as to being that body, it seems to me that it is high time we were looking around us and trying to ascertain how we are going to use the men and means to the best advantage.

A good deal has been said about means, how to secure and how to use, etc. I am under the impression that we have a question of equal, if not greater, moment than that,—that is, to put our brethren and sisters to work in a way that each one can have something to do. We certainly all know that we can not make a success of raising a family of children, unless we have something for each one to do. This needs no comment. But where is the difference between raising children in the physical world and the spiritual? We all seem to have a pretty correct idea of the natural. We all know that it requires exercise to properly develop the physical organism, and we also look upon this as being equally true of the mental faculties, and what is true of them, is equally true of the spiritual. Therefore we want something for each member in the body of Christ to do. We have many members to-day who are ready, and I think I am safe in saying they are willing, too, whenever an avenue is opened through which they can work. This necessity has been felt very keenly by some of us for some time, because some of our brethren are overworked, and yet much is left undone,—not because we have not the men, but because they are not put in such relation to the work and church as to give a part of this great work into their hands by the proper authority of the church. This being done, it would greatly relieve our over-worked ministry, and develop other talents and bring them into requisition, and in this way meet more successfully the constantly growing demand for laborers in the Lord's vineyard.

I know it is sometimes said we must not put too much power in the hands of our young brethren, but I inquire, Where is the power? Is it not in the church? If a brother proves himself to be unworthy, the church has absolute control of the case, and should not carry such very long. See Titus 3: 10: "A man that is a heretic, after the first and second admonition, reject." This gives the church a positive rule by which to work. But why distrust our brethren before they give evidence of their infidelity? And, again, how are they to prove to the church that they are true, if the church does not give them something to do? We have already one avenue opened up through which many of our brethren and sisters might work and be made useful to the Lord's cause, and that is the Sunday-school. But it, too, is largely saddled upon the ministry. This is decidedly an error. This work ought to be taken from the ministry and given to the laity, and thus we give our young brethren a medium through which they can be made of great use to the Master's cause, and thereby lift a heavy weight from the shoulders of the ministry. At the same time they can develop their own latent forces, and also equalize the burdens, and, still further, equally distribute the blessings. Where is the brother to-day who has made any proficiency in the work who was not first put in trust with the sacred interests of the church?

Again, Paul says, "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. 3: 10. Now we notice that these are first to be proved before they are to use the office of a deacon. Then I again inquire, How are they to prove their loyalty and skill in the work before they are called to an official position, if they are not allowed to work? We talk about the field being large and white to harvest, and the laborers few,—all of which is true. Why not cast lots, and let the Lord call his men to their place, through the medium of the church? We have now, at the disposal of the church, quite a number of young brethren who might be used to great advantage in the advancement of the work of the church. While they might feel that they were not sufficiently skilled in the use of the Sword of the Spirit to go out and take charge of a mission post alone, yet they could take charge of the home work, and leave some one else go. Or, if there is not a necessity for them at home, let them go with some one of more experience, and then those who have been longer in the work should give encouragement to such beginners. In this way they will soon become skilled in the work. We all know that brethren who are not true to the principles of the Gospel and the church, have gone out in the name of the church, and have done some bad work. But that does not constitute a reason why we should suspicion and hold in check such as have never given any evidence of disloyalty to the peculiar principles of the church. We want our young brethren to be put to work for the Lord.

(To be Continued.)

OUR DIALOGUE.

BY WM. M. LYON.

Number Five.

B.—"Come now, and let us reason together." Isa. 1: 18. "If ye be *willing* and *obedient*, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the *mouth* of the LORD HATH SPOKEN IT." Isa. 1: 19, 20.

F.—In vain have I searched to find some Scripture to point out to me which of the commands we are to observe, and which we may leave undone. I have tried to find the "dissecting knife," but, so far, I have not found any, save *one* that was manufactured by "*presumption*," at the forge of *false philosophy*.

B.—I am glad, indeed, that you are honest; that you are possessed with that noble spirit that will not allow you to trifle with God's Word; that you will not attempt to separate what God hath joined together; that you will not twist and bend the truth as "it is in Jesus," in order to justify your own inclinations; that you are above using this "dissecting knife" that you so recently discovered among the many inventions of man.

F.—Whenever God speaks, man should keep silent. But I wish you to tell me how this "dissecting knife" is generally used.

B.—Let us try it on the fifth chapter of first Thessalonians. The knife slips right along the entire chapter without one single obstruction until it strikes the twenty-sixth verse. Oh, how hard it strikes against this "bone of contention!" I could easily take in and digest this whole chapter, were it not for that huge bone in it; hence, bring me the "dissecting knife;" I must cut this out; so away it goes, marrow and all. Strange, indeed, that in so huge a body (chapter) as 1 Thessalonians 5, it would be void of bones, save *one!* What is a body without bones?

F.—I see something that I had never seen before.

B.—What is that?

F.—If you have a right to use that knife, and dissect the Bible, I have the same right. If you have the right to cut out a piece of the Gospel and cast it away, because it does not suit your natural taste, I have just as much reason for cutting out the part that is not wholesome to me. Now pass the Bible around: take it in one hand and the "dissecting knife" in the other. Just look! Slice after slice is carved from the pages of Truth. At last it has passed through the hundreds of hands that profess to be engaged in doing God's service, and it falls into the hands of the avowed infidel. Hear what he says: "If you, who call yourselves Christians, have sliced away the production of God's mouth; if you have whittled away at that volume which you claim is from God, till you have nothing left but the lids, you need not present them to me. I will not accept it." "If I die from the bite of a spider, I am just as dead as if slain by a lion." "I may as well be lost for rejecting all, as part."

B.—Would to God that all men were as honest in this matter as you are. Do you still wonder why we are so peculiar?

F.—No; it is no wonder to me now, since I have done away with my carnal spectacles; but I must still interrogate you further, relative to your peculiarities.

B.—That is what I like. Ask what you may, I will try to satisfy you, not by my own, human reasoning, but by testimony from God's eternal Word.

F.—I would like to know your reasons for objecting to open communion. Why will you refuse to commune with those of other persuasions, who may be just as sincere and devout, according to their belief, as you are, according to your faith?

B.—I am glad you have asked that question. Let us look at it. I want you, first of all, to turn to 2 Cor. 6: 14-16.

F.—I have done so. What can you prove by that?

B.—Just keep that Scripture in view. Next turn to 1 Cor. 1: 10. Read it.

F.—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

B.—Don't you now see why it is that we refuse to hold open communion? Just open the door; here is one who differs with us on feet-washing, and another won't agree with us about this, that, and the other command. Where now is the agreement? Where is the union? And where is the communion without the union?

F.—Well, sometimes I find people that say they will observe all the ordinances as you do, if you will only allow them to commune with you. Could you not receive such?

B.—Let us see. Open the door of communion. Let them eat the Lord's Supper, wash the saint's feet, salute each other with the holy kiss; in short observe all the ordinances of God's house. After services we ask the following questions: Did you have any faith in the work you just engaged in with us? Do you believe it essential to your salvation? O, what questions! What a dilemma we have gotten into! If we answer, "Yes," they will say, Why not observe it in your church? If we say we have no faith in these things, that will not do, for "Whatever is not of faith, is sin." Where, O where is the remedy!

F.—I had never seen this matter in that light before. Besides, I see, too, that the "dissecting knife" would have to be used again, for there could be no agreement while these bones of contention could be found in the order of God's house; hence there could be no communion.

B.—If you can manage some way to get light and darkness to dwell together, then perhaps we can see the way clear for free communion. "O consistency, thou art a jewel!"

(*To be Continued.*)

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Decatur County Church, Iowa.

JAN. 5 Bro. S. M. Goughnour commenced meetings at the Franklin church, and continued until the evening of the 13th, preaching in all eleven sermons. Judging from the marked attention given, they were well received, and, although we can report no additions, yet we feel that his labors did us much good, and we thank God and take courage to labor on, as he so strongly urged us, for a higher and holier life. Surely God will take care of all this gospel seed, and not suffer it to return void. Bro. Goughnour also was with us at our quarterly council, on the 12th. The deliberations of that meeting, we hope and pray, will result in the advancement of the cause here. May the Father of spirits ever keep us faithful! Two of our brethren here are at this time much afflicted. Pray for them and us, that we may have grace sufficient to our day and trial!

LEWIS M. KOB.

Garden Grove, Iowa.

From Dawson, Pa.

I AM now in the old Fayette County church, preaching for the Brethren at the old stone meeting-house. Owing to the extremely muddy roads, the congregations are small, but the interest is good, with the best of order.

The brethren and sisters are being much revived. They need the encouragement of the Brethren. Since the upper house was built in this church, the Brethren here have been much neglected for want of a preacher.

The wind-storm, Jan. 9, caused some damage. The brick school-house was blown down just at noon, when most of the scholars were out at play. A few, who were in the house, were slightly injured, but none fatally, though one or two were covered by rubbish. The children of the family where I am staying,—at my brother's, D. S. Strickler's,—came home, much terrified. One was slightly wounded in the head. The oldest one—May—after having helped all out through the open window, coolly but hastily made her escape from the scene of destruction.

H. W. STRICKLER.

Items from Tennessee.

IT has long been the custom with us to hold a series of meetings, more or less extended, in our respective churches each year. A number of such meetings have recently been held, and others are proposed to be held in the near future.

Eld. Jno. Brubaker, of Greene county, labored for us at Limestone from Dec. 23 to 25, and his labors were highly appreciated by the Brethren.

The results of a meeting can not always be estimated by visible tokens, but we may always rely upon the accomplishment of ultimate good when the Truth is presented from a heart which itself feels the importance and the necessity of the message it brings.

About the same time Eld. G. C. Bowman visited the Brethren in Blount county, where he labored several days. He was assisted by the ministerial labors of D. B. Klepper and his son, J. E Klepper, of Blount county.

On his return home, Bro. Bowman stopped a few days with the Brethren in Jefferson county. During these meetings five souls were added to the church.

The Brethren of Cedar Grove, Hawkins county, held a series of meetings of nearly two weeks' duration, opening at a neighboring school-house, and closing at the home church on New Year's Day. During these meetings there were three accessions to the church.

It was our privilege, in company with Bro. Frank Berry, of Whitehorn, to be with the Brethren during the latter portion of their meetings. We were much pleased with the devotional character of their exercises. They seem to have profited by the apostle's exhortation,—"not slothful in business, fervent in spirit, serving the Lord."

This congregation has recently suffered great loss in ministerial force. Eld. David Derrick, a faithful disciple and an able advocate of the Gospel of Christ, has gone to his reward above. No more shall we hear his sweet counsels and share his loving associations. Elders Isenberg and Simmons, on account of old age and infirmities, are unable to engage in active service. We enjoyed the hospitality of Bro. Isenberg, while there, and were made to feel that the loss of health had not diminished spiritual zeal, or dampened that fervent charity which dispenses blessings to all mankind, and especially to the household of faith.

What a power is a godly life! It is the salt of the earth, the light of the world; and if ever the world is enlightened and saved, it will be more by the upright walk and chaste conversation of the disciples than by the most diligent and laborious teaching of the ministry.

Bro. Abraham Molsbee is greatly missed in this congregation, both in his Christian fellowship and ministerial labors. But as he has only removed to other fields of labor, the loss which is so widely felt here, may prove a corresponding gain to the Brethren among whom his lot is cast, and, ultimately, to the great Cause which we all love so well.

Both he and his companion and children have the best wishes and earnest prayers of many friends and all the Brethren. Peace be with him and his, and to the loved ones left at the old home, and peace be with all the household of faith!

J. B. PENCE.

Limestone, Tenn.

From the Tuscarawas Church, Stark Co., O.

WE, as a church, are moving along pleasantly, doing all we can for the good cause, and, as a result, we feel hopeful, believing all things will work together for good to them that love the Lord.

We commenced a series of meetings in the Zion house on Saturday evening, Dec. 22. At the time mentioned we expected Bro. I. D. Parker, of Ashland, Ohio, to be with us, but, on account of home duties, he could not come. The meetings having been announced for some time, we thought it not advisable to defer any longer. Our esteemed elder, N. Longanecker, and the writer then went to work. Our meetings were well attended, and we felt encouraged. After one week's labor, Bro. Parker made his appearance. He then continued one week longer. Bro. Parker labored manfully, giving both saint and sinner their portion in due season. During these meetings one precious soul made the good confession and was added to the church by baptism. The church was built up and, we think, much good was done. May the impressions which were made be nourished and yet produce much good among us! Truly we had a feast of fat things. When we remember that God's Word will not return unto him void, we fear the awful consequences which must follow those who refuse to hear. REUBEN SHROYER.

Pierce, Ohio.

From the North Star Church, Mich.

SATURDAY, Jan. 12, we held our quarterly council. Eld. D. Chambers and Bro. G. E. Stone were present. The business before the meeting was adjusted to the satisfaction of all.

Last month brethren S. and J. Smith, the former from the Thornapple, and the latter from the Woodland church, Mich., came to our part of the church and held a number of meetings for us. The Lord reward them for their self-denial in our behalf!

During Bro. I. J. Rosenberger's stay in this part of Michigan, we enjoyed the opportunity of hearing him preach several sermons. The Lord blessed his labors in the churches, for nine souls confessed Christ and united with God's people through the holy ordinance of baptism, while three wanderers were again restored. The Lord keep us all blameless unto his coming!

MARVIN M. SHERRICK.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
H. H. Miller, S. S. Mohler, Daniel Hays

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☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill. - - - - Jan. 29, 1889.

ALL articles and correspondence for publication in the MESSENGER should be addressed to the Office Editor, MESSENGER, Mt. Morris, Ill. This will prevent delay. Our correspondents will please make a note of this.

BRO. DANIEL SNELL, of Sidney, Ind., is to begin a meeting in the Mexico church, Miami Co., Ind., Feb. 1.

S. A. BARB, of Collett, Ind., is informed that the word girl occurs twice in the Bible. See Joel 3: 3, and Zech. 8: 5.

BRO. ALFRED ENGLER, of New Windsor, Md., says that fourteen were added to their church, during the last year, by baptism.

BRO. ENOCH EBY writes that his illness was only temporary, and that he is fully restored to health again. We are glad to note this.

SAMUEL ZUMBRUN, of Tunker, Ind., wants the address of Bro. Louis Huber, formerly of Berne, Adams Co., Ind. Who will favor him?

BRO. N. D. HADSELL, of Timberville, Ventura Co., Cal., reports a good Sunday-school at that place. There are at present twenty-one members living in the Connego Valley.

WE learn that Bro. H. P. Strickler and his family have arrived at their new home in the Panhandle of Texas. Bro. Strickler goes there, prepared to begin farming in the spring, and will settle at Coldwater. Brethren T. J. Nair, Lukins and Schaffer, with their families, are to locate at Hartley, Texas, in the near future. We are also informed that the towns of Coldwater and Hartley have raised, by subscription, about money enough to build meeting-houses at both places for the use of the Brethren.

BRO. JOHN P. GISH'S address is Sebree City, Webster Co., Kentucky.

BRO. D. E. PRICE has been holding meetings for the Brethren in the Arnold's Grove church, near Mt. Carroll, Ill. He started for Southern Illinois last week.

IN the memoriam in No. 3, page 38, instead of David M. Miller, read David McMillen. We regret that the mistake occurred, and ask Bro. Neher's pardon.

BRO. D. B. GIBSON writes, under date of the 20th inst., that he closed his meetings at Cerro Gordo, Ill., with seven additions by baptism and one reclaimed.

BRO. JESSE STUTSMAN closed his meetings in the Price's Creek church, Ohio, on the 8th inst., with two accessions by baptism. So reports Bro. Jos. Longanecker.

WE have a number of queries on hand. They will be answered as soon as we can find time to give them the attention that their importance demands. We ask the indulgence of those who have sent them in.

BRO. DANIEL VANIMAN will move his family to McPherson, Kans., about April 1, and will take charge of the business of the school at that place. Bro. Vaniman is a man of excellent business qualifications, and will be a valuable helper in the work at McPherson.

THE Richland church, Richland Co., Ohio, recently had a season of rejoicing. Brethren F. Wimer and Wm. A. Murray were with them from the 5th to the 14th inst. Four were baptized, one reclaimed, and others almost persuaded. So reports Bro. N. W. Helfer.

BRO. J. E. FREDERICK writes that he was recently called by letter to baptize a sick man in the Winnemac church, Ind. While there he held several meetings, and three more came out on the Lord's side. Others, no doubt, would have come if the meetings could have been continued, but Bro. Frederick was called away to attend a funeral.

THE National Bureau of Statistics shows that, on the seven hundred million dollars which annually pass into the hands of the retail liquor dealers in this country, there is a profit of 133⅓ per cent. The dram drinker has a hard time of it. He always gets worsted by the stuff he drinks, and must pay an exorbitant price for it.

FOR some time past there has been a manifest desire to have a series of meetings at this place, and on Sunday evening, the 13th inst., Bro. W. R. Deeter, of Milford, Ind., began preaching for us in the College Chapel. It was apparent at once that the spirit of the Lord was at work among the people, and especially among the students, and as Bro. Deeter held forth the words of eternal life evening after evening, during the week, directing sinners to the Lamb of God as the sinner's only Friend, one by one a number of young people gave up the fight against God's spirit, and accepted Christ. On Sunday, the 20th, we repaired to the water at Silver Creek, and ten were received into the church militant by Christian baptism. Bro. Amick administered the rite in the presence of a large concourse of people. It was a solemn and impressive occasion, and will be long remembered by those who witnessed it. The meetings will continue at least another week, and it is hoped that others who are now striving against conviction will give up the contest and come to Christ.

FROM Bro. L. F. Holsinger we learn that Bro. John Flory came to the Yellow Creek church, Pa., Dec. 19, and remained until Jan. 6, preaching the Word of God. As a result, six were added to the church by baptism and one was reclaimed.

WE spent a few days very pleasantly, Jan. 12 to 15, with the members of the Coal Creek church, Fulton Co., Ill. The church here has a membership of about sixty, and they seem to be zealous for the cause of Christ. Many of them live a considerable distance from the meeting-house, and yet the congregations are large. Bro. I. M. Gibson is the only minister among them at the present time. Bro. S. Bucklew is to move into the district in the spring. We are much indebted to the members generally for the kindness shown us during our short stay with them, and especially to brother and sister Gibson, and brother and sister J. A. Negly, who did all in their power to make our visit with them a pleasant one. May God bless them all in every good work, is our prayer.

"You use tobacco," said one man to another. "No," was the answer, "*tobacco uses me.*" And a good many men might say, "Tobacco uses *me* and is fast *using me up.*" How true it is that not only tobacco, but many of the habits we fall into, finally gain the mastery over us and use us instead of our using them. There are many persons who commenced the use of tobacco and have said, time and again, "I can quit it if I want to," but they keep on until, when they try to quit, they find that the habit has grown so strong that they can not quit so easily as they once believed they could, and they give up trying. The habit has gained the mastery over them and controls them instead of their controlling the habit. We are glad to know, from personal letters received at this office, that many of our brethren have been induced, by reading the MESSENGER, to give up tobacco. With some the struggle was a hard one, but when the victory was won, they thanked the Lord that they had entered into the fight. Others feel that they ought to give it up, but have not yet been able to summon the requisite amount of will power and courage to say, "I will not use tobacco any longer." Brethren, do you use tobacco, or does tobacco use you? Ask yourselves the question.

AT last we have reliable news from Henry M. Stanley, the great African explorer, for whose safety great fears were entertained. A letter, dated Aug. 17, 1888, and written from Boma on the Aruwhimi river to Tippo Tib, an Arab Chief, of whom Stanley made an ally on his way to Central Africa has been received by post at Brussels. It contains the news of Stanley's good health, of his meeting with Emin Pacha, the German whom he went to assist, and an appeal to the Arab for help in men to more fully carry out his plans for the relief of Emin. We give the following extract from the letter, although five months have elapsed since it was written. It contains the first words received from the explorer since he disappeared in the wilds of Africa, nearly two years ago:

"I reached here this morning with 130 Wangwana, three soldiers, and sixty-six natives belonging to Emin Pacha. It is now eighty-two days since I left Emin Pacha on the Nyanza. I only lost three men all the way. Two were drowned and the other decamped. I found the white men who were looking for Emin Pacha quite well. The other white man, Cassati, is also well. Emin Pacha has ivory in abundance, thousands of cattle and sheep, goats and fowls and food of all kinds. I found him a very good and kind man. He gave all our white and black men numbers of things. His liberality could not be excelled. His soldiers blessed our black men for their kindness in coming so far to show them the way. Many of them were ready to follow me out of the country, but I asked them to stay quite a few months that I might return and fetch the other men and goods left at Yumbunga. They prayed to God that He would give me strength to finish my work. May their prayer be heard."

THE Methodist Church owns and controls its publishing interests, with headquarters in the City of New York. The new building and grounds in that city, when completed, will cost about one million dollars, and will be one of the largest and finest publishing houses in this country. The United Brethren also control their publishing interests, and have built up a large and profitable business in the City of Dayton, Ohio. If our church will profit by what others have done in this direction, she, too, may reap the benefit from the publishing interests which she should control.

CHERISH strongly your religious convictions, give thought, meditation, and study to them. Hold them sacred and never lightly or indifferently. He that trifles with his convictions is on the way to unbelief. If you study God's Word, have an earnest purpose in view to get the Truth, and to practice it, and, having found the Truth, let it bear you forward in the service of God. It will, in the end, bring you life eternal, and this is worth more than all else besides. A hundred years hence it will matter but little what our lot in this life has been, but it will matter whether we have chosen that good part which shall never be taken from us.

THE Arab slave dealers are hostile to the missionaries in Africa. This hostility arises from the fact that the missionaries oppose slavery. Recently the mission station at Tulu, on the east coast of Africa, directly south of Zanzibar, was attacked by the Arabs and eight of the missionaries killed, and their bodies mutilated. A number of native converts were taken captive and sold into the interior as slaves. One of the missionaries escaped and brought the news of the terrible massacre to Dar-es-Salem. The missionaries who thus go out among the savage tribes, take their lives in their hands, and many of them lose their lives in their efforts to do good.

COVETOUSNESS.

COVETOUSNESS may be defined as an immoderate desire after things of this world, such as worldly enjoyment, and more particularly riches,—gold, silver and lands, for the gratification of avarice and the sensual pleasures of this life; the desire to get money and property for the sake of getting and keeping it, hoarding it up, adding farm to farm, bond to bond, mortgage to mortgage, and obtaining from the knowledge that we possess wealth a keen sense of enjoyment.

Dr. Thomas Dick, in his excellent essay on the sin of covetousness, a work that every Christian ought to read and study carefully, in defining the word, says: "Covetousness assumes a variety of forms, and manifests itself in many different modes. It appears in its most degrading form in hoarding money, and in acquiring houses and lands, for the mere purpose of accumulation, when there is no intention of enjoying such wealth or bringing it forth for the good of society. This is the characteristic of the man who is denominated a *miser*—a word which originally signifies *wretched* or *miserable*, as all such persons necessarily are. It appears under the pretense of *making provision for children*—a pretense which is generally nothing more than a cloak to cover the principle of avarice which is fixed in the mind. It operates most frequently for the purpose of gratifying sensual propensities—displaying elegance in dress and furniture, and giving scope to a spirit of pride and ambition."

The inordinate desire for wealth has been productive of more evil in the world than perhaps any other one sinful propensity that lurks in the human heart, and there are but few sins so strongly condemned in the Old Testament, as well as in the New, as is that of covetousness. God, from the summit of Sinai, said, "Thou shalt not covet," and the violation of this commandment has always resulted in evil and nothing but evil. Achan coveted the Babylonish garment, the silver and the wedge of gold, and Israel was defeated before Ai. Ahab coveted Naboth's vineyard and brought upon himself and wife Jezebel a horrible death. David's covetous spirit led him to violate the sanctity of the home and to sin most grievously, thus bringing upon himself and his family great sorrow and much misery. Israel, through covetousness, forgot God and fell into idolatry and were scattered among the nations of the earth. Examples of this kind might be multiplied, but these are sufficient to show at least some of the evils arising from the sin of covetousness among God's chosen people.

Under the Gospel the evil is most unsparingly condemned. Christ himself uses no uncertain language in warning his followers in regard to this particular sin. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. Paul's estimate of the sin of covetousness was of such a character as to induce him to place it among the lowest and most debasing sins, such as sensualism and idolatry. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 3, 5. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 5.

Here we have the catalogue of sins in which covetousness is placed by the Holy Ghost, speaking through Paul. Here we have God's estimate placed upon this terrible sin, and what a dark catalogue, and what a scathing denunciation it is of the evil and sin of covetousness. Some one may be ready to say that this is too severe, but remember, it is God's estimate of the sin, and being his estimate there can be no mistake about it, and this being true, it is our business to accept it and act in accordance with it.

Coming down to our own time we ask these questions, Is there any covetousness in the world to-day, and if so, do we place the same estimate upon this sin that the Bible places upon it? Do we class the close-fisted, stingy man or woman with sensualists, libertines and idolaters, with all the lowest and most debased characters who are entirely excluded from the kingdom of Christ? Why is it that we do not thus look upon this sin? Is it because it has become so common in the world, and even in the church, that we have come to look on it with a pitying eye and condoning sympathy? Perhaps this may have something to do with it. Whoever heard of a man being tried in any of the churches for this sin? May it not be that, owing to its being so common, we measurably overlook it, for even men and women of pretended refinement and culture are guilty of this sin, and it is to be feared that it may even be found among church members. Another reason why it is not oftener dealt with is, that it is not so easy to discover as are the other sins with which it is classed.

Covetousness is insidious in its nature, and the fact that it is not so apparent as are the other sins with which it is classed, makes it all the more dangerous. The man who gives way to this sin may be in the church, and those with whom he associates hardly suspect that the sin lurks in his heart, but it grows and becomes more and more apparent until even those with whom the covetous man comes in contact may know his true character. The sin shows itself in various ways, some of which we name below.

It is apparent in an inordinate desire to get rich and to accumulate this world's goods.

It manifests itself in driving sharp bargains, in buying at the lowest possible price and selling at the top of the market.

It is seen in the purchaser who goes from store to store trying to get merchants to sell their goods a little cheaper than they can really afford to, and in quoting the lowest price, given by one merchant, to another in order to get low prices.

It comes to the surface in dealing with the laborer, and its constant aim is to get work done at the very lowest possible price.

If asked to give to the poor, it says, Let those people work as I do. They are lazy, and I never give to lazy people.

It refuses to give its share to the work of the church and the spread of the Gospel, and is constantly complaining about the expenses of the church, and wonders where the money goes and why it takes so much.

It is sometimes so strong, even in church members, that it will refuse to help a poor minister to save his little home, although those who are asked to assist have their thousands in farms and lands.

These are some of the outward manifestations of the sin of covetousness, and we will all do well to examine ourselves carefully in regard to this matter, remembering what God says about the sin.

But is there a remedy for it? Yes; but it is a difficult one for those who have the disease, and it is not often taken, especially when one has grown old in this kind of sin. The only remedy is to give liberally to the Lord and to the poor. This is the only antidote. Giving begets giving. It will be hard to begin giving, but it must be done if the disease is to be cured. The more we give, the more will we feel like giving. Benevolence will grow upon us as we exercise in benevolence, and this will, in the end, if persisted in, root out covetousness, and then we may come to know fully the great blessing that comes from giving to help others without the hope of earthly reward.

My brother, if you are making money and growing richer year by year, you are in danger, for, look at it as we will, rich men stand on dangerous ground. Christ says so himself, and there can be no mistake about it; and the reason is apparent. The sin of covetousness comes in, and the spirit of Christ and this evil spirit dwell not in the same heart. Riches bring the ability to gratify the desires, and one desire gratified begets others, until the Lord's money is spent extravagantly for that which is not bread and which satisfies not. These things being true, the only safe way to protect yourself is by giving generously of your income. To hoard it up is to lay up a snare for your own soul. Use it for the Lord and you will lay up treasures where moth and rust will not corrupt and where thieves do not break through and steal.

THE PARABLE OF THE SOWER.*

Jesus manifested his ability as a teacher not only in the things he taught, but also in his methods. A good teacher can not be indifferent to the class of persons to be taught and the methods he uses. In this, Jesus furnishes a striking illustration. A great multitude had gathered at the Sea of Galilee, but the motives that prompted them thus to assemble were varied. Some came through curiosity, some to find fault, and some with an earnest desire to know the truth. It was on this occasion that Jesus employed a new method, not new to the people, but he had not as yet made use of it. The parabolic manner of conveying thought was much used in early ages. Heathen writers frequently employed it, and in the time of Christ it was in common use. The design of it was varied, but Jesus used it on this occasion to conceal from one part of his audience truths which he wanted another part to understand. His disciples were present, and as the people thronged about him, and as his omniscient eye beheld their hearts, he was reminded of some truths that they should know. Hence he uses the parable, and in it conveys to them truths especially adapted to them, in view of the great mission yet before them. Jesus gave a parable to the multitude, and afterward, when he was alone, the twelve and a few others gathered about him and asked for an explanation; for even the disciples, and others who believed in him, did not comprehend it. "Unto you," he said, "it is given to know the mysteries of the kingdom of God;" that is, concerning the preaching of the Gospel, and the establishment of the new kingdom of the Messiah.

As they were now being prepared to go out on this great and important work, it was necessary that they be taught in reference to the hinderances the Gospel would meet, and the nature of the new kingdom. Before giving an explanation of the parable, he quotes from Is. 6: 9, 10, which gives a description of a class of people who had become very depraved in thought and feeling. The design of this was to give an illustration of the condition of the multitude that had just dispersed, and of those whom they would in future times meet, in their efforts to preach the Gospel and to build up his kingdom. This formed a kind of preface to his explanation of the parable. In it are valuable lessons, and we learn:

I. THAT OUR CHIEF WORK IS TO SOW THE WORD.

Jesus had been teaching and illustrating his power to large audiences, but all were not convinced of his divinity. The truth had not affected the hearts of all. So he knew it would be during his ministry and the ministry of his disciples and his people in future ages. But, notwithstanding this, his chief work was to sow,—to teach the people, independent of the results. And so should all God's people do. It should be our chief work. How few realize fully this great and important truth! So many assume the position of sowers, but scatter so few seeds—their chief aim being worldly honor, applause, money-making, or fashion-worship. For illustrations of those who gave themselves fully to the work, study the lives of the disciples when they went forth as sowers of the Word. They multiplied that which God had revealed to them. Then, too, that earnest, zealous apostle, Paul, shunned not, night and day, to declare the truth, and in his letter to his son Timothy, he exhorts to perseverance and earnestness in sowing the gospel seed.

II. HE WHO SOWS MAY EXPECT A HARVEST.

The Word has a vitality, a self-propagating force, that makes itself seen and felt. A single passage has transformed a life. It is said that a very profane and ungodly man, as he was passing along the highway, picked up a leaf from the Testament. From it he read that passage, "God so loved the world that he gave his only begotten Son," etc. It was unto him the "power of God unto salvation," as he changed his manner of life, and became an earnest and devoted Christian.

Christians are God's chosen mediums to communicate his Word to the world, and there are various ways in which we may perform our mission. We may do it by distributing the Bible itself, by preaching, by teaching, oral or written, by works or actions. When we faithfully sow in these ways, we may expect a harvest at some time. It may not be in the way and at the time we look for it, but it will come, if we faint not. It is the law of God that we shall reap. If we sow the seeds of vice, we shall reap; if we sow the seeds of gospel truth, the harvest will come. Hence the apostle says: "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Our harvest may come in a way we know not how.

"It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves;

"Yet, when our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed, is done!"

III. WE ARE ALL SOWERS.

This is a truth we want especially emphasized. We are either sowing the gospel seed in the ways already designated, or we are sowing to the flesh. The gospel sowing is not confined to the minister or the Sabbath-school teacher. The life of every intelligent man or woman, no matter how obscure that life may be, in some way repeats itself, and enters into the life of others, with a multiplying power for good or evil. Let no one think that, because he is illiterate and does not have much mental power, he is not therefore a sower of the Word. If he is a Christian, he is, in some way, sowing. He may not be able to sow so extensively and bountifully, but if he does what he can, his harvest will be abundant, that is, it will be adapted to his capacities to receive. Then, too, this sowing will be constant. There is no such a thing as a passive state. We *must* be sowing. Our influence is either for or against the cause of right, every moment of our lives. We are

"Sowing the seed by the daylight fair;
Sowing the seed by the noonday glare;
Sowing the seed by the fading light;
Sowing the seed by the solemn night."

IV. THE FRUITFULNESS OF THE SEED SOWN WILL DEPEND ON THE CONDITION OF MEN'S HEARTS.

In the parable, men's hearts are compared to the wayside, to stony ground, to ground infested with thorns, and to good ground. All these conditions of heart the omniscient Jesus saw in the hearts of the multitude that waited on his ministry.

It should be remembered that these different conditions of heart are under self-control. In this respect our hearts are not like the ground. We can, by our will, make them in a condition to receive the Word, and become fruitful. We make our hearts hard by giving way to the adversary, and carrying out his dictations. When we are first awakened to a sense of duty, our hearts are tender, but if the power of the truth is resisted, and the dictates of the enemy followed, they become harder and harder, until the truth produces no effect. Jesus describes such as hearing the Word, but understanding it not. This class represents all whose hearts are barred against the truth. Worldliness, devotion to Mammon, bitterness of controversy, pride, self-conceit, unholy pursuits,—all harden the heart and make it impervious to the truth.

Of this we have many striking illustrations. Dr. Guthrie, in commenting on this parable, tells of a dying man who told his pastor that he never heard one of his sermons. When the text was announced, his habit was at once to commence a mental review of the market the past week, and prepare a campaign for the next week. "Thus Satan destroys souls, not in his own devilish haunts, but in the very house of God, . . slaying them on the very steps of the altar."

We can not follow out our meditations on this and the three other conditions of heart, as set forth in the parable. If we have started a train of thought in the minds of our Sunday-school teachers, our aim is accomplished. J. B. B

*Sunday-school lesson for Feb. 3.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—In Messenger No. 2, page 22, read "Pine Creek church, Ind.," instead of "Pine Creek church, Nebr."

—Brethren J. D. Trostle, C. Hope and John Humbarger expect to commence a series of meetings Jan. 19 at Gypsum City, Saline Co., Kans.

—"The Bremen church, Ind.," writes Bro. Levi E. Miller, "is now in the midst of a meeting, with refreshing showers of grace. Bro. J. H. Miller, of Milford, Ind., is doing the preaching."

—Bro. M. E. Ecker writes: "Two were received by baptism in the Locust Grove church, Md., Dec. 16, 1888. The Lord willing, we expect to hold a series of meetings, commencing Feb. 1, 1889."

—Meetings are now in progress in the Rome congregation, Ohio. Bro. L. H. Dickey writes: "Bro. I. J. Rosenberger is with us, and is handling the Sword as one who is not unfamiliar with its use. May God crown his efforts!"

—Glorious news reaches us from Lexington, Pa. Bro. J. R. Royer writes: "A series of meetings was held in the Neffsville meeting-house, Lancaster Co., Pa., by brethren Hiram Gibble and Amos Hottenstein. As an immediate result fourteen decided to follow Jesus."

—Under date of Jan. 14, Bro. Silas Hoover, of Boynton, Pa., writes: "Jan. 1 I commenced a series of meetings in the Woodbury congregation, at the Holsinger meeting-house, and continued until Jan. 10. During that time ten were added to the church by baptism. May the Lord bless us in our labors!"

—Bro. J. E. Young, of Beatrice, Nebr., writes: "Last evening we held our first service in our new house of worship. The attendance was fair, considering gatherings at other places. Bro. J. S. Mohler will not be with us until Saturday. We expect to dedicate next Sunday, the Lord willing. After the dedication I will send a full statement of all money received, and of our financial condition."

—Bro. John Cayn writes: "The Brethren of the Sugar Ridge church, Ohio, commenced a meeting at the Mellott school-house, near Hartsville, Wood Co., Ohio, Dec. 29, and continued till Jan. 8. There were no accessions, but there was much interest taken. Bro. J. Whitmore did the preaching. He preached the Word with power, and made many good impressions."

—From the Wabash church, Ind., Bro. C. C. Arnold writes: "Our beloved brother, Noah Fisher, of the Mexico church, Ind., has been with us during the last ten days, dealing out to us the Bread of Life, closing last night with very good interest. Five were received by baptism, and there is one more applicant. Thus ended a glorious and, we trust, profitable meeting, for which we feel to give God the praise!"

—Sister E. M. Sumstine, of Salem, Nebr., writes: "By urgent request Bro. J. S. Mohler was called again to the Salem church, and preached the Word to the people. They gladly heard him, and four more were added by baptism. Truly we are having a Gospel feast, and still there are more to follow. Our elder R. K. Berkeybile, has labored faithfully for us two years. May God's blessing rest upon him! Pray for the Salem church!"

—Sister Diana Miller, of Adrian, Mo., writes: "The missionary cause is the greatest work of the church. It is great because the field is so very large and the work of such an importance. We, as a church, have scarcely made a start yet in this important work. Brethren, let us ever remember that we must obey the Lord in this as well as in all other commands. 'Go ye into all the world' is in force to-day just as much as it was in the days of old. Do we believe it? Let us prove it by our works!"

—Bro. P. E. Whitmer writes: "A most interesting meeting is now in progress in the Bethel congregation, Squaw Creek Valley church, Holt Co., Mo. Bro. R. K. Berkeybile, of Falls City, Nebr., is conducting the meetings. Two have made the good choice, and others are near the kingdom. The meetings are well attended. The members have taken God at his word, and, as a result, Mal. 3: 8 is being verified in our midst. O, that we may continue to prove God, that his name may continually be glorified!"

—Bro. Daniel Holsopple, of the Shade Creek church, Pa., writes: "Bro. Michael Claar, of Claysburg, Pa., came to us Dec. 27, and conducted a series of meetings in the Greenland meeting-house until Jan. 6, preaching thirteen sermons in all, to the satisfaction of all present. The attendance was good, and the attention very good. Bro. Claar presented the Truth in a very clear and impressive manner. The saints were much encouraged, and sinners were warned and invited to come and join in with the offered terms of mercy. Though there were no immediate accessions, we hope the seed sown will, at some time, spring up and bear fruit!"

—From Covington, O., Bro. A. S. Neher writes: "We have just closed an interesting series of meetings in the Covington church, held by our home ministers. The meetings commenced Dec. 20 and closed Jan. 6. During the progress of the meeting, Bro. W. R. Deeter, of Milford, Ind., dropped in and preached one sermon. Bro. Davis Younce, of Syracuse, Ind., preached two sermons. Bro. Landon West, of Preble Co., Ohio, preached a sermon. As an immediate result, one precious soul was received by baptism, and the members were encouraged to press with vigor on, in fighting the battles of the Lord. Brethren, pray for us, that we may labor in harmony, and gain the prize at the end of the race!"

—Under date of Jan. 13, Bro. Benjamin Bowman writes: "Bro. D. B. Gibson commenced preaching at Cerro Gordo Jan 2. The meetings, so far, have resulted in eight accessions to the church. Three of the eight belong to the Milmine church. Bro. John Metzger, of Cerro Gordo, preached for the Brethren at the Milmine church to-day. Surely, we may rejoice that the good work is still moving onward."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

Royal Crumbs.

On Monday, Jan. 7, Nora Murray, May Strickler, Minnie Clark, Wm. Vanhorn and Elias Peck were immersed into Christ, and the rejoicing continued. The same evening Bro. Vaniman preached Jesus to all the people in the Chapel, and some resolved to turn to the Lord. Tuesday evening Bro. Eby held forth the Word with grace to the hearers, and sinners came flocking to their Savior. On Wednesday evening Bro. Vaniman talked about work and gave some practical lessons on labor. Still a great interest among the members and those out of Christ. Thursday evening Bro. Hillery spoke to a large audience and urged good heart work upon all. Friday evening Bro. S. S. Mohler gave us a lesson on the power of God through the Gospel. More applicants. Our elder, J. D. Trostle, was still with us and did good service in private talks with the young. Saturday evening Bro. Mohler gave us many rich thoughts on "rooting up noxious plants." Sunday morning found twelve applicants for admission to the church, hence a large number of members and others went to the East McPherson meeting-house, where Bro. Mohler spoke on God's quickening process, and after services the large audience went to the water to witness the solemn baptismal service. This makes twenty-five who came to Jesus in one week at this place. The names of those who came on the 13th are, C. Fahrney, Peter Fahrney, John Berkeybile, P. S. Meyers, C. Trapp, R. Gurnet, L. Clapper, C. H. Baumbaugh, Frank Fornaman, Candace Royer, Mertie Miller and Mertie Brugh.

* * *

The press is a power for great good or great evil. The church may wisely guard her interests in making known the Gospel of Jesus, through the press as in other mediums. By owning the religious publishing interests she not only can bring the revenues to her aid in spreading the good news of salvation, but she can more readily and freely infuse her spirit into the things which stand related to the press. That which is under the care of the individual is more or less affected by the spirit of the individual. So in this case; the church, if she *owns* the press, can infuse her spirit into that work and impress her genius upon it, making it a medium through which to work; and can, by virtue of her superior power and strength, throw safeguards around it that she can not do in any other way.

* * *

Sunday evening, Jan. 13, Bro. S. S. Mohler preached Jesus to the people in East McPherson, and Bro. Enoch Eby to those assembled in the Chapel. His words of counsel and warning were very much appreciated, and the sadness of bidding him adieu showed how much the dear members love him for Jesus' sake.

One of the important events of the new year, in the history of McPherson College, is the assuming of the Business Managership by Bro. Daniel Vaniman. When here recently he gave out the contract for the erection of a house and barn, and during the summer he will erect another dwelling. He will enter upon his duties about April 1. We welcome him for his virtues and lifting powers, and trust he may find his future work full of comfort to the soul, for the position carries with it great opportunities to lead the youth to Jesus. The outlook for the school and for College Place has vastly increased since the close of 1888. New life has been infused into all who are directly connected with the institution. Others contemplate making College Place their home in the near future. It will be a delightful place for the brethren and sisters, and with the wisdom of heaven to direct and control, surely many souls can be gathered for Jesus and the saints be made to feel the joys of oneness of faith, hope and charity.

M. M. Eshelman.

From Sunfield, Mich.

Notice is hereby given to the several organized churches in the State of Michigan, that the District Meeting of said State will be held this year with the brethren and sisters of the Sunfield church, two and a half miles south of the Sunfield depot, on the new railroad running from Grand Rapids to Lansing, Mich. Those delegates coming from the North-east and South-east should come by way of Lansing, and those coming from the North-west and South-west should come by way of Grand Rapids, then take the train for Sunfield. All delegates coming by rail should come on Friday, Feb. 15, as the meeting will be in session on the morning of the 16th, at 10 A. M. Please do not forget the time and place. We do hope that the brethren will fully represent the different arms of the church. There will be conveyance at the depot at the arrival of each train, on Friday, the 15th, to convey the brethren and sisters to the place of meeting. There will also be preaching at and during the time of District Meeting. Preaching on Friday evening, the 15th, at 8 o'clock sharp.

Benjamin Fryfogle.

From Howard Church, Ind.

During last year ten were received into our church here by baptism, and a few by letter. Although the ingathering has not been what we desired or hoped for, we feel to thank the Lord and take courage. May we labor, in this new year, more earnestly for the upbuilding of the Redeemer's cause, and may our united efforts be seasoned with divine grace, that in the year 1889 thousands of precious souls may be gathered into the fold. "Whatsoever thy hand findeth to do, do it with thy might." May every brother and sister realize the worth of souls, and come forward with willing hands and hearts, and give of the means wherewith God has blessed them, for the support of the Gospel, that those that are called and set forward by the church to preach the Gospel, may be able to fill the many calls that are 'coming' to us so often.

Great responsibilities are resting upon us! The Lord has committed to our care the great work of saving souls, and, as we look around, we see perishing souls all about us. They need salvation. Will we help to bring the means of grace within their reach? Let God's children all fall in line, and help to fight manfully the battles of the Lord! After the victory we can lay our armor by, and go home to enjoy the reward of the righteous!

Daniel Bock.

From the Filley Church, Nebr.

We are still alive to the Master's cause and trying to do all we can for the advancement of his kingdom! We hold Bible meetings every Tuesday evening at half past seven, with a growing interest and attendance. It seems to me that if every church in the Brotherhood would hold such meetings, much good would result from them. It builds us up to hear the old fathers of the church encourage us on our way Zionward! The beautiful singing thrills our souls with joy, and the prayers are certainly soul-inspiring and heaven-flavored, so that we are loth to leave the place. The harvest is ripening for the sickle out here, in this beautiful land, but how scarce are the laborers! Yet how plentiful are they elsewhere, especially in the large churches. We read sometimes of fifteen or twenty preachers at one meeting. Brethren, pardon me when I say that it is useless for so many brethren to be at one place, when their labors are so much needed in isolated churches. The writer is the only minister in this church, and he has to do all of the preaching, excepting when a brother comes from the South Beatrice church, and that is very rare. Brethren, why not come here and locate among us, and help in the good work now begun? A faithful, plain, earnest and energetic brother could reap a rich harvest here. Come, brethren, help us to gather sheaves for the Lord's storehouse, and when we pass over the cold river of death, we can enter through the pearly gates.

W. H. Miller.

McPherson Notes.

"You hath he quickened who were dead in trespasses and sins." Eph. 2: 1. This was the appropriate text from which Eld. S. S. Mohler to-day preached to us, and especially to the applicants for baptism, a clear, forcible sermon. To "quicken" is to make alive. Sinners are dead in "trespasses and sins," and must be restored to life again by the Spirit and the Word. Dead bodies should be buried. Sinners must die unto sin, be buried by baptism, and rise to walk in newness of life.

We have all been greatly revived by the "refreshing from the presence of the Lord." The elders who came to visit the school, labored very faithfully and acceptably for us all, and we trust, as a school, we may go on growing in divine life, as we grow in knowledge, and that we may ever reflect the self-denying principles of Christ. Twenty-five were received by baptism, of whom twenty-three are from the school. S. Z. Sharp.

From Elk Run Church, Va.

Bro. J. M. Mohler came to us on the evening of Dec. 29. He preached in all twenty sermons, and closed on the evening of Jan 11. As an immediate result six precious souls were received by baptism, and there is one applicant. Others were almost persuaded to accept Christ. The brethren and sisters were much encouraged and strengthened in the faith. The attendance was good, and increased until the meeting closed.

John H. Ralston.

From the Cameron Church, Mo.

Not long since Bro. C. C. Root paid us a visit, and preached about a week for us. In the meantime we met in council and concluded, among other business, to make arrangements to have regular meeting once a month in Cameron, a city of 3,500 inhabitants. Our first meeting was held Jan. 6, in our house, and we were encouraged by having a good, attentive little congregation. In a few days after the meeting we rejoiced to hear that some were well pleased with our doctrines. An old lady that was present, though making no profession, said she was going to have us come over to her house to preach! If we had a house of our own, we might do some good here, but we are all poor. May the good Lord bring it about, is our prayer! Joseph B. Sell.

From the Lost Creek Church, Juniata Co., Pa.

Elder Daniel Stouffer, of Maryland, came to us January 5th and began a series of meetings at the Free Spring meeting-house. He preached thirteen very acceptable sermons. Though the congregations were small at first, they began to increase until Jan 13th, when the meetings closed with a crowded house and the best of interest. Four precious souls made the good confession and were added to the church by baptism. Four more have expressed a willingness to join in with the people of God, and we believe there are others near the kingdom. Bro. Daniel is an earnest and fearless advocate of the principles of Christ, and we regret he could not remain with us longer.

J. N. Smith.

From Galesburg, Kansas.

The Neosho County church has just closed a very interesting series of meetings, conducted by our elder Sidney Hodgden and the home ministers. On account of the inclemency of the weather, the congregations were not as large as usual. There were no accessions to the church, but nevertheless Bro. Sidney did not shun to declare the whole Truth. Saints were very forcibly reminded of their duty, and sinners of the wrath to come. Our council-meeting was yesterday, Jan. 12th. There was considerable business before the meeting, but all was disposed of in love and harmony.

The angels in heaven rejoice when we work to the glory and honor of God. We all have a work to do, and I think one good place to work is in the social meetings. I hope the time is not far in the future when all, and especially our young members, will take an active part in these meetings. Elizabeth C. Kesler.

From Holsinger Church, Bedford Co., Pa.

Bro. Silas Hoover, of Boynton, Somerset Co., Pa., came to this place and commenced a series of meetings Jan. 1, and continued the meetings until Thursday evening, the 10th, preaching in all thirteen sermons. As a result of his labors ten precious souls came out on the side of the Lord and were baptized. These were all young persons, but one. Fathers and mothers were made to rejoice to see their sons and daughters come to Christ. Many more seemed to be convinced of their condition, but deferred for the time being. Bro. Hoover labored earnestly in the good cause. He shunned not to declare the whole counsel of God, but his time being limited, he had to leave us before the good work was all done. Brethren holding such meetings should not limit their time, so they could stay until the completion of the work. The weather being favorable, the attendance was excellent.

Bro. Hoover, while with us, preached on the subject of the covering. Having announced this subject a few evenings before, a large congregation had assembled to hear him talk on this subject, and, I believe, all felt it was good to be there. It was admitted by many that it was the best sermon on that subject ever heard. Why is it that so little is preached on this subject? It is seldom you hear anything said on this duty, except-ing when applicants are received into the church, or during examination services at love-feasts, etc. Young members, coming into the church, need instructions on these commands, thus to fulfill the command, "Teaching them to observe all things whatsoever I have commanded you."

D. S. Replogle.

Poor Fund.

The following amounts were received at Huntingdon, Pa:

Annie M. Shirk, Lancaster, Pa	$ 40
Mrs. J. F. Oller, Waynesboro, Pa	1 50
Jesse Wagner	1 00
D. P. Wine, Moore's Store, Va	45
A. J. Krepps, McVeytown, Pa	50
Martha Shaver, Lexington, Va	50
Henry L. Harshbarger, Petersburg, Pa	2 50
Ellen Bidinger	1 00
D. H. Neikirk, Lehmaster Station, Pa	5 00
Joseph Kinsel, Altoona, Pa	1 00
Lena Brookins, Little York, O	40
Hannah Smith, Bissell, Washington Co., Pa	36
Margaret Jordan, Dennings, Carroll Co., Md	85
Levi Summer	5 00
J. T. Ross, Simpson, Taylor Co., W. Va	2 00
Lizzie Barndollar, Everett, Pa	1 00
Total	$23 46

H. B. Brumbaugh.

Thanksgiving Offering for Missionary Messenger.

The following amounts have been received at Huntingdon, Pa.:

H. J. Shellenberger	$ 1 00
Mary Shellenberger	1 00
E. McElroy	50
Joseph and Sallie Wingard, Oxford, Talbot Co., Md	2 00
Mary A. Paul, Dillsburg, York Co., Pa	50
A. W. Martin, Goodville, Lancaster Co., Pa.	4 50
A. J. Krepps, McVeytown, Pa	25
Samuel R. Wenger, West Earl, Pa	62
Maria Beer, Ft. London, Pa	1 65
Lydia Ball, Uniontown, Pa	50
Jacob S. Harley, Quakertown, Pa	1 00
I. O. Thompson, Elkins, Md	50
W. H. Myers, Mt Pleasant, Pa	25
Nancy Kimmel, Wadesville, Va	50
Anna Frantman, Cessna, Pa	40
Owl Creek, North Liberty, O	3 52
David Fultz, Rushville, O	40
Henry Cordner, Amass, Lake Co., Pa	10
Michael Zug, Lebanon, Pa	25
Geo. M. Baugher, Broadbeck, York Co., Pa.	50
Mrs. Bettie Miller, Laurel Hill, Va	40
Total	$20 34

H. B. Brumbaugh.

From Greene, Iowa.

Jan. 5 the church at Greene met in council. This congregation has always been known as the Cold Water church. When the Brethren's church was organized here, it was done on the banks of the Cold Water Creek, quite a number of years before the town of Greene was built, hence the name Cold Water. The Brethren did not build their meeting-house until after the town was started, so they thought best to build it in town. The congregation has always retained its original name,—Cold Water church—but at our late council, Saturday, Jan. 5, Eld. J. F. Ikenberry said, he thought the name of the church should be changed from Cold Water to Greene, our meeting-house being at Greene. It was decided to make the

change, so hereafter it will be known as the Greene church. It was proposed at the council that the church should elect a Sunday-school Superintendent and Assistant. Bro. John Shank was chosen for the former, and Bro. John D. Shook for the latter position. Everything passed off pleasantly and in a Christian-like manner. After council-meeting another soul was added to the fold of Christ by baptism.

Sunday, Dec. 30, three souls had become tired of sin, and were baptized. They were all young people. May God give them strength to hold out faithful until death! A. S. Shook.

A Word to the Young Ministers of the Middle District of Iowa.

In thinking over our missionary work for the coming year, the idea presented itself to my mind, that wherever there is a minister who is not needed at home all the time he has to spare (I mean at regular appointments), he should look around and see if he can not find some point near home where there is a good opening, and commence meetings. Then, if an interest is worked up, and you have more work than you can do, apply to the Mission Board for help.

I fear there is too much dependence put in the Mission Board. Please give this matter some thought, and consider yourself a committee of one to go to work.

Since I have been a member of the Board, I notice there are too many young ministers that simply go to regular appointments and feel no other responsibility. The instructions are, "Go ye into all the world." The past year has been encouraging in our work, but I hope there will be a move all along the line. We will be encouraged by the numbers that are ready to take hold of the work. Our means have been meager, but we feel thankful for the encouragement we have received, and we believe, as our brethren become better acquainted with the manner of our work, and mission work generally, and the great need of it, they will open their hearts, and give liberally. At present we have only about thirty dollars in our treasury. We pray the Lord to give us greater desire to do good! J. C. Seibert, Sec.

Melbourne, Iowa.

From Bijou Hills, Brule Co., Dak.

By urgent request I left my home Jan. 4, to pay a missionary visit to the brethren and sisters of Mt. Vernon, Dakota. I was met by Bro. A. D. Thomas and son, and taken to their pleasant home, and from there to place of meeting in a school-house, some three miles distant. A full house greeted us. We expected Eld. J. A. Murray for our companion in labor, but he did not come. On the evening of the 5th, Eld. B. F. Miller and deacon G. J. Royer, of Alpena, came, much to our joy. They remained until the morning of the 10th. Bro. Miller preached three good sermons. The writer remained until the 14th, when he closed the meetings with a good interest and a crowded house.

By special request we labored almost exclusively in doctrine and church government, setting forth as clearly as we could the faith and practice of the Brethren. This was something new to most of the audience, and many expressed themselves quite favorably impressed. "In the mouth of two witnesses every word is established," and we failed not to bring out the witnesses from the Word of God. I would have gladly remained longer, if I could have done so, believing, by a continuation of the meeting, accessions would have been made to the church. The Methodists have a hold here, and a small class, with regular preaching. They make slow progress.

There are seven members living near the place of meeting, and one in Mt. Vernon. They are good, consistent, loving members, and are anxious for meetings. They are a part of the Alpena church. Eld. B. F. Miller is their housekeeper. Owing to the distance and expense necessary to keep up a regular meeting, there is none, and the brethren can not, owing to limited circumstances, defray the expense that must attend, keeping up regular meetings at this point. Here, I think, would be a worthy place to give help through the General Mission Fund, to establish regular preaching by the Brethren. I pray this may greet the General Mission Board favorably, and a small allowance be set aside for mission work in Dakota.*

As ministers we are few in number, and only moderately blessed with this world's goods. The great inconvenience of travel makes missionary work quite expensive and more than the ministers of Dakota can stand. A little assistance would be kindly received, and, I believe, prove a blessing to those in Dakota, suffering for the Bread of Life. The Progressives are making efforts to establish churches in Dakota by following up our church organizations. We ask the prayers of the church to be able to defend the cause. Love to all the brethren and sisters! Wm. G. Cook.

A Voice from the West.

Dec. 27 I went to Bro. Isaac Conner's, eight miles south-west of Independence, where we began a series of meetings in the evening, and continued until Jan. 6. Owing to the inclemency of the weather and muddy roads, congregations were quite small for the first week, after which the attendance increased until we had a crowded house, with the best of interest. Three precious souls were added to the faithful by baptism. A large crowd assembled at the water's edge to witness the baptismal scene. Solemnity seemed to pervade every heart, as the new members came forth from the liquid grave. Many of the outsiders grasped their hands and bade them God-speed. It was the first time, many told me, they ever saw our people baptize. Old men stood on the shore, and saw Matt. 28: 19 observed as commanded, for the first time in their lives.

There were but five members in this neighborhood, but they are alive in the Master's cause, and are not ashamed to take up their cross and follow Christ. They came forward as courageous soldiers of the Cross and stood by us to the last, except sister Beeghly, who was deprived of the blessed privilege on account of sickness.

I often think, if our large congregations had the zeal and earnestness that the isolated have, in the holy cause, a much greater work could be done in the suppression of sin and spiritual wickedness, and the upbuilding of Christ's cause and kingdom on the earth. God bless the members and friends for their kindness to us! Chas. M. Yearout.

Westphalia, Kans.

From Monticello, Ind.

Bro. David Dilling, of White Co., Ind., and the writer, met with the few members living near Chesterville, Ill., and commenced meeting Jan. 1. We continued until the evening of the 11th. The meetings were well attended until the evening of the 7th. Then the weather turned quite stormy, so that we did not have any meeting on the evening of the 8th. We closed meeting on Friday evening, with a full house of interested hearers. One was baptized during the meetings. A number of others were deeply impressed with the truth, but said by their actions, "Go thy way for a more convenient season." When we bade them farewell, many requested us to come back again, and desired us to pray for them. My conviction is, that, if the Brethren will continue to work faithfully, at some future day there will be a large ingathering of souls. A. S. Culp.

[*As Dakota belongs to the District of North-western Iowa, calls for help should be made to the Missionary Committee of that District, and if it is unable to meet the call, then the General Committee may be called upon.—Ed.]

From Covina, Cal.

Our meetings closed at Progress, Colo., Dec. 16, with a general good feeling and interest. Many said, "Pray for us, and do not fail to stop and preach for us on your return from California." Oh, how eager those dear people are in those new countries for the Bread of Life! If our brethren and sisters, who live in organized churches, and can attend regular preaching, could see how much those isolated members and others enjoy preaching, they would give more encouragement to their home ministers, by their presence at the regular meetings, unless their absence would be unavoidable.

On the morning of Dec. 17, we left Progress in company with Bro. Noah Garman (in a freight wagon), for Syracuse, Kan., taking nearly two days to make the trip. From there I took the train on the reliable old Santa Fe. I think tourists for California can not do better than to take the Santa Fe at Kansas City. Their courteous train men take pleasure in showing the travelers places of interest along their line, thus making the long trip one of pleasure.

I reached Covina, Cal., on the evening of Dec. 22, and began a series of meetings in the Brethren's meeting-house in Covina on the 23rd, and continued each evening until Jan. 10. Four have been baptized during the meetings. To-night, Jan 14, we commenced meeting at Spadra. Those wishing to write to me, will address me at Covina, Los Angeles Co., Cal., and my mail will be sent to me. California surely is a delightful land.

Jacob Witmore.

From English River Church, Iowa.

On Friday evening, Jan. 11th, Bro. E. L. Brower, of Waynesborough, Augusta Co., Va., came, and commenced preaching for us. He will continue over Sunday. He fears not to preach the Word. The attendance has been reasonably good. I have reasons to believe that Bro. Brower's preaching is being well received. There have been no accessions, but we hope the good seed sown will be as bread cast upon the waters, to be gathered not many days hence.

Wm. H. Black.

From the Bangor Church, Mich.

On Saturday evening, Dec. 15, we began a series of meetings in the Baptist church-house, at the north-end of our congregation. Bro. J. H. Miller did the preaching for us and has, in all, preached twelve sermons. We believe that deep impressions were made upon the sinner, and that the saints were much built up. Though there were no immediate accessions, we hope the seed sown will, at some time, spring up and bring fruit.

Jan. 5, Bro. Amos Peters, from the Pine Creek church, began a series of meetings in the Bangor church, and labored until the evening of Jan. 16, and preached, in all, twenty sermons. Brother Amos labored hard and faithfully while with us and, by the blessing of God, two were made willing to come out on the Lord's side. Many others are counting the cost. The church was much built up and encouraged. H. M. Schwalm.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"TREES in the forest may be barren, but trees in the garden should be fruitful."

WE still have a few hundred copies of the missionary number of the MESSENGER on hand for free distribution. Address Brethren's Book and Tract Work, Dayton, O.

A PERSON may soon forget the best part of a sermon, but when the same is printed in a tract it can be read again and again. In this way great truths become fastened upon the mind.

THE leaflet, "Pause and Think," has fallen into the hands of at least one person who now thinks and does differently than heretofore. How sweet and beautiful is the state of that soul whose delight is in the Lord!

WE want everybody to become acquainted with the Tract Work. Address the Secretary, S. Bock, who will mail you Annual Report free. The constitution sets forth the plan by which to raise money, and how the work is to be carried on.

THEN AND NOW.

BY S. W. HOOVER.

COMPARE the present spirit of the church, its wealth and missionary methods, with that of but fifty, thirty, or even twenty years ago, and the reader will be able to form an approximate idea of our present ability to send the Gospel far and wide over the land.

There was not near the wealth in the Brotherhood then that we have now; we had only a partially-organized missionary system, and no effective plans of general application by which to collect money, and besides an enterprising spirit in general missionary work was lacking in many places, but, happily, embarrassments of that nature have now mostly either passed away or have been removed.

Comparatively speaking, there is now no reason for forebodings or discouragements of any kind. We have good will and spirit, excellent system and abundant means. Ability to print and circulate tracts, send ministers into the field, and opportunities to do more and more extended and effective church work, have never been so good and abundant as now. May we all do our part well, that our reward may be great. Where there is a will there is a way. All can help, all can work!

WILL A MAN ROB GOD? Mal. 3: 8.

BY I. N. CROSSWAIT.

IF we read the paragraph beginning with these words, we have some of the ways in which God is robbed. If we look into our own conduct through the mirror of the Gospel, we can see many ways in which we are robbing him of his just dues. We are required to love God with the whole heart, might, mind and strength. How do we observe that requirement?

Again, we are too often given to breaking our vows, often promising to be more diligent in time to come, but utterly failing to do so, just like men who are in debt and promise fairly to pay, but make no effort to do so. It is robbery. I think it is robbing God, to neglect the assembling of ourselves together on the Lord's Day according to the example of the primitive Christians. If but two or three can come together, it is robbery to neglect doing so.

"But," says one, "we have no preacher." There is no excuse in that; we can read and pray together and profit by so doing. Another, perhaps, would say, 'I can not pray." If we can not simply ASK our Father for what we want (which is the best of prayers) then our profession must be in vain and we are yet in darkness. A child of God must surely be able to ask the Father to give him that which he needs and wants. Oh, that God would awaken all to render unto him his dues!

BALTIMORE BIBLE SCHOOL REPORT.

THE following is a report of the Bible school at Baltimore, Md., for the quarter ending Dec. 31, 1888:

MARYLAND.

Sister Ella Williams, Funkstown	$ 1 00
Sister Hoffman, New Windsor	1 00
J. E. Gnagey, Accident	5 00
An approving sister	2 00
Benj. Kessler, Monrovia	5 00
Ephraim Stouffer	1 00
C. Spanogle, Fairplay	3 00
Sister Annie Roop	10 00
Several Brethren of Brownsville church, through Mrs. A. C. Castle	1 60

ILLINOIS.

Oakley church S. S., Cerro Gordo, through R. W. Shifford	$ 1 60
Ruth Bowen, St. Joseph	1 00
Silver Creek S. S., W. Felker, Treas., per Breth. Pub. Co., Mt. Morris	5 75
Thanksgiving offering, Pleasant Hill ch'h., through David Gibson, 10 years old	7 00
Hudson church, through Ida L. Blough	1 75
Oakley District, through Susan M. Strope, Pakery	12 50

INDIANA.

Rock Run church, through J. A. Miller	$ 6 65
Pine Creek Union S. S, through Enoch Miller	3 75
Pleasant Valley S. S., Middleburg, through Eli Serook	3 50
Two sisters, Russelville	7 50
Thanksgiving offering, through J. A. Weaver, Monticello	2 86
North Manchester Brethren S. S., through A. W. Bowman	2 00
Pleasant Hill S. S., Albert per N. Shrimp	1 40

IOWA.

South Waterloo S. S., Sam'l. Switzer, per Bretb. Pub. Co., Mt. Morris, Ill	$ 9 77
Lizzie Saylor, Waterloo	1 00
Melrose S. S., Grundy Center, through G. A. Moore	8 46
South Keokuk S. S, per F. H. Hielman	2 30

PENNSYLVANIA.

John Giser, Waynesborough	$ 50
Sister Sudie Royer, Waynesborough	25
Sister Maggie H. Fyock, Purchase Line	1 00
A sister, New Paris	5 00
Waynesborough church, Thanksgiving offering, through Jos. T. Emmert,	6 63
Fianna T. Baer, Philadelphia	1 00
S. F. Rieman, Berlin	50
Christian Reitz, Friedens	50
Geo. Reitz, Friedens	50
Daniel Baer and family, per J. D. Baer, Friedens	1 00
Miss Nan Smith, Washington	50
P. H. Pentz, Jefferson Line, through Breth. Pub. Co., Mt. Morris, Ill	1 00

OHIO.

Sugar Grove S. S., per Perry M. Dukes	$ 7 25
Brethren S. S., Bryant, per H. J. Detrick	5 00
Elmira and Nora Speigle, New Stark	1 25
Canton church, through J. F. Kahler	3 00
Rome church, Thanksgiving offering, thro' Silas Wiedman	8 00

VIRGINIA.

39 donors, Harrisonburgh, through D. H Wisman	$10 00

MISSOURI.

Smith Fork S. S., Clinton Co., through Wm. C. Way	$ 3 00

KANSAS.

O. O. Button, Marion Co.	$ 50
Jacob W. Gauby, Houston	1 00
Salem S. S., Nickerson, Reno Co., through Breth. Pub. Co., Mt. Morris, Ill	7 75

EXPENDITURES.

Tuition	$50 00
Rent	42 00
Clothing	32 50
Car fare	2 20
Ministers' car fare	4 75
Advertising	2 00
Bibles	7 15
Books and publications, Breth. Pub. Co	8 00
Doctor and medicine	4 85
Freight and expressage	5 50
Fuel and light	60
Time lost in interest of the school	1 16
Labor	3 00
Stationery and mailing	2 30
Helping Brethren	7 45

SUMMARY.

Maryland	$29 60
Illinois	29 60
Indiana	27 66
Ohio	24 50
Iowa	21 53
Pennsylvania	18 38
Virginia	10 00
Kansas	9 25
Missouri	3 00
Total receipts for fourth quarter	$173 52
Building fund in bank	110 70
Building fund interest	2 10
General fund in bank	8 02
General fund interest	90
Total	$295 24
Expenditures	173 52
Balance on hand	$121 72

JAMES T. QUINLAN.

MATRIMONIAL.

"What th refore God hath join ed together, let not man put asunder."

KLINGSMAN—BAUCHMAN.—At the residence of the bride's parents, Jan. 8, by the undersigned, David Klingsman and Minnie Bauchman, both of Pipe Creek, Livingston Co., Ill.

HENRY J. FORNEY.

STAUFFER—MORROW.—At the residence of the bride's parents, Jan. 8, by the undersigned, Bro Harry M. Stauffer and sister Clara M. Morrow, both of Lancaster Co, Pa. WM M. LYON.

CROW—MANSFIELD—At the residence of the bride's parents, Bro. Morgan Mansfield, Dec 13, by the undersigned, Mr. Emmitt Crow and Miss Esther Mansfield, of McPherson Co, Dak.

W. W. HORNING.

MULLENDORE—LOUIS.—In Brownsville congregation, Md, Jan. 3, by the undersigned, Bro. Edward C. Mullendore and sister Laura B. Louis. ELI YOUNG.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WILES.—In the Antietam congregation, near Ringgold, Md, Dec 5, Elizabeth, wife of friend Jacob Wiles, aged 59 years, 10 months and 25 days.

The subject of this notice had been afflicted for some time, but her death was quite unexpected. She was not a member of any church, but had spoken to her husband on the subject of religion and the importance of being baptized, but, unfortunately, as is often the case, she was called away before having the rite administered. Services by Bro. B. E. Price, assisted by the writer, from 1 Pet. 1: 24, 25. T. F. IMLER.

LANDIS.—In the bounds of the Reann congregation, Ind, Oct 4, 1888, Dessie Leona Landis, aged 4 years, 5 months and 8 days. Services by the writer and a Methodist minister, from James 4: 14.

BUTLER.—In the same church, at Gilead, Miami Co, Ind, Dec. 30, sister Nancy Butler, aged 79 years, 6 months and 16 days.

Deceased united with the church about thirty years ago, and was a faithful and consistent member She was helpless for over a year, but was well cared for by the family, which is composed of one son and daughter-in-law (a sister), and seven grandchildren. May God bless them all! Services by the writer, from Eccl. 9: 10

DAVID SWIHART.

HARSHBARGER—At the home of her grandfather, Eld. Isaac Long, at Mill Creek, Rockingham Co., Va., Dec. 5, Lillie Florence, daughter of Bro. John and sister Margaret Harshbarger, of Wayne Co, Ill.

With her mother she came to Virginia on a visit, and after enjoying themselves with parents, grandparents, etc, about two weeks, the spirit of this little girl took its flight into the realms beyond She was buried on the 7th, at Mill Creek. There was a large attendance and many sympathizing friends to mourn their loss, but they can realize the consolation that their loss is her eternal gain. Services by Bro J. M. Mohler, from Luke 18: 16. H. E. HARSHBARGER.

NOAH.—In the Greene church, Iowa, Nov. 21, Alta, daughter of Albert and sister Noah, aged about 1 month and 3 weeks. Services by Bro. Wm. Hipes.

MOCK.—In the Clover Creek church, sister Susan Mock, aged 94 years, 6 months and 19 days. Services by J. W. Brumbaugh.

JOSEPH S. SNOWBERGER.

HAMPTON. In the Pine Creek church, Brown Co., Nebr., Jan. 1, sister Charlotte Hampton, aged 67 years, 3 months and 14 days. Services by the writer, from Rev. 14: 13. R. S. RUST.

PRICE.—In the Mercer church, Mercer Co., Ohio, Dec 22, Bro. —— Price, aged 46 years.

Deceased became sick about four months ago, but bore his sickness with patience and fortitude. He frequently desired to depart and enter into that rest which is prepared for the people of God. He was anointed with oil about two weeks before his departure. Services by the writer and Bro. J. Lehman, from Rev. 14: 13 JOHN SHELLABERGER.

WETZEL.—At the home of her daughter, Mrs. Maggie Phillips, at Indianola, Iowa, Dec. 27, 1888, sister Elizabeth, wife of Bro. Paul Wetzel, aged 66 years, 7 months and 20 days

The subject of the above notice was born in Germany, May 7, 1822. Shortly after coming to this country, she became a member of the Brethren church, of which she was a faithful and consistent member at the time of her death

The remains of the deceased were brought to Grundy Center, Iowa, near where she had her home for a number of years, and the funeral services were held in the Baptist church, Sunday, Dec. 30, at 2 P. M.

She leaves a kind husband, nine dear children and a large circle of friends to mourn their loss. May the God of peace and consolation be with the bereaved! Our Baptist brethren manifested much kindness and respect upon the occasion. Services by Eld. Stephen Johnson, of Garrison, Iowa, assisted by the writer, from 1 Pet. 1 24, 25.

T. T. MEYERS.

TEETER.—In the Nettle Creek church, Wayne Co, Ind, Nov, 15, 1888, sister Elizabeth (Ulrich) Teeter, wife of Abraham Teeter, deceased, aged 91 years, 6 months and 4 days.

Deceased was a Christian mother in every respect, and a friend to everybody. She was always found at her place in time of worship, and will be missed by the church and her friends.

Sister Teeter was born in Morrison Cove, Bedford Co., Pa. She married Abraham Teeter in 1818, at the same place. They went to Montgomery Co., Ohio, in 1821, and while at that place, they both became members of the church. They moved from Ohio to Wayne Co, Ind, in October, 1823. Their union was blessed with ten children, five of whom preceded her. Services by Eld. Daniel Bowman and the writer.

LEWIS KINSEY.

GIBBEL.—Near Shepherdstown, Pa, Dec. 21, sister Henrietta Gibbel, aged 48 years, 2 months and 22 days.

Deceased died in the triumphs of faith. She leaves a husband, one son and two daughters to mourn their loss. Services by the Brethren.

SMITH.—At the same place, Jan 4, John, son of brother and sister Benjamin Smith, aged 24 years, 11 months and 24 days.

DANIEL LANDIS.

RONK.—At Ladoga, Ind., Sept. 15, 1888, Joel M. Ronk, aged 18 years, 3 months and 21 days.

RONK.—At the same place, Oct. 5, 1888, Bro. John T. Ronk, father of the above, aged 49 years, 2 months and 7 days.

He was a faithful member of the Brethren church for 27 years. A wife, four children, four grandchildren and a little orphan girl are left to mourn for one who was always kind and loving, and submissive to the Lord's will. SALOME WATKINS.

MOCK.—At North Webster, Ind., Dec. 24, sister Julian (Bechtal) Mock, aged 63 years, 5 months and 2 days.

Deceased was born in Stark Co., Ohio, July 22, 1823, was married to George Mock, July 11, 1841; moved to Kosciusko Co., Ind., Oct. 11, 1844. Both united with the church in 1850. Thirteen children blessed their union. Father and nine of the children still survive. Thus one by one the faithful pass over the river! Services by the writer, from Rev. 20: 12, to a large audience.

H. H. BRALLIER.

KEEDY In the Manor congregation, near Keedysville, Washington Co., Md, Jan 9 of consumption, sister Carrie L., daughter of Bro. George and sister Joanna Keedy, aged 21 years, 8 months and 19 days.

Deceased united with the church Oct. 16 1888 She attended one communion meeting, Oct. 19. Soon after that she began growing weaker, and continued to sink, but bore her affliction patiently until her appointed time, when she gently passed away, bidding farewell to all around her, and being sensible until the last. She expressed herself as being glad that she made the choice of that good part which shall never be taken away from her, and died rejoicing in the hope she had beyond this vale of tears. She was a kind, obedient daughter, loved by all who knew her, and while the family have the sympathies of many friends and neighbors, we feel that their loss will be her eternal gain. Services by Bro D. Wolf and the writer, from Luke 10: 42. JACOB A. BRICKER.

KOCHEL.—In the Conestoga church, Lancaster Co, Pa, Jan 6, Mary E., daughter of friend Weidler Kochel, aged 2 years, 7 months and 21 days. Services by the writer, assisted by Rev D. W. Gerhard, of the Reformed church, from Matt. 18: 3 and Is. 11: 6 WM. M LYON.

ract Work.

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6 35	8 25	Huntingdon	6 27	12 15
6 45	8 35	McConnellstown	6 08	12 02
6 52	8 41	Grafton	6 05	11 58
7 03	8 51	Markleysburgh	5 55	11 48
7 10	9 00	Entriken	5 45	11 40
7 15	9 05	Beaver	5 39	11 35
7 22	9 12	Cove	5 32	11 28
7 25	9 15	Fisher's Summit	5 30	11 25
7 35	9 25	Saxton	5 20	11 15
7 48	9 40	Riddlesburg	5 06	11 02
7 53	9 45	Hopewell	5 02	10 57
8 05	9 55	Cypher	4 52	10 47
8 09	10 02	Bralliar's Siding	4 48	10 42
8 15	10 08	Tatesville	4 41	10 38
8 18	10 12	B. Run Siding	4 38	10 32
8 21	10 17	Everett	4 33	10 28
8 25	10 20	Mt. Dallas	4 30	10 22

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Allen Boyer 1929

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WE are informed that the Brethren of the Snake Spring congregation, Koontz church, Bedford Co., Pa., held a very interesting meeting during December, with six additions. Bro. J. B. Miller did the preaching

UNDER date of Jan. 10, '89, a brother writes: "The Brethren of the Mountville church, Lancaster Co., Pa., have just closed a series of meetings in the village of Neffsville, conducted by Bro. Hiram Gibble, assisted by Bro. A. S. Hottenstein. The attendance was very good, and fourteen came out on the Lord's side. Others were almost persuaded."

WHAT DO WE BELIEVE?

OUR belief, usually, is a personification of ourselves as we appear before the world, as it is to be expected that we act out our belief or faith. There are many things about which we have no well-defined belief because we have never given the subject a personal examination. The only belief we have in regard to them is what we accidentally heard, rather than the result of our own searching. And it is no uncommon thing to hear our brethren, and even our ministers, express beliefs, as if held by them, that are not at all in harmony with the orthodox belief of our church, so that the casual observer may obtain wrong views as to our accepted faith by taking any one man's views as representing the whole or that of the church. The same, of course, is true of other churches.

Not long since we were present where there were a number of ministers representing different denominations, when the following subject was discussed: "What are the evidences of the speedy conversion of the world to Christianity?"

The subject was discussed at some length, and in the discussion were set forth some very encouraging facts. As evidence to the accomplishment of so desirable an end, the modern discoveries and inventions were named,—their advantages and possibilities when made available to the spreading of Gospel Truth,—the power of the printing-press in diffusing over the world Christian literature, and the immense production of Bibles in all languages, thus making it possible for them to be placed in all homes, the rich and poor alike. The unusual interest that has been growing in all the churches, in the missionary work,—the opening up of heathen countries to the Gospel, and the large sums of money that are flowing into the Lord's treasury for the sending forth of the light of the Gospel to all lands and nations, the large number of heathen that are forsaking their idolatry and accepting the Christ of the Gospel as the Savior and Redeemer of the world,—taking all these facts in the aggregate, and counting on a continued increase, in the same ratio, it was assumed that, in a very few years, the kingdoms of the world could become the kingdoms of the Lord Christ, and that all nations and kingdoms would acknowledge Christ as the Supreme Ruler and Sovereign.

At first there seemed to be a general assent given to this interesting and beautiful picture, but it was soon made evident that all this apparent weight of evidence was not sufficient to establish the truthfulness of the affirmation, as the assumption first appeared to some of those who had given the subject some thought. And right here we mention how easy it is for us to misunderstand each other's views and beliefs. The speaker was a Methodist minister, and the gist of his argument and all the evidence he gave hinged on his discrimination between conversion and regeneration. His position was, as afterwards defined by himself, that the world may be converted to Christ and Christianity without being regenerated or born, as new creatures in Christ Jesus. The United States is called a Christian nation with a Christian form of government, because, by our people and our rulers, God is acknowledged as the Supreme Ruler, and Christ as the Redeemer. On the same ground, many of the European countries are called Christian nations. Then, to Christianize the world, will be to bring heathen lands up to this standard, and the work is done. Should the Christian world be able to accomplish this much, what would we then have? What kind of conversion would there be, and in what way would it hasten the coming of Christ to rule and reign?

What do we believe on this subject? What is the preaching of the Gospel to all nations to accomplish? Is it to bring the nations to a saving knowledge of the truth, or is it to prepare the world for judgment, or is it for both? If the conversion of heathen nations will do no more for them than it is doing for the United States and other so-called Christian nations, we do not reach the primary intention, as a result, from preaching the Gospel to all nations; directly, yet, indirectly, such conversion is the Baptist for regeneration to those who believe and are baptized. It is the opening wedge that makes salvation a possibility to all people. In looking at this great subject, we must not overlook the means to an end, neither should we undervalue the instruments used to bring them about. Do we ever think whence came the religious liberty that we now enjoy? Yes, you say, it came from God. So it did, but who were the instruments, and how was the way prepared? God used men in this great work, as he does in every other good that is accomplished. So, when a land or nation is converted from a belief in idols to that of a belief in the true God, an opening wedge is driven into that nation that will let into it the full blaze of Gospel light that eventually may reach the minds and hearts of the most darkened. Openings into the most hardened rocks are being made, and the important question to us is, Are we entering the cleft with the regenerating power, the pure Word? The Baptist was a wonderful power in converting the people and giving them the light he had; but there was no regenerating power there. He prepared them for it, and Christ followed as the finisher—not to all—to such as desired completion. Into some nations the gospel wedge has been driven, but the cleft that God opened for his own people was entered by others, as it was in Germany and some of the other enlightened nations, and to-day the full light is not allowed to enter because of the cleft made, being otherwise filled. The late Southern Rebellion opened a cleft in the Southern rock, and the regenerating power should now follow. What do *we* believe? Ought we, or ought we not? Who will answer?

As we follow along this train of thought, the question again comes to us, What do we believe in regard to the whole world being nominally converted to a belief in the true God? Is it taught anywhere in the Scriptures that the world is to be so converted before the coming of Christ? We, too, look for the speedy coming of Christ, but what are our evidences of his near approach? What are the signs of the times with us? Is the Gospel first to be heralded forth to all nations, and then should the end come? What are the effects that we expect from the preaching of the Gospel? We don't expect all to receive it because it is said, He that believeth and is baptized shall be saved; he that believeth not shall be damned. The inference is, some will believe and be saved; some will not believe and be lost. Will the number of believers grow proportionately larger, or will it be the reverse? These are questions in which we are all interested, as our mission in the world is to save the lost, and surely we ought to be concerned as to what kind of success we are making. Christianity is said to be the salt of the earth, and if we can get salt all over it, we can preserve it. If the salt gets too little in quantity to preserve it, then will the earth perish, and the Lord will save his people by taking them up away from it.

Whichever view we may take of it will not lessen our responsibilities in laboring to save sinners. This part of the work the Lord has given us to do; and if we do it well, the promise of eternal life is ours, independent of the results of our labor. Although we are often discouraged because there seems to be so little apparent fruit, yet we see not all. The seed sown is the seed of life, and we do not know where all of it falls. Much of it may be as seed cast upon the water. After while, in God's own good time, it may strike good soil and produce a rich harvest. And when the gathering time comes, we may see sheaves coming in that will be of our own sowing, though we know it not. Let us always remember the beautiful and significant truth uttered by the Master, "The *life* was the light of the world."

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

MORE LIGHT.

More light! more light! Give us more light:
We need more knowledge of the right,
More charity, more love:
More light to recognize, to see,
To understand our liberty—
More power the world to move.

More harmony, more union,
More soul!—with—soul communion,
More peace, more gentleness:
Less seeming, more reality:
More Christian-like equality:
More power the world to bless.

—*Selected.*

DOES THE CHURCH OF THE LORD'S BUILDING STILL EXIST, AND WHERE IS IT TO BE FOUND?

BY B. F. MOOMAW.

Number Three.

7. ANOTHER characteristic of the church of Christ is the doctrine of peace, the highest glory that has ever dawned upon this world. It was so proclaimed by the angels announcing the advent of our blessed Savior: "Glory to God in the highest, peace on earth and good will to men." This principle was not only taught throughout the entire New Testament, but was practiced under all circumstances by the builders of this church. The Master himself declared, "My kingdom is not of this world, else would my servants fight, but my kingdom is not from hence." "Follow peace with all men, for without peace and holiness of heart no man shall see the Lord." "If your enemy hunger, feed him; if he thirst, give him drink. By so doing you will heap coals of fire on his head." "Avenge not yourselves of your adversaries, for vengeance belongs to me, I will repay, saith the Lord."

Again, non-conformity to the world is especially enjoined by the apostles. Conformity to the world we understand to mean superfluous adornment of our bodies, the wearing of gold and costly array, following the ever-changing fashions and styles of society, and indulging in many other things, such as trifling amusements, such as we may well know that holy men and godly women in the days of the Savior and the apostles did not participate in. In short, setting the heart inordinately on any creature, is idolatry and offensive to God, and can not be in harmony with his church. See Col. 3: 5; Eph. 5: 5.

8. It is very common for churches to claim affinity with the primitive church, and to try, in some way or other, to trace a line of apostolical succession.

First in order are the Roman Catholics, claiming an uninterrupted succession of Bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others in a line of succession, but history exposes the fallacy of such pretensions. If history is true, the line was broken by the occupation of the holy see by a woman, — Pope Joan, who did not only dishonor her dignified position but fell, a disgrace to womanhood.

Second, the Lutheran church does not claim apostolical connection, but of course claims to be orthodox, though only dating back to the beginning of the sixteenth century.

Third, the Baptist church sometimes claims close connection or succession with the primitive church, even with John the Baptist, and, of course, claims to be orthodox. We will look a little into the history of the origin of the church.

The first regular congregation of English Baptists appears to have originated from certain English Puritans who returned from Holland after the death of their pastor,—Rev. John Smith,—who died in 1610.—*Mosheim, Vol. 3, p. 472.*

Mr. Smith and his associates, Thomas Helwisse and John Morton, not satisfied with any of the churches around them, concluded that, in case of necessity, it was lawful to restore baptism among themselves. Accordingly Smith baptized Helwisse, and he in turn baptized Smith, who then baptized Morton and the rest. About twenty-nine years later the first Baptist church in the United States originated at Providence, Rhode Island. Roger Williams, and those with him, desired to form themselves into a church. To obtain a suitable administrator was a matter of consequence. At length the candidates for communion appointed Ezekiel Holliman to baptize Mr. Williams, and he in turn baptized Mr. Holliman and the other ten. This can not be claimed to be apostolic succession, but of course they claim to be orthodox.

Fourth, the Episcopal church in the United States dates back about one hundred years. In England it existed at an earlier day, but while it can not claim apostolic succession, it is orthodox, of course, as the rest.

A sketch of the Methodist church we have had in a former part of this treatise, and all the churches named with all the different branches in their respective lines, with a few exceptions, profess to take the same literal attitude as to the fraternal relations spoken of by the good Methodist Bishop, but, like him, they have no sympathy with those who want them to give up their denominational peculiarities and, uniting with others, to become one church. Why not? If all are orthodox, why not become one church and work together for the common cause? I can see no reason why they should not. But the question of their being orthodox is unsettled. *Orthodox* defined means,

1. Sound in the Christian faith, believing the genuine doctrines taught in the Scriptures.

2. According with the doctrine of the Scriptures.

If they are orthodox, they will "obey from the heart the form of doctrine delivered unto them." Are they in possession of evangelical faith so as to respect the divine authority of God, or have they the idea that it is not necessary to be so particular? Have they exercised a genuine repentance and forsaken sin in all its forms, or are they still indulging in forbidden things? Have they been baptized by the apostolic form,—one baptism by trine immersion? Or have they been baptized by what they *call* baptism, performed by sprinkling or pouring, first instituted by St. Cyprian, A. D. 252? Or have they been baptized by single immersion, instituted by the bitter foes to Christ's divinity, to suit their unitarian idea, in the fourth century, and with the backward action, unknown before the fifteenth century? Or do they acknowledge that trine immersion *only* is regular baptism, but substitute sprinkling or pouring as a compend in case of necessity, and do such cases really ever happen?

After all this, do they keep the ordinances delivered by Paul, the Lord's Supper, feet-washing, the communion of the bread and cup, with the Christian salutation of the apostolic kiss, or do they disregard these or any part of them and call them little non-essentials? Do they deny themselves of the sinful pleasures and practices of the world, such as superfluous and sinful indulgence in vanity and pride, and try to convert the world from these things, or are they, by their example and indifference, converting the church to the world? Are they using their influence and means to check and to counteract the dreadful sin of settling national difficulties by the arbitrament of the sword? Do they adjust personal difficulties by the civil law, or are they, by example and other influences, encouraging these things, though contrary to the teaching of the Scriptures?

The same may be said of the use and manufacture of alcoholic beverages. Are they doing what they can to arrest this monstrous evil, or is it otherwise? The church that answers to the affirmative side of the foregoing questions is unquestionably orthodox, because it is in harmony with the apostolic fathers, and may be described as follows:

As to the real church, the true members of it are such as are born again. They come out from the world. They openly profess love to Christ. James 2: 14, 26; Mark 8: 34. They walk in all the ordinances of the Lord blameless. Luke 1: 6. None but such are proper members. The end and object of a true church is the maintenance and exhibition of a system of sound principles. 2 Tim. 1: 13; 1 Tim. 6: 3–5; Heb. 2: 1. The support of the ordinances of Gospel worship in their purity and simplicity. Rom. 15: 6. The promotion of holiness in all manner of conversation. Phil. 1: 27; 2: 15, 16, and 14: 8.

As to an uninterrupted literal succession, it is a very precarious and uncomfortable foundation for Christian hope, there being so great darkness upon many periods of ecclesiastical history. But a spiritual, Scriptural succession is possible, in fact, we have an account, in the history of the past apostolic ages, in different periods, of a people who "contended earnestly for the faith once delivered to the saints." From the twelfth to the seventeenth century the Waldensian church prevailed, whose rules of practice are said to have been severely austere. They adopted as the model of their moral discipline the sermon of Christ on the Mount, which they explained in its literal sense, and, together with the whole New Testament, made it the rule of their faith and practice. Hence they were a church in the New Testament sense.

So also in other periods there were others "of like precious faith," and this impresses the mind of the true believer with the fact that the gates of hell have not prevailed against the church of the Master's building, and that we may be assured that there is a church to-day that, in its exemplifications, settles the question of spiritual or Scriptural succession by approximately walking in all the ordinances and commandments of the Builder of the church. This is all the succession that we really need. It is not necessary that we worry ourselves to find succession by following the line of ecclesiastical history, for whether we can or can not, find it on that line, when we make the comparison and see the uniformity, we know that we are right, and that the Lord is with us as he promised. To illustrate. I go to a telegraph office on the Atlantic coast. I write a dispatch, directed to Liverpool. It goes upon the cable. I board a ship, sail for Europe, and go to the office. I learn of the safe delivery of my dispatch and examine it. It is not in my handwriting, but the sentiments and language are mine, and I know that it is mine,—it passing on the cable and I in the vessel, notwithstanding.

In conclusion I want to say that I became interested in this momentous subject from an expression made by a brother, and that is the cause of this humble production: "It would take a magnifying glass of extraordinary powers to see a church in the New Testament sense." Our brethren of nearly two hundred years ago, I suppose, were under the same impression, and became deeply concerned, and associated together to study the divine code, taking it in its literal sense (and

no other is safe). Their work, under God's providence, resulted in the organization of the church, which has, through all the period of the past, guarded with jealous care the sacred principles then espoused, so that they have been preserved with an accuracy superhuman as we view it. If we are mistaken, and the light is fading away, let us have a convention of faithful men and reconstruct the precious building.

HOW SHALL THE WORK BE DONE?

BY A. HUTCHISON.

Number Two.

YES, we want our young brethren to be so connected with the work of the church, as to give each one something to do. We already have some things introduced which serve as a medium through which they can do considerable toward the advancement of the Lord's work, as far as means are concerned, but we need some medium through which the talents of our young members can be developed, and made to subserve the Lord's purpose in having the gospel preached to all nations. We need all the talents and means of the Brotherhood to be brought to bear upon the burden which is to be borne, and to be used for the glory of God. For we are to "glorify God in our bodies and in our spirits which are his."

Now, to my mind, there is a way that might be opened up through which many might be greatly helped on in the development of their faculties, and that is, by having a meeting each week, where a chapter or part of a chapter of Scripture would be read, and then let each one make such remarks as he might feel to make, and in this way the chapter may be pretty fully ventilated. Thus each one will be benefited by obtaining a better knowledge of the Scripture, and be the better prepared to obey the Scriptural requirement,—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3: 15.

I know that some object to the term, "prayer-meeting." And yet I presume that if we were to have a meeting without prayer, it would be objected to equally as much. What we want is a REALITY, not a *name*. And that reality we want to be a meeting together of the members of the church (and others too, if they wish to learn) for singing, prayer and reading the Scriptures. Let the lesson be carefully studied, and then let each member have the liberty to offer a comment, and if my fellow-member presents my thought upon the Scripture read, I need not relate it again, but develop some new feature of the subject, and in this way we may help ourselves and others.

Brethren, we know we send our children to school to have them become acquainted with the rudiments of numbers, and business, so that when they go out to meet the issues of business life, they will know something of the use of the tools which they are expected to handle. We do not expect them to be good mechanics until they have had sufficient time to develop the talent which they may possess.

We often hear it said by our old brethren, that the future prosperity of the church is dependent upon the young members. Then I say again, We want some avenue opened up through which our young members can be trained, so as to use the mediums by which we expect them to push on the Lord's work when we are here no more, and the character of meeting referred to above, may be a great helper in giving them a deeper and clearer insight into the rich treasures which are to be dug up out of the Lord's mine. May we not hope that something will soon become more general, which can be used as a channel through which much good may be done for the Lord's cause? There is a very considerable prejudice existing in some minds against anything outside of the regular church service, and it is a fact well known that the ministers are expected to conduct these meetings. What we want is a medium which will call into use the talents of our laymembers. Then we have them, in this way, somewhat prepared for the work which must necessarily fall upon them, whether prepared or not. We do not want what is sometimes called an "experience meeting," we want a Bible meeting, opened and closed in the regular manner, by singing and prayer. "Let all things be done unto edifying." Matt. 3: 16 says, "Then they that feared the Lord spake often one to another," etc. I think you get my idea of a necessity which exists, and also of the meeting which I suggest as an auxiliary in the preparatory work. I want nothing only as it can be made to contribute to the Lord's work.

BROTHERLY LOVE.

BY C. F. WALKER.

THE apostle speaks of love as originating with God and therefore coming from him (1 John 4: 7), and the two great commandments enjoin upon man the duty to love God with all his heart, and to love his neighbor as himself. Matt. 22: 37–40.

One evidence that we have passed from death unto life is because we love the Brethren. 1 John 3: 14. But, on the other hand, the apostle says, "He that loveth not his brother abideth in death."

Again, the same writer says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. Thus we see that it is impossible for one to love God and not love his brother. John says, that it is a command that we have from the Father, that he who loveth God, loves his brother also.

Again, we sometimes refer to this Scripture as an evidence that we love our brethren. "By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5: 2.

I fear there are many who profess to keep the commandments of God who may be lost finally, because they do not love their brethren as they ought. I know of churches that are weak spiritually, who might be strong, and increasing in numbers, if there was that union between the members that should be. They go to meeting and talk and pray and sing, but at the same time they have hatred and envy in their hearts toward one another. I do not understand how such can entertain a hope of being saved while cherishing such a spirit. Paul says: "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Thess. 4: 9; Heb. 13: 1; Rom. 12: 10; 1 Pet. 1: 22; 2: 17; 3: 8; 4: 8, and many others might also be mentioned. If we have envy and hatred in our hearts, God's spirit will not dwell there, and if we have not his spirit, we are not his children.

Hatred and envy will manifest themselves in various ways, but the most common way will be in speaking evil of others. This arises from a wrong spirit in our own hearts. When I hear people speaking about others, I know there is a wrong in themselves. No person who is keeping this second great commandment,—loving his neighbor as himself,—can maliciously talk about another's faults, for if such are keeping that commandment, they will do unto others as they would that others should do to them, and, certainly, no one wants others to talk about him. Let each one examine himself and see to it that he keeps his own heart right, and, instead of looking at the faults of others and speaking of them, look for their good qualities and speak of those.

Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. With many the most they are looking for in others is their bad qualities. How much better it would be for themselves and for their brethren, if they would follow out Christ's advice, —"A house divided against itself can not stand." When Christians contend, Satan comes in to take control. Too often has he succeeded in destroying the peace and harmony of churches. What fierce controversy, what bitterness, what hatred, has a very little matter started! What hopes have been blasted, and how many families rent asunder by discord and contentions! How little professed Christians realize that Satan, in many instances, is urging them on, magnifying the faults of their brethren to keep contention alive! How little they realize the harm and reproach they are bringing upon the cause of Christ!

Divisions in the church dishonor the religion of Christ before the world, and give occasion to the enemy of Truth to triumph in his success. There is a fearful responsibility resting upon those who lend their aid to help Satan in his work. The adversary is constantly seeking to cause distrust and malice among God's people. We are often tempted to feel that our rights are invaded, when there is no real cause for such feeling. In union there is strength, but division brings darkness and death.

LITERATURE.

BY FANNY MORROW.

THE meaning of the word literature, in a general sense, comprises the entire results of knowledge and fancy, preserved in writing. Taken in its widest signification it is usually divided into several distinct parts, according to periods, countries, or its different kinds. Thus we have the literature of the ancient world, of the middle ages, and of modern times, —that of Greece, Rome, etc., prose and poetical literature and so on. The history of literature is a subject of vast extent and importance, demanding for its execution a much greater fund of knowledge and critical research, than is attainable by the writer of this essay. We find it would be much easier to trace out the history of the wars of any period of time, or the political history of any country, than to give the history of their literature.

But as all history is literature, and shows the general phases of intellectual development, and of refinement and moral culture, we will briefly refer to the history of writing—or the art of forming letters and characters, on paper, wood, or stone, for the purpose of recording the ideas which the words and characters express.

Some traditions attribute the origin of writing to Seth, the Son of Adam; others to Enoch. It was most probably known in the antediluvian period. The remains of the Chaldean temple towers have inscriptions which show that the art of writing was known to that nation. Others consider the system of hierogliphics the most ancient. Writing is first mentioned in Ex. 17: 14. "And the Lord said unto Moses, Write this for a memorial in a book."

In the earliest inscriptions which we possess, the forms of the letters scarcely differ from those in use at the present day. L. T. Townsend says, "Articulate speech, in the form of conversation or communication, is a universal and an exclusive

characteristic of humanity." No tribe, however sunken or brutish, is destitute of it, yet, by means of it, no order of brutes however marvelous their instincts, or complete their surroundings, is able, strictly speaking, to converse. When therefore Homer characterized man as the articulate animal, he stated what modern investigation is not disposed to question. If speech, then, lifts us up so plainly above the brute creation, does not the art of writing and printing lift us still higher, and mark the dividing line more certainly? Animals may have a natural language by which they seem to communicate their ideas, but we know of a *certainty*, they never attempted either writing or printing.

Like many other of God's great blessings to man, the use of letters may be perverted to a bad purpose. Much has been written that might be compared to the tares which the enemy sowed in the night, and which came so near choking out the good seed of wheat.

There are now published in the United States 14,160 newspapers and periodicals of all classes, only about 800 of which are religious or denominational. It becomes us to guard well our homes against this pernicious enemy, by trying all ways and means to distribute, or use only that which is pure and good. One encouraging feature, however, is, the Prohibitionists have 120 organs, while the liquor dealers have only eight. The State of Massachusetts has a record which is most noble in regard to literary attainments One good feature is their law with regard to franchise,—that every citizen who votes must be able to read and write the English language. Would that every State in the Union had this law!

Consider, for one moment, what the world would be without its literature! What would our homes be without our books, our papers, and the letters of our loved absent ones? Erasmus, the great scholar, said, "Books are the necessaries of life, clothes the luxuries" He often postponed buying the latter until he had obtained the former. Wordsworth says,

> "Books, we know,
> Are a substantial world both pure and good:
> Round these, with tendrils strong as flesh and blood,
> Our pastime and our happiness will grow."

Thank God for the gifts and pleasures of literature! Above all, thank him for the best, the brightest and loveliest gem of all,—the Bible.

GLEANINGS FROM NO. 2.

BY D. C. MOOMAW.

THE editor opens this number with a suggestive article, headed, "On this and the other side." We *feel* that the advice contained therein is the best he could have given under the circumstances. His views of the situation are natural and Scriptural. Let those laugh to scorn such expressions of faith and hope, who are not believers in God's coming judgments—we find much "joy and peace in believing" that there is a beautiful home "over there," and we are willing to work to that end, and "wait till Jesus comes" A few short, fleeting years, and all who dwell beneath the sun can truly say, "Life's work is done"

The "Sabbath in the Life of Jesus," presents an old, familiar story in a pleasing guise. We thought we were nearer to our blessed Brother, as we read those wonderful transactions which so thrilled those people. Yet we see substantially the same things done under our own eyes. Men now teach disciplines, traditions and opinions, etc., just as the false teachers did then. We could fill pages of the mushiest stuff that is palmed off on the people as the will of God. One example will suffice. A distinguished teacher of one of the strongest denominations in Virginia, publishes that "if we believe sprinkling to be baptism, it becomes baptism to us." What remains of the commands of Jesus, if such views prevail?

Men and women are healed now also, as they were then, but the world does not behold it, for want of faith. Instances are multiplied daily in our experience, where devils are cast out. Recently, during a service of meetings, a young man was converted, and the same hour of the night he went some distance to the home of an enemy, and called him from his bed, and made two friends of two enemies. You see when Jesus came in, the devil of hate went out.

A sad little poem begins page eighteen. Was the author or authoress one of those who know not the glory that illumines the grave of those "who sleep in Jesus," of that number who have imbibed the gloomy doctrine that "life is a narrow vale betwixt the cold and barren peaks of two eternities"? Ah, brother, sister, for the joy of the beautiful home of which death is door-keeper, we bewail not the loss of the transient pleasures and loving friends of this sad world.

Sister Erbaugh comes next with retrospective and prospective views. One thought of hers was especially pleasing. She would have us *daily*, instead of *yearly*, consider and reconsider. Yes, yes, the mariner, among the breakers and uncertain latitudes, takes his soundings and reckonings very frequently, and, likewise, we should daily review our course, and see how we are tending, and see that we are tending right. A prayerful reading of her "piece" will do us all good. Thanks, sister Sarah!

Bro. J. H Moore comes up from the land of flowers with what he thinks about "Trine Immersion." As usual there are golden nuggets in his article. Yes, Bro Moore, they all *know* that trine immersion is valid, but they *think* that sprinkling, pouring, and single backward immersion will *do* too. Well, as we are to be judged by the Word, and not by our thoughts, I join Bro. Moore in urging that we stick to the mode that has the most general approval, and New Testament sanction. It is evident that Jesus did not institute more than one mode, and as trine immersion is the only mode that is, by almost universal consent, valid, and the only mode in perfect accord with the great commission, and the only mode that corresponds to the figures that represent baptism, we do well to adhere to and teach it. Read his concluding parsgraph again, friends, and be convinced.

Bro. Enoch Eby brings out that complicated and knotty subject of "Elders Ruling." What he says in the first paragraph about the necessity of government, is as "true as preaching." His figure of the ship, and the locomotive, and the steersman, and the engineer, may be considered defective by those who regard the elder as the creature and the servant of the church, and who regard the church as an aggregate of living, sentient beings, in whom is vested all power in heaven and on earth, under Christ, so far as the welfare of souls are concerned. Those who look on the system of church government as taught in the New Testament, as combining the elements of theocracy, monarchy and democracy,—that is, a government of God, by the church, through her officers, —may regard his characterization as smacking of the papal ideal,—an unmixed episcopacy. The desire to govern others is a perfectly natural one, and grows without special cultivation, and it may do us all good to remember that "those govern best who govern least."

His proposition in the fourth paragraph, which asks that a traveling elder or preacher be arraigned and tried in any congregation with which he may be temporarily sojourning, for an offense against the order, will strike some, because of its novelty and impracticability. In the first place; if the idea should materialize in the form of a mandatory decision, it should embrace all offenders against every recognized principle of the church. Why confine it to an offense against our church polity, and that subject to times and seasons, and therefore not vital? There will be found, in carrying the proposition into practice, insuperable obstacles which will render that method of inflicting discipline cumbersome and unjust.

In the first place, according to the recognized law and practice of our church, and sanctioned by apostolic teaching and practice, no power can expel a member of the church, except the congregation with which he holds his membership, and, per consequence, none other has the right to try him. The most they can do is to tabulate the charges, and, having them duly attested, send them to his congregation, and if the congregation will not take cognizance of them, they come under the jurisdiction of the "adjoining elders."

Secondly, we would not have the power to detain an offender till the church could be called together, unless we would assume an attitude toward him, that would be a travesty on justice and brotherly-kindness. Many will think that the just, and tried, and true method of dealing with recreant members, that has prevailed in our church since its foundation, by their own congregation, will not be improved by the new idea.

"Europe and Bible Lands," next passes before the camera in B. F. Moomaw's hands, and he pays that most worthy book of travels a well-deserved compliment. As Bro. Moomaw says, "The historic scenes and places that have rendered Palestine immortal, so to speak, under the magic touch of Bro. Miller's facile pen, seems more of the earth and time, than ever before." It does us all good to read the thrilling history, as it is related in Bro. Miller's book, and Bro. Moomaw gives voice to the sentiment of thousands when he says, "All this is calculated to strengthen our faith, and encourage us in our Christian work."

On the subject of "Uniformity in the observance of Church Ordinances," Bro. Lewis Teeter "stirs up our minds," and shows us conclusively that the double mode of feet washing is not the best way to perform the Savior's command "to wash one another's feet." The church is coming up to the full measure of her mission, by adopting the single mode as the only one that is perfect in every material respect. We may wonder that the plainness and simplicity of that mode, as Bro. T. so forcibly and lucidly shows, did not commend itself to our old brethren. It is an evidence of our finiteness, however, and should make us more forbearing toward our brethren, who may differ from us in other matters.

"Correspondence" opens the next column,—those little, winged messengers of love that tell us what the shepherds, the sheep and the lambs are saying and doing.

In them we realize "how sweet to our souls is the communion of saints." Bro. E. Miller tells of Spring Creek, Indiana, and I turn over and involuntary ask, What has genial Bro. Harrison to tell us? "In Memoriam." Ah yes! "One by one" we are gathering home." One correspondent tells of those joining the church militant, another of those who are going to the church triumphant. Lights and shadows, like the clouds and sunshine, chase each other over the landscape. When I was a lad I used to watch the cloud shadows, as they chased each other over the hills and valleys, and up the mountain slopes, so now graver spectres fill the mental vision, and as the shadows of departing souls flit

past us, we look up and catch beautiful views of things within the veil.

From West Virginia we hear of Bro. McCann. Bro. Fessler, of Colorado, tells the church that the Lord's ark is moving where once the wild Indian and wild coyote roamed at will over the Great American Desert. Bro. T. Brower, of Iowa, gives us laggards of Virginia a specimen of what the laggards of Iowa could do if they would. Only two mission points in a large State District, does not guarantee the encomium that Christ bestowed on Mary, the lowly woman, who "did what she could."

Sisters Lizzie Roger's and Rebecca Wampler's letters tell what the reapers are doing in the harvest fields of Iowa and Virginia.

J. H. Miller on the Northern lakes, and J. C. Lahman on the waters of the Chesapeake are doing service for the blessed Master, and we bid them "God-speed."

Bro. Snavely warns us of a wolf that crept into the fold in Nebraska. Amen to your malediction, Bro. Snavely. May God do so to him and more also, "heaped up, pressed down and running over."

West Virginia returns with Bro. Fike, and Indiana is pushing to the front. So Bro. Rush says. Illinois and Kansas do not wish to be forgotten in the struggle, to lay up treasures in heaven.

J. T. Myers' "Jottings from New Jersey," are interesting. Those Eastern Brethren have not kept pace in church and evangelistic work with their Southern and Western colleagues, if we judge by the printed records. We love them though more, because Bro. Myers has told us of their struggles and trials. "A fellow feeling makes us wondrous kind." God bless you with grace and good cheer, brothers and sisters of New Jersey.

"Some Messages" by dear sister Wood will remind some that one command "owe no man, (or woman either) anything," has been neglected. Pay your just debts, brethren, or prepare to take a back seat when the Bridegroom comes. Oregon and Kansas, and Michigan, present their several quotas to this interesting department.

Page 24 contains a collection of gems as variegated and beautiful as the changing combinations of a kaleidoscope.

Page 25 sets forth in profound emphasis, "The Church's Need." Our heart burns within us as we read what the editor says about the work of the church, regarding the conversion of sinners, and we pray our Heavenly Father to impress those suggestions and thoughts deeply on our hearts, and that we may measure up to our full responsibility in carrying out the last great commission.

Leaves from the Note Book of Bro. J. B. B. contains some pebbles from the brook that may bring down some Goliath, if slung by faith. Shoot your arrows at a venture, Bro. B.; perhaps some of God's enemies may be hit between the joints of their harness. A perfect fusilade of "Notes form Correspondents" follows, which all go to show that the camp of the saints is astir with energy and life. So mote it ever be!

Pages 27, 28, and 29 contain the precious burden of tidings from the churches, North, South, East, and West. The glorious news of God's loving grace is being preached, and believed, and practiced.

The "little lambs" of the fold of Jesus will read with joy the letter of sister Bettie Oliver, of Lunenburg, Va., and many a converted heart will thrill responsive to the expressions of happiness that our little sister so beautifully writes. Can you not come, wayward brother, sister, you who are wandering among the wolves of sin, and partake with her of the joy of the forgiveness of sin?

Altogether No. 2 of GOSPEL MESSENGER is brimful of interesting matter, and worthy of preservation and re-reading.

By the way, did you all notice that the editors have abounded more and more in their successful efforts to give us a paper, which, for size and quality of paper, and the mental, moral and spiritual food with which it is filled, has not been exceeded by anything yet given to the church? Let the agents now push forward the work of canvassing for subscribers, till a list is procured commensurate with the transcendent merits of our only church paper! Then let the editors show a proper regard for the views of all those who are entitled to respect and recognition, and peace and prosperity will not only prevail in the interests of the GOSPEL MESSENGER, but throughout all the borders of our Brotherhood. In the criticisms and examination of all questions of church polity, as well as of doctrine and practice, a reasonable interchange of opinion is demanded by justice and brotherly-kindness, and the suppression of such a free expression is irritating, and productive of grave results. No person or persons should arrogate to themselves the right to the censorship of *our* only church paper.

COVETOUSNESS.

BY JACOB KEISER.

THE sin of covetousness, which is idolatry, has always been the bane of society, and a curse to a great many individuals. Wealth is either a great blessing or a curse to the individual. This depends wholly upon the way it is gained, the regard in which it is held, and the use there is made of it. If a man obtains his wealth honestly, and regards it as a loan from the Heavenly Father, and distributes it to the good of himself, his family and those around him, then it becomes an instrument in his hands for good, but if he obtains it by methods of doubtful character, regards it as the result of his own labor, and clings to it for his own sake, and not for the purpose of helping those who are in destitute circumstances, then the true aim of life is entirely lost sight of.

While there is no sin that dwarfs the soul into littleness as does covetousness, there is also none more deceptive. The drunkard often, after his brain has been maddened by partaking of the intoxicating cup, realizes that he is on the road to ruin, but the covetous, wealthy man is utterly insensible as to the course he is pursuing, and hardly realizes the awful denunciation awaiting him.

After reading Solomon's experience with the riches of this world, we conclude that there was nothing in them to draw men nearer to God or make them wiser. Why, then, do men, in this enlightened age, hoard up treasures that will corrupt the soul, deprive them of the blessings of this life, and finally land them in destruction!

Wealth should not be the end, but rather the means of getting good and doing good. Let us not idle away life's golden opportunities, at last to exclaim in bitter wail, "The harvest is past, the summer is ended, and I am not saved!"

Primrose, O.

COMMANDMENTS.

BY FLORIDA ETTER.

How can we find out the commandments of God? Can we by reading the secular paper, or novels? It seems that some think so, or they do not care to know otherwise. The time will come, however, when they would like to know and obey them. The commandments are found nowhere except in the New Testament, where they are written so plain that even a little child, that has any understanding, can comprehend the meaning thereof.

There are so many commandments that are not obeyed. When I see people who try to be the children of God, and will not obey all of the commandments, I hardly know what opinion to form of them. Just read James 2: 10 and see what it says, and you can be fully convinced what will be the destiny of the disobedient. How seldom do we ever hear John 13 spoken of by the different denominations!

Cartersville, Va.

WATCHFULNESS.

BY MARY E. BROOKS.

OUR Savior says, "Watch and pray lest you enter into temptation." Fellow-christians are we watching ourselves, or are we watching others? Are we watching our tongues that they speak not evil of some one? Are we watching our eyes that they look not on some evil things? Above all, are we watching our hearts, that there are no evil things lurking there?

There is quite a difference between the watching of ourselves and that of others. When we watch ourselves, and see anything amiss in us, we are not apt to say anything about it, but if we see anything that is not right in a brother or sister, how soon we will talk about them!

We all know the nature of a guard or watch. In time of war, when the great armies are encamped, there is always a guard or watch placed around them in order that no enemy may approach them. So let us set a watch over the members of our bodies and if we are so engaged in the watching of ourselves, we will not find so much time to watch others.

The Psalmist says, "Set a watch, O Lord, before my mouth: keep the door of my lips." This, fellow-christians, ought to be our daily prayer! How often troubles might be avoided which originate because some one did not set a watch before his mouth! The apostle Paul says, "Let us watch and be sober." Let us not become drunken with the cares, pleasures and riches of the world! We are all aware that if we drink strong drink and become drunken, we are not capable of watching. If we are drinking in the evil influences which continually surround us, we will become drunken,— morally drunken.

Let us watch and be sober, having on the breastplate of faith and love. Again Paul says, "Watch ye, stand fast in the faith." Even we see watching is necessary, so we stand fast in the faith, the faith that was once delivered unto the saints. It takes watching to do this. If we are not continually watching, the tempter will say to us, "You need not be so particular; hoard up your riches; you need not give much to the poor; you need not give much to the missionary cause; you need not give much towards building houses of worship in cities and towns. It is no use; the people are so wicked they will not go to meeting anyhow, etc." Let us watch!

Therefore, disciples of Christ, because of the tempter, be firm, unmovable always abounding in the work of the Lord! Continue in prayer and watch in the same with thanksgiving. Let us all walk humbly before the Lord, with all meekness and fear, and never become weary in well doing. The Savior said unto his disciples, "What I say unto you, I say unto all, Watch."

Salem, Nebr.

"NEVER put much confidence in such as put no confidence in others. A man prone to suspect evil is most likely looking for it in his neighbor what he sees in himself."

HELPING ONE ANOTHER.

BY SALOME A. STONER.

Number Two.

"BEAR ye one another's burdens, and so fulfill the law of Christ."—Gal. 6: 2.

IN our last we tried to show that it would be right for some help to be given the brethren and sisters of Dayton, Ohio, in order that they might have a place of worship. In this we shall try to show the duty of rendering the necessary assistence, also, *how* and *by whom* it should be done.

As Christians we believe that God rules the world; and that he does it in the way best calculated to promote his cause. In his providence it seems fit that the members in Dayton should be embarrassed by a debt which they are unable to pay. His purpose in this we know not but it must be for the good of his children. Some may suggest that the persons needed a lesson of humiliation. If that should be the purpose, it does not become us to utter a vaunting word. In Rom. 15: 1, 2, Paul says, "We then, that are strong, ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neigbor for his good to edification."

It can not be that God wishes to end their existence or crush their faith in him, for, in John 6: 37, Jesus says, "Him that cometh to me I will in no wise cast out." God sometimes sends afflictions to either establish or renew sympathy and love between individuals and families. This may be his purpose in this case.

People of the world make a difference between the dwellers of the town and those of the country; and Christians have a tendency to follow the example. It is contrary to Bible teaching, however. Jesus taught both in town and country; and his Word says, "Whosoever will, let him come," which we believe means *all*, without distinction of race, sex or dwelling-place.

In the parable of the Good Samaritan, Jesus teaches that the needy one near us is the "neighbor" whom we should "love," not the one who is a hundred miles beyond our reach and knowledge.

By the divine institution of the family, the Lord teaches that it is those nearest us, whom we should love most, and to whom, after the Master, we owe first duties. To the congregations about Dayton, therefore, we would naturally look to become the burden-bearers. They are the nearest friends and should be the best friends. Other congregations could help, but the best results must come from the help of those living near. Other things being equal, we love him best who places us under the greatest obligation to him.

In Montgomery county, Ohio, live many Brethren who, I am sure, want themselves, and all with which God has blessed them, consecrated to his service; and, if properly approached, would be not only willing but also glad to give of their temporal wealth to sustain and increase the spiritual wealth of their city Brethren.

As a method of securing funds, I would suggest the following: Let some earnest brother or sister,—one who has not much money, but much time for the Master's service, would probably be suitable,—prepare and present a set of papers, upon which to receive names as pledges, to pay when the lists are full. Upon the first paper each signer subscribes himself as one of forty who will pay $25 (or it may be twenty names and $50). Upon the second, one of thirty to pay $5. Upon the third, one of fifty to pay $1. Let the country be well canvassed, presenting the last paper to the sisters particularly. Take no money until the forty (or twenty), thirty and fifty names are secured.

OUR DIALOGUE.

BY WM. M. LYON.

Number Six.

Friend.—Since we last talked together on religious subjects, I have attended a meeting where one of your brethren preached, and I have some objections to offer to his preaching.

Brother.—Why didn't you go to him and tell him to his face what was wrong according to your mind, and then call on him for an explanation? This would have been the right way; but since you have failed to do so, you may tell me what you have against him, and we will try to look after it. What was it?

F.—Well, he condemned every denomination except his own, and I don't believe in that. It does more harm than good.

B.—Indeed, I am sorry to hear that such is the case with any of my brethren. No minister has the *power* to do that. The Gospel is either a power to save, or a power to condemn, and all the minister has to do is to "Preach the Word"—the everlasting Gospel. If it gives me a blow through the preacher's mouth, I should not become offended. But will you please tell me what he said that caused this offense?

F.—I don't just remember how he brought it out, but he might just as well have said that every church would be condemned, save his own—that should be saved. And I don't believe in such preaching.

B.—Neither do I; but are you sure he preached just in that way. Now be positive about it. Did he really say what you have just now stated?

F.—Well,—I—I—I—Let me see. No, I can't say that he just said that *exactly*, but he preached so much about "*doing* the *commandments*," and those things, too, which he knew were not considered by some present as being among the essentialities of the Christian religion. I'm satisfied his preaching hurt the feelings of some good people there, who were members of other persuasions, that don't believe in observing all the commands that you observe, and that you find in the Gospel.

B.—Did he preach anything that was not in the Bible?

F.—No, I can't say he did; but I know of one man that was present who said, "I will never go to hear that man preach again." And he is a man that stands well, too.

B.—Well, for what reason?

F.—Why, you know this man did not believe in baptism by immersion, and the preacher proved that immersion was the Bible mode of baptism. And then he preached *so* plain on *all* the commands.

B.—But did he preach any plainer than the commands themselves?

F.—No, but you see those people who differ from you on these things, feel bad when you preach so plainly.

B.—I now see you have fallen into an error with thousands of others in regard to this matter that the people call "plain preaching." I fear this is too often a false charge. Can the Gospel of Jesus Christ be preached in too plain a manner? Paul used "great plainness of speech." "If the trumpet give an uncertain sound, who can prepare for battle?" Whenever we seek to please men, we fail to please God. Paul shunned not declare the "whole counsel of God," regardless of pleasing man. How can that minister be justified in the sight of God, and keep back a part of the Gospel for fear of man? Do you not see that you have falsely accused that poor minister, who tried to present you the truth as it is in Christ Jesus—all the truth—and nothing but the truth? You said he preached nothing but what was in the Bible, and yet it was too plain, and yet you confess it was no plainer than the commands themselves. Don't you see you have been in an error?

F.—I now see that I was too fast. But I could not help feeling bad when I knew that your doctrine was contrary to the profession of so many good-thinking people.

B.—That matters not, provided it is the Bible doctrine, and whenever it conflicts with the teachings of the Bible, then it is your duty to show us wherein we have erred.

F.—I am now willing to drop that accusation, for I see I was wrong. But I came across a man that said you could not substantiate a trine action in baptism. He comes with his Scripture, too. You had convinced me on that point before, but when he put his Scripture to me, I could not see how it could be a trine action.

B.—Let us have the passage.

F.—"One Lord, one faith, one baptism." How are you going to get a trine action here, when it says *one* baptism?

B.—That is quite easy to answer. One baptism for all, Jew and Gentile. But I will make this still plainer. Please answer my questions.

F.—I will be glad to do so.

B.—Is it proper to say "Lord" with reference to the *Father?*

F.—O yes.

B.—Is it proper to say "Lord" with reference to the Son?

F.—O yes.

B.—Well, is it proper to say "Lord" with reference to the Holy Spirit?

F.—It matters not how I answer your third query, I see your position, and it is tenable. I have already made *two* Lords from "One Lord," why not make three immersions from "one baptism?"

B.—I need not proceed any further on this subject. Our time is up again. If we meet again, I will be pleased to resume our conversation. "Till I come, give attendance to reading." 1 Tim. 4: 13.

(*To be Continued.*)

LITTLE SINS.

BY THOS. O'HERON.

IT is a solemn thought this, of the steady continuous aggravation of sin in the individual character. Surely, nothing can be small which goes to make up that rapidly growing total. Beware of the little beginnings which "eat as doth a canker." Beware of the slightest deflection from the straight line of right. If there be two lines,—one straight and the other going off at the sharpest angle, you have only to pursue both far enough, and there will be room between them for all the space that separates hell from heaven! Beware of lading your souls with the weight of small, single sins. We heap upon ourselves by slow, steady accretion, through a life-time, the weight, that, though it is gathered by grains, crushes the soul. There is nothing heavier than sand. You may lift it by particles. It drifts in atoms, but heaped upon a man it will break his bones, and blown over the land it buries pyramid and sphinx, the temples of gods and the homes of men beneath its barren, solid waves.

The leprosy gnaws the flesh off a man's bones, and joints and limbs drop off,—he is a living death. So it is with every soul that is under the dominion of these lying desires,—it is slowly rotting away piece-meal, "waxing corrupt according to the lusts of deceit."

Take the stoutest chain,—how easy it is made useless by the breaking of one single link! So it is with many people. They are so apt to over-

look the small sins. They think these little failings to be of no significance and, before they are aware of it, they find themselves drifting so far away, that to return is almost impossible.

Beware of little sins, for they are the start of greater ones! "The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth!" James 3: 5.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Trip to the Panhandle of Texas.

HAVING, in company with my daughter Mary, just returned from a trip through the Panhandle of Texas, and thinking that perhaps some of our brethren might be interested in that section of country, I write the following:

We left Cerro Gordo, Ills., Nov. 6th, '88, and reached McPherson, Kansas, next morning. Here we remained four days, and, among other places of interest, we visited none that gave us greater pleasure than the Brethren's College. We predict for that institution a brilliant future, as, from observation and representations made, it appears to be placed on a firm foundation.

O what a grand sight we looked upon! It did my heart good to see so many of our young brethren and sisters, and members' children, availing themselves of the opportunity there afforded for mental and spiritual culture. We left McPherson quite reluctantly; however with a feeling of assurance that the College and Sunday-school are in the hands of earnest and efficient Christian workers.

We stopped with Eld. Eby, and others, at Hutchinson, several days, enjoying a few meetings with the Brethren, and next found ourselves at Wellington, Kans., where we enjoyed the comforts, association and renewal of acquaintance with Bro. Chas. S. Miller and family, formerly from Cerro Gordo.

Leaving Wellington we passed through the *Indian Nation*, observing that while some parts of the country are smooth, fine and arable, other parts are rough, broken and untillable. We reached Higgins, Texas, Nov. 15th, in the evening. We left by private conveyance on the 16th, and drove to Lipscomb, a distance of twenty miles, reaching the home of Eld. W. Wyland who is in charge of the Lipscomb church. At a communion service on the 17th, seven members communed. A good congregation was present, and much interest manifested. We continued the meetings, closing the evening of the 22nd.

In company with brother and sister Wyland we started, on the 23rd, by private conveyance, to Farwell, the home of Eld. John Wise,—a distance of seventy-five miles, stopping at Ochiltree over night. We reached the comfortable home of Bro. Wise about sundown on Friday. In Farwell the Brethren have a meeting-house nearing completion. We held services in a hotel parlor on Saturday evening, Sunday morning and evening. There were fair congregations and good attention, and considerable interest was manifested.

On Monday, returning to Ochiltree, we held a meeting in the evening, and the next evening we reached the pleasant home of Bro. Wyland again. From there we returned to the railroad at Higgins on Wednesday. The country between Lipscomb and Higgins we did not like so well, but there is a fine-appearing country around Ochiltree, and from there all the way to Farwell. It would seem that people who are willing to undergo some hardships, such as are incident to settlers of a new country, might do well in trying to get a home of their own there.

There are good prospects of building up churches at the following places: Lipscomb, Timm City, Ochiltree, Farwell and Coldwater. Brethren who want further information how to obtain cheap homes can address Eld. Wise and Eld. Wyland, or the Postmasters at any of the other places. We would advise any one who thinks of making his home out there, to go and see the country first, and judge for himself.

Homeward bound we stopped at Conway Springs (the Kansas home of Eld. John Wise), four days, and held some meetings. We found the church in good working order, with an interesting Sunday-school.

On our way to Crawford Co., we stopped at Wellington and visited all the members in town.

In Crawford county we staid about four days in the Osage church, near Monmouth, and visited with many of our old acquaintances. We worshiped with them frequently, and baptized three of the Brethren's children. This church is under the care of Eld. Martin Neher, and has a good, active and peaceable membership. Their Sunday-school is well attended and quite interesting.

From this point we left direct for Cerro Gordo, and reached our home without accident or inconvenience,—finding all well on our arrival. Thank the Lord!

We wish yet to say that, in all the churches visited, prosperous Sunday-schools are maintained, which we have come to recognize as the nursery of the church.

We also desire to express our gratitude to all the dear members where we visited, for the kind, affectionate and hospitable manner in which we were received and entertained. May the Lord bless them all, is our prayer! JOHN METZGER.

From Oretown, Tillamook Co., Ore.

Dear Friends:—

I CALL you friends because I think you are such, after reading five copies of the GOSPEL MESSENGER, which I received at this Mission, now in its incipient stage. I think the paper is unique. Being well printed in large type, it is well suited to old and young. The subjects throughout are well-written productions, from living Christians, who labor in word and doctrine. As soon as I saw the paper, I liked its make-up. I am not, at present, able to send you any money for paper or books, but I admire some of the titles, such as "Europe and Bible Lands," "Two Sticks," etc. I am a Bible student, both by practice and profession, and it has always been my practice to pray to the Lord Jesus Christ that I might become acquainted with all the facts and precepts included in the doctrine of the New Testament, for I am never too old to learn. My wife, too, thinks we may learn more and more of the perfect way, and we pray you, and all the dear brethren, to pray for us, in this far-off land, that we may have all the auxiliaries to a more perfect life in this new land. As yet Paul's letter still points to the land of promise, "Eye hath not seen, ear hath not heard; neither hath it entered into the heart of man (to conceive) the things that God hath prepared for them that love him."

JEROME B. FRANKLIN.

From the Verdigris Church, Kans.

DEC. 23 Bro. Sidney Hodgden came to our place and commenced a series of meetings, which he continued for ten days. The Truth was presented in a clear and comprehensive manner, and, as an immediate result, three made the good confession and were buried with Christ in baptism, to walk in newness of life. Many others are near the kingdom, and we do hope they will soon secure that good part that shall never be taken away from them. Our meetings throughout were very pleasant and instructive. The church was much revived and built up.

Bro. Jesse Studebaker, of Mount Ida, Anderson Co., also preached for us nearly a week, with the very best of interest. There were no accessions to the church, but we think there will be an ingathering at that point before long.

We are, at this writing, engaged in a very pleasant meeting. Bro. John Thomas, of Iowa, is preaching for us. He is an able expounder of the Word, but of late has lost his voice, so that it goes hard with him to preach. He is improving some, and our prayer is that God will so restore him that he may yet do much for the Master's cause. We have many calls that we can not fill, and we greatly desire that some earnest and faithful minister would move into our congregation, and help us in this all-important work. The harvest, truly, is great, but the laborers are few. In the last year there have been thirty-six received by baptism, and several by letter. We feel grateful to God for the mercies and blessings he has bestowed upon us. Brethren, remember us at a throne of grace! D. W. STOUDER.

From Bethlehem Church, Franklin Co., Va.

ELD. J. W. ELLER came to us in the Maggodee congregations, and preached twenty-five sermons. Our aged brother, Isaac Naff, of Illinois, preached three sermons during the time. The weather was good most of the time, and the attendance and interest were excellent. Brethren Eller and Naff handled the Word with zeal and power, and the members all seemed to have a zeal for the good work.

About the time the meetings closed at Bethlehem, Dec. 30,—there was a request for some meetings at the Black Creek church, in the same congregation, about ten miles from Bethlehem. As Bro. Eller could not stay any longer, the home minister, assisted by old Bro. Naff commenced meeting Jan. 6, and preached sixteen sermons. The attendance and interest were very good. We closed Jan. 17 with a crowded house. As a result we had thirty-six accessions to the church, twenty-four at Bethlehem, four on Maggodee Creek, two at Antioch church, and six at Black Creek. A number of others said they would come soon. May God have the glory, and give us all grace sufficient for our day and trial, is our prayer!

DANIEL PETERS.

From Iowa River Church, Iowa.

DEC 22 Bro. W. C. Teeter, of Sidney, Nebr., came among us. He held forth the Word, in power and demonstration of the Spirit, until Jan. 6. At the commencement of these meetings the congregations were small, but they increased until our large church would hardly hold the people. During this time we held two children's meetings,—something new to us. The little folks seemed to enjoy themselves, and we believe much good may be done in this way.

There were no accessions to the church, but, we believe, much good was done by way of building us up in our most holy faith. Sinners were seen to weep. We believe the meetings closed too soon. Bro. Stephen Johnson, our elder, will come to our aid Jan. 10, during which time we will hold our regular council. PETER HALL.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - Office Editor.

J. B. BRUMBAUGH, / J. G. ROYER, \ Associate Editors.

JOS. AMICK, - - - - - Business Manager.

ADDRESS ALL COMMUNICATIONS TO
D. L. Miller, S. S. Mohler, Board Hoss

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Feb. 5, 1889.

BRO. H. BRALLIER informs us that three were added to the church near Princeton, Ind., recently.

BRO. WILLIAM LUGENBEEL, of the Belleville church, Kans., reports two accessions by baptism Jan. 2.

BRO. M. M. ESHELMAN is, at this writing, in Indiana, looking after the interests of McPherson College.

BRO. JOHN METZGER, of Cerro Gordo, Ill., has been holding meetings for the Brethren at Silver Lake, Ind.

SISTER SADIE C. BRALLIER desires us to say that her address, for the next few months, will be 53 Adams St., Johnstown, Pa.

BRO. JOHN E. METZGER, of Edna Mills, Ind., tells us of the good meetings held there by Bro. Daniel Wysong, of Nappanee, Ind., resulting in the baptism of six precious souls.

A SISTER at Adrian, Mo., writes us a three-page letter, in which she orders a copy of "Europe and Bible Lands," but fails to sign her name to the letter. Will she please send us her name?

THE Brethren at Pine Creek, Ogle Co., Ill., held a series of meetings recently. They had a large attendance, good interest, and one accession to the church by baptism. The home ministers conducted the meetings.

BRO. P. S. MILLER, of Bridgewater, Va., commenced meetings for the Brethren at Pine Grove church, same State, on Jan. 10, and preached eleven sermons. Eight were added to the church by baptism, and one was reclaimed, with one to be baptized in the near future. Bro. Miller left many warm friends at Pine Grove, who pray God's blessing upon him. So reports sister Mary S. Kline.

BRO. S. H. BECHTELHEIMER, of the Lower Deer Creek church, Ind., writes that Bro. Henry Frantz was with them, commencing meetings Jan. 10, and preaching thirteen sermons. One was added by baptism, and others are almost persuaded.

BRO. H. W. STRICKLER, when last heard from, was holding meetings at Uniontown, Pa., and intended to go from that place to the Mt. Joy church. Others desiring his assistance, will address him at Dawson, Pa., in care of D. S. Strickler.

BRO. SAMUEL MOLSBEE reports good meetings in Hawkins county, Tenn. Bro. Pence was with them a few days. They have eight applicants for baptism. Bro. M. has a kind word for the editors of the MESSENGER, and we can assure him that it is appreciated.

BRO. J. E. YOUNG, of Beatrice, Nebr., sends us some good news. Bro. J. S. Mohler has been holding meetings for them. Six have confessed Christ, and others are near the kingdom. The good work still goes on. Bro. J. E. will give us a full report of the meetings at their close.

THE little speck of war that troubled the vision of some newspaper correspondents on account of troubles in the Samoan Island, has entirely disappeared. It is officially announced that Germany gave no cause of offense to this country. We hope the day is far distant when the peace of this country, or of the world, will be disturbed by war.

BRO. I. HELMAN of the Pleasant Hill church, Miami Co., Ohio, under date of Jan. 24, writes that Bro. Quinter Calvert commenced meetings in the Newton house Jan 5. Twenty-five had been received into the church by baptism, with two applicants, and the meetings were still going on, with good interest. May the Lord continue to bless the good work!

BRO. MOSES DIERDORFF just closed a series of meetings in the north-western part of Dallas county, Iowa, with six additions by baptism. Bro. J. D. Haughtelin, of the Panora church, Iowa, is at work for the Lord in Adair county, and Bro. J. L. Myers has been holding meetings near Dedham, forty miles north-west of Panora. These brethren are at work in good earnest. May the Lord continue to bless their labors!

OUR meetings at this place closed on Sunday evening, Jan. 27th. The interest was excellent throughout the meetings, and the Chapel was not large enough to hold the people that came to hear the Word preached. Especially was this true on Sunday evening, Jan. 20th, when a number were compelled to go away, being unable to get in. Bro. Deeter preached the Truth in plain, unmistakable words, and we all feel much refreshed. There are seasons of rejoicing that come to us occasionally, as we journey homeward. When we cross over the river, we shall enjoy the great meeting all the more, because of the foretaste we have had of it here.

IT often happens that those who doubt the Bible are compelled to bear evidence to the benefits arising from Christianity. This is what Darwin once said about some men who criticised foreign missions:

> They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

FROM Bro. Wm. M. Lyon, of 26 East Walnut Street, Lancaster, Pa., we had the following: "We have just commenced a series of meetings in this city, and, by the grace of God and the prayers of his children, we hope to revive the good work among us. We are weak numerically, but our little band is firmly united in the bonds of Christian love and affection, and in "union there is strength." We hope to report good results at the close of the meetings. We ask an interest in the prayers of all the faithful in Christ Jesus."

THE *New York Tribune*, one of the leading secular papers in the United States, gives us the following sensible words on the subject of prohibiting boys from using tobacco:

> Shall not the small boys of this State be prevented by law from indulging in the use of tobacco? That question is to be pressed upon the attention of the Legislature this winter. Ohio prohibits the sale of the weed to minors under fifteen, Massachusetts to those under sixteen. New York would be doing her small boys a great kindness, and one which they would deeply appreciate when they reached years of discretion, by passing a similar law. The spectacle of little fellows, only just out of the nursery, going along the streets puffing at a cigar, or more likely a cigarette, is unfortunately a familiar one. It is high time to apply the brakes, if the coming man is not to be a stunted growth, preyed upon by his nerves. There is a widespread demand for the passage of an act which will compel the attendance of children at school. If a sound mind in a sound body is a desirable association, then such a benevolent law might well be supplemented with an anti-tobacco act.

LAST winter the Legislature of Pennsylvania passed a prohibition amendment to the Constitution, and the question arose whether it should be submitted to the people at the regular November election or at a special election. It will probably be decided to hold a special election in June for the purpose of testing the will of the people of the great Keystone State as to whether they will or will not have intoxicants manufactured and sold in their commonwealth. The election will be wholly non-partisan. There will be no contestants for office, no party jealousies, nor side issues, and the question, stripped of all else save prohibition, can be voted for. The question that each voter in Pennsylvania will be asked to decide, is, "Are you for or against the manufacture and sale of intoxicants?" and every good man will be against the terrible evil. Already the papers are discussing the probabilities of the contest, and the friends of temperance are hopeful that the people will give their voice against the saloons, with all their attendant evils.

QUERISTS' DEPARTMENT.

The Water Supply in the Jordan—The Lord's Supper—The Computation of Time—Supporting Elders—The Tobacco Plant.

Dear Brother:—

I write you for information on the following question: A friend of mine claims that it can not be proved that our Savior was immersed in Jordan by John; that, as there are high and low water marks, they could have been in the Jordan without being in the water, and if the baptism had taken place at low water, there would not have been sufficient water in the stream for immersion. Please answer through the MESSENGER. HARRY SHANK.

Millersville, Pa.

THE question as to the manner of Christ's baptism has been so generally discussed, and it is admitted by nearly all scholars that he was baptized by immersion, that it seems almost unnecessary to refer to it again. The statement that there was not water enough in the Jordan, even at its lowest stage, to perform the rite of baptism by immersion, has been refuted time and again by travelers, but it seems there are still some persons who use it as an argument.

When we visited the Jordan in the spring of 1884, we found the river, at the traditional place of the baptism, to be a strong, swiftly-running

stream, from 60 to 100 feet wide, and from 6 to 15 feet deep. Farther up, the stream is much wider and shallower, so that it may be forded on horseback. Even at its lowest stage there is a considerable stream of water flowing through the channel of the sacred river. This is due to the fact that the principal source of the Jordan is a great fountain of fresh, pure water, bursting out from among the rocks at the foot of Mount Hermon, near Cesarea Philippi. As we watched the great fountain coming forth and rushing down the steep hill-side, leaping over rocks and forming of itself quite a stream of water, sufficient to immerse many nations, and then remembered that it was fed during the long summer months by the snow-covered peaks of Hermon, we felt satisfied that at no season of the year could there be so little water in the lower Jordan that baptism by immersion could not be readily performed.

The argument that Christ could have been in the Jordan without being in the water, is certainly a weak one. The evangelists, Matthew and Mark, in giving an account of the baptism of Jesus, say: "And Jesus, when he was baptized, went up straightway out of the water," "And straightway coming up out of the water." If the account said, "coming up out of Jordan," there might be some force to the objection offered. As it is, it has none whatever.

Have we any history showing that the Lord's Supper was observed, as we practice it, by any people before the organization of the Brethren's church? J. A. MILLER.

The Lord's Supper, or love-feast, in connection with the communion, was observed by the apostolic church. The historical evidence is given pretty fully in GOSPEL MESSENGER No. 50, 1888, to which our querist is referred.

Where does the time of our present era date from, the birth or the resurrection of Christ? F. JOHNSON.

Answer.—From the birth of Christ.

Is it right for an old elder who has labored many years for a congregation and who is now poor and helpless, to be supported by them, and if so, how shall it be done?

A SISTER.

Certainly it is right to support not only the elder, who may need help, but the church rule is to support all the poor. Such expenses should be met as are other church claims. The matter is placed into the hands of the deacons, whose duty it is to see that the needful help is given. In some churches the money for such purposes is raised by subscription, while in others each member pays according to the amount the Lord has blessed them with. The money is put into the church treasury and paid out as directed. In this way the needy are helped, and in this way the church should support her elder who has spent his best days in her service, and who now, in old age, needs help. Not to do this would be to bring a reproach upon the church and would show a lack of the true spirit of Christ.

Bro. J. H. Slusher asks with all candor and good feeling for an explanation on Gen. 1: 11, 12: "And God said, Let the earth bring forth grass, the herb yielding seed. . . . . And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Also the 30th verse of the same chapter: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good." The question our brother wants settled is, whether tobacco is included in the herbs here spoken of, and if God pronounced it very good, is it right to speak against it? Bro. H. Cunningham also asks for the chapter and verse in Old or New Testament where chewing tobacco is prohibited.

We have united these queries and, believing that not only these two brethren, but many others can not understand why, in view of the reasons above given, the use of tobacco should be condemned, we will here give our views on the subject.

That God created all things, and that all things are good and very good when used for the purpose he intended them for, is a fact that is apparent to all Bible readers.

Tobacco was, doubtless, among the things which God created, and it has its use, and when used for the purpose that God intended it, it is good. But while this is true, our querists and others will not attempt to say that God created the tobacco plant so that men might prepare from it the plug to be chewed or the cigar to be smoked. If so, then they would be compelled to meet the fact that smoking and chewing are almost universally held to be injurious to the health, and the only conclusion would be that God made a mistake, and that tobacco, as an herb for smoking and chewing, was not "good and very good." We believe the mistake is that men put it to a use that God did not intend it to be used for.

But is it true that the use of tobacco is injurious to the health? We only need appeal to the almost universal verdict of physicians, and of those who use it themselves, and so apparent has it become that chewing and smoking is injurious to health, that our statesmen and public men generally are taking active measures to suppress its use among the young people. The Legislatures of the States of Illinois, Ohio and Massachusetts have already passed laws prohibiting, under a heavy penalty, the sale of tobacco to boys under fifteen years, and the legislature of the great State of New York will consider a law of the same kind this winter. The *New York Tribune*, a paper that cannot be said to be prejudiced against the use of tobacco, in discussing this question, says: "It is high time to apply the brakes, if the coming man is not to be a stunted growth, preyed upon by his nerves. There is a wide-spread demand for the passage of an act which will compel the attendance of children at school. If a sound mind in a sound body is a desirable association, then such a benevolent law might well be supplemented with an anti-tobacco act."

We ask our querists, and those who hold with them, to look this question fairly in the face. If chewing and smoking is good, why are men, who fully understand the effect of tobacco upon the human system, becoming alarmed and passing laws to keep it away from the boys? If it is good and very good, as it is now used, why not give it to the boys, and the girls, too, for that matter?

The tobacco plant is not the only one that men are using to their own hurt, and contrary, as we verily believe, to the purpose and design of the Creator. God created the beautiful opium poppy and painted its brilliant colors with his own hand. He made it for the use of man, and when the physician prepared from it an opiate for the relief of human suffering, it was felt that a blessing had been conferred upon humanity, but who will dare to say that God intended that men should smoke and chew the poppy opium and thus destroy not only their health, but the mind which God gave them? Did you ever see a strong, healthy man, active in every good work, gradually succumb to the secret and insidious opium habit? Have you seen him struggling in its grasp as an infant in the hands of a giant, until will power is all gone and the man becomes a mental, physical and spiritual wreck? He has lost all interest in friends, home, family, religion and life. He makes but one demand, and that is for opium, and he uses it until nature gives way and he sinks into a wretched grave, a suicide to the misuse of a plant that God created for a good purpose.

The opium chewer and smoker can use the same arguments used by our querists, for God created the opium plant and said it was good, and nowhere in the Old or New Testament is its use prohibited. The case given above is not an imaginary one. There are thousands like it in our country to-day.

We must, then, conclude that some of the herbs included in the Scripture referred to have been diverted from the use for which God created them, and that, in using them contrary to his purpose, they become hurtful and injurious, and that, to indulge in the use of them to gratify a vitiated appetite to the injury of the body and mind, is wrong. No one acquainted with the effect of tobacco upon the human system, will say that it does not result in injury to it, and that,—if all the manufactured chewing and smoking tobacco in the world, including snuff, were to be destroyed today, and not another ounce manufactured,—the human race would be the better for it.

But what is tobacco to be used for, if not for smoking and chewing? Medical men have discovered in it an active poison, which they name nicotine, and it has its legitimate uses. The Scripture referred to says that God gave every green herb for meat to the beasts of the earth and to the fowls of the air, and everything that creepeth upon the earth. We are satisfied that one of the purposes for which the tobacco plant was created, was for food or meat for a family of creeping things which God created. And so greedily do these creeping things devour it that men must be constantly on the alert if they would save any of the plant for themselves. These creeping things feed upon the plant, and use it for meat, but they are closely watched and gathered up day after day, while the plant is growing, and destroyed.

The last query has already been partially answered, and we refer to it again to say that there are a good many evils in the world to-day that are not specifically prohibited in the Bible, but they all come under the general prohibition that God's people should abstain not only from evil, but from everything that has the appearance of an evil. Under this head we might mention card-playing, theatre-going, horse-racing, etc.

We have tried to answer these queries candidly. We have much sympathy for those who have, during many years, been using tobacco. We know something of the struggle necessary to overcome the tobacco habit after it has once fixed itself upon the system, and we know something of the feelings of a man who has once been a slave to the habit, and becomes free from it; and we say for the encouragement of those who desire to free themselves, that the enjoyment of freedom is worth a thousand times more than it will cost you in effort to become free.

THE FIERCE DEMONIAC.*

AFTER the parable of the sower and the utterance of several other parables, the day was about spent, and as night began to draw her sable curtains around the sea, Jesus proposed to the disciples that they pass to the other side. After he sent the multitude away, not empty, but with heaven's richest blessing, he, in company with the disciples, started across the sea. Soon the storm arose, and the result of it and the miraculous deliverance are among the most striking manifestations of the power and interposition of God, we have recorded. No wonder that the disciples said one to another, "What manner of man is this that even the wind and the sea obey him?" Hitherto they had regarded him merely as a man, but now they began to get a little deeper insight into his nature and character. They were learners, and their education did not come like a flash; it was a gradual process. Indeed, we sometimes think they were slow to learn, but, taking into consideration their former surroundings and teaching, we are not so much surprised they were slow to grasp the idea of the divinity of Christ.

Finally they reach the other shore, and right here we notice an apparent discrepancy in the name of the country in which they arrived. All three of the evangelists give a statement of the same event, and each gives a different name to the country. This difference, however, arises simply from the names of three towns in that country. Mark named the country after one town, Matthew after another, and Luke after another. There is, therefore, no real contradiction of statement.

There is also a difference of statement in reference to the number of the possessed with devils who met Jesus. Matthew says there were two, while Mark only mentions one. He does not, however, say there was *only* one, and the probability is that his attention was attracted to the one the most directly under the influence of the devil, or to some action that impressed his mind the most, and was thus led to speak of that one only. It is not strange that he should speak of one and that Matthew should mention two, as such statements are made very frequently now, concerning other matters. There is, therefore, no real contradiction of statement, as some skeptics would like to make it appear. In our study of the lesson we notice,

I. THE CONDITION OF THE MAN WITH THE UNCLEAN SPIRIT.

Matthew states that the possessed were "exceeding fierce, so that no man might pass that way." From this statement we learn that his condition was worse than any of Christ's former patients. It seems that in those days the devil obtained more direct control over some than over others. Sometimes he produced only a silent melancholy, but in this case the subject became a raving maniac.

His condition is further portrayed by the place in which he dwelt. He dwelt in the tombs which were located out of the cities in desolate places. The unclean spirit drove him there that he might have more power over him and increase the wretchedness of his condition. It was away from the good influences. Nothing pleases the devil better than to get people away from church, from Sabbath-school, from prayer-meeting, from the influence of a Christian home or Christian friends. It was a place, too, that was regarded as unclean. The touch of a grave was polluting, and it was the kind of a place in which the devil wanted his subject. He wanted his subjects there then, and he is none the less anxious to get them in such places to-day. If he can get men and women into the dancing halls, the operas, the theaters, the saloons, the gambling hells, and all places of carnal amusements, his point is gained. These are the places that defile, and that bring the young men and women under the influence and power of the adversary of souls.

The wretchedness of his condition is also shown in his strength and the inability of those about him to govern him. Chains and fetters could not hold him, neither could any man tame him. There is no condition into which human beings can come that should excite more sympathy than that which necessitates their being bound. Who has not turned away in horror at the sight of a bound maniac? We dread the sight and we truly pity him, but still we are glad that he can be bound. Here was a case still worse. He could not be bound nor restrained. This illustrates the condition of those who are under the absolute control of the devil. There is nothing that can hold or restrain them in their downward course. The commands and curses of the Divine Law are as chains and fetters to hold and restrain them, but they break these asunder, all of which is an evidence of the power of the devil in them. This class of persons is by no means small in the world to-day. When we pick up our daily papers and read of the thefts, the robberies, the suicides and murders, we feel that the devil has a great deal of power in the hearts of men and women. Of course he does not affect the body in just the same way he did in the time of Christ, but over mind and heart, in many instances, he certainly has control. This demoniac was doubtless a terror to all about him, and there are men now who are terrors to their families and to the community. This wretched man, it is said, was night and day in the mountains, or tombs, crying, and cutting himself with stones,—a striking figure of the self-murderer. But let us notice,

II. THE EFFECT OF JESUS' PRESENCE ON THIS MAN.

When he saw Jesus afar off he worshiped him. Others he ran upon with rage, but he came to Christ with reverence. Why? There was an invisible power at work, one that was stronger than chains and fetters. He was made to feel his condition, and that there was a power to save at hand. This shows Christ's absolute power over evil, and what a consolation it is to the good that the devil is in the hands and under the control of their best Friend! This demoniac is one of the worst cases we have on record, yet as soon as he came under the power of Jesus, he was immediately subdued. What, then, is our work as Christians? It is to bring bad men and women under the power and influence of Christ. We may bind them, we may thrust them into our jails and penitentiaries and punish them, but this will not subdue the evil spirit. We must bring them under the influence of the Gospel which is the power of God unto salvation. Christians, there are demoniacs all around us; there are those steeped in crime, those who are directly under the influence of the devil. But do not be discouraged, nor fearful; if you have Christ dwelling in you, you are stronger, and can overcome their influence and power, not by your own efforts or strength, but by Christ working through you. As the evil spirit takes possession of men and controls them, so the spirit of God takes possession and exerts its influence and power through them; and as soon as the good spirit comes in contact with the evil spirit, it becomes uneasy and restless. Hence the language of the evil spirit, "I adjure thee by God, that thou torment me not." We notice,

III. THE DEVIL'S ESTIMATE OF HIS NUMERICAL STRENGTH.

Says he, "My name is legion, for we are many." He boasts of his number, as if he had some faint hope that he might be too many for Christ. What a host of apostate spirits Satan calls up to guard one poor wretched soul against Christ! And they were all united in their work. They had but one purpose, and that was the destruction of the man. Thank God that we, as Christians, may call to our aid the good spirits in our conflict with the devil. And the fact that we have such a numerous foe should set us on our guard. Truly,

> "The hosts of sin are pressing hard
> To draw thee from the skies."

The request of the devils and the permission Jesus gave them are interesting topics for consideration, but we can not discuss them at length. Some say this was a needless destruction of property, but, when viewed in the light of truth, no just accusation can be brought against Jesus on that ground. The swine were of little consequence, and, besides, those who kept them were violating the law. The keeping of swine was an unlawful occupation on the part of both Jews and Gentiles. Further, this was not more of a destruction of property than the storms, cyclones, floods and earthquakes, all of which God permits for some wise purpose unknown to us. The swine and the cattle on a thousand hills are his, and it is his privilege to do with his own as he, in his great wisdom, sees best. We notice lastly,

THE CONDUCT OF THIS POOR MAN AFTER HE WAS DELIVERED.

What a wonderful change occurred! A demon changed into a saint! What a wonderful transformation! In the beginning a devil, afraid of Christ, but now wants to be his companion! But Jesus had a work for him to do right there. He wanted him for a home missionary. "Go home to thy friends," said he, "and tell them how great things the Lord hath done for thee." There was no one better qualified for this work than he. His friends knew all about his condition, and he was therefore a living illustration of the power of God to save. Sometimes persons, when they are converted, want to go out into other fields to work. Say they, "The people are so well acquainted with me; they know all my old tricks, and I am afraid I can't work successfully among them." This is all a mistake. If we are truly transformed, the change will only impress them the more forcibly with the reality of the religion of Christ. The man, although not in accord with his feeling, as he wanted to go with Jesus, was obedient. He went right home to his friends in Decapolis and there began to publish the wonderful things he had experienced, and it is said the people marveled. What a striking illustration of the effects that conversion should have! The soul dead in sin and trespass is made alive. May God grant that the transforming power may be more seen and felt! Then we will have more missionaries.

J. B. B.

*Sunday-school Lesson for Feb. 10, Mark 5: 1-20.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Noah Detrick informs us that the Harris Creek church, Ohio, has just commenced a series of meetings. Bro. S. W. Hoover, of Dayton, Ohio, is doing the preaching.

—Bro. Isaac Hoover writes: "The Washington Creek church, Douglas Co., Kansas, enjoyed some good meetings, which commenced on Christmas. Saints and angels rejoice; three souls were baptized. Brethren James Hilkey and Thomas Winey did the preaching."

—Under date of Jan. 23, our aged brother, John Metzger, writes: "By the help of the Lord, I have been enabled to meet with the brethren and sisters in the Eel River congregation, where I am now preaching the Word. Congregations are large and order excellent. I hope that some good may be done."

—Bro. Israel Whisler under date of Jan. 15, writes: "The members of the Richland church have enjoyed a series of meetings from Jan. 6 to 14. The preaching was done by Eld. Frederick Weimer and Wm. Murray, and by their faithful labors, and the blessing of God, four souls were brought from darkness to light."

—Bro. H. W. Strickler writes: "I have just closed a two weeks' meeting at Fayette church, in the Jacob's Creek congregation, Pa. Although the roads were very muddy we had the best attendance, and many said they would soon come to the church and try to walk on safe ground. Who will come and help gather them in?"

—A sad accident occurred in the family of our dear brother, Eld. Stephen Johnson, of Garrison, Iowa. He writes, under date of Jan. 20, "A few days ago, my little boy,—eleven years old,—was run over by a wild cow which he was driving. His leg was broken between the knee and ankle. He is now doing as well as can be expected, and we feel thankful that it is no worse."

—Under date of Jan 23, Bro. J. W. Eikenberry, of Altamont, Kans., writes: "The Labette church is in the midst of a series of refreshing meetings. There is a good interest manifested, and three dear souls have made the good resolve. Two of them are my children, and we hope that others will share our joy before the meetings close. Bro. Sidney Hodgden is doing the preaching."

—Some work is being done in Iowa, judging by a postal card just received from Bro. J. D. Haughtelin. He writes: "Bro. Moses Deardoff is conducting a series of meetings at a new place, about ten miles north-east of Yale, with more than ordinary interest. I will report results as soon as I can get them. Bro. J. L. Myers, of same place, held a few meetings near Dedham (about forty miles north-west), with such favorable interest, that he was urged to come again soon and stay longer. He is there now."

—Bro. Samuel T. Harnes, of the National Soldiers' Home, Ohio, writes: "According to previous arrangements, the Brethren of the Lower Miami church held a short series of meetings, commencing Jan. 12, and continuing to the 20th. Bro. Stutsman did the preaching. We had eleven meetings in all. He handled the Word in a very instructive and edifying manner, forcing the Truth home to every attentive ear. May the Lord be praised for the work thus done! May the good seed spring up and bear fruit, some thirty, and some sixty, and some a hundredfold! The members are much encouraged, and many good and lasting impressions were made, but there are no immediate results."

—Under date of Jan. 9, Bro. L. P. VanDyke, of Aberdeen, Washington Territory, writes: "My brother William and I left Beatrice, Nebr., Jan. 17th, 1888, for the North-west. After stopping awhile at Portland, Oregon, we came to this place, where we find people from all parts of the globe. We have tried to do some missionary work, by circulating the MESSENGER, and also tracts, but, in order to do the work successfully, we should have some preaching done here. We hope that some minister will remember us!"

—Under date of Jan. 21, Bro. P. R. Wertz, of Thomasville, Ga., writes: "I have been reading with interest the progress of the mission work, and I long to see the Brethren begin the work in the South, where there is a splendid opening for the Brethren. I fully believe the church could be rapidly built up in this State, especially in the southern part. Will not some of the ministering brethren come down here? With our cheap land and mild climate, a good home can soon be obtained. To this end I will give any information I can, in regard to this place."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Covina, Cal.

OUR hearts were made glad by the coming of Eld. Jacob Witmore, of Centre View, Mo. He arrived here Dec. 22, 1888 and commenced meetings next day. He continued the meetings until the evening of Jan. 10, 1889. He rested two days and then filled our regular appointment on Lord's Day, preaching in all, while with us, twenty-four discourses. The meetings were very well attended. Saints were much encouraged, and sinners were persuaded, by telling them the whole Truth, to flee the wrath to come. Fathers, mothers and husbands rejoiced to see those, near and dear to them, give their hearts to the Lord, and sanctify their lips by confessing his dear name before men. May they prove to be vessels of honor, by walking in the footsteps of that One that has called them, that he may use them to the good of his cause!

As an immediate result of the meetings, five were added to the church, but we do hope that many good impressions, made upon the hearts of others, out of Christ, will not be lost.

We met in council-meeting Jan. 9. We had considerable business to attend to, which was transacted in a Christian spirit. Brethren Frank Calvert and Darius Overholtzer, were called to the deacon's office, and Bro. John Magie was advanced to the second degree of the ministry. Their duties were plainly and impressively laid before them by brother Witmore. Solemnity pervaded the audience and many tears were shed.

Bro. Witmore has left us for other fields of labor. He commenced a series of meetings at Spadra on the evening of the 14th. Our prayers and good wishes attend him. He has a warm place in our affections, for we have all learned to love him since his sojourn with us. Bro. Witmore, Paul like, is a fearless and uncompromising preacher, not being led by the spirit of man, but by the Spirit that searcheth the deep things of God. If all preachers were like him, there would be no uncertain sound given. The preaching would have the true Gospel ring as in the apostles' day.

In conclusion permit us to tender unto you, dear brethren, our grateful thanks for so graciously remembering the few members living on the border land of your country. While we enjoy the "Golden State,"—the beautiful land of sunshine and flowers, we must have, in our poor, unworthy hearts, the blessed Gospel of the Son of Righteousness, in order to enjoy that land that is without grief, or graves, or funeral processions, the land where angels dwell and God resides, and where all tears shall forever be wiped away by the hand of him who has redeemed us with his own blood.

D. A. NORCROSS.

From Cartersville, Va.

WE, a few isolated members, here in Cumberland Co., Va, are without a minister, and as our next Annual Meeting is to be held only about one hundred miles from us, I thought, perhaps, that God might put it into the hearts of some of our Brethren, to come and see our country, and, perhaps, locate near enough to preach for us! This, I firmly believe, is a good opening for a good work to be done in the way of building up the church, if we only could have a resident minister. We hear favorable news from some of our friends. They say the Brethren are right, and if we had a regular preacher, they would join in with us. We have a sermon only every few months and, sometimes, every six months only.

Bro. D. C. Moomaw held a series of meetings with the Lunenburg Brethren, with glorious results. They are about sixty miles from us. There are only thirteen members here. We have Sunday-school from April to December, and hope to begin our prayer-meeting next Sunday. May God send us a preacher, is my prayer!

SARAH J. ETTER.

Memorial Resolutions.

AT quarterly council of Maple Grove church, Ashland county Ohio, held Jan. 19, 1889, the following preamble and resolutions were unanimously adopted:

WHEREAS, in the order of Divine Providence, our brother Eld. William Sadler, has been removed from our midst by the hand of death, and our hearts have been deeply moved thereby; therefore,

RESOLVED, *First.*—We have lost one of nature's noblemen, a generous friend, a genial companion; a man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, an earnest Christian worker, and an ardent lover of the Brotherhood.

Second.—That we treasure the memory of his blameless Christian life, his wise counsels, his faithful warnings, and his zeal for the cause of Christ.

Third.—From the manner of his life among us, and from the positive character of his Christian experience and testimony during his illness, we are fully persuaded that our loss is his eternal gain, and that while we are mourning on earth, he is rejoicing with the redeemed and blood-washed in heaven.

Fourth.—That we deeply sympathize with our sister and her children, who have been called to part with their chief earthly counselor and support, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need, and which he alone can give.

Fifth.—That a copy of these resolutions be tendered to the family of the deceased, that they be published in the GOSPEL MESSENGER, *Ashland Press*, and *Ashland Times*, and be recorded on the minutes of this quarterly council.

By order of Maple Grove church.

DAVID SNYDER,
Cor. Sec'y.

From New Philadelphia, Ohio.

By request I met the Brethren of Solomon's Creek church Nov. 10th, in one of their houses of worship in the town of New Paris, Elkhart Co., Ind. This church is under the oversight of Eld. Daniel Shively, assisted by Eld. Davis Younce. We met the former brother and his kind companion about five years ago, in Elder Kahler's congregation, Stark Co., Ohio, and formed a pleasant acquaintance with them. Bro. Shively longs for a fuller consecration to the missionary work, being imbued with the spirit of his Divine Master who ever went about doing good. Bro. Younce does considerable evangelistic work, yet is somewhat restricted by the affliction of the dear sister, his invalid wife. The other ministers of this congregation are Henry J. Worstler and Hiram Forney, both of whom, we believe, are anxious to respect their high calling. The latter of these, in connection with brethren Robinson and Henry Neff, the former of Bro. Wm. Deeter's and the latter of Bro. John Anglemyer's church, constitute the Mission Board of Northern Indiana, which, we hope, is accomplishing good and great work for the Master. While engaged in this field of labor I had the pleasure of meeting the Brethren of the Goshen church at their love-feast. Bro. Daniel Riggle is the Elder of this church. We would like to refer to several brethren we met on this occasion but space rather than time forbids. We also had the pleasure of meeting the brethren of the Buckeye district, in a council-meeting presided over by Bro. Wm. R. Deeter who has had the oversight of this church for some time, but at this council, by his own urgent solicitation, he was relieved. Judging from the interest Bro. Deeter manifests in church work, he wants to be ranked among those who know their Master's will and do it.

While with the Brethren of Solomon's Creek church, we preached in their four houses of worship, which, possibly, under existing circumstances, was prudent, but we would here suggest, that it is best to concentrate our labors more.

From this field of labor we went into Huntington Co., Ind., to make a brief visit with some relatives there. While thus engaged we preached in the town of Rosnoke; also enjoyed two pleasant evening meetings with the Brethren of the Clear Creek congregation and formed the acquaintance of Bro. Dorsey Hodgden, one of the ministers of this congregation. We also enjoyed an evening meeting in the town of Andrews and here met two ministering brethren who, we trust, inspired by an ambition to do service for their Divine Master, and thereby encourage the little Zion, located there. Their names but not their faces are forgotten.

The evening of Dec. 22 I began to labor with the Brethren of the Union Centre District, presided over by Elders John Anglemyer and Daniel Neff. Their co-laborers are Joseph Hartsough, John R. Miller, and Alexander Miller, the latter being much of the time in the evangelistic field. This congregation, Solomon's Creek and several others of Northern Indiana are numerically quite strong. We were informed by the Brethren that frequently, when they have the love-feasts, many of their own members cannot commune for the want of room, they being willing and anxious to accommodate those who come from other congregations. Their houses of worship are large, some being 60 by 80 feet in size. The lay of the land and condition of the roads are well adapted to religious gatherings and it may be said of Northern Indiana and North-western Ohio that it is a "land flowing with milk and honey." Be careful, dear brethren, that your affections are not fixed too much on the earth. Let us never forget we are only pilgrims and strangers here, that it is beyond the chilly waters of the Jordan that fields are arrayed in living green. The things that are seen are temporal, but those on which our affections should be more especially placed, are eternal. Their grandeur and beauty are ineffable and eternal.

While engaged in laboring with the Brethren of Union Centre, we were kindly conveyed by Bro. John Trump to a meeting, held in Bro. Deeter's congregation by Bro. J. G. Royer, whom we met for the first time, and with whom we had a pleasant interview. We enjoyed very much our season of worship with the dear brethren here. We do not very frequently have the privilege of listening to the preached Word. We closed our series of meetings with the Brethren of Union Centre, Jan. 1. At these meetings we met Bro. John H. Miller and his invalid wife. The dear sister's bodily afflictions are quite intense. May the Lord comfort and sustain her and all his dear afflicted children whom we met. From here we went to the Brethren of Turkey Creek congregation for whom we tried to preach five discourses. The ministers of this church are brethren Daniel Wysong and Peter Stutzman.

On Friday evening, Jan. 4th, we met the dear Brethren of Solomon's Creek church, at what is called the "big church house," for the last time, and I talked to them from 2 Cor. 13: 11.

Jan. 6, I met the Brethren of Lick Creek congregation, Williams Co., Ohio, which is under the supervision of Elders Jacob and John Brown; assistants in ministerial work, Christian Grabill, George W. Sellers and John Mark. Sunday evening, Jan. 6th, we commenced a series of meetings at the Bunker Hill church-house, and continued until the evening of the 16th.

We got home Jan. 19, and found all well, for which we feel very thankful to the Giver of all good. We thank all the dear brethren and sisters for their kindness and generosity toward us and the loved ones at home. Our beloved companion wishes to thank all her dear Christian friends who so kindly and substantially sympathized with her during our absence. Whilst no accessions attended these meetings, let us cherish the hope that at least some of this labor may be like bread cast upon the waters, to be gathered many days hence. Let us all be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord!

Jan. 22. EDWARD LOOMIS.

From the Lower Stillwater Church, Montgomery County, Ohio.

On the evening of Nov. 15 Bro. Silas Gilbert commenced meetings in our church and preached fifteen sermons, which were both logical and practical. The meetings were not as largely attended as they should have been. There were no additions, but we hope the good seed sown will be the medium in turning souls to God. Our members had their spiritual strength renewed, and feel more than ever the necessity of working for the Master. We expect Bro. J. J. Rosenberger to give us some meetings in the near future, and will then report again. May we all thank God and take courage! JOHN SMITH.

Trotwood, O., Jan. 19.

From Cabool, Mo.

The Brethren in Texas County are moving along quietly, and have great reason to be thankful for the tokens of God's goodness towards us during the past year. We have received nine by baptism and reclaimed one. Among the number was one who had been skeptical for about twenty years. He now seems to enjoy himself, in the hope of a blessed immortality beyond the grave.

Bro S. A. Honberger was with us in September and did some very effectual preaching. Bro. Wm. Harvey (who was our elder) came to us and officiated at our love-feast, which was a feast long to be remembered. We hope soon to have our meeting-house ready for use. The lumber is nearly all on the ground, and the foundation is laid.

Brethren who desire to obtain cheap land, in a hill country, would do well to look at Texas county. Fair land, with good outside facilities, may be had at $2.50 per acre on long time.

J. T. MASON.

From Oak Grove, Woodford Co., Ills.

Jan. 12th we held our quarterly council. All things passed off pleasantly and with brotherly love. At night our beloved elder, C. S. Hollinger commenced a week's meeting in which many lasting impressions were made. Bro. Hollinger is an earnest advocate of the principles of Christ. He preached at night and visited the members during the day, and instructed and encouraged them on their way to Zion. On Monday night he had meeting at Bro. Brown's, who was not able to attend any of the meetings. At this meeting Bro. Hollinger pointed us to the Lamb of God which takes away the sins of the world. O may the Lord ever keep us all in that narrow way that leads to the home above! H. C LONG.

From Moscow, Augusta Co., Va.

We commenced a series of meetings Dec. 11, and continued until the 19th. In all we had nine sermons. The meeting was conducted by Bro. G. W. Wine, of Ottobine, Rockingham Co., Va. He faithfully warned all to flee the wrath of God, but none seemed willing, as yet, to give up their sins, though we are persuaded to believe that there were good impressions made.

D. C. ZIGLER.

From South English, Iowa.

Bro ENOCH L. BROWER, of Virginia, came among us Jan. 10, and commenced meeting on the evening of the 11th. He closed on the night of the 22nd. He preached in all fifteen sermons, in which he failed not, in a very plain and forcible manner to admonish both saint and sinner. There were no additions, but we feel that the membership was much built up, and sinners made to see their condition, even if they did put off the all-important work. Sinner, now is the accepted time, now is the day of salvation. "To-day, if you hear his voice, harden not your hearts as in the provocation, for to-morrow may be too late." A. J. WINE.

Notice to the Churches of the Northern District of Illinois.

As I was appointed by the Book and Tract Committee to see that all appoint a Solicitor to solicit funds at least once a year in the different congregations, therefore each solicitor should see to that work promptly, and forward the funds thus collected to S. Bock, Dayton, Ohio. Send to my address, Polo, Ill., your name on a postal card, as solicitor appointed by your church, so that I may have an opportunity to correspond with you direct, if necessary. EDMUND FORNEY.

"I HAVE," says Dr. Guthrie, "four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter and my purse is heavier."

Miscellaneous Items.

How Correspondents may Save Time and Labor for the Editor.—Think fast, write slowly, then examine carefully, and correct your article. Then lay it away for several days and try to forget all that you wrote. When you take it up, it will seem new, and you will be better able to judge, by that time, the character of much of the manuscript crowding the editor's desk, and also his brain. Then condense it, if possible; take out sentences, and put in words. Get your wife or husband, or some good reader, to read your production to you. Listen and criticise, as though some inexperienced penman had written it. By this time, much of the censure, now resting on the editor, but justly on you, will be avoided.

Furthermore, do not urge the publication of your article, nor chide the editor, when he refuses to publish it. Any article of doubtful propriety, in his mind, should go into the waste basket. Personal criticism should never be allowed; and subject matter that carries with it the idea that we, as a church, are more or less divided, or at least, that a great many of us are in doubt as to the correctness of our practice in worship—such, for instance, as our sisters' prayer covering, etc,—is not edifying. If the peace of the church requires it, such matters should be brought up at our General Conference, where the whys and the wherefores are critically examined in the light of the Gospel and not by a rule of the church simply, or long-established custom, as some report that we do.

* * *

About the same rule governing writers for the press, will apply to those writing tracts or leaflets for the Book and Tract Work. All such matter must pass through the hands of the Examining Committee, and should all be forwarded either to the Secretary, Bro. L. West, Lanier, Preble Co., Ohio, or the writer, before June 1, 1889.

* * *

Permit me to make a direct appeal through the Messenger to the overseers of all the l cal churches in the Southern District of Kansas, east of Reno county, that each one send me the name of a good brother or sister, who is alive to the Missionary and Tract Work of the church. This person is to act as solicitor for the Endowment Fund, and visit every family in the district. As it is impossible for me to visit all, as per request of the brethren authorized by the General Conference, I take this method to obtain help, and hope to have an immediate and favorable response from each local church. All necessary instructions and equipments will then be given upon receipt of the name and address. Please address the writer, at Hutchinson, Reno Co., Kans. What better thing can we do than work for the church? This kind of work is far-reaching in its results. It does not necessarily require official members. I prefer others when they are qualified, so as to divide church work as much as possible.

* * *

The Messenger comes, in its new attractive form, laden with matter that the whole world should know, hence the paper should have a much larger circulation. Let every brother and sister seek opportunity to get their neighbors to subscribe. When you go to visit, take a copy with you, show it, and, if you are done with it, let your neighbor have it to read. Ministering brethren, traveling about, should take with them a copy, and secure subscribers. The day is gone by, and I hope it will never return, when we were ashamed to show our church paper to those outside of the church. I know of instances where the Messenger has done a good work, and what has been done, may be done again,—all things being equal. "My Father worketh hitherto, and I work."—*Jesus.*

* * *

Would some of the brethren directly connected with the Orphans' or Old Folks' Home in Indiana (I think in the Southern District) kindly inform me by card, or through the Messenger, with whom I must correspond in order to get the benefit of their experience? I shall much appreciate an early response. The District of Southern Kansas has set a similar project on foot. "The poor ye have always with you, and whensoever you will you may do them good."—*Jesus.* "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—*David.* "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."—*Proverbs.* "Show mercy to the poor."—*Daniel.*

Enoch Eby.

Hutchinson, Kans.

From Berlinton, Ind.

I met with the Baugo Brethren Dec. 15, in a Baptist church near Elkhart, Ind., and held meetings one week. The attendance was small at first, many being sick, but at the close there were larger congregations. Wife and I visited at Bro. Joel Shively's home. Sister Shively, at times, suffers greatly from rheumatism, which renders her almost helpless. May her faith be strong enough to enable her to bear her affliction with Christian patience and fortitude. Notwithstanding her affliction, she encourages her husband to go to church and help in the ministry. In this district brethren Joel Shively, John Metzler and H. M. Schwalm break the Bread of Life to the members.

From there we went to Milford, Ind., our home, where we met Bro. J. G. Royer, of Mt. Morris, Ill. Bro. Royer staid with us one week, and the meetings were a feast to me. His visit to Indiana was much appreciated.

After the close of these meetings, wife and I went to the Bremen congregation, and I commenced meetings in their brick house. The muddy roads and stormy weather were against the meeting, but "all things work together for good to them that love the Lord." Many old people are stricken down with sickness, and most of them die. During these meetings my wife became ill, but is now convalescent. Our winter, thus far, with but few exceptions, has been pleasant.

I am now in the Tippecanoe church, Ind., helping the members in a series of meetings. May God's choicest blessings go with all of his faithful workers! J. H Miller.

Jan. 9.

Notes of Travel.

Jan. 6, the writer and Eld. S. R. Zug boarded the train at Manheim, Pa., at 8:20 A. M. for Flemington, Hunterdon Co., N. Y., where we arrived at 3 P. M., and were met by Bro. Asher Gary, and taken to his home. At 7 o'clock we met for worship at the Bethel church, where a series of meetings is contemplated. An appropriate sermon was preached from Heb. 6: 2, 3; subject, "Perfection."

Jan. 8 we met again at the Bethel, at 7 P. M.; text from John 5: 39, 40. Next day we boarded the train at Flemington for Philadelphia, and at once proceeded to Bro. Joel Reiner's home. Here we enjoyed a happy little council-meeting at 8 P. M. Eld. S. R. Zug has the oversight of this little city band.

Jan 10 we returned to the Bethel. We had a sermon from John 6: 1–14; subject "Fragments." The text of Jan. 11 was "How shall we escape!" Jan. 12 we had an exposition of Col. 3: 9 11. All these sermons were delivered by Eld S. R. Zug.

After this last meeting, the writer went home with Bro. C. W. Moore to the Sand Brook district. Bro S. R. Zug remained to continue the meeting.

I fully endorse Bro. J. T. Myers' sentiment in regard to some of the districts of New Jersey. I enjoyed a very pleasant meeting, with the good members of Sand Brook, on Jan. 13

Jan. 14, I boarded the train, at Flemington, for home, where I arrived safely and found all well, for which we thank the Lord. M. G. Gibble.

From the old Chippewa Church, Wayne Co., O.

Our home ministers began a series of meetings Dec. 8, and continued until the evening of the 30th. Brother Frederic Weimer conducted the meetings, and labored earnestly and faithfully for the upbuilding of our beloved Zion.

We had interesting meetings, large congregations, and good order throughout, and the brethren and sisters labored together in union. We had our prayer-meetings before services, and it did my soul good to hear the dear brethren and sisters, both old and young, pleading with our Heavenly Father in behalf of the unconverted part of our congregation, that they might come to Christ and live. We think in this matter a great many of us fail,—the laity is at ease and expects the ministers to do all the laboring.

In the midst of our meeting, Bro. Wm. Murray, of the Ashland church came amongst us and assisted in holding forth the Word of Life to saint and sinner. Bro. Murray did us good service. Brother Desenberg, of Maple Grove church, Ashland Co., also came over to help us. He told us many good things, and remained with us until the close of the meetings. As a result of our labors, twenty-one souls were added to Christ by baptism. Others seemed to be almost persuaded. The entire number that united with us were young in years, —ranging from ten to about thirteen years of age. Our prayer is that these lambs of the flock may be tenderly cared for, so that, when the old fathers and mothers in Israel are sleeping in the silent grave, they may press forward and fill our places better than we have done, is the prayer of your unworthy sister in Christ.

Bro. Desenberg, at this present writing, is holding a series of meetings in the eastern part of our congregation,—the "Leisure" church-house. May the Lord bless every effort for good!

Isabel Irvin.

From Parnassus, Augusta Co, Va.

Jan. 12, Bro. J. M. Mohler, of Pennsylvania, closed an interesting series of meetings, conducted at Elk Run church, which lasted fourteen days. He preached, in all, twenty sermons having large congregations of attentive listeners. Bro. Mohler wielded the Sword of Truth with power. As a result of Bro. Mohler's preaching, seven souls accepted the Truth.

With sorrowing heart I announce the death of our young and much beloved sister, Gertrude, daughter of Bro. Chapman and sister Walton, of Elk Run congregation. Sister Gertrude was taken off unexpectedly, being sick only about three days. She died near midnight of January 15th. To know sister Gertie was to love her. She was of a gentle and quiet disposition. We sympathize with the bereft family, but can say that their loss is her eternal gain. The funeral sermon was preached by Eld. Levi Wenger, at Elk Run church, to a large and sympathizing congregation. R. F. Moubray.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor 16 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor 9 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor 8, 12.

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DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

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S. W. HOOVER, Foreman, - - - Dayton, Ohio.
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☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WEALTH may minister to the best part of man, but only minister—not master. When it usurps the throne and becomes monarch, it is of all things most pitiful and abject.

IT is no more possible that a brother or sister can be a consistent follower of our Lord and at the same time remain either silent or indifferent to the dissemination of his Word among the people, than that a person can live and not grow old.

GREAT MISSIONARIES.

BY M. M. ESHELMAN.

IN the early days of the reformatory movement, when the seed of salvation began to take root in the hearts of men and women in America, through the efforts of Mack, Becker, Sower, and others, there was no halting—no hesitating where and when to go; but these brave and faithful pioneers set their faces Zionward, unfurled the banner of King Emmanuel and proclaimed him as supreme in power and blessings toward men. After them came men of like character, equally zealous and established in the truth, such as Umstad, Cline, Saylor, Quinter, Zug, Nead, and scores of others who studied the Scriptures, talked with their neighbors, preached "in season and out of season," endured "hardness as good soldiers," comforted the weak and reproved the arrogant. These were missionaries in deed and in truth. They did not sit at home waiting for somebody to come to hear them preach the Gospel, or for some one to give them command to move upon the enemy's works, but they went "every-where preaching the Word," turning the aliens to the commonwealth of Israel by word, by life and character, pleading and persuading, so that thousands rejoiced in the love of the Truth and were saved.

Another important feature in the history of these *practical missionaries* was that they did not need to invent innocent games of amusement to win souls to Jesus and to raise money to meet their expenses, or to gain applause and approbation from the multitude; but they were busy for the Master, full of faith and meekness. The love of God and his spirit was in them, and wherever they went they shed a holy influence on old and young alike.

It can not be said of them that they were affected with missionary spasms—periodical movements when the love of souls flamed up bright and gloriously and then flickered and fell until it could be scarcely recognized as existing, but they *worked while it was day*. Neither did they give a little money occasionally, then sit down and wait until some one spent it, but, like true warriors for Jesus, they toiled on and on, looking to Jesus for their reward. With them *plans* were of less account than *work*. The work in hand suggested the methods.

If we have the same holy zeal to preach Jesus, we will imitate those devoted missionaries as they imitated the apostles, and spend and be spent for the furtherance of the Gospel. The people are tired of sectarianism and are ready to hear the glad news of salvation, unadulterated and unmixed with human creeds and articles of faith.

WHAT WE MAY LEARN FROM PAUL.

BY S. W. HOOVER.

WHAT a striking contrast between the religious life and experience of Paul and that of some men of the present day! He was an active, zealous and untiring worker, in spirit and faith renewed day by day, while theirs is so inactive, old and retiring as to be almost or altogether unrecognizable.

He spent his life for the faith and sake of our Lord and in support and spread of his cause, while theirs is apparently faithless and of almost lifeless indifference to it—seldom or never having anything to either say or give in support of the missionary and tract work of the church. If all were to do that way, the cause would, ere long, become a beggar and stranger in the world, yea, even among its friends and kindred, as was our Lord when he came to his own, whom, John says, they neither befriended nor knew.

To have it and yet be continually poor in giving, means to be poor both in faith and life, but the soul that is liberal shall be made fat.

TREASURER'S REPORT.

THE following is a report of money received and paid out for current expenses, for weak churches, and isolated members in the Middle District of Iowa:

RECEIPTS.

May 4, Cash on hand	$52 34
May 4, from A. B. Woodard	1 00
May 17, State Center church	2 30
Garrison, Iowa, John Cline	50
July 9, Indian Creek church	14 73
July 10, Des Moines Valley church	9 00
Oct. 11, State Center church	5 00
J. B. L., Garrison, Iowa	1 00
Total receipts to Jan. 20	$85 87

EXPENDITURES.

June 9, D. L. Miller, tracts	$ 5 00
J. C. Seibert, preaching in Calhoun county.	6 15
Nov. 9, Joshua Shults	5 60
Nov. 29, J. C. Seibert	6 12
Dec. 4, Joseph L. Myers	6 70
Dec. 12, Bro. M. Deardorf	12 00
Dec. 19, Bro. H. R. Taylor	11 20
Jan. 11, 100 Brethren's envelopes	40
100 2-cent stamps	2 00
Total expenditures	$55 27
Balance in Treasury	$30 60

J. B. LEHMAN, Treas.

LITERARY NOTES.

A great deal of good instruction for the young can be had from "Sacred Streams; or, the Rivers of the Bible," by Philip Henry Gosse, for sale by the American Tract Society, Chicago, price $1 25. The work is intended as a help on Sunday, as entertainment and instruction for those who can not comprehend the spiritual part of the devotion of the day. It is not merely a description of the different streams of the Bible lands; but it describes the country and gives the Bible facts connected with each stream. In conclusion the author says: "There is one other Sacred Stream; — one which the inquisitive traveller has never looked upon, but whose crystal waters, seen in vision, once gladdened the anointed eye of the beloved disciple in Patmos . . . . May it be the favoured lot of every reader of these pages, as well as of their author, to find an everlasting Home by those 'living fountains of waters,' in the midst of the Paradise of God!'"

One finds a good study of the life of St Paul in "Scenes from the Life of St. Paul," by J. H. Howson, for sale by the American Tract Society, Chicago, price $1 00. There is a sketch of his life before his conversion, and then follow chapters on his conversion, his work among the Jews, the heathens, and in the great cities. There are chapters also on his work among the Greeks, his conduct before the multitude and before the rulers. "Though 'called' in manhood by God's 'grace,' yet he was 'separated' and marked out for his work 'from his mother's womb.'" His toil and suffering to the end of life are brought prominently forward. And then comes the end—his death at Rome. "I charge thee before God and the Lord Jesus Christ, ... preach the word." "I have fought the good fight, I have finished my course, I have kept the faith."

The series of lectures on the "Famous Women of the Old Testament," by M. B. Wharton, published by E. B. Treat, New York, price $1 75, is something out of the usual order. And yet there is something good running through the whole book. The author begins with Eve, "the Mother of the Human Family," and ends with Esther, "the Israelitish Queen of a Heathen King." All the best known women of the Old Testament are included, not even excepting Delilah and Jezebel. Profitable lessons may be drawn from the sketches of the lives of all of them,—Rebekah, Rachel, Ruth, Miriam, Hannah, Abigail, and the others. One may not always agree with the author as to the amount of praise or censure the different women are deserving of, but, for all that, he will get new ideas from reading the book. The design of the lectures, which is "not only to describe prominent women of the Bible, and draw practical lessons from them, but to give a somewhat connected account of sacred history, with allusions to the great men selected by the Divine Being as leaders in theocratic movements," has been accomplished.

"Studies in Bible Lands," by W. L. Gage, for sale by the American Tract Society, Chicago, price $1.25, is one among the many books about the lands of the Bible. The author treats the subject in the historical method, "one which shall cause the theme to have visible *growth* before the eye." The end aimed at is, "the making of our Bible reading and study more intelligible." And the book is one that is well worth reading. It is well written, and has many illustrations, among which are several maps. Bible History—not New Testament—receives as much attention as Bible geography, perhaps even more. The Scripture is faithfully followed, and the author gives valuable comments on Bible characters and the peoples with whom they came in contact. The book ends with the "Two Kingdoms," Israel and Judah. Of the lost tribes it says: "We hear now and then the question raised, 'What became of the lost tribes?' No idler theme was ever started. . . . . Were there prophets among them who endeavored to keep alive the national spirit, their voice was unheeded, and their names have not lived till this day. The discovery of those tribes in China, in India, in America, is one of the idlest fancies of the day; nor is it hardly to be believed that much chance exists longer of detecting the faintest vestiges of them in the land to which they were transferred."

"Meditations on the Last Days of Christ," by W. G. Schauffler, for sale by the American Tract Society, Chicago, price $1 50, can be read with profit by any one, whether he profess to be a Christian or not. It consists of fifteen sermons; the time covered is from Christ's last entry into Jerusalem to his ascension. "There is no rest only *in* the cross; in the giving up of every wrong, self-seeking desire, of every idol and darling sin within and without us. To be nothing in this world, to wish for nothing but Christ, to know nothing but Christ, to have nothing but him, is perfect freedom, perfect health, eternal wealth, supreme wisdom, irresistible and holy power, transcending and real dignity, the satisfaction of every want, the filling up of the deep and vacant pit of all our spiritual diseases, and endless rest." Then there are three meditations on "the Thirty Years of Silence." During all these years Christ was "waiting till the divine voice called him." He knew his mission, but the time was not yet come. After this there is a meditation on "Daniel's Rest," which speaks of the blessed hope he had on leaving this world.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

METZGER—MILLER.—At the residence of the officiator, Samuel Leckrone, Nov. 24, Noah Metzger and Clara Miller, both of North Manchester, Ind.

MILLER—BUTERBAUGH.—At the residence of the officiator, Samuel Leckrone, Jan. 15, William L. Miller, of North Manchester, Ind., and Clara Buterbaugh, of Rose Hill, Ind

STECK—EASTON.—At the residence of the officiator, John Lehmer, in Upton, Franklin Co., Pa., Jan. 20, William Steck, of Dupage Co., Ill., and Annie Easton, of Franklin Co., Pa.

WYKOFF—SELL.—At the residence of the bride's sister, Dec. 5, by the undersigned, Robert S. Wykoff and sister Rachel C. Sell, both of near Cameron, Mo.

ARY—RINKER.—At the residence of the bride's sister, in Cameron, Mo, Jan. 1, by the undersigned, John A. Ary, of Illinois, and sister Fannie Rinker, of Excelsior Springs, Mo. JOS. B. SELL.

KELLER—MAST.—At the esquire's office, in Pontiac, Jan. 21, Mr. Adam Keller and sister Mary Mast, both of Cornell, Ill.
N. S DALE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

BOBB.—At her home in Orion, Wis, Jan. 10, sister Barbara Bobb, aged 63 years. She was born in Bedford Co., Pa. Services by Rev. R. W. Brown.
MAGGIE STUDEBAKER.

MILLER. In the Brooklyn church, Iowa, Jan. 16, Willie, son of brother and sister John L. Miller, aged 4 years and 6 months. Services by Rev. Boatman and the writer, to sympathizing friends and relatives.
J. S. SNYDER.

ARMENTROUT.—In the bounds of the White church, Montgomery Co, Ind, Jan. 8, Viola Frances, daughter of W. H. and Elizabeth Armentrout, aged 13 years and 20 days. Services by the writer, from 1 Cor. 15: 56, 57, to a weeping congregation.
MICHAEL FLORY.

CASLOW.—Within the limits of the Coon River church, near Yale, Iowa, Jan. 12, of brain fever, Ina E, daughter of Bro. Stephen and sister Rebecca Caslow. Services by Bro. J. L. Myers, assisted by his co-laborers, in the presence of an unusually large concourse of sympathizing friends.
J. D. H.

HEARL.—In the Washington congregation, Kosciusko Co, Ind., Jan. 17, Mertie Alice Hearl, aged 1 year, 4 months and 24 days. Services by the writer.
H. H. BRALLIER.

MOIST.—In Brotton Township, Mifflin Co., Pa, Jan. 17, Elizabeth Moist, aged 36 years and 28 days.

Deceased was a member of the Brethren church, and was blind for the last ten years. While the spirit was taking its flight and we closed those sightless eyes, our prayer to God was that they might be opened in a brighter world. Services by Reuben Myers and Michael Yoder. HANNAH YODER.

SADLER.— In the Maple Grove church, Ashland Co., Ohio, Jan. 8, of cancer, Eld. William Sadler, aged 60 years. Services by elders Wm. Murry and George Worst, from 2 Cor. 5: 1. DAVID SNYDER.

STUCKMAN.—In the Turkey Creek congregation, Elkhart Co., Ind., Jan. 11, sister Ellen, wife of Bro. Martin Stuckman, aged 70 years, 6 months and 21 days. Services by the writer, from Heb. 9: 27, in the Union Center meeting house.
GEO. B. SHIVELY.

REED.—At West Lebanon, Ind., F. May Reed, aged 6 years and 15 days. Services by the writer, from James 4: 14.
J. E. FREDERICK.

ELLENBERGER.—At the home of his daughter, in Ross Co., Ohio, Dec. 26, Jacob Ellenberger, aged 66 years, 8 months and 2 days.

Deceased came with his father's family to Adams Co, Ohio, in 1842, and there resided until 1854, when he took up his residence in Ross county, O. Services by Rev. Campbell, of the Presbyterian church, from Ps. 90: 3. JOSEPH ELLENBERGER.

Tract Work.

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6 45	8 35	McConnellstown.	6 09	12 02
6 52	8 41	..Grafton	6 05	11 58
7 03	8 51	...Markleysburgh	5 55	11 48
7 10	9 00	....Pattrikon	5 45	11 40
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7 22	9 12	.. .Cove	5 33	11 28
7 25	9 15	.. Fisher's Summit	5 30	11 25
7 35	9 25	.. Sexton	5 20	11 15
7 48	9 40	Riddlesburg	5 06	11 02
7 53	9 45	.. Hopewell	5 02	10 57
8 05	9 55	.....Lysher	4 52	10 47
8 09	10 02	.....Bradlier's Siding	4 48	10 42
8 15	10 08	...Tatesville	4 41	10 38
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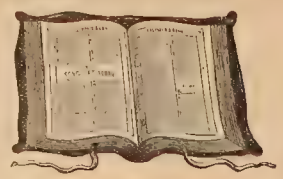
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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Feb. 12, 1889. No. 7.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

COME DOWN.

ZACCHEUS was a rich sinner, a prosperous citizen of Jericho, and a man, no doubt, of considerable influence in the town, as rich men generally are. He had also a good business, as he was superintendent of the taxes from which he received a liberal percentage.

Whether his habit had been to give half of his income to the poor, prior to this time, we are not at all certain. We are rather inclined to think otherwise, as the latter part of the assertion would seem to indicate.

He had a growing competence and, looking at him as a subject, physically, he had everything that he needed to make him happy and contented. Yet, like all other rich men, he had been experiencing a want that all his wealth could not give to him. Like the old philosopher Plato, he had the idea and was seeking after the concrete. If he was really a son of Abraham, of Jewish birth, he failed to find what he wanted in the Jewish system, as then practiced by that people, and, as a result, was theoretically at sea. All around him was deep water—so deep that he could not fathom it. He, though rich, was not satisfied. He was on the outlook for the coming—turning up or developing of something that would fill the void in his soul. And everything that promised anything in that direction, to him was a subject of interest. Like the noble Bereans, he was willing to examine. And every new thing that came to his knowledge received, from him, a critical examination.

What he had learned about Jesus before his coming to town can only be surmised. But no doubt his reputation as a healer of diseases, a miracle worker, and the report as the usher in of a new religion, had reached his ears, and therefore he was deeply anxious to see him. His climbing upon the tree manifested more than an ordinary interest, as there were, no doubt, other men in the town and in the throng quite as small as he. We are all more or less anxious to see notable men, yet, rather than make ourselves conspicuous by doing odd things, we would run the common risk. This man had soul trouble,—perhaps a very strange and distressing dream, the night before, put thorns in his pillow and robbed him of his usual amount of sleep. The Lord has a great many ways of reaching a man's heart, both while sleeping and awake. And the sycamore tree proved to be the Lord's opportunity—and Zacchеus received a revelation as joyful as it was unexpected. He expected to see a notable man—and he did, too—but he was also made to see himself. As he looked at the Redeemer he saw in himself the subject, the sinner to be saved—and a willing subject he was.

As we were studying the character of Zaccheus we were made to wonder whether or not he was a fair sample sinner, and whether his views of the right thing to do, to be saved, were correct. If they were, then many of us may learn a very profitable lesson from his conversion. That his conversion was satisfactory, is evident from the language used by Christ: "This day is salvation come to this house." The thought most forcibly suggested is, Did he do only what duty and right required of him, or did he do more? He may have done more than the Lord would have required of him, and yet he did not do too much, as there was no objection offered against his great liberality. His conceptions of duty as a child of God seemed to have been of a higher order than what is exercised by many of us—indeed, but few of us have a true idea of "conversion coming down." Zaccheus coming down is suggestive, and evidently means more than scrambling down from the branches of the sycamore tree. There was a coming down all along the line—and in his estate, one-half, plus the fourfold taken by false accusation. This "one-half" and "fourfold" part of our estates after conversion forms a subject for our serious consideration. The question is not, How much is required of us? but, "How much owest thou?" Our actions, after our deliverance from the power of sin, are not to be measured by mathematical rules, but in proportion to the debt that has been cancelled. While, in some things, we are willing to come down, especially when it is cheaper to come down than to stay up, coming down with our possessions is a phase of the change that is too often left out of the calculation. The young, rich sinner heard the problem and went away sorrowful—and how do we do?

There are plenty of professing Christians to-day that get rich while yet sinners; but, after their conversion, unlike Zaccheus, they keep all their ill-gotten wealth by having it sanctified or, perhaps, converted. Poor Zaccheus did not yet understand the power of money sanctification—perhaps acted on the spur of the moment. Had he waited a little as we do, he might have had the whole of it sanctified, and then used it for building fine churches, or built for himself a mansion. To illustrate: A man starts out in life with the determination to make money. By extortion, speculation, or, perhaps, by selling whisky, he succeeds. And, after having his riches awhile, he fails to get from them what he expected—he is disappointed, and in his disappointment, like Zaccheus, he climbs the tree to find the better thing, and then sees Jesus, and in him the pearl of great price. Does he come down to get it by the "fourfold" restoring process, or does he, unlike Zaccheus, keep it all and then pretend to use it as the Lord's money? The question to us is, Can such money, in any way, be sanctified to the Lord's use? This is one of those deep-reaching questions that stir the individual all through. It drives the right so close home that there is no way of avoiding it. That there must be a coming down there can be no question, and that, when restoration is possible, it certainly should be done, but the "half" and the fourfold is a decision that must be made by the soul that has been redeemed. In doing this he will be governed somewhat by the estimate that he places upon his own soul. We can readily see a beautiful figure of humility in the coming down from the tree, but how hard it is for us to see the figure of charity in his liberal giving! Figures are desirable when they suit our case, but there are many striking similitudes that are overlooked by us because, to make them practical, would not be congenial with our inclination.

Immediately after our conversion is the devil's opportunity—the time that he makes his sweeping attack. It was after Christ's baptism that he was led into the wilderness to be tempted of the devil. So we are led, and the only safe thing for us to do is to say, "Get thee behind me, Satan."

While Zaccheus did the right thing, by at once divesting himself of the wages of sin and giving to the Lord his own, Ananias and Sapphira did the wrong thing by halting on the edge of duty—looking on the large sum of money which they had received for their farm, coveting, and finally committing the gross sin of lying. They were not willing to come down in the right way. They wanted to appear as doing what the others did, yet they were not willing to make the necessary sacrifice, and to shield themselves from a public criticism they agreed between themselves to tell a lie.

Are any of their relations living in the church to-day? We fear there are a host of them. And how shall we know? By each one examining his own case, his own experience. Let each one of us enter into an examination. How has it been with me? Some time ago there was some money needed for church expenses. I was asked to give some. I gave fifty cents, with this remark, "Brethren, I would like to give more, but I am tight run just now and therefore can not." Did I tell the truth? Did I want to do more and could not? Again, money is needed for the poor, for missionary work, for building churches and other charitable purposes. I am asked for some, and I would like to give but don't have it to spare. Again, is this true, when, perhaps the next day, we give double the amount asked of us for things that are purely for our own selfish enjoyment? Brethren, are not most of us too high up in our selfishness? We have been climbing up the sycamore tree, perhaps, with motives very similar to those held by Zaccheus—and how often Jesus comes passing by! We see him, but do we come down converted to duty, and then go and do as he did? A conversion that don't reach all through us, around and about us, is not thorough, and will not bring us down to the cross.

THE TIMID WOMAN'S TOUCH.*

In this miracle we have another striking illustration of Christ's concern for the most lowly. Station in life, in no way affected his concern and willingness to help those who were in distress. The miracle teaches us various lessons about salvation.

One of the first lessons is,

THAT SALVATION COMES THROUGH CHRIST.

This woman had been an invalid for twelve years. She had doubtless sought the best medical aid of the times, and had spent all she possessed, and yet was not cured. What was still more discouraging, she grew worse. How discouraged she must have felt! We are not informed how rich she was, but no matter about that; the fact that she gave up all, indicates great sacrifice, and that her desire to be cured was great. She was fully aware of her condition. This was one step towards her restoration. Had she been insensible to her condition, she would not have made such a great sacrifice, neither would she have come to Jesus. This is a true illustration of the sinner on the way to salvation. There is no hope of his salvation until he feels his condition. This is the starting point. This feeling must be strong enough to prompt to action and sacrifice. It was this feeling that started the Christian Pilgrim on his way to the New Jerusalem, and until the sinner feels his condition very strongly, he will remain in the quagmires of sin and folly. Then, too, the more deeply he feels his condition and need of help, the greater sacrifices he will make. This woman spent all; she reserved nothing. So the sinner, in coming to Christ, must make a full surrender of everything.

We notice, further, that she *suffered* a great many things of physicians. When we consider the ignorant and unscientific practice of medicine in those days, we do not wonder. Among the medicines of those days were the burnt ashes of a wolf's skull, a stag's horns, the heads of mice, the gall of wild swine, etc. To cure the disease of this woman we are told there was a great variety of remedies. One was, she was to sit in a place where two ways met, with a glass of wine in her hand, and some one was to come up behind her and frighten her. Another was, seven ditches were to be dug, in which ten shoots of grape vines were to be burned, and then, with a cup of wine in her hand, she was to sit down in each. Such were some of the methods of treatment in those days, and we are not astonished that she suffered many things of physicians, and, instead of getting better, grew worse. This teaches the utter insufficiency of any human agency to cure a sin-sick soul. When Christian Pilgrim became alarmed in reference to his condition, his relatives believed that some frenzy distemper had got into his head, and when night came they hoped that sleep might settle his brain, but when morning came they found him worse. They also thought to drive away his distemper by harsh and surly carriage to him. Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him, but all this effected nothing. He grew worse, for their medicine was not the kind for a sin-sick soul. So the awakened sinner can find no relief in human agencies. The pleasures of the world, amusements, gay and jolly associates, give no relief. They may try to lure his mind away from his trouble, but the result is, he grows worse and worse. The woman received no benefit, but grew worse until she came to Christ,—a striking illustration of the sinner,—no salvation save through Christ.

A second lesson that we learn is,

THAT SALVATION THROUGH CHRIST IS OBTAINED BY PERSONAL EFFORT.

This woman had difficulties to encounter in coming to Jesus. First, her disease caused physical debility. We do not know where her home was, or how far she traveled, but, taking into consideration her disease and its long standing, we are astonished to find her among the crowd that was following Jesus to the house of Jairus. But she felt her need of help, and the hope of a cure perhaps strengthened her. Another difficulty was the law in reference to her disease. She was considered unclean (Lev. 15: 25) by the Jews, and was therefore in the crowd in violation of the law. This was most likely the reason she did not make a personal application to Jesus. Another difficulty was the throng. It required no little effort to press through the crowd to Jesus, but all these obstacles she surmounted. So the sinner, in coming to Christ, will encounter many difficulties which will require personal effort. It is true he can not of himself come. God gives the power, but he must use it. Hence John says, "But as many as received him, to them gave he power to become the sons of God." "Him that cometh to me," says Jesus, "I will in nowise cast out." We are to come; in the way are difficulties, but if we truly feel our need of Christ, and make the effort to come, strength sufficient for every trial will be given.

A third lesson that we learn is,

THAT WE OBTAIN SALVATION THROUGH FAITH.

Simple contact with Christ will not save us There were many who, doubtless, in the throng touched Jesus, but no matter what their disease was, none were healed by nearness to him. It was only when the poor woman laid her hand on his garment in trustful recognition of his power that the healing came. It was her faith that made her whole. Men and women to-day are interested in Jesus and are anxious to hear and see more of his wonderful works. But knowledge of Christ alone does not save. Our churches are often thronged with eager listeners, but comparatively few are desirous to apply the truths they hear. They know the Truth; they are brought into contact with Christ, but do not put forth the hand of faith, and therefore do not realize the benefits of his saving power. A living, active faith is therefore the true bond of union with Christ, and brings us into a saving relation to him. The woman is a forcible illustration of this faith. She said, "If I may touch but his clothes, I shall be whole." It was faith that opened the veins of her body to the pure, fresh blood that gave it new life and vigor; it is faith that opens the avenues of the soul, dead in trespasses and sins, to the quickening, strengthening, purifying and elevating life of Christ.

A fourth lesson we may learn is,

THAT CHRIST DOES NOT FAIL TO RECOGNIZE THE SMALLEST ACTS OF FAITH.

She had merely touched the hem of his garment, but immediately he asked who touched him. The disciples were astonished at the inquiry. In the midst of such a crowd, and yet ask such a question? They could not understand it. But this touch was very different from the other touches. It was slight, but it was the touch of faith. He perceived that virtue had gone from him. The fountain of life had been opened, from which not an atom can escape without his notice. It is a pretty thought that every act, no matter how small, if put forth in faith, will be noticed and rewarded. Even the giving of a cup of cold water in faith will not go unrewarded. We need not do great things to have the divine blessing come to us full and free; neither is it necessary that others see these acts. No one, doubtless, saw the woman touch Jesus. So, amid the busy throng of life, we may do our little deeds of faith unobserved by those about us, yet the divine blessing may flood our souls with good. Be it remembered that Jesus recognizes and rewards, not according to the magnitude of the deed, but according to our faith. "As your faith so be it unto you."

Another lesson we learn from the miracle is,

THAT IT IS NEEDFUL TO MAKE CONFESSION.

The woman was cured immediately. Jesus might have let her pass away without any further notice; indeed, this was most likely her design. It required no little sacrifice to make an acknowledgment of Christ before that crowd. In the first place sickness, and especially her disease, was regarded as an affliction from God, as a punishment for sin. Then, too, it was a curious, unsympathetic crowd of men, and we do not wonder that, under the circumstances, she feared and trembled when she found that she was obliged to acknowledge her indebtedness to Christ. Why was this required? Why did not he, who knew her heart and what was accomplished, permit her to pass away unobserved? First, it was for the good of those about her that the cure should be seen and that she should acknowledge him as the cause of it. Sometimes Jesus sought to prohibit the publicity of his miracles, because it was not safe to raise too great an excitement; but he saw that good would be accomplished by bringing this one to public notice. This was done by the confession of the woman. The whole occurrence was a striking manifestation of the goodness, power, and divinity of Christ. As it was necessary for the woman to confess Christ before men, so it is necessary for us. Hence Jesus says: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Further, confession is not only required for the good of others, but for our own good. Great would have been the loss of this woman had she gone away without making confession. She knew she was for the present healed, but how long it would last she did not know. But when she came tremblingly to the feet of Jesus and made confession, then it was that Jesus gave her the blessed assurance: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Oh, how much we lose by not confessing Christ! May this thought be brought with power to the heart of every Sunday-school scholar who has not made a public profession of Christ! J. B B.

*Sunday-school Lesson for Feb. 17, Mark 5: 25-34.

"SEIZE the moment of excited curiosity for the acquisition of knowledge." Excited curiosity quickens perception and renders attention easy. Recollection depends chiefly upon the interest felt and the vividness of the original perception. It would be a mistake, however, never to try to acquire knowledge except when curiosity is excited. No man should make action depend upon moods.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WAITING.

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears;
While the heart-throbs sadly echo
To the tread of passing years

Learn to wait—hope's slow fruition;
Faint not, though the way seems long;
There is joy in each condition,
Heart's, through suffering, may grow strong.

Constant sunshine, however welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood,
Floating on a waveless tide.

— *Selected*

OUR DIALOGUE.

BY WM. M. LYON.

Number Seven.

Friend.—I am happy to meet you again. I wish to know why you hold the views you do in regard to the Lord's supper. What you call the communion, others call the Lord's Supper, and what you call the Lord's Supper, others call the Jewish passover. I would like to have you explain these matters.

Brother.—Do you think that Jesus ate the Jewish passover on the night of his betrayal?

F.—I am inclined to believe that he did.

B.—We will now see. We will not deny that this institution of the Lord's house is referred to by the name passover, as well as by the term supper, but nowhere do we find it called the Jewish passover. Peter and John had been sent by the Lord to prepare the passover. Evening came and he sat down with his disciples, "And he said unto them, With desire I have desired to eat *this* passover with you before I suffer." Luke 22: 15. Then, in the twentieth verse, "Likewise also the cup after supper." Here we see this meal is referred to as a supper. Again, if we read the thirteenth chapter of John we find this meal referred to as a supper.

F.—Do you know of any place in the Scriptures, where the Jewish passover is called a supper?

B.—I do not.

F.—Have you any other reasons for believing this supper not to mean the Jewish passover?

B.—We have. Read John 18: 28. "Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.

From this Scripture it is quite conclusive that the passover had not yet been eaten on the following morning after he had instituted the ordinance of his house, and he had been betrayed into the hands of sinful men.

F.—I had never noticed that point before. That alone seems sufficient to prove that the Savior had not eaten the Jewish passover.

B.—Yes, for had he violated the order of observing the passover in any respect, in regard to time or any other way, they would have used it against him, for they did all within their power to get something wherewith they might accuse him, but found nothing.

F.—But can you not learn from the meaning of the word in Greek?

B.—We can. *Deipnon* is the term employed by the Greek, and always means a meal, a full meal, to be eaten in the evening, the last meal of the day. Let us hear from Dr. Seiss. "What, then, is the meaning of *deipnon?* There is little room for diversity as to the true answer. It denotes a *full meal,* and that an evening meal. All authorities agree that it stands for the principal meal of the Greeks and Romans. "*The Baptist System Examined,*" page 279. Many other eminent authors could be cited, testifying with the evidence of Dr. Seiss, but I forbear. If words have any certainty of meaning, can it be possible that *deipnon,* which always means a full meal, a feast, etc., can be whittled and reduced to a small fragment of bread and a sip of wine? What contradiction of terms! What confusion of ideas!

F.—I shall be glad, if you will tell me where the word *deipnon* is found in the Scriptures and has been translated *supper.*

B.—I will give you a *few* of the many texts where this word occurs. You may then read for yourself. Mark 6: 21; Luke 14: 12, and 14: 16, and 14: 24; John 12: 2; John 13: 2–4; 1 Cor. 11: 21; Rev. 19: 9, and 19: 17, 18.

F.—That will do. I will now ask you a question. Why do Baptists lay so much stress on the primary meaning of *baptizo,* and then pass over and disregard the primitive signification of *deipnon?*

B.—I must confess this query is too hard for me. If they can answer it, I should be glad to hear it. They will tell you that a morsel of bread and sip of wine constitute a full meal, because the *Lord* is in it. Well, let us see how that works out. I suppose if the Lord is in *one* ordinance, he is also in another, hence we will find him in the ordinance of baptism. Then, instead of baptizing by immersion, substitute a few drops of water; the "*Lord*" is in it; that is sufficient. Where, O, where is the consistency? Echo answers, Where?

F.—I see where it leads. But can you find that this ordinance,— a full evening meal,—was observed by the primitive Christians? Did the apostles recognize it thus?

F.—I want you to open your Testament and read Jude 12th verse. What is meant by those feasts of charity? Now read from 2 Peter 2: 13. Hear Adam Clarke on Jude 12th. "The feasts of charity, the *agapae,* or love-feasts, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches, and having been abused, fell into disuse." Were it necessary, one author after another could be brought forward, showing conclusively that the first Christians always observed this feast of charity or love-feast in connection with the communion. I will name a few of the many authors you can find in support of this fact,—Mosheim, Neander, Coleman, Cave, Bingham, Macknight, McClintock and Strong. Let these suffice at present.

F.— I feel it my duty now to search and see. Since I have been permitted to converse with you on these different religious subjects, I have learned many things, *one* thing especially have I learned, and that is this: Those people, called Dunkards, have been wonderfully misrepresented in many places. Their doctrine is very unpopular, hence the many enemies and misrepresentations. But I must now bid you adieu. Perhaps we may meet again.

B.—I leave you with this good advice: "Prove *all* things, hold fast what is good." But do your proving by God's Word and counsel, and not by the weak and evil reasoning of man. This is the only safe way. Follow it, and the reward will be Life Eternal.

"RELIGIOUS" SKEPTICISM.

BY DANIEL HAYS.

The Bible is the standard of faith. If our faith corresponds with the Standard in length, and breadth, and height, it is genuine. If it be skepticism to deny the Bible as a whole, it is skeptical to deny a part of it. Nearly every instance cited in the Bible as an example of disobedience was the result of fractional unbelief. Any position that is in opposition to a single passage of Scripture, related to the same people and the same dispensation, is not safe. "The law of the Lord is perfect," and a single violation of that law, whether it be the ceremonial law as applied to the Jews, or the Gospel, "the perfect law, of liberty" as applied to Christians, is an infringement upon the whole, and the penalty is sure to follow.

We will refer to three cases of unbelief, one case each for the three dispensations, and in each case there is but a single violation of the law which God had given them.

The first case is when God commanded Adam that "of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die." Gen. 2. Now this was a plain law, easily understood; and whilst it gave large liberty, it made but a single exception, "not to eat of the fruit of the tree of knowledge." But there was a kind of "religious" skeptic who took it upon himself to question Eve as to her understanding of the law. "Yea, hath God said, Ye shall not eat of every tree of the garden?" He does not come with an open denial of the law. He simply questions whether it should be rigidly regarded. Eve replies, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Eve gave a plain statement of the terms of the law, but she emphasized it by adding to it the words "neither shall ye touch it," and it is remarkable that men generally add to the law of God to improve it in some way before they make any serious attempts at disobeying any part of it. The tempter having gained Eve's attention and caused her by his artful interrogatory to add to the command, he denies the statement of the terms of the law, saying, "Ye shall not surely die." This is Satan's method of deception, first call in question the meaning and force of the truth, and next deny it utterly, totally.

Did the dextrous discourse of the arch-deceiver, the fair hand of Eve, and the good intentions of that eating of the forbidden fruit, save them from the penalty of the law? From every age and every clime the answer comes, the "sentence of death passed upon all men," for all must die. Thus the first transgression brought death into the world and all our woe, and the sentence is inexorable and universal.

Another instance of unbelief and certainty of God's judgment upon the disobedient, is recorded in the 16th and 17th chapters of Numbers. The Lord commanded the children of Israel to "make them fringes in the borders of their garments," and in the fringe "a ribband of blue," "that ye may look upon it and remember all the commandments of the Lord and do them." Now Korah, Dathan and Abiram, with two hundred and fifty princes of the assembly, gathered themselves together against Moses and Aaron, saying, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

In the light of modern religious thought and development, Korah and his associates were only

on a higher plane of religious experience. What good can grow out of this fringe and ribbon of blue in it? It is only an external, and we can be religious and serve the Lord without it. It is too much, altogether unnecessary, seeing the congregation all are holy, every one of them, and the Lord is among his people. How blind these leaders and teachers! Deep down in their hearts was the spirit of ambition, pride, and rebellion. It needed nothing greater than this command of the Lord, so little and insignificant in their estimation, to bring it to light; and the result was that the congregation of the children of Israel separated themselves from these wicked persons, and "the earth opened her mouth and swallowed them up."

The third example I shall adduce is recorded in the thirteenth chapter of John. It threatened serious consequences for the apostle, but terminated happily for him by his acquiescence to the will of his Master. "Jesus knowing that the Father had given all things into his hands" (v. 3),—this shows that what he was about to do he received from God—"and that he was come from God, and went to God; he riseth from supper," (not from an empty table) "and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?" (Peter was astonished and thought to correct his Master). "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." (No part with Jesus? Is this, then, a test of my discipleship? Peter changes his mind). "Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." (Peter was more than willing now to submit to this service. But his Lord had not included the hands and head in the rite, so he brought Peter back to the model, the original form which the Father had given into his hands). "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all. For he knew who should betray him, therefore said he, Ye are not all clean." (If a literal cleansing was meant, the traitor's feet would have been clean). "So after he had washed their feet," (this shows the Lord had now washed the feet of all), "and had taken his garments, and was set down again" (to the supper from whence he had arisen), "he said unto them, Know ye what I have done to you? (They certainly knew the manner of the service, for all had seen, and all had received the washing of their feet. He now shows its import and necessity). "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (Feet-washing, then, is to be continued. The Lord transfers the work from himself to his disciples). "For I have given you an example, that ye should DO *as I have done to you.*"

This example taken from the Gospel is conclusive, that God is the same yesterday, to-day, and forever. The Gospel day is the day of grace, but judgment is only deferred. God has appointed a day in which he will judge the world in righteousness. "He that rejecteth me, and receiveth not *my words*, hath *one* that judgeth him; *the word* that I have spoken, the same shall judge him in the *last day.*" John 12: 48. Skeptics note, "my words" become THE WORD, the ONE, the SAME that shall judge in the last day.

THE LETTER AND THE SPIRIT.

BY I. M. GIBSON.

CAN we have the letter without the spirit? Can we have the spirit without the letter? To the first we answer, Yes; to the latter, No. The more perfect the letter, the more perfect the spirit. The tendency of popular Christianity, in this age is, to accept the spirit and reject the letter,—to put away the outward ordinances of Christianity, and lay claim to an abundance of the spirit. But how do we get the spirit? If we are commanded to do a certain thing,—and are able to do it,—can we refuse to literally do the act, and yet obey the spirit of it? It is argued that we can, and by such logic is the ordinance of feet-washing entirely passed by.

There can be only one way of observing any ordinance rightly, and when performed that way there is no "extreme letter idea" attached to it. There is a "rotation" system in all of God's works. It is true of the physical as well as the spiritual world, hence there is no danger in our present system of rotation in feet-washing.

All acts of obedience,—on man's part,—are voluntary. A man must hear the Word, believe it, repent and be baptized in order to get into God's church. There is no deviation from this rotation. Then he must obey the ordinances of the church, or he can not be a child of God. He must obey all those commands by rotation just as thousands of others have, keeping each one at the proper time and in its appointed place, and the mechanism is not going to militate against the spiritual blessings to be derived from their observance. There is a form of baptism. We are baptized, first, into the name of the Father, second, into the name of the Son, third, into the name of the Holy Ghost. We do not dare to vary it, or we break up the "rotation."

There is a perfect form, if we desire to so call it, of washing feet. The system that would exclude any from obeying the command, can not be a perfect one. Our generally-established order of one brother washing and wiping the feet of the brother next to him, can not be improved upon, inasmuch as it gives opportunity for every one to obey Christ's command, "Wash ye one another's feet," as all other systems or orders have failed to do. We fail to see the force of the objection sometimes urged against it, that it is not in this way a voluntary action, but depends upon the brother's membership.

Does he not voluntarily become a member of the church that practices it, and go voluntarily to the table, well knowing that he will engage in the work? As to the work depending upon his membership, suppose at a large communion only a half dozen do the washing, would not their work equally depend upon their membership? Any argument urged against the "rotation system" in feet-washing, could, with equal propriety, be urged against the rotation system of receiving the cup and loaf. If the system in one ought to be broken or varied, why not in the other?

"Abundant opportunity is given for as many as wish to do so [wash feet], and if there are those present who wish to do so, and the opportunity is not afforded, the desire before God is quite as good as the act."

Is there not something peculiar about this? The first thought expressed in it, "Opportunity is given *to all who wish* to wash," renders the second thought expressed, "If there are those present *who wish to do so*, and the *opportunity* is *not* afforded," decidedly contradictory to the first. Both can not be true. We are inclined to believe that the first idea is erroneous, as we do not believe that any of our brethren go to the blessed table of the Lord without a desire to obey all his commands. But suppose we did believe it, any argument founded upon it would simply be *presumptive*, as we could not possibly prove it.

But to the above two thoughts a third is added: "The desire before God is quite as good as the act." This is exactly the kind of false logic used by many professed Christians against washing feet at all. "Oh, I have the spirit to wash feet. It is to teach humility, and I am humble enough to do it, therefore I need not do it." This will no more do where the act is possible, than the desire to eat will satisfy hunger. The very fact that they can wash feet and don't do it, is proof positive that they are not humble enough.

There may be conditions in which it would be true. But if we are responsible for the conditions, it undoubtedly is not true. Suppose my friend is suffering and needs help. I say to him, "My friend, I am very sorry for you. I know you need help, and I have the *spirit*—the *desire* to get it for you." I am perfectly able to procure the help, but fail to do it, will the desire be taken for the act? But suppose I am not able, and some one has intentionally disabled me, where will the responsibility rest?

"If she have washed the saints' feet."—Paul to Timothy. "In our mind this reference to washing proves one of two things * * * that feet-washing is classed among the good works * * * or that the washing at that time was left to the voluntary choice of the members."

If this be true, how are we going to reconcile her rejection, "if she hath *not* washed the saints' feet," with the assertion that "the desire before God is quite as good as the act." If this interpretation of 1 Timothy 5: 10 be true, here seems to be at least one case in which the desire would not be accepted for the act.

It is always safe to obey God's commands. "Happy are ye if ye *do* these things," not "Happy are ye if ye *desire* to do these things."

WHY NEED WE PRAY?

BY J. H. HANSTINE.

Is not praying a useless task? Doubtless a great many good people will be shocked at this use of the work task. I believe, however, that I have worded the secret thoughts of some when I say, "Is not praying a useless task?" To many praying is an actual burden. The reason why men backslide, is because they stop praying. Persons have said to me, "I would make a start in the Christian life, if I were not afraid I would backslide as so many others do." My answer to them has been, "The one who will get upon his knees two or three times every day in sincere prayer to God, will *never* backslide. Only make sure to do that, and you need not fear a failure."

Perhaps some one is saying: "*Please tell us what prayer is.*" The poet has given this definition:

"Prayer is the soul's sincere desire
Unuttered or expressed."

A little deaf and dumb girl was asked this question. She wrote, "Prayer is the wish of the heart." No doubt, that accorded with her experience. Theologians have given many long definitions of this word, but let me give the reader one that will be easily understood, and easily remembered, "*Prayer is talking with God.*"

When friends talk to each other, they say all they desire or deem advisable, and so, when the humble, anxious soul comes to God, he reveals all there is in his heart in whatever language he can command. But, again, some one asks: "*What is the use in praying?*" I ask, What is the use of talking to a mother, a wife, or any one you love? Is it not a pleasure—a delight? So the soul that truly loves God will find its supreme

delight in communing with him. The poet has said:

"Prayer is appointed to convey,
The blessings God designs to give"

In other words, prayer is the channel through which blessings descend from the throne to the human heart, and who does not desire blessings from the throne? How, then, can prayer be a task, and how *could* any one think of ceasing to pray? No wonder that the prayer-closet is precious to the old, experienced saint, for it is there that

"Heaven comes down the soul to greet,
While glory crowns the mercy seat."

Even Christ seemed to think that there was use in prayer. Whenever there was special opposition to his work, or whenever special wisdom was needed, as in the organizing of the infant church, we read of Jesus retiring to some solitary place to hold communion with the Father. One of the uses of prayer is to give us *wisdom*. James says: "If any of you lack wisdom, let him ask of God, ... and it shall be given him." We need wisdom to be able always to discern the right from the wrong "in the midst of a crooked and perverse" world.

Another use of prayer is, *spiritual enlightenment*. I believe that the one who prays the most, has the most revealed to him by the Spirit. A very illiterate person, whose understanding of divine things seemed truly wonderful, was once asks: "By what means do you know all these things?" He simply answered: "The Spirit teaches me."

Harry Moorhouse, the celebrated English "Boy Preacher" once said: "Since I began to be an evangelist, I have been a man of one book. If a text of Scripture troubles me, I ask another text to explain it; and if this will not answer, I carry it straight to the Lord." This is in accordance with the words of Jesus. The Holy Spirit "shall teach you all things," and "shall guide you into all truth."

Again, prayer gives *power*. After Christ's all-night prayer in the mountain, and his descent to the multitude gathered below, it is said, "There went virtue out of him and healed them all." Likewise the man that has been up in the mount with God, goes out among men with his soul all aglow with divine fire, as was the face of Moses, and men "take knowledge of him that he has been with Jesus." That man carries a Christian influence with him that others do not.

Prayer gives power to the preacher's words. Bishop Janes could be heard in his library pleading with God long after the midnight hour. Livingstone, an English divine, prayed one whole night, and the following day, under his preaching, five hundred were converted. The apostles prayed ten days, and with the power thus received, one day's work resulted in the conversion of three thousand.

Lastly, prayer begets *soul-likeness* with God. The more the soul communes with God, the more like him it becomes. It is a philosophic principle that "Man becomes assimilated [or similar] to the moral character of the object which he worships." The apostle in 2 Cor. 3: 18 speaks of us being "changed into the same image."

God desires that we be one with him (John 17: 21) in mind, will and affections. To be in complete harmony with God, and to feel like God, even in a limited human sense, doubtless is a blissful experience, surpassing the power of words to describe.

In consideration of the foregoing, is it any wonder then, that prayer is a precious exercise to the experienced Christian? No fault can be found when he joyously sings: "Sweet hour of prayer, sweet hour of prayer!" God's children love to engage in prayer on the dying bed. They have talked with God all through life; they expect to see his face and talk with him in heaven, and now, as they are about to exchange the old tabernacle for the new one, the most triumphant prayer of their earthly career ascends to the throne. Think of Dr. Livingstone in the wilds of Africa, far from home and kindred, found dead upon his knees. No earthly friends were near, but it was enough to have a Friend on high.

A WORD TO OUR MINISTERS.

BY LANDON WEST.

DEAR brethren, please allow me to give a word, as to the faults that are seemingly among us, and should, by all means, be corrected.

1. In reading or speaking always use a full and as easy a tone of voice as possible, but let the voice be natural. Never try to adopt a borrowed tone or style, either in word or gesture. Be yourself, for that is honest, but never try to be somebody else.

Do not speak fast. Try to adopt a slow style, and if you find yourself too fast, stop, lower the tone and begin again. Avoid by all means a sing song tone; it is sound but not thought. People do not want the noise, but they want the ideas; they want thought.

2. After reading and singing a hymn, do not go on to preach a sermon from the hymn after it is sung, but, if impressed with the sentiment of a hymn, a few remarks, yes, very few, might be given *before* it is sung that others might see and get its sentiment, but never give them *afterward*.

3. In giving an exhortation be very brief. A few remarks, suited of course to the occasion, may be in place, but if you have nothing to say that is especially suited to the occasion, say nothing but LET US PRAY.

Many good meetings and many good sermons have been greatly injured by long and tedious exhortations, which were not suited to any occasion. I know of one case where the speaker in his exhortation forgot himself and went on and spoke for one hour and a half *without* prayer. And I have frequently seen that speakers would exhort to prayer for ten and even twenty minutes, and then follow with a long prayer. It is not, and can not be, edifying to any, but is wearisome to all. After a sermon, long exhortations always injure, and sometimes almost destroy the effects of a good sermon. Brethren, be sure to guard this point well.

4. At prayer do not forget that you are now talking to God who seeth and knoweth what we have need of before we ask him. Again, do not forget that it is the creature, both weak and poor, that is trying to call upon its Creator. Do not try to tell the Lord everything in one prayer, but be brief, and speak to the point. Peter, when sinking in the sea, spoke to the point. So did the publican and the thief on the cross, and Elijah and Solomon, and last, but not least, so did our Noble Captain when closing his communion service, and also when in the garden on that memorable night. All were brief, and all spoke to the point.

Do not pray to be heard of men, for the Lord is just and he will not take, neither does he want that which is given to another. He will not take that which belongs to others, and is intended for them; he knows it is not for him.

Do not repeat the Lord's name time and again, for it is vain repetition. It is needless, besides it lowers that name in the world's estimation as well as with the church. Dr. Clarke says: "It is the result of heathenism, hypocrisy or ignorance." I was told of one minister who repeated the Lord's name forty-five times in one prayer, and one writer, Jones, I believe, speaks of one monk who bowed himself twelve hundred times in one service, and then went on bowing. While those, who kept tally, grew weary with their task of counting and ceased, the monk went on with his bowing. Such service is all vain and lifeless, and must be avoided by Christ's people. He has forbidden it, and his lesson upon that topic should be sufficient to break the habit with any.

(*To be Continued*).

HAND-SHAKING.

SELECTED BY ALICE GARBER.

HAND-SHAKING is a power. The politician employs it with effect to win votes. The devil's recruiting officers make free and constant use of it. The *church* only is chary in its employment. In the heartiness of their greetings, the saloons try to make it appear that the churches are cold, and have no cordial welcome for those who drop into their meetings. The result is that the saloons have gained, and the churches lost, many a promising, warm-hearted, socially-inclined young man. A warm grasp of the hand might have retained them. The cordial feeling is in the church. There is more real warmth in them than in the saloons, but the members have not been trained to show it. Let it be manifested. Organize a hand-shaking brigade, if necessary, of every member of the church. After meeting is over, don't shoot for the door as if you were glad to get out of such a place, but stop and be sociable. But don't shake hands as a mere formality,—*put your heart into it.*

A TOILING MINISTRY.

BY M. M. ESHELMAN.

THOSE who want support in any calling must work, and of all callings on earth, the distinctions between the indolent and the industrious, that among ministers is the widest. Heaven has placed them on the same ground with other men. Preachers must be up early, study their lessons, go to their appointments whether the sun shines, or through rain, snow wind, heat or cold, and when in meeting they must preach with the spirit sent down from heaven, no difference as to the audience, whether rich or poor, great or small. This they must do with a willing mind and cheerful heart.

There must be no fretting, worrying, scolding—no pouting or shirking, but the preacher must strengthen, stir, inspire, arouse and thrill the souls of his hearers with the theme of the cross and Calvary.

Let the preachers show themselves worthy by diligence, faithfulness, perseverance. He who expects to be wrapped in silks, satins, robes, gowns, receiving fine salaries, sporting kid gloves, a cane, a gold watch and jewelry, eating the fat of his flock from house to house, instead of "breaking bread" with his members, and then preach one or two short sermons each Lord's Day, will eventually come to grief, and pierce himself through with many sorrows.

"THE best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweet things of life."

CLOSE AND OPEN COMMUNION COMPARED.

BY JOHN FORNEY.

COMMUNION in the Scriptural sense means, first, union in religious faith, and fellowship; second, a body of Christians having one common faith and practice.

We know that Christ taught his Heavenly Father's will, and he wants his children to be united in faith and practice,—in the commands and ordinances of the house of God,—before they can celebrate the communion of the body and blood of the Lord Jesus Christ, in the proper sense of the Gospel. We, as a body of believers, do teach and believe that no one is a proper communicant unless he is a true believer in Christ, the Son of God, and in all his teaching. Upon his confession of faith he is baptized into the name of the Father, and of the Son, and of the Holy Ghost, after the old apostolic order, and every member thus baptized must be willing to be taught and to obey the "all things" that Jesus taught his disciples. Among these are non-swearing, non conformity to the world, and the non combatant principles. In short, Christians must be a light to the world and salt to the earth.

We believe that every member must believe and practice the ordinance of feet-washing and the Lord's Supper before he partakes of the communion of the broken body and shed blood of the Lord. The broken bread and blessed cup, were ordained by the Lord Jesus to be taken at night in remembrance of his death. We, as a church, hold that all the members, thus baptized, by this one spirit into one body, stand in the same fellowship and are mutually bound together and have the same right to all the church ordinances. See Acts 2: 41–46.

There are many things set forth in the Scriptures that are forbidden the Christian. There are many things of which he can make himself guilty that will render him unworthy or unclean. He has not been subject to the law of God, if he does any of these forbidden things.

The Gospel may be violated by swearing an oath (see Matt. 5: 33–37; James 5: 12), or in divorcing a wife and marrying another. See Matt. 5: 31, 32. It is equally wrong to be engaged in a lawsuit, Matt. 5: 25, or to fall into unbelief in regard to any part of Christ's teaching, Heb. 3: 12, or to be at variance, or angry, with our brother, and not being willing to forgive him, if he repents. Matt. 18: 10–19.

If a member of the body of Christ should become "unequally yoked together with unbelievers," or oath-bound to them in any worldly, secret, organized body, we could not consistently commune with such. 2 Cor. 6: 14–18.

For some of the above causes, or transgressions of the Gospel, we would have to "withdraw from every brother that walketh disorderly," and "note that man, and have no company with him, that he may be ashamed." 2 Thess. 3: 14. Paul commands us not to keep company, "if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 11, 13.

Many other evils I might name for which we would have to expel members from fellowship, because they are not in union with Christ and his doctrine. Therefore we, as a church, can not invite, to our communion, members of other churches, who do not believe and practice as we do. For this reason we are charged with close communion.

We read nowhere in the Bible of close or open communion. All we have is the example of Christ and the apostles on the subject. We have no example given by them that either Christ or the apostles ever invited any of the other religious sects to commune with them. Only those that were in fellowship with them were invited.

When Paul found the church at Corinth divided in their sentiments, which caused them to get into a disorder in the eating of the Lord's Supper, he reproved them sharply, and said: "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." He told them, "This is not to eat the Lord's Supper. But when ye come together to eat, tarry one for another," for he had received it of the Lord, and the Lord had sent Peter and John to go and make ready the supper, and when it was ready they all sat down to it and ate it together, and so Paul told the Corinthians to do. See 1 Cor. 11: 20–34.

All who have read the four Gospels of Christ, know that Jesus rose from a prepared supper and washed his disciples' feet. Then they did eat the supper, and at the end of that supper the Lord gave the sop to Judas, and Satan entered into him. John 13: 4–27. At the end of this supper "Jesus took bread, and blessed it, and brake it, and gave it to the disciples." "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26: 26, 27; Mark 14: 22, 23.

From these verses we see clearly how Jesus instituted these ordinances, and that the supper has a place given to it by Jesus Christ, between feet washing and the communion. Read Matt. 26: 26, 27 again, carefully, and you will see plainly that there is no room left for feet-washing *after* supper. "And as they were eating, Jesus took bread." Language can not make it any plainer.

Now we must not only be in union with one another, but we must also be in union with Jesus Christ and his word and example, if we wish to have communion with him, and with one another in his name, and in remembrance of him. John 17: 17–22. To be consistent with our profession and the teaching of the Gospel, we can not invite to the Lord's table those whom we know do not believe some of the things that we practice. Hence it would be sin to us and them,—to them for doing it without faith, which is sin; to us for asking them to do that in which they do not believe. It would not be doing as we wish to be done by.

For a church that does not bear arms nor swear an oath,—one that expels members for having two living companions, and discountenances worldly, oath-bound secret societies,—to invite, to the communion, such who tolerate all the above in their church, would surely be inconsistent. We would virtually acknowledge that we are in union and fellowship with them in faith and practice, and would thereby forfeit all our non-combatant principles. This would be the effect of what is called open communion.

We do have open communion for all that are baptized into the *same* body. Some of those churches, that censure us for close communion, are themselves, in some respects, stricter than we are. They baptize, as they say, their children, and own them as members of the church. They withhold the bread and cup of communion from them for years,—the same as we would from an unbaptized or expelled person. This I know by personal observation. I saw children that had imposed upon them baptism when quite young, but were kept from all church fellowship as well as from the communion. It is one of the things I could never yet reconcile with Scripture, although a very apt preacher said once, "I thank my God that I have found a church, and belong to it, where I can have my little children to be members with me in the church." His claim was they became members by baptism, but he did by no means admit them to the communion until after being confirmed.

May God have mercy on us, and on the Israel of God, that all may be able to live consistent, not only with the profession of the name of a Christian, but that we all may live consistent with the doctrine and example of Christ, is my prayer!

Oh, consistency, thou art a jewel, indeed! Thou art a desirable adornment for all! Do we have it?

Abilene, Kans.

FRIENDLY CRITICISMS.

Dear Brother:—

In the early years of my ministry, Bro. A. H., now an efficient evangelist, and I, made it a rule to criticise each other in our views and manners touching the holy calling in which we labored together, and I am conscious of the fact that it was a great help to me, and it is a custom I would recommend to my brethren every-where. Where the true spirit of God is, no offense will be given or taken.

While it is true that in matters of doctrine, as a whole, there is a unanimity of sentiment among the ministers of our beloved Fraternity, there is not that harmony in expressing our views there should be, and I was thinking that much good might be accomplished by following out the same rule hinted at above, and let friendly criticisms pass between us, having a reference to the community of our ministers in general. To be more explicit, I desire to propound queries relative to different views touching the principles of the doctrine of Christ and have you give a plain gospel answer by bringing all the Scripture possible to bear on it, that in this way a unity of sentiment may be fostered, a thing so very desirable among us who hold obedience to Christ's commands of the utmost importance. "Be of the same mind," and "speak the same things," certainly ought to enlist our attention. I have nothing else in view but to do good, and I believe good will be the result. Let the Bible be our text-book, the New Testament our Christian discipline and the Holy Spirit our interpreter. Leave self and our own opinions out, and I can not see how we can go wrong.

The first point I wish to call your attention to is, *belief* and *faith*. I have heard it preached by some that they are the same, by others that they differ materially. If different, wherein is the difference? Some preach that conversion takes place before faith, others that faith is first,—then comes conversion. Just how it shall be preached to stand Gospel investigation, is what we want set forth in simplicity so as to be easily understood.

I promise you in the outset, and hope you will agree with me in this, that we will indulge in nothing like a personal controversy.

J. S. FLORY.

REMARKS.

It is presumable that the different ways in which the words "belief" and "faith" are used, is owing more to a matter of convenience than to any claim of authority justifying such use. As a question of etymology as to the meaning of the word "belief," and its shades of meaning, the distinctions are very fine,—even vague at times. It is used to mean "persuasion" or "opinion," while it is often used in a more positive sense, and is frequently qualified by the words "full," "firm," or "strong belief." Believing *on* or *in* is its strongest meaning. In this sense it is equivalent to the word "faith," and is so used in 2 Thess. 2: 13, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief* of the truth."

1. As expressing only an *opinion*, this is its weakest meaning.

2. Assenting to the truth of a declaration is a stronger sense..

3. Accepting the Word of God to obey it from the heart, fully trusting in the character and doctrine of Christ, and to surrender all for his sake, is its strongest sense, and is equivalent to all that the word faith expresses. To illustrate, "A man may believe in the existence of God, but deny his Word." This is the weakest sense of the word "belief toward God." Such are Deists. "Thou believest there is one God." James 2: 19. Or a man may believe in a general way that the Bible is the Word of God, and is true, but his belief does not influence his life, but is to him only as a historical fact. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. This is, however, a stronger sense than the first.

A man may believe, and act, on only a part of God's Word. This is a stronger sense of the word than the second, and is represented by Matt. 5: 19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Here is a belief that works perversion under the pretense of loyalty.

A man may believe and accept all of God's Word as the means to his salvation, and direct his life by its requirements. This is the strongest sense, and is equivalent to the full meaning of the word "faith." "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31.

According to Bragg's English Synonyms, the word "belief" is from the Latin *libet*, and its common meaning is, "it pleaseth," signifying the "pleasure or assent of the mind," while the word faith is *fides*, from *fido*, to confide, signifies also dependence as true," meaning, in its full sense, *believing* and *trusting*.

In its modifications it covers the various shades of the word "belief," and is the name,—or noun,—of all these shades of meaning, with the additional quality of expressing specifically the idea of *trusting* which, while implied in the words "believing on or in," is however not expressed, as the word "faith" expresses it. Taking, therefore, the phrase "believing on or in," as equivalent to the full meaning of the word faith, it may be properly used in place of that word. In this sense faith may be considered as the result of such belief, *i. e.*, to trust that believed *on* or *in*, "because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4: 10. It therefore depends altogether on the sense in which the word "belief" is used, whether or not its use is incorrect.

2. "Does conversion take place before faith, or is faith first and then conversion?"

Both are conditions, and it seems strange that any one would hold that conversion takes place before faith. Neither of them is completed when first established. Faith grows. See 2 Thess. 1: 3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." "When your faith is increased," 2 Cor. 10: 15. "Lord, increase our faith," Luke 17: 5. This shows that faith may increase in strength, breadth and height far beyond its capacity when first established. Conversion to God means to turn to God, and, by the power of faith, is effected. The first visible turning act appointed of God is baptism, which may be regarded as the result of godly sorrow and "the exercise of repentance toward God and faith toward our Lord Jesus Christ," but the work of turning has just begun, and as faith grows and widens out, so will the turning to God take on a wider scope and a richer meaning in its fruitfulness, neither is there any broader personal consecration to God except as faith enlarges and expands the vision of the new-born soul, and this enlarged consecration to God is only another way of saying that conversion is widening its work, like the leaven hid in the meal until all was leavened.

Faith works by love. Gal. 3: 6. Faith works. Conversion does not work, for it is the product of faith. It is what faith gains. Add then to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Ah, how full and broad and glorious is such a conversion as the growth of your faith. "If ye do these things, ye shall never fall." S. S. MOHLER.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Mt. Carroll, Ill.

WE have lately enjoyed a pleasant series of meetings. Eld. D. E. Price came to our regular appointment, Jan. 13, and continued the meetings every evening and over the following Sunday—ten meetings, in all. The preaching, we trust, was much appreciated, and we humbly pray the Lord to bestow the blessing on the good seed sown, that it may yield an abundant increase. Prior to these meetings, two precious souls, who had wandered from the fold, applied for admittance, and during the meetings the brother was received into fellowship; the sister could not be present on account of sickness in the family. We pray the Lord to reward our dear brother.

Jan. 22. J. J. EMMERT.

From Nokesville, Va.

THE Midland congregation decided, at their council-meeting, Dec. 7, to hold a series of meetings in the Valley meeting-house. Our elder, Jacob Hedrick, commenced the meetings Jan. 11, and delivered eleven good sermons. The members were much revived, and sinners invited to work for Jesus. As an immediate result, six precious souls were made willing to forsake sin and put on Christ by being baptized in the liquid stream. Others were almost persuaded. We hope they will not put it off until it will be forever too late! Brethren, when you fail to get the person whom you expect, to hold your meetings, give the home ministers the proper encouragement, and the work will still go on profitably.

M. G. EARLY.

To the Elders of the Congregations of the Southern District of Indiana.

As the time of our District Meeting is approaching, it is proper that we prepare to meet the business to the best advantage in our reach.

It will be remembered that query No. 7 of Minutes of our last District Meeting was deferred until the next Meeting, which will be held in the Four Mile congregation, on Wednesday, April 17, 1889 (see announcement in another column). Said query reads as follows:

We, the Nettle Creek church, petition District Meeting to ask the several churches of the Southern District of Indiana to pay to the Mission and Church Erection Fund for said District, an amount not less than twenty-five cents to each member.

Now, in order to meet this question squarely, let each elder get an expression from his congregation in reference to it, and instruct its delegates accordingly.

All should remember that our mission field is very large, extending over nearly half of the area of the State of Indiana. We should do all that we are able to do. A large amount of money can be expended to good advantage.

LEWIS W. TEETER, Sec'y.

Notes and Jottings on our Trip West.

DEC. 3rd, with wife and daughter, we boarded the train at New Carlisle, Ohio, for the Panhandle of Texas. After being detained by a wrecked train, which delayed us at Indianapolis for thirteen hours, we passed along without interruption until we arrived at Kiowa, Kansas, near the Indian Territory. Dec. 6th, in company with our old friend, G. L. McDonaugh, and others, we left for Hartley, Texas, where we arrived Dec. 7. We spent several days at this point, and found it to be a very nice country. It is yet quite new, but should I live a few years longer, I expect to see much of this beautiful land cultivated. Land is yet cheap,—rating at $2.00 and upward,—but I would advise all to go and see for themselves. I am satisfied that, with the high altitude and very congenial atmosphere, it will be a very pleasant place to live, both in winter and summer. On Sunday, Dec. 9th, we had preaching in the depot at Hartly, and better attention I never had anywhere. It was the second sermon ever preached in the county.

We left Hartley, Texas, Dec. 10th for Trinidad, Colo., where we left our party, and went on to Longmont, Colo., to D Leedy's, my wife's brother, where we remained a few days. We tried to preach on Sunday and attended social meeting in the evening. We had very pleasant, and hope, profitable meetings. We also visited elder Fessler, who was seriously sick early in the fall, but is again ready to go forth and preach the Word to the world at large. From here we went to Fort Worth, Texas, and then to Newton Kansas, where we made a short stop at the pleasant home of Bro. Levi Andes, who certainly has too much resting on him, being the only minister in the district, and only young in the work. As they so much desire help, I hope there may be a way opened whereby they can have it, for I certainly feel that the field is too large for one man to attend to.

We left Newton with joy and sorrow mingled together, and made a short stop at Lawrence, Kansas; also at Girard, Ill., where I have two sisters. Our stay was short but pleasant. I had the pleasure of attending one meeting at Pleasant Hill church, and arrived home safely on the evening of Dec. 31. We had a very pleasant trip, and feel that thanks are due to the Lord for his providential care over us.

I remained at home until Jan. 9, when I boarded the train for Camden, Carroll Co., Ind., where I arrived Jan. 10th, and where I am now penning these lines. I commenced meetings on the evening of the 10th, and have only preached five sermons as yet. Attention and order were good. The attendance, considering the scattered membership and muddy roads, was excellent. My health has not been good of late. I had taken a cold when I left home, and my throat and lungs are somewhat affected, which makes it a little difficult to speak, yet, by the aid of the Lord, we will try and do the best we can, hoping that some good may be done. Meetings are announced until after the 20th. I would say to all who are engaged in telling the old story of the cross, that the amount of good we do is not always in the largest numbers that come to the church, but in working to have the power of the Gospel take hold of men and women, that they become fully converted to Christ. HENRY FRANTZ.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Feb. 12, 1889.

THE Office Editor expects to spend the next two weeks in Northern Indiana.

BRO. J. G. ROYER is, at this writing, Feb. 6, holding meetings at Lanark, Ill.

BRO. I. J. ROSENBERGER is holding meetings in the Stillwater church, near Dayton, Ohio.

THERE are eight hundred thousand adherents to the Catholic church within the limits of New York City.

DURING Bro. Enoch Brower's stay at Franklin Grove, Lee Co., Ill., two were added to the church by baptism.

BRO. JOHN WISE will return to Conway Springs, Kans., about March 1, and should be addressed at that place. His correspondents will please note his change of address.

THERE are more Jews in New York City at the present time than in the City of Jerusalem. In the former city they have forty-nine synagogues, and possess a great deal of wealth.

IN church membership, about two-thirds are females, while of the 60,000 inmates of the penitentiaries in the United States, 55,000 are men. Who says that women are not better than men?

BRO. JACOB HEDRICK, of Midland, Va., held meetings at Valley View, forty miles south of Washington, commencing Jan. 11, and closing Jan. 21. Six were added to the church by baptism.

LAST week, after running off about 2,000 copies of the MESSENGER, our press broke, and we were compelled to send to Chicago for repairs. As a result the MESSENGER was mailed one day late—something that has not occurred at this office before, for over four years.

BRO. M. M. ESHELMAN is at Hagerstown, Ind. He preached a very acceptable sermon in Chicago two weeks ago last Sunday.

WE are glad to note the fact that Eld. Jacob D. Trostle is much improved in health since his return from his Eastern trip. May the Lord give him many more days of usefulness for the church!

WE are receiving many good essays at this time, more than we can find space for in the paper, but they will all appear in due time. We are thankful to our correspondents for keeping our hooks so well supplied with original matter.

CHARGE them what? Charge them before all things not to be proud in their own conceite, for there is nothing that riches do so much generate as pride. Each several fruit, each several grain of corn, each several tree, has its peculiar worm, and the worm of the apple is of one kind, and of the wheat another. The worm of riches is pride.—*Augustine.*

BRETHREN Jacob D. Trostle and C. Hope have been holding meetings in the western end of Dickinson county, Kans. Four applicants for baptism, and others are deeply convicted. Bro. Trostle continues the meetings, and we hope that many more will turn to Christ. Bro. Hope expects to labor during the spring and summer in the field for the conversion of sinners. He will go to Eastern Kansas and then to Missouri, and will visit Illinois and Indiana. Brethren, desiring him to visit them, will please address him at Herington, Kans.

WE have before us a copy of a most beautiful and instructive chart on the Lord's Supper, prepared by Bro. I. J. Rosenberger. It is lithographed in three colors, and has an excellent engraving of De Vinci's celebrated painting of the last supper. The arrangement of the Scriptural texts used, will commend it to all who are interested in this question, and, by the use of different colors, we may see at a glance the proper division of the subject. The chart is for sale by the author at $1.00 per copy, postage prepaid. We can also furnish it from this office. See author's notice in another column.

THE Missionary Hymn Book is at last ready to be sent out. It contains 113 hymns, selected from our hymn book, with a few hymns from other collections. The book is published by the General Missionary Committee, by the authority of Annual Meeting, and is intended to be used especially in mission work. A number of our brethren, who are engaged in mission work, expressed a desire for a collection of this kind, and they can now be supplied. The hymns are printed in clear type, and on fine calendered book paper, and bound in heavy limp cloth. We can fill all orders promptly at 10 cents per copy, or $1.00 per dozen, postage prepaid. Send in orders at once.

WE had the pleasure of meeting with the brethren and sisters in public worship at Polo, Ill., on Sunday, the 3rd inst. We always enjoy the meetings at Polo. It was our home for thirteen years, and we go back to the place, and to the meetings, with much pleasure. After the meetings, we went to the home of our brother, M. S. Miller, where we met five brothers of our family. We had not thus met together since we separated from the old home in Maryland, and we felt that it would probably be the last time that we should thus meet in this world. We felt, too, that God had given us all much to be thankful for, and, as we bowed before him in humble prayer, our petition was that we might be grateful, and live faithful to the end, and that the one brother who stands so near to the church, and is yet outside, might be induced to more fully consecrate his life to God.

THE Brethren of the Pine Creek church, eight miles south of this place, meet this week to complete their arrangements for building a new meeting-house. The money has been secured according to the Gospel plan—every one giving as the Lord has blessed him. Those who have much, give much, and those who have but little, give accordingly. We commend the example of the church at Pine Creek, and we believe that it may be followed with safety and profit by others.

BRO. C. D. HYLTON'S postal card, dated Jan. 28, at Hylton, Va., contains the following good news: "Bro. D. C. Moomaw has just closed a series of meetings in our congregation. He preached at three places, and did not shun to declare the unqualified Word of God. The church was very much encouraged and strengthened in the faith 'once delivered unto the saints.' Ten made application for membership, and others were almost persuaded to accept the terms of the Gospel. May God bless Bro. Moomaw in the administration of his Word!"

SISTER LIZZIE PRICE MILLER, of Nickerson, Kans., daughter of Uncle Sam Price, of this place, is here visiting her old home and friends. At our prayer-meeting, on Thursday evening last, she referred to the time she attended school at Mt. Morris, twenty years ago. The school was then owned and controlled by the Methodist friends, and sister Miller was the only member of our church in the school or in the town at that time. As she spoke of this, and of the superior educational and spiritual advantages enjoyed by our young people to-day, we were forcibly impressed with the change that has taken place here. The school has changed hands, and is now owned and controlled by the Brethren. Instead of a single member in the town, there are now about one hundred and fifty living here. Our church services and Sunday-school are largely attended, and we believe that all enjoy excellent spiritual advantages. And while this is true, our responsibilities are also largely increased, for God will require an account at our hands of the advantages for spiritual growth and culture that we may enjoy. This thought should make us watchful and prayerful, and induce us to be careful lest these advantages may in the end stand against us, instead of in our favor!

BRO. S. W. and sister Hoover, with sister S. Bock, of Dayton, Ohio, spent last week visiting their numerous friends at Mt. Morris. Sunday morning Bro. Hoover preached at Silver Creek, and in the evening to a large and interested congregation in the College Chapel. Before coming to Mt. Morris, Bro. Hoover had been holding meetings in the Laramie church, Shelby Co., and the Harris Creek church, Miami Co., Ohio, with excellent interest. He reports the Tract Work as growing, both as to amount of money received, and the demand made for tracts, the demand being somewhat in excess of the means. Tracts have been found to be very helpful in evangelistic labor. The evangelist commences preaching in a locality where our people are not generally known. A few tracts are distributed, and the people become interested, and go to reading and searching the Scriptures to see whether these things are so. The greatest demand for tracts, however, Bro. Hoover informs us, is on the frontiers. Many of our members, living away from the church, are yet full of zeal for the cause, and are ready and anxious to distribute the tracts, and in this way do what they can to promulgate the Truth. We should have tracts enough to supply all demands of this kind, and we trust those who have not been contributing to this good cause, will come up to the help of the Lord, so that the good work may not be hindered.

SOME one writes a letter from the Union Bridge church, Md., for publication, and signs it, "A Reader of the MESSENGER." We refer the writer to the second clause of the rules at the head of this department of the MESSENGER, which reads as follows: "*Anonymous communications will not be published.*

WE received the following letter from sister Sarah Kuns, of Cerro Gordo, Ill., too late for the correspondence department this week, and we give it place here:

"I come with some more glorious news. After Bro. D. B. Gibson closed his meetings with us, Bro. W. C. Teeter stepped in and the meetings were continued. With his zeal and energy for the Master, and his earnest labors and appeals to the people, and the help of God, eight more have decided to take their stand with the people of God. Among the number, my aged father,—sixty-six years old,—decided he had lived away from God long enough, and would spend the rest of his days in the service of his Master. The waters are still troubled, and may God continue his convicting spirit until many, both old and young, will turn and take their stand on the Lord's side! May God bless the labors of his ministers with the choicest of blessings, and strengthen them both in body and mind that their words may come forth with such power that many souls may yet be converted all over our Brotherhood! Brethren and sisters, let us "work while it is called to-day, for the night cometh wherein no man can work."

AN OLD BIBLE.

BRO. ——— ZIGLER, of Stover's Shops, Va., has very kindly secured and sent to us a copy of the third edition of the justly celebrated Christoph Saur Bible, printed at Germantown, Pa., in the year 1776. The book is in a fair state of preservation. The title page is perfect, printed with ornamental letters in black ink:

"*Biblia, Das ist: Die ganze Göttliche Heilige Schrift Alten und Neuen Testaments, nach der Deutschen Uebersetzung Dr. Martin Luthers; Mit jedes Capitels Kurzen Summarien, beigefügten vielen und richtigen Parallelen: Nebst einem Anhang des dritten und vierten Buchs Esra, und des dritten Buchs der Maccabäer. Dritte Auflage. Germantown; Gedruckt und zu finden bei Christoph Saur. 1776.*"

This old book has a peculiar value attached to it for us, on account of the fact that it was printed by one of our brethren, and further on account of the history connected with the publication of the third edition, of which this book, now lying before us, is a copy.

Many of our readers are probably not aware of the fact that the first religious newspaper, published in a foreign tongue in America, was edited and printed by a member of our Fraternity, and this led to the publication of the first Bible in America, except that published in the Indian dialect, which preceded the Saur Bible some years. When our Brethren emigrated to America, Bibles were not to be had except by importing them from Europe at a heavy cost, so that only the wealthy could have a copy of the Book of books. As a result many families were deprived of the Bible, and it was for the purpose of giving to the people the Word of God, that Bro. Christoph Saur determined to learn the printing business. He entered into the work with much zeal, and in 1735 began the publication of a religious journal, issuing it four times a year.

Owing to a lack of type and printing material, many obstacles had to be met and overcome, but Christoph Saur was not a man to give way to ordinary circumstances. He resolutely persisted in his determination to give the Bible to his countrymen in their tongue, and he succeeded. Type could not be had with which to print the book, but he was not to be daunted. He established a type foundry—the first in America—and in 1743 he published the first Bible in America, with the exception noted above, and that, too, partly with the first type ever cast in the young republic. The first English Bible printed in this country was issued in 1783, or forty years later than the Saur Bible.

After the death of Bro. Saur, which occurred Sept. 25, 1758, in his sixty-fourth year, he was succeeded in the printing business by his son who bore his father's full name, and who, in his sixteenth year, was converted and became a member of the Brethren's church. He was called to the ministry at an early age and labored faithfully in that calling. He, however, continued in the printing business, and such was the demand for the Bible that, in 1763, he issued the second edition, and this was followed in 1776 by the third edition, a copy of which, as before stated, Bro. Zigler sent us.

The year 1776 brought troublous times to colonies, and with it came the Declaration of Independence, and the opening of the war with England, which resulted in the independence of the colonies. During the war Bro. Saur, with our brethren generally, held firmly to the doctrine of non-resistance, and, as a result, they suffered many hardships. Bro. Saur had printed the third edition of the Bible and had bound only a few copies when his printing-office was taken possession of by the Federal troops. His type and presses were destroyed, and the unbound copies of the Bible were scattered in the streets, and thrown into the stables and used as litter. He was imprisoned himself, and finally all his property, amounting, it is said, to nearly one hundred thousand dollars, was confiscated, and he was left a poor man, but he never wavered in his faith to the peace principles as he believed them to be taught by the Gospel of Christ.

After the soldiers left Germantown, Bro. Saur was allowed to gather some of the printed leaves of the third edition of his Bible together, and this he did, and was enabled, in this way, to complete and bind several volumes of the book which had received such rough treatment at the hands of the soldiers. He gave to each one of his children a copy of the Bible which he had preserved in this way, and one of these books is still in the possession of Bro. Abraham H. Cassel, a lineal descendant of Christoph Saur, who is so well known to our Brethren as an antiquarian book collector, and as the owner of a valuable library at Harleysville, Pa. The copy owned by Bro. Cassel shows, in many places, the marks and stains made on its pages during the time the printed forms lay scattered in the streets and stables of Germantown.

The history of the old Bible, it will be seen, is an interesting one, and on this account we attach more than ordinary importance to it. It also shows that our brethren in those early days had much zeal, and labored faithfully for the cause of Christ, and that they not only labored, but they also suffered for the cause they had espoused. It is not perhaps, such a difficult matter to give assent to the teachings of Christ when there is nothing to fear in the shape of persecution, but when life, liberty and property are endangered, then comes a trial to test the faith of the Christian. Our fathers endured these things for Christ's sake; would we be found as faithful if the same tests were brought to our own doors?

FIRST PAGE ITEMS.*

THE address of Eld. Valentine Blough is changed from Somerset to Bills, Somerset Co., Pa. Those corresponding with him will please make a note of the above change.

* * *

BRO. S. H. FLORY, of Nokesville, Va., informs us that the Brethren of Midland district held an interesting series of meetings, with six additions to the church. Eld. Jacob Hedrick did the preaching.

* * *

BRO. EZRA H. DETWILER, of Johnstown, Pa., says that some of the brethren and sisters there met for the purpose of starting a prayer-meeting. Some ten met and had a good meeting. They feel that an advance in the good work there is needed, and ask an interest in the prayers of the church, that success may attend their efforts.

* * *

BRO. W. J. SWIGART has just returned from holding a series of meetings with the Brethren of the Green Tree, Pa., church. He informs us that the meetings were well attended, and that a growing interest was manifested. When he left, eight had expressed a desire to live a better life. And as the meetings will be continued by Eld. J. T. Meyers, the home minister, it is hoped that others will also make the good choice.

* * *

A BROTHER asks us why we call some of our ministers elders who are not elders, and may never be such. Elder is the comparative degree of old, and means one who is older in age, experience, etc. As applied to our ministers, it is a matter of usage rather than church sanction, and is applied in two senses. First, as a title of distinction between our ministers and laymembers, and as a substitute for Rev., a title usually applied to ministers of other denominations. In this sense it is most generally used in our correspondence, etc. The title Elder is also used in our church to designate those who have been placed in the third degree, or in the full ministry. This use of it has the sanction of the church and is all right, when properly used, but we prefer to use it in the more general way, especially in our writings and correspondence.

* * *

A FEW of our members have ordered their paper discontinued on the plea of poverty and bad luck. In times of poverty, bad luck, etc., the right thing to do is to cut off luxuries and such things as are not essentially needful for our physical good. But those things that tend to our spiritual good should not be classed in this list. We can hardly conceive of a condition of poverty in our land of plenty that would, or should, deprive any of our members of the spiritual advantages to be derived from reading our church paper. And if there are any such, they do not seem to be the ones that are willing to do without the paper,—and where there is a will there is a way. The really dependent are supplied through the abundant charity of others. We know of several brethren who have good farms, and paid for, but because means were not quite as plentiful with them as usual, they ordered their paper stopped, saying, "If crops are better next year we will take it again." A failure in realizing a spiritual need and a want of appreciation is the true solution of the majority of such requests. Our religious helps are the last things that we should let go. And we are glad to know that there are many who have cut short on the loaves and fishes, rather than give up their church paper, which has given so much sunshine into their religious lives and experiences.

H. B. B.

*Owing to a lack of space on the first page, the above items appear here.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor 16. 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor 9. 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

NATIVE Christians of Madagascar have given over $1 000,000 in the last ten years for the spread of the Gospel.

"STORIES first heard at a mother's knee are never wholly forgotten—a little spring that never quite dries up on our journey through scorching years."

THE truth can not be buried, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.

THE Divine Mind is the ocean from which all truth originally springs, and to which it ultimately returns. To trace out the shores of that shoreless sea; to measure its measureless extent, and to fathom its unfathomable depths, will be the noble and joyous work of eternal ages.

"SEED-TIME."

BY S. D. ROYER.

"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

NATURALLY speaking, if we sow wheat, we expect to reap wheat. If we plant corn, we gather corn. Paul says, "If we sow to the flesh, we shall reap corruption, but if we sow to the Spirit, we shall reap life eternal."

The word *sow* means to scatter or plant seed. The Savior says, "The field is the world." Then, if we want to sow spiritual seed, we must sow it in the minds of men and women. Paul tells us to bring up our children in the nurture and admonition of the Lord. Eph. 6: 4. Then it is our duty to sow good seed in their young minds. If we, by our chaste walk and conversation, show to them that there is reality in religion, then it is not hard to get them into the fold of God,—the church,—but if we are always finding fault with what the church is doing, the result is almost invariably otherwise.

Again, we are not only sowing, what we are doing, to our children, but our influence goes beyond our families. We can sow good seed by being strictly honest in our dealings with our neighbor or merchant, giving a true description of what we have to sell. We may plant seeds of kindness, that will keep on growing after we are dead and gone, by helping some poor widow or orphan, or other needy ones.

We should make good use of our abundance by helping the needy, for "he that hath pity upon the poor, lendeth to the Lord." Prov. 19: 17. The Lord is a good pay-master,—always giving big interest. No wonder Paul tells the Galatian brethren to do good whenever they have an opportunity. Gal. 5: 9, 10. This brings us to the importance of doing good *now*, because we are so much inclined to want for a better opportunity. Perhaps we wait to do some great thing, for which we are not now prepared, but we are only going this way once, let us do *now* whatever we can.

"Blessed are the dead which die in the Lord, that they may rest from their labors, and their works do follow them" Rev. 14: 13. If we do no work, we need no rest.

Another, and by far the most important, way, is to sow the Word of God in *its pure, unadulterated form*. This brings us to the missionary work of the church. We hear the Macedonian calls from far and near for preachers, the MESSENGER and tracts. Through the Tract Work we can scatter the doctrine of Christ, as understood by the Brethren, much cheaper than to send a preacher. If honest people read tracts and become convinced of the Truth, then they want a preacher. If the tracts prepare the way for the preacher, it is much easier work to establish the doctrine,—so say all our evangelists. Then it becomes of the greatest importance that we give the Lord his share of what he has entrusted to our care, for he will take an account of all his stewards. May the Lord enable us to give liberally, for "the liberal soul shall be made fat!"

LONE STAR ECHOES.

BY A. W. VANIMAN.

I AM much pleased with the appearance of the enlarged MESSENGER, and nothing attracts my attention more than the fact that a part is devoted exclusively to Missionary and Tract Work. The church seems to be more fully awakening to the great advantage of tracts in spreading the true Gospel. Often persons are too much prejudiced to come out and hear a brother preach, but they will read a tract. I am well acquainted with a case where a man and wife became so interested by means of "The House We Live In," that they were brought into the church.

An able editorial in No. 2 gives a good view of a great want in the church, *viz*, men who are so situated as to go out on the frontier and do missionary work, and stay there. But, with the aid of tracts, wherever a member is located, he can preach at only a trifling expense. This may bring about a call for preaching. The work of the church does not consist simply in gaining members. We are taught to "go into all the world and preach the Gospel" to all. It is not to be expected that all will accept it. Our duty is to do all in our power to spread the true Gospel, and then, if people will not accept it, the church has no responsibility in the matter. Sometimes, when preaching seems to have no effect, I try to encourage myself with the thought that I have preached the Gospel, and the responsibility now rests with the hearers. Thus, in distributing tracts, we may not see as great results as we should like, yet, nevertheless, we are fulfilling one part of the church's mission.

Post Oak, Texas.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. J. R. Royer informs us of the sudden death of Eld. John B Gibble, who, at the time of his death, resided near Lititz, Pa. Jan. 20, he was just getting ready to start for meeting, when a stroke of apoplexy ended his earthly career.

—Bro. John H. Stone, of New Haven church, Mich., writes: "The Brethren's Sunday-school at this place is in a prosperous condition. Forty pupils are now enrolled, the majority of whom are young members. All seem quite zealous in the work, not expecting to sail to heaven on flowery beds of ease."

—Under date of Jan. 28, Bro. H. A. Riffey, of the West Otter Creek church, Ill., writes: "During the meetings which Bro. A. Hutchison, of Centre View, Mo., held for us lately, six souls were brought to Christ. Since then the leaven has been at work, and two more have made the good choice. Praise the Lord for his goodness!"

—From the English River church, Iowa, sister Alice Garber writes: "We have just closed a very interesting meeting. Bro E L. Brower, of Virginia, came to us on the 11th and staid until Jan. 22, preaching, in all, fifteen sermons. He handled the Word with power. There were no immediate results, but we hope the seed sown will be like bread cast upon the water."

—Only those who are isolated from church privileges, can fully appreciate the benefit to be derived from the weekly visits of the MESSENGER. Bro. Wm. Homer, of Crawford county, Kansas, writes: "We can hardly find words to express our thankfulness to the good brother or sister who was thoughtful enough to send us the MESSENGER. There are members living near us, and we would be glad to know of the nearest organized church."

—Under date of Jan. 25, Bro. A. J. Van Scoyk, of the Lower Miami church, Ohio, writes: "Bro. Jesse Stutsman came to us Jan. 12, and preached to us one week, closing on the evening of the 20th. Although no one decided to forsake sin, yet I think there were good impressions made. Bro. Jesse fears not to declare the whole Word of God as revealed to us in Christ Jesus, neither does he shield those who are negligent in their duties to God. May the seed sown spring up and bring forth fruit to the honor and glory of God!"

—Under date of Jan. 23, sister May Strickler writes: "Jan. 5 Eld. H. W. Strickler, of Loraine, Ill., came to us and commenced a series of meetings in the old Fayette church, of the Jacob's Creek congregation. Saints were made to rejoice and sinners were seen to weep because of their sins. Although the roads were muddy, there was a good attendance. The meetings closed Jan. 13, with no additions, although many are expected to come in the near future. Eternity alone will be able to tell the fruits of the good seed sown by him. May God help it to take root and grow to his honor and glory!"

—Under date of Jan. 21, Bro. Isaac Holl, of New Berlin, Ohio, writes: "Last night we closed a very interesting series of meetings of eight days' duration. Brethren G. W. Brumbaugh and J. B. Replogle, of Pennsylvania, were with us, and did most of the labor. Bro. Brumbaugh is an able expounder of the Word of God, and a fearless advocate of primitive Christianity. Although there have not been any accessions to the church as yet, we believe that the seed sown is now germinating in good soil, and a harvest may reasonably be expected. We all have been heartily admonished, and the church here feels to rejoice in the God of our salvation."

—From Greenmount, Va., sister A. Rebecca Wampler writes: "Bro. P S. Miller, of Bridgewater, Va., held a meeting for us at the Pine Grove church, in the Greenmount congregation, commencing Jan. 10 and closing on the 20th, preaching eleven sermons in all. Bro. I. C. Myers also preached one sermon. These meetings were followed by good results. Eight souls were received into the church by baptism and one reclaimed. Others were almost persuaded, but not yet ready to enter the ranks. May the good work still go on!"

—Bro. John L. Kline, of Cedar Creek, DeKalb Co., Ind., writes: "We have just closed a very interesting series of meetings in the Cedar Creek church. Bro. Noah Shutt came to us on Saturday evening, Jan. 19, and preached the Word with power until last night, Jan. 27, and preached in all fourteen sermons. We had no immediate accessions, but we know that his efforts to present the Truth are not in vain. Sinners were warned to flee the wrath to come, and brethren and sisters were very forcibly reminded of their duty. We were sorry that Bro. Shutt could not stay longer with us, as the people were manifesting such an interest in the meetings. We had good attendance throughout the entire meetings. May God's blessing rest upon all our faithful brethren, and may they all stand up boldly for the Truth!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Girard, Ill.

We, the members of the Pleasant Hill church, have been having a season of rejoicing. Bro. A. Hutchison came to us Jan. 3, and preached each evening until the 16th. Wednesday morning we had preaching, as there were two dear souls,—heads of families,—that decided to walk in the narrow way with their companions, and were baptized to walk in newness of life. Wednesday evening two young sisters made the good confession.

As Bro. Hutchison had to leave us on account of having other appointments, the home ministers continued the meetings until Saturday evening. Thursday evening two more made the good choice. After services they, and the two sisters that came the previous evening, were baptized. The night seemed to be one of hallowed stillness. The moon and stars shone forth in all their brilliancy, as those four young and tender lambs were buried with Christ in baptism. We trust they will ever go forth with the same boldness, working for the Master's cause, that they manifested in entering the icy water. May our light so shine that others may be constrained to glorify God, is my prayer!

Mary A. Brubaker.

From the Newton Church, Ohio.

The brethren of the Newton church have just closed a very joyous series of meetings which began Jan. 5. Bro. W. Q Calvert, of May Hill, Ohio, came to our help and labored earnestly. Bro. Davis Younce, of Syracuse, Ind, was here at the commencement of the meetings and preached a few sermons. We had hoped and prayed for a deeper work of grace in our own hearts and more life in the church, but God had still better things in store for us. Penitents came in, one after another, until there were thirty-eight. Many others are counting the cost. The first thirty-one who came are young persons,—nearly all in their "teens." This teaches the significant lesson that it is easier to turn to God in youth than it is in later life when the heart has become hardened by a life of impenitence and sin. When Satan has long led the sinner captive at his will, it is hard to escape from his tyranny.

This was one of the most interesting meetings I ever enjoyed. Let God be praised!

D. D. Wine.

From Mount Joy Church, Va.

Our church is prospering so far as additions are concerned. Fourteen have been received by baptism during the past year, and two during the present; one by baptism, and the other by confession; the latter being a sick man.

Six of our number have died, and have gone to their long home, during the past year. Among these there were two aged sisters nearly one hundred years old, and one brother, aged eighty-six years, but even down to this great age, the good Lord was graciously near them, giving them a peaceful hour of departure.

Our much loved elder, Wm. J. Pursley, has been very feeble in body during the past year. We pray earnestly for his speedy recovery, that he may enter upon his great mission. "Truly the harvest is great but the laborers are few." Our beloved brother, B. C. Moomaw, on account of bad health, does not get around much to preach for us, but he is not idle. Two of our younger ministering brethren are attending school at Bridgewater to better qualify themselves for the ministry. It therefore devolves upon your humble brother, the writer of this letter, to do most of the work at this place. The work of the ministry here embraces a circuit of about one hundred miles, including about thirty calls and regular appointments. We are praying and hoping that a bright day is about to dawn upon the church at this place, and that many of those for whom the church is laboring, will be brought to know and to accept the Truth as it is in Christ and his Word, which is able to save to the uttermost all those who believe it and practice its teachings. Eld. Jonas Grabill is expected here, in the near future, to hold a series of meetings for us. We humbly pray that the Master of the vineyard will give abundant success!

In our humble opinion the Messenger is decidedly the best religious paper we ever read, and by no means could we afford to do without it. We heartily pray the Lord's blessings to attend it upon its great mission during the present year!

A. F. Pursley.

From the Mahoning Church, Ohio.

Our esteemed brother, J. F. Kahler, of the Canton church, commenced a series of meetings at the Bethel house on New Year's evening, and continued until the evening of Jan. 10. In all, we had seventeen meetings.

Bro. Kahler's subjects were well chosen, his illustrations apt, and his applications pointed and powerful. As an immediate result of his labors, there were six applicants, who were all received into church fellowship by baptism, except one, whose baptism was postponed to a future time. May all who have started in the service of God be faithful, as good soldiers of the cross of Christ, and finally be more than conquerors through Jesus, who is the Author and Finisher of our faith! May others follow their noble example by giving their hearts to God!

We feel to thank the Lord for his goodness manifested toward us during our meetings. The "things which were ready to die" were quickened. The little strength remaining in the church was applied, and was the means of salvation to never-dying souls.

We behold a large field of labor. Many precious souls are away from Christ. The solemn question arises, What are we doing to rescue them? Oh, how weak and incompetent we are to do the work which our Master has given us to do! Yet we are glad that our Master asks nothing of any of his children that they cannot do! May we be inspired with more love of souls, and more zeal for the cause of Christ! May all his followers be guided by the Comforter, which is the Spirit of Truth!

J. H. Kurtz.

Notice.

By request I will say to the elders and those who may be delegates to the coming District Meeting of the Middle District of Indiana, that Bro. Levi Miller, living near Mexico, expects to make an offer at the coming District Meeting, and he desires you to consider the matter until then. The offer will be like this: He intends to build a large and commodious house for the benefit of the poor of the Middle District of Indiana. The house will be, if I mistake not, 36x50 feet, two stories high; with a well in the house, or close by it. He expects to complete the house, and his daughter, sister Rebecca, will furnish one room. The house will be built about half way between the Brethren's meeting-house and the town of Mexico, which is a pleasant and suitable location. This house and sixteen acres of land he proposes to deed to the Middle District of Indiana as a gift to the poor, and he desires that it may be used as a blessing to the poor, and to the glory of God. He has quite a good deal of the building material ready for use, but he will not commence building until he has the approval of the Brethren. So you will come prepared to give him your opinion in regard to this enterprise. If further information is desired, I suppose Bro. Miller will give whatever is necessary.

Jacob Fisher.

From the Somerset Church, Ind.

Our church here has had a time of rejoicing under the labors of our beloved brother, Isaac Billheimer, of Heath, Tippecanoe Co., Ind. He came to us Jan. 12, and remained until the 24th, preaching every night, and also five sermons in the daytime, making, in all, eighteen sermons. He handled the Word in a very impressive manner, forcing the Truth home to both saint and sinner. The attendance at first was not so good, on account of bad weather, but gradually it increased until our large house was filled to its utmost seating capacity with anxious listeners. Eight souls were baptized, and three reclaimed. Two more are to be baptized next Lord's Day, and many are almost persuaded. Our prayer is that they will not put it off too long.

May those who have come out on the Lord's side ever prove faithful, and be a shining light to the world!

W. L. Pulley.

Jan. 25.

From Purchase Line, Pa.

The Brethren of the Manor congregation concluded to hold a series of meetings. Bro. Solomon Bucklew commenced meetings Jan. 5, and delivered eighteen sermons. He proclaimed the Word of God in its purity, causing the members to be edified and built up. We were made glad to see one precious soul come from among the world's people. Others were made to see their situation. May the Lord still plead for them, before it is too late!

J. W. Fyock.

Jan. 23.

Der Bruederbote.

THE above title is the name of the German paper published at McPherson, Kansas, by J. M. Snyder, in the interest of the Brethren church. Heretofore the patronage has not been what the sacrifice of the publishers deserved, nor is it now what it should be, when we consider the labor and cost at which it is issued, and the good it can do in disseminating Gospel principles among those not reached by an English paper. There is no way of sending out missionaries at so little expense as by papers and tracts. They make their visits to each family every week or two, which the preacher can not do. Then the railroad fare is only about twenty cents a year, while the preacher's fare would be as many dollars. We see where much good can be accomplished by the *Brüderbote*.

First, in the families of our German members. If all would subscribe for the paper and give it to their German neighbors to read.

Secondly, by subscribing for some one who is interested in our doctrine, and sending him the paper a year to preach to him right along. How many of our brethren are willing to send a dollar for the *Brüderbote* at this time for themselves, or for some one who is favorable to the Brethren?

We would like to see the German paper sustained for the following reasons:

1. It is the only German paper the German Baptists have.

2. It does not come in conflict with any other paper.

3. It has the sanction of our Annual Conference.

S. Z. SHARP.

From Spring Creek Church, Dauphin Co., Pa.

WE just closed a series of meetings at our Spring Creek house, conducted by Bro. Jonas Price, Jr., of Bucks county, Pa., assisted by others. The meeting lasted twelve days, during which time apostolic doctrine was held forth in all its purity by our dear brother. As an immediate result the members were built up, and several precious souls have made the good confession, while others are trembling under the burden of sin,—"almost persuaded." God speed the day when many more will come! Bro. Price has the good wishes and prayers of our people, and will always be welcome to come again.

JACOB H. LONGENECKER.

Palmyra, Pa.

From Pleasant Hill Church, Md.

JAN. 13 we commenced a very interesting series of meetings, which we continued for two weeks. Brethren Thomas Kolb, of Double Pipe Creek, and Levi Yourtee, of Brownsville, Washington county, were with us. We had a joyous meeting. One was received by baptism the last day of our meeting. Though it was raining and snowing, yet all passed off quite nicely.

We have had, during the last few weeks, eight additions, including two at the other end of our church. Many more seem to be near the kingdom. If we, who are showing to the world that we are the Lord's, would walk more humbly, and do to others as we wish them to do to us, God would bless our dear brother's efforts still more.

K. C. KESSLER.

Monrovia, Md.

From Waverly, Md.

OUR mission field has been known by many persons, years ago, as Woodberry, near Baltimore City, and we also have a few worthy members at what has been known as Waverly. Now both Woodberry and Waverly are within the Northwestern limits of Baltimore. We are supplied from our mother church at Westminster, Carroll Co., Md., with ministering brethren every four weeks. Bro. Uriah Bixler is our elder. D. D. Bonsack, Bro. Babylon, and others, assist us from time to time. Election of officers for our Sunday-school was held Dec. 2, 1888, (to hold for the term of one year) with the following result: Superintendent, Dr. J. S. Dorsey; Assistant, Louis Harman; Secretary, Wm. H. Ashmore; Treasurer, Wm. G. Harman.

J. S. DORSEY.

An Agreeable Surprise.

JESUS says, "The poor ye have always with you and whensoever ye will ye can do them good." This was, in a measure, complied with recently, by the neighbors and friends, as well as some of the members, in contributing to the wants of our respected minister, Bro. Robert Atchison. The brother is in limited circumstances, and also in delicate health. As he has a family to support, the neighbors and friends concluded to help him.

The contributions consisted of money, wearing apparel and culinary articles,—the whole amounting to about $25.00. This was done by his friends, to show their respect to the brother for his Christian deportment and social qualities, and the high esteem in which he is held in the community in which he resides. The brother received the gifts in a thankful manner, and will remember the donors at the throne of grace.

Bro. Atchison is a pleasant and fluent speaker, and boldly proclaims the gospel, as it is understood and practiced by the Brotherhood. He is the only minister in our church, since the death of elder Myers.

S. S. HUMMER.

Colchester, Ill., Jan. 25.

From South English, Keokuk Co., Iowa.

BRO. ENOCH BROUGHER, of Virginia, has arrived among us and is wielding the Sword of the Spirit, so that both saint and sinner find something to do. Bro. Enoch labors hard to try to impress both brethren and sisters more fully with a sense of their duty. He seems to see a lack of interest in our singing. Here in Iowa, where a congregation meets only for preaching, council or Sunday-school, one can not expect much else. Poor singing causes a dull meeting. One can not expect to do much cutting with a dull tool. A series of meetings is, to a great extent, just as the congregation makes it. I think the laity should so prepare themselves as to be able to open or close Sunday-school by prayer, if called upon to do so. The minister is not always there, and, besides that, he has a higher calling. Sometimes when the minister has a class, but has to go somewhere to fill an appointment, his class is left to some one who probably had not studied the lesson with a view of teaching, and the result may be a failure. The Sunday-school is just in its infancy, and should have the hearty support of the laity, if it is to prosper. The minister can not do it all. May God help us that we may do away with visiting our members during Sunday-school hours, and thus prevent them and ourselves from attending.

JACOB ETTER.

From Beatrice, Nebr.

OUR church-house in town is completed. It does one's soul good to hear those who have been deprived of church privileges for a long time, say, "This seems like going home." Our first service was held Jan. 10, with a fair attendance. On Saturday Eld. J. S. Mohler, of Morrill, Kans., came to help us. He preached very acceptably on Saturday night, and on Sunday delivered the dedicatory discourse to an appreciative audience. The day was about the coldest of this winter, yet the attendance was large. We gave all a chance to make a "free-will offering" to the Lord at the close of the discourse. The offerings amounted to $243.37. This was very thankfully received. According to promise I will give a statement of all money received, and the financial condition of the church. As it is with all buildings in this western country, so it has been with us,—it cost more than we had calculated. The house is a neat structure, 36x50 feet. The lot is of such a form that it required a high stone wall for foundation. We can complete a basement with but little additional expense. The cost of building and lot reached $2438.40.

DONATIONS FROM BEATRICE.

Mr. A. S. Green, donation on lot	$150 00
Mr. J. H. Van Steen, lumber	50 00
Messrs. Hoyt Bros., material	25 00
Jackson & Rigg	10 00
Mr. Fred Kees	10 00
Mr. Geo. Scott	10 00
Mr. Begole	10 00
Labor donated by all the workmen	98 67

DONATIONS FROM A DISTANCE.

Abraham Young, Tiffin, O	$ 25 00
Bro. J. B. Brumbaugh and wife, Huntingdon, Pa	5 00
From prayer-meeting, Huntingdon, Pa	31 00
Sisters' Mission, Huntingdon, Pa	5 00
A brother, Mt. Morris, Ill	25 00
Sister Elizabeth Newcomer, Maryland, Ill.	5 00
A brother, Mt. Morris, Ill	5 00
Sister Sarah Cullen, Homesville, Nebr	5 00
Bro. Levi Shafer, Beatrice, Nebr	10 00
Cash received at dedication	45 37
Subscriptions received at dedication	198 00

The largest donation received at the time of dedication was $100, from Eld. Urias Shick, of Homesville, Nebr.; $25 from Bro. Frank Shrove, of Beatrice, Nebr.; $25 from Mr. J. W. Graham, of Courtland, Nebr. The amount of donations is, $723.04, leaving a balance of $1715.36 for Bro. John H. Clemmer, Bro. John Bumer and the writer to bear equally. We still have some promises for donations from the churches. We are very thankful for all the help received, and will pray for God's blessings to attend all. Bro. J. S. Mohler will stay with us for a few weeks and labor for the Lord's vineyard. We will report later.

J. E. YOUNG.

Beatrice, Nebr.

From Portage Church, Ohio.

DEC. 15, Bro. David Lytle, of the Sugar Ridge church, came here and preached for us until the evening of Dec. 25, at which time the meetings closed, with one addition to the church. I learn there were others that expressed themselves as being near the church, but from some cause were not quite ready to join. May they not put off this one thing needful, until it will be forever too late!

At the time these meetings were held, the writer was attending a meeting at the County Line church, Allen Co., Ohio, conducted by Bro. Jesse Calvert, of Warsaw, Ind. The meetings commenced on the evening of Jan. 14, and closed on the evening of Jan. 23. Saints were made to rejoice and sinners were made to tremble. During the meetings three souls realized their unsaved state, and requested to be baptized.

Bro. Jesse Calvert commenced some meetings in the Portage church on the evening of Jan. 19. Our Methodist friends at Jerry City gave us the use of their church to hold a week's meetings.

Bro. E. Shinebarger and the writer went about six miles south-west of the above place, to see whether we could get the Evangelical church at that place, to hold a week's meetings there. This was agreed to. Bro. Calvert failing to come, Eld. J. C. Whitmore, our home minister, preached for us. At the close of the meeting he announced preaching for Sunday at 10: 30 A. M., and also in the evening. Bro. Whitmore filled these two appointments, and announced preaching for Monday evening, thinking that perhaps Bro. Calvert might come. Arrangements were made to commence on the evening of the 26th at the Evangelical church, but as we had not yet heard from Bro. Calvert, we had to recall the meeting. The people there all seemed to want preaching. We believe a good work could be done, if we could have more preaching there. The harvest truly is great, but the laborers are few. Souls are perishing for the want of spiritual food. Who will come and administer to their wants? Our prayer is that the Lord of the harvest may send forth laborers!

J. P. KRABILL.

From Lower Miami Church, Montgomery Co., Ohio.

OUR church secured the services of brethren Daniel Garver and Jesse Stutsman to hold a series of meetings. They labored earnestly for the Master's cause, and we hope that the good seed sown may have found hearts, warmed by faith in the Son of God, that it may germinate and grow, and bear fruit to the honor and glory of God. O, that men would meditate on their ways and observe the exceeding sinfulness of sin! Methinks the arrow of conviction would penetrate the heart, and ere long we would have occasion to rejoice, because sinners are turning to God.

H. C. BUTTERBAUGH.

From Berlin Congregation, Pa.

JAN. 11 Bro. D. H. Walker, one of our home ministers, commenced a series of meetings, continuing until the 20th. He preached nine sermons in all. Saints were encouraged and sinners were warned to flee the wrath to come. The immediate result of our meeting was encouraging. Four precious souls were made willing to renounce the sinful pleasures of this world. We pray God that those who have lately started may hold out faithful to the end of their pilgrimage here below! God grant that the good work may not stop here. We hope more may come soon. May that still, small voice persuade others who are away from God, and may the Lord bless Bro. Walker and help him to preach his Word in its purity.

IDA B. RAYMAN.

In Memoriam.

WITH deep sadness of heart we pen these lines in memory of our beloved brother, John B. Gibbel, who departed this life Jan. 20, 1889, aged fifty-six years, seven months and twenty-two days. In his death the wife has lost a kind husband, the children an indulgent father, and the church a strong pillar and faithful standard-bearer. He was the son of Jesse Gibbel, and was born in Penn township, Lancaster Co., Pa. He obtained a part of his education at the old Lititz Academy. After finishing his education he engaged in the profession of teaching for six years. He also followed farming for a period of thirty years.

In 1855 he was united in marriage to Elizabeth M. Royer; united with the church Aug. 3, 1856; was elected to the ministry in 1866, and was advanced to the second degree in 1871. The family, composed of five children,—four sons and one daughter,—are all members of the church, with one exception.

On Sunday morning, Bro. Gibbel, in his usual good health, was preparing to go to church, when, stricken with apoplexy of the heart, he fell in his son's arms and expired in a moment. His father died in a similar manner six years ago, and his mother preceded him to the spirit land about six months.

About three years ago he retired from business, locating at Rome, Lancaster Co., Pa. Of him it may be truly said, "He hath fought a good fight." About one thousand five hundred people attended the funeral, which took place at the Middle Creek meeting-house. The occasion was improved by elders Jacob Heckman, Samuel Harley and the writer, from Luke 21: 36 and Heb. 11: 5.

WM. M. LYON.

From Monticello, Ind.

MEETINGS closed at Gopher school-house with two more baptized since our last report, and three more applicants. A young man from Burnettsville has made application for baptism,— Bro. John Eller's son, resulting, perhaps, from the meetings held there by Bro. Lewis Teeter some time ago. We held our quarterly church meeting on Saturday, Jan. 26. We had considerable business to transact, but everything went off pleasantly. Bro. A. S. Culp and Frank Fisher were elected delegates to District Meeting. Last year's work looked rather gloomy at the close of the year, but at the beginning of this present year the work seems to be brightening up.

J. A. WEAVER.

From Martinsburg, W. Va.

BRO. S. H. MYERS came to us Dec. 14, and remained in our church district until the 24th. He preached twelve able sermons, and on Jan. 5 he again came to a school-house near Bro. Thomas Gordon's, in Frederick Co., Va., where the Brethren have no regular preaching. He preached there until Sunday forenoon, when he came again into our county. He preached at the Three Run school-house until the evening of the 20th. Bro. Myers is an active worker in the vineyard. He goes among the isolated ones, and also where people have not heard the doctrine of the Gospel as we understand it.

JOHN BRINDLE.

From Sergeantsville, New Jersey.

YESTERDAY, Jan. 26, a little company, composed of about thirty-five individuals, met at the house of Bro. John D. Hoppock, for the purpose of a social gathering, and of manifesting, in a certain degree, an appreciation of the labors of our brother. After partaking of some refreshments, a purse of money, amounting to about eighty-six dollars, was presented by the writer. Bro. Hoppock responded feelingly, expressing thanks and appreciation. After singing some beautiful hymns, and returning thanks to the Giver of all that is good, we separated, hoping that the good and merciful Lord may sustain and comfort our beloved brother, and finally land him and us in the haven of eternal bliss. To-day, Jan. 26, we had baptism at the Amwell church. Two young men took upon themselves the baptismal vow. May God sustain these young men, and may they become useful and working members in Christ's vineyard!

A. H. HAINES.

Working for the Master.

JAN. 12th, after a pleasant ride of about 200 miles, we arrived at Mount Morris, the home of the GOSPEL MESSENGER. There being no meeting that night, we rested, and the next morning we were taken to Pine Creek church. This is the home of our esteemed brother, Edmund Forney. Here we found the Brethren in the midst of a protracted meeting, conducted by the home ministry. As we were the only strange minister, we were invited to do the preaching, which we did with the ability God gave. We returned to the College Chapel, where we began a series of meetings Jan. 13, and continued until Jan. 22, preaching in all twelve sermons. The attendance and interest were commendable. Others may tell the results.

This was my first visit to any of our schools, and while I do not wish to be understood to speak disparagingly of any of our other schools, for I can not speak of them from actual observation, of this one I can now speak. In thoroughness, close application, good deportment, Christian influence, humility and cleanliness, it has few, if any, equals. It seems to me a mistake for any of our people, to send their children to schools where some of these principles are wanting, and where they are exposed to principles so contrary to those that are dear to us as a people, and that are not in harmony with God's Word.

We were informed, not long since, of a brother and sister, who sent their son to one of the popular schools of this State. In due time he returned home,—a fine scholar, but a confirmed infidel. These parents with sorrow plead with one of our ministers to come and assist in rescuing their son.

This is one of many instances of young persons having been ruined by attending a popular school. All parents should feel, and all Christian parents *do* feel, a deep interest in their children. Then, as we have good schools of our own, where there is a pure religious atmosphere, why not patronize them?

W. R. DEETER.

Notice.

MANY of the readers of the MESSENGER are aware that, for some time, we have been compiling and arranging a diagram of the Jewish Passover, and the Lord's Supper.

A copy of our chart was before the Tract Examining Committee in 1887, and met their sanction. We are glad to be able to announce that the chart is published, and we now offer it to the Brotherhood, and to all who desire it.

By the aid of characters, we show to the eye that the Jewish Passover was a sacred meal under the law, fulfilled in the death of Christ, and the Lord's Supper is now a sacred meal under the Gospel, to be fulfilled in the Marriage Supper, at the second coming of Christ.

To carry out our design it became necessary to have the chart lithographed, hence it has proved more expensive than we expected. The chart is mounted on muslin with rollers; map form. We expect to sell the chart through agents, to whom a liberal commission will be given.

A number have already proffered their services to canvass for us. Others are solicited. Price, one dollar. For ministers twenty per cent deducted. Agent's outfit at minister's prices. The cash to accompany all orders.

Remit money by postal note or postal order, payable at Covington, Ohio, or send draft on New York. Address I. J. ROSENBERGER, Covington, Ohio.

"The Jewish Passover and the Lord's Supper" is the title of a beautiful and expressive chart, compiled by Eld. I. J. Rosenberger, of Covington, Ohio. The design is original and the arrangement must be striking to all who have not had time or opportunity to give these very important subjects due attention. It should have a place in every Christian home.

S. Z. SHARP.

From Hagerstown, Md.

Bro. I. F. Sanger came to us and preached his first sermon, Sunday morning Jan. 6. He continued two weeks, preaching, in all, eighteen sermons. The very best of interest was manifested during the entire meetings. The attendance was large. On several occasions numbers could not find room. We were sorry we could not accommodate all, but we thanked God for the blessed thought, that in our Father's house above there are many mansions, and abundant room for all. The church has been greatly encouraged and strengthened. One dear sister was constrained to forsake sin, and was baptized. May the grace of our Lord Jesus Christ be with God's children everywhere, and may the good work go on! W. S. Reichard.

To the Churches in North-Western Kansas and Colorado.

According to a decision of District Meeting of 1888, the Quinter church, Gove Co., will be the place for the District Meeting of 1889. The church decided to hold the meeting on Monday, April 15, at 8 A. M.

We have also appointed a communion meeting to be held on Saturday, April 13, in connection with the District Meeting, so that the delegates and all others can enjoy both meetings. We extend a hearty invitation to all who may desire to be with us. Those coming from the East, will take the morning westbound train on the Union Pacific Railroad, arriving at Quinter at 10:40 A. M. Our church-house is less than half a mile from the depot.

By order of the church,
B. B. Whitmer.

For You!

Those who wish to better themselves financially, and assist in building up the cause of Christ, should examine a scope of country in Augusta and Rockbridge counties, Va., lying between Waynesboro', Augusta Co., and Lexington, Rockbridge Co., and between the Baltimore & Ohio and Southern Virginia Railroads. Some of this land is very good and well improved. The price of land ranges from $10.00 to $65.00 per acre.

We have a good climate, good water and pure air. Our home church, Mt. Vernon, Augusta Co., is about eight miles south-west of Waynesboro', and within one and a half miles of the Southern Virginia Railroad. The New Concord church, Rockbridge Co., is within one mile of the Southern Virginia, and three miles of the Baltimore & Ohio Railroad. The Mt. Vernon church has about eighty members, and the New Concord about twenty. We also have a church in Amherst county, numbering about one hundred ten members, and one in Nelson county, numbering about twenty members. We need ministerial help, and want good workers in the vineyard of the Lord, who are sound in the faith. Come over into Macedonia and help us!

J. A. Cline.

Stuart's Draft, Va., Jan. 14.

From Camden Church, Jay Co., Ind.

Bro. Hutchison and I commenced meetings at what is known as the Limbark school-house, north of Dunkirk, Dec. 24, and continued until the Sunday following, when one precious soul made the good confession, and said she was tired of serving the adversary of souls, and wanted to join in with the people of God. After services in the forenoon, we repaired to the water, where she was buried in baptism, henceforth to walk in newness of life. We continued our meetings till Saturday night, Jan. 5, when we closed at that place, with good congregations, and the best of interest manifested. We feel assured that some are counting the cost. May they not put it off until it is too late!

On the Sunday following, we held our regular meeting at the church, when we had the pleasure of leading another dear young sister down into the liquid stream, to follow our Lord and Master in the ordinance of baptism. She was willing to follow Christ not only in the ordinance of baptism, but in all the commands which he has left us to observe. May God's grace be sufficient for her in every day and trial, and may we all so live, that when we are done with the cares of this life, we may have a home in heaven! Moses Cruea.

Dedication of Mt. Zion Church, Washington County, Md.

Very near the spot where the old Mt. Zion church, or more commonly known as Fahrney's meeting-house, stood for about one hundred twenty-five years, with its marks of age and dilapidation, now stands a new and substantial brick house, 35x45 feet in size, with a seating capacity for three hundred fifty people.

The necessity of building a new house at this place, as an assurance for the continued protection and care of the grave-yard, immediately connected, has long been felt. There was an inquiry in the minds of many, "Must the old house crumble down, and, with the yard, be forsaken, and the marks of the graves of our ancestors be lost to the view of coming generations?" This cannot and shall not be.

Now, with the new house, and the grave-yard enlarged, surrounded by a hedge-fence, and under the care and supervision of an incorporate body, we can, with great pleasure, say to those who are living in a far distant land, whose childhood memories cluster around the sacred old spot, where they followed, in solemn procession, the remains of departed friends, you can now rest assured that the graves of your friends are well taken care of, and that there are yet those living who delight to worship God at the same old place, where they first entered into covenant relation with him. The new house was dedicated, to the worship of God, Jan. 20. Notwithstanding the very inclement weather, the house was filled to its utmost, and an appropriate sermon was preached by Bro. H. C. Early, of Virginia, followed with a few impressive remarks by Eld. Hoye, of the Disciple church. May God help that not only the house be dedicated to his service, but that it may be the means to lead his people to a fuller entire consecration to his service.

D. F. Stouffer.

From Neel, Dundy Co., Nebr.

We left Woodford county last February, and came to the above-named place, to live on our homestead. We are now isolated from the church of the Brethren. Wife and I are the only members that are in the county. Bro. John Snowberger, of Holyoke, has preached three sermons for us since we have been here. We have a fine country, but miss our church privileges very much. The Messenger makes its visit to us every week, in which we find many encouraging lessons.

We would be glad if a minister would move in here. I think there are good openings here for Mission work. The society is as good as in any new country. There has been preaching in our town for over a week, and it is still going on. One of the speakers is a Quaker, or Friend. This Quaker called on us the other evening. He spiritualizes everything. Quakers do not believe in water baptism, the communion, or any of the other ordinances.

Brethren, come and preach. We are poor, but we will do the best for you we can. We desire the prayers of the church in our behalf.

Jan 29 R. C. Short.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BRUMBAUGH—SWITZER.—At the residence of the writer, Bedford Co., Pa., Nov. 18 Samuel Brumbaugh and Miss Phebe R. Switzer

CARBERRY - BATZEL.—At the residence of the bride, in Hopewell Township, Bedford Co., Pa., George Carberry and Christina Batzel. D. S. Clapper.

LEVINDGER—KLEMENISKA.—At the residence of the bride's parents, Jan. 27, by the undersigned, James Levindger and Miss Rosie S. Klemeniska, of Springdale, Kans.

RICH—KLEMENISKA.—At the same time and place, Mr. Barnaby Rich and Miss Mary S. Klemeniska. David Kimmel.

STONER—LIGHT.—At the residence of the officiator, Wm. C. Koontz, at Shady Grove, Pa., Jan. 22, Mr. Frederick C. Stoner, of Marion Co., Ohio, and Miss Mary B. Light, of Shady Grove, Franklin Co., Pa.

PARKER—ORR.—Near Princeton, Ind., Jan. 24, by H. H. Brallier, Mr. Elijah J. Parker and Miss Ella Orr.

LICHTY—MILLER.—At the residence of the bride's parents, by the undersigned, Bro. Elmer M. Lichty, of Waterloo, Iowa, and sister Emma Miller, of Somerset, Pa.

J. C. Johnson.

BROADSTOCK—ADAMS.—At the residence of the officiator, Lewis Huber, Dec. 20, Cyrus Broadstock and Ardella E. Adams, both of Adams Co., Ind.

GINGRICH—WENTE.—At the residence of Philip Gochenour, in Edna Mills, Clinton Co., Ind., by Eld. Daniel Wysong, of Nappanee, Elkhart Co., Ind., Jan. 23, John Gingrich and Dora Wente, both of Carroll Co., Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WEIGLE.—At his home in Franklin Grove, Ill., Jan. 13, George Trostle Weigle, aged 50 years, 5 months and 20 days.

Deceased came to Illinois in 1863, and had his home almost continually in this vicinity since that time. He was married Dec. 10, 1865, to Sarah A. E. Buck, who survives him. He was a member of the Brethren church for thirty years. Services by the writer. S. C. Lehman.

BARNUM.—In the Sunfield church, Mich., Jan. 21, Henry Barnum, aged 69 years, 4 months and 4 days.

Deceased leaves one son, one daughter, and one brother to mourn their loss. Services by the writer, from Heb. 9: 27, to a large and attentive audience.

SMART.—In the same church, Jan. 25, of consumption, George Washington Smart, aged 31 years, 6 months and 3 days. Services by the writer, from Luke 12: 40.

Benjamin Frygogle.

SCHAMBARGER.—In the Irvine Creek church, Dunn Co., Wis., Jan. 5, Bro. Jacob Schambarger, aged 59 years, 10 months and 24 days.

Our departed brother was of the Catholic faith till last June, when he surrendered to the Lord in full, and was baptized. He communed with the Brethren twice, and was willing to leave this world and be at home with Christ. He leaves a wife and five children to mourn their loss. Services by Eld. John Pippinger and the writer.

Samuel Crist.

KINT.—At the home of his parents, 8 miles south of Allerton, Wayne Co., Iowa, Nov. 9, 1888, Lewis Frank, son of Bro. A. and sister M. Kint, aged 2 years, 8 months and 18 days. Services by Lewis M. Kob, from Ps. 16: 6.

SAYLER.—At Washington, D. C., Sept. 20, 1888, friend Annie, daughter of Bro. John and sister Margaret Sayler, of the Beaver Dam congregation, near Johnsville, Md., aged 28 years.

Deceased was the first of the family to be called away by death, leaving a father, mother, seven brothers and one dear sister to mourn their loss. Annie was taken sick on her arrival in the city, and never left her room until they carried her lifeless form out, to be brought home for burial. The cause of her death was inflammation of the bowels. It is sad to think that not two weeks had passed since she left home in bright spirits, little knowing that so soon she would be brought back a lifeless form. Rachel A. Pfoutz.

LINEBAUGH.—In the Monocacy church, Md., Jan. 18, Clara Edith, youngest daughter of sister Sarah Linebaugh, aged 5 years, 6 months and 4 days. Services by the writer, assisted by brethren D. R. Sayler and J. R. Flohr. T. J. Kolb.

STUMPFF.—In the Eel River church, Kosciusko Co., Ind., Jan. 18, Merlin H. Stumpff, aged 3 years, 6 months and 26 days. Services by Bro. Daniel Snell, assisted by Gabriel Ulery. Emmanuel Leckrone.

ALEXANDER. In the Beaver Dam church, Kosciusko Co, Ind, Jan. 8, Leroy, son of friend and sister — Alexander, aged 2 years, 7 months and 5 days.

ALEXANDER —Nov. 26, infant daughter of the above parents. Services of both on the same occasion, by the writer, from Gen 42 36 SAMUEL LECKRONE.

WITWER.—Near Reiderbach's Store, Lancaster Co, Pa, Dec. 12, 1888, sister Leah Witwer, aged 73 years, 3 months and 22 days.

Deceased was a member of the Brethren church for about thirty years. Services in English by Bro Samuel Utz, of Maryland and in German by Bro John Grabill. Text, Ps 17:50. BARBARA WITWER.

BRANT.—In the Yellow Creek church, Ill, Dec. 24, sister Sarah, wife of John Brant, aged 71 years, 2 months and 35 days

Deceased was born in Franklin Co, Pa, Sept. 29, 1817; married John Brant, Oct. 11, 1835. To this union were born four sons and two daughters. One son preceded her to the spirit world. She united with the Brethren church in 1843, of which she remained a faithful member until death. She, with her family, came to Illinois in 1854. Services by the writer, from Col. 3: 1 4.

JACOB DILP.

BRUBAKER.—At the home of her parents, David and Mary E. Leedy, in Whitley Co, Ind, Jan. 13, of heart disease, sister Hannah Brubaker, aged 37 years, 3 months and 4 days

She was married to John Brubaker, Feb 18 1876. During this happy union, God entrusted them with three children, al girls, who are now mourning the loss of a dear mother, and who are now dependent on a bereft and almost heart broken father. May God shower down his richest blessings on this bereft family. May they all put their trust in God, and so live that they can, at the end of their lives, meet that loving mother and wife on the eternal shores, where there will be no more sorrow and separation, but where all will be peace and joy throughout a long eternity! Sister Brubaker gave her heart to God in her youth, uniting with the Brethren church some sixteen years ago. She lived a pious life until God said, "It is enough; come up higher." Services by Jacob Snell, to a large and solemn assembly.

E. MILLER.

KITTINGER —In the bounds of the Marsh Creek church, Adams Co, Pa, Jan 6, sister Susanna Kittinger, aged 86 years, 4 months and 16 days.

Deceased was born at Quincy, Franklin Co, Pa, Aug 21, 1802, and died at the old homestead within the bounds of the above congregation She was married to Joseph Kittinger, Jan. 22, 1824, who preceded her to the eternal world just nine years. She united with the Brethren in 1827, continuing a steadfast and consistent member for 62 years. She was the mother of eight children, five of whom survive her. One of these, Benjamin F., is a minister in the Marsh Creek church. She was the grandmother of thirty children, twenty-four of whom survive her. There are also six of her great-grandchildren still living.

Our old sister not only professed Christianity, but tried to live it out in practice She let her light so shine that others seeing her good works might turn in and glorify their Father which is in heaven. She was "given to hospitality;" her house always being open to the homeless and the orphan, and the Brethren seemed to have a special welcome. Having the welfare of the church at heart, her conversation was upon heaven and heavenly things, and she will long be remembered by her neighbors for her many acts of kindness and deeds of charity. During her illness, the latter part of which was very severe, her great desire was to go home and be at rest.

Her remains were interred in the Marsh Creek cemetery, surrounded by a goodly number of friends and Brethren. Services by Eld. C. L. Pfoutz and Michael Bushman.

J. D. W. DEARDORFF.

McCLANAHAN — In the French Broad church, Jefferson Co, Tenn, Jan 19 sister Mattie E McClanahan, aged 22 years, 7 months and 13 days.

Deceased united with the Brethren church, on New Year's Day, 1888. She was loved and respected by all who knew her Her remains were taken to Westminster, followed by a large number of sympathizing friends. We deeply mourn the loss of our dear sister, but mourn not as those who have no hope, for she was ready and willing to go. Services by Bro Jacob Wine, from Rev. 14: 13 SARAH M. BASHOR.

Tract Work.

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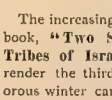
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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Feb. 19, 1889. No. 8.

The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

Bro. Brice Sell is now conducting a series of meetings with the Brethren of the Spring Run, Pa., church.

The Brethren at Beatrice, Nebr., are having an interesting and successful meeting. We hope to have a good report from them in the near future.

Bro. Daniel Holsinger says that Bro. Miller, of Bridgewater, Va., was with them at the Pine Grove church and preached the Word with success and power. The meetings were continued ten days, with eight additions to the church.

Bro. Weiand, of Ohio, who is a student of the Normal, and also teaches Penmanship and Drawing, is succeeding nicely, and feels much encouraged in his work. He has also a good class in Phonography, and all are well pleased with the instruction given.

This item is from the *Dietetic Gazette*, and tells its story briefly:

"Some Facts About Corn. A bushel of corn makes four gallons of whisky. It sells for $16, at retail. The Government gets $3 60, the farmer 40 cents, the railroad $1 co. the manufacturer $4, the vender $7, and the drinker all that is left—delirium tremens."

Some few brethren have complained that some of the reports sent us of meetings held were not published. If such has been the case, we are sorry for it, but we are not aware of any such omissions being made by us. It is possible that mistakes may occur, but we try, as much as possible, to avoid them.

From Bro. Thomas Clapper, of Hopewell, Pa., we learn that Bro. Michael Claar held a meeting of twelve days in the Beaver Run church, and closed with six accessions to the church. From there he went to the Hopewell church and held six meetings with good interest shown to the Word preached.

Eld. D. C. Moomaw is to be with us on the 23rd inst., and will remain and preach for us some two weeks. We are glad to have our brother come to us, and hope that his labors among us may result in great good. Three of his children are students of the Normal, so that he has a double cause for making us this visit. We will be glad to welcome some more of our ministers after the same manner.

We have been asked: "What course shall we take in regard to the Prohibition Amendment soon to be voted on in our State?" We do not have the time now to write fully on the subject, but expect to do so in the near future. The consideration and disposal of the question will be entirely separate from politics, and the contest will be between the Christian people of our State and the saloon-keepers and their patrons. And surely there can be no question as to with which party we shall identify ourselves.

It is not a good thing to be hasty in spirit or to judge rashly. If the truth crosses our ways, let us, like true Bereans, search the Scriptures and see exactly where our line of duty runs. We should never try to force our views into prominence without being willing to have them submitted to a fair and honest criticism. The truth will be right in the end whether we accept it or not.

The Brethren at Dayton, Ohio, are having a good meeting, and we hope that success may crown their labors there. Dayton should have a large and prosperous church of the Brethren in it, surrounded, as it is, by such a large membership. Many of the Brethren's children are making their homes in the city, and why should they not follow in the ways of their fathers?

"Little Things.—Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deeds. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he who is faithful here, will not be unfaithful in the easier great things."

In looking over the correspondence and church news, we see that many of our ministers are out in the field and in active service for the Master, and as a result many precious ones are being gathered into the fold. In thinking over this work, the question comes to us, Would so large an increase have been made had not these extra efforts been made? If not, the salvation of souls depends on the church and her work. If this is so, and it certainly is, how many more might be saved if still greater efforts were made? These are things for us all to think about, and not the preachers alone.

TO THE GIBBEL FAMILY.

Only a few short months ago it was our pleasant privilege to visit at the home of Bro. J. B. Gibbel, at Lititz, Pa. And while enjoying the sweet home associations, we were made to think, What a pleasant place is a Christian home! It is the nearest type we have, while on earth, of the home in heaven. Bro. Gibbel was the father of four sons and one daughter. The three older sons are married and all live near the homestead. Henry, the younger son, was a member of the last Normal graduating class, and was teaching near home. Lizzie was also a Normal student, and is teaching the home school. A few years ago Bro. Gibbel bought a very desirable home on the suburbs of Lititz, retired from active farm life, with the intention of giving more of his time to the ministry, and made his home at this place, where he, with his kind and interesting family, enjoyed all the advantages essential to making life profitable and enjoyable.

While sharing the hospitalities of this home, we felt there the Christian peace that breathes forth every-where the sweetness of true home life. And as we looked forward we were made to say: How blessed is this home, and what joyful meetings will be there, from time to time, as loving children gather to the old homestead to enjoy the reunions of kindred spirits. How we look at these life pictures, and how they enrapture our souls as we think of them,—and we are almost made to say, Are not such joys a foretaste of heaven? Yes, they are, but on this side they are only visionary and as transient as the morning dew that spreads upon the leaf, or the cloud that vanishes before the warm rays of the sun.

On Lord's Day morning this Christian and united family awoke on their couches of slumber without any premonitions of the sad change that was so near—so very near—even at the door. The message came with the morning breeze, and the gentle spirit of Father Gibbel was taken away. One moment here with the family—the next, on the other side. How sad,—a bereft wife,—a husband gone, and weeping children without a father! Yes, how sad, and for them fall the unbidden tears by all sympathizing friends.

But what does the Heavenly Father say,—what are his promises? Thank God for this precious promise, "I will be a husband to the widow, and a father to the fatherless." Yes, dear Christian mother, it seems dark in the evening, but it will be light in the morning. The shades of death are like the dark clouds that come between us and the sun, only to make it appear brighter when the cloud passes away. The question with you is not, "If a man die, will he live again?" This question has been answered eighteen hundred years ago, by the Redeemer, who has said, "In my Father's house are many mansions." These mansions are being prepared for us. And after awhile, into these will be gathered our Christian families,—and what will the meeting be? Such as we never experienced here on earth. Then we will be made to understand the "unsearchable riches of Christ." And our great wonder will be, why we shed tears as one after another passed over. Though the event of death is sad, yet the change it gives to the child of God is most glorious. It is only going before to a home that is inexpressibly better than it is possible for us to have while here.

To you, dear children, let me say, Put your trust in God. He careth for you. Your father's work is now done, but yours is not. Determine more than ever to work for the Master, and whatsoever thy hands find to do, do it with thy might. And then, when the message comes to call you over to the other side, you can respond with joy and sing in the words of the poet:

"I hear a voice from the spirit land,
A voice from the silent tomb;
It whispers in accents sweet,
Brother, come home, sister, come home."

Allen Boyer 1889

THE GREAT TEACHER AND THE TWELVE.*

THIS lesson naturally divides itself into two parts,—Christ among his countrymen, and the commissioning of his disciples

After Jesus cured Jairus' daughter, he returned again to his old home; not where he was born, but where he was reared, and where he received his training for the great work that was before him. What precious memories usually cluster around the old homestead! Here Jesus had spent nearly thirty years of his life; here he had labored with his father, and here his mother had often ministered to him as only a mother can. But a great change has taken place since he first left the humble home in Nazareth to enter on his true mission. Then he was only a carpenter, but soon he returns as a great prophet. His first visit home raised a great excitement. As was his custom when at home, he went into the synagogue on the Sabbath day, and when his time to read came, he read from the prophecy concerning the coming of the Messiah, and then closed the book and sat down. When the eyes of all the people were fixed on him, he said, "This day is this Scripture fulfilled in your ears." This announcement created a great excitement; the people commenced to inquire, "Is this not Joseph's son?" He can't be a prophet. And they actually became so enraged that they attempted to destroy him by taking him out of the city and throwing him over the brow of a hill. Luke 4: 29. Wonderful treatment this at the hands of his old friends and neighbors! He escaped, however, and in our present lesson returns again, in company with his disciples. When the Sabbath day arrives, he is again found in the synagogue, teaching the people and astonishing them with his doctrine. This time there were not such marked expressions of violence towards him, yet the people were not ready to accept him as a prophet. The old question comes up in their minds, "Is not this the carpenter? Are not his sisters here with us?"

From the attitude of these people towards Jesus, we learn *the power of envy.* They looked upon him as a man like themselves; he had been reared among them, had never attended any of the schools of learning, and when he came home declaring himself a prophet, the more learned and popular class grew envious. Solomon one time said, "Anger is cruel, wrath is outrageous, but who can stand before envy?" An envious spirit finds nothing too mean and cruel to do. It leads to murder, just what it led to when Jesus made his first visit to his old home. And now, during his second visit, we see this same spirit. They could not deny the manifestations of his wisdom, and that he did some wonderful things, *but* he is only a carpenter, and then, too, we know his relations; they are right here among us; he is not entitled to the distinction and honor he is receiving in places. Hence they sought to disparage him and prejudice the minds of everybody against him. This envious feeling grew among the Jews until it resulted in his crucifixion. Beware of envy! If not guarded it will transform an angel to a devil.

Another lesson we learn is, *the way to treat an envious spirit.* Jesus did not tell these people they were prejudiced and envious although he knew and felt it. Perhaps some of those who had been his most intimate friends were now his most bitter enemies, and we can imagine how hard it must have been for him to endure patiently their unkind and sarcastic insinuations, but instead of censure he referred to their feeling as a common one and as about what might be expected. "A prophet," said he, "is not without honor but in his own country, and among his own kin, and in his own house." It is not strange that my early associates do not now honor me; such a state of feeling is the rule. This envious feeling is still prevalent; any one who rises above his fellows is more or less envied. It is not suppressed by resenting it. The best way to deal with it is, to excuse it.

Another lesson is, *that not much good is accomplished when there is a lack of faith.* Jesus did a little good at his old home as he healed a few sick folks, but he could not do the mighty works he had done at other places where there was more faith. He did what he could, just what every Christian worker should do. If we cannot do great things, let us do what little we can. If the mass will not accept the truth, there may be a few that will. Further, the power of Jesus was not circumscribed by the skepticism of his country-men. He had just as much power there as anywhere else, but the people, by their lack of faith, evaded his power. So it is to-day. Jesus has the power to save all, but men and women by their unbelief stop the current of his favors to them. There are now many Nazarites. Jesus is in their midst. He is doing what little good he can, but he would do mighty works in their midst were it not for their unbelief.

THE COMMISSION OF THE TWELVE.

The disciples had been with Jesus for some time; they had heard him preach and had seen his miracles, all of which were intended to prepare them to witness for him. They were not yet fully prepared for their work, but they had learned enough to be of some assistance to Jesus in his great work. He therefore concludes to set them to work. The manner in which he sent them out and the instructions he gave, suggest some practical lessons, a few of which we will notice.

1. *Jesus recognized the great advantage of companionship in this work.* He sent them out two by two. He knew the difficulties and discouragements they would meet, and while he would have them be brave and courageous, yet he would not deprive them of the pleasure, and comfort, and strength that association of friends gives. Davidson says, "Each of us yearns for a heart that beats in unison with our own, an ear into which we can pour our confidences and our troubles, a hand we can safely grasp, and an arm we can always lean upon." This yearning is God-given and Jesus never overlooked man's highest need. Especially did those who were to witness for him amid the darkness of unbelief need some one to share in their trials and sorrows. This companionship is needed to-day. The fact that Jesus sent out his disciples two by two does not make it a duty for ministers to go out on their missions in that way, but it does teach the necessity of Christian fellowship, Christian love and sympathy.

2. *Christ always equips his servants for their work.* He gave them power over unclean spirits. To-day he does not give his servants power to do the same things in the same way, but he does give power to do what he wants done and what is needed for the furtherance of his kingdom in the world. All who accept Christ are witnesses for him and we can feel assured that whatever comes to us as a duty he will give us power to perform. In God's great vineyard there is work adapted to every one. There is work in the ministry, in the Sabbath school, in the prayer-meeting, in the school-room, in society, in the home circle, in the towns, in the cities, and in the country. There is a place and a work adapted to every child of God and all can feel assured that power will be given to perform it. Let no one, however, fall into the mistaken notion that this power is given independent of our own efforts. The disciples were fishermen when Jesus called them, but they were diligent students. When they did not understand his teaching, they asked him privately what it meant. So must we, as Christian workers, do yet. We must be close students, we must use the powers that God has given, and then we will receive the additional help necessary to do our work.

3. *Those who preach should give themselves fully to the work.* The apostles were to divest themselves of everything that might be a burden or hinderance to them. They were to take nothing with them save a staff, which, as they journeyed on foot, was a help. An elaborate wardrobe, while on a mission for the Lord, is a useless appendage. Then, too, their dress was simple and plain, such as would not attract people to the personal and as would indicate that their minds were fully occupied with their mission. As they were sent to the Jews, this was especially important because they gave a great deal of attention to their personal appearance. This the apostles were to avoid. Their minds were to be wholly occupied with their work,—entire consecration.

4. *Those who preach the Gospel should be provided for.* The apostles were to take no money with them. How were they to live? Their wants were undoubtedly to be supplied through some human agency, as we have no account that they were miraculously fed. We do not suppose they received a salary of one or two thousand dollars, but their wants were supplied. Hence Paul says, "It is ordained that those that preach the Gospel should live of the Gospel."

Another lesson is, *it is no small matter to reject the Gospel.* It is positively asserted that the people of Sodom and Gomorrah will fare better in the day of judgment than those who reject the Gospel message. Wealth, positions of honor and trust may be rejected, but compared with rejecting the Gospel they are nothing. Life eternal is not like riches and worldly honor. This lost, all is lost. When the Gospel is rejected all is gone. May this truth be impressed deeply on the heart of every Sunday-school scholar. J. B. B.

*Sunday-school Lesson for Feb. 24.

WHAT plowing, digging, and harrowing are to land, thinking, reflecting, and examining are to the mind. He who waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret in the last hour his useless intentions and barren zeal. If ideas and words are distinctly weighed and duly considered, they would afford us another sort of logic and critic than what we have been hitherto acquainted with. The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hand a regular motion. The human mind is always inexorable in demanding a motive for all human actions. It is only himself that each man permits to act without one, and avails himself of the privilege with astonishing frequency.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE SWEET HOME.

THERE'S a beautiful land immortal,
Where the surges cease to roll;
Just beyond the pearly portal,
In the sweet home of the soul.
There are gilded gem-lit towers,
Sweet celestial glory bowers,
Fragrant with unfading flowers,
In the sweet home of the soul.

There's a land of fadeless beauty,
Where the surges cease to roll;
There will end unpleasant duty,
In the sweet home of the soul.
There will be no pain nor sorrow,
Nor repining for to-morrow,
Trouble, care, nor grief to borrow,
In the sweet home of the soul

There's a sinless land of glory,
Where the surges cease to roll;—
O it is a wondrous story,
Of the sweet home of the soul.
'Neath the dome of the dear Giver,
Healing fruits in beauty quiver,
On a golden-stranded river,
In the sweet home of the soul.

There's a land of sweetest pleasure,
Where the surges cease to roll;
There we have our richest treasure,
In the sweet home of the soul.
A bright crown of victory for us,
A melodious angel-chorus,
With God's smile forever o'er us,
In the sweet home of the soul.

There's a blissful land and vernal,
Where the surges cease to roll;
The redeemed will live eternal,
In the sweet home of the soul.
Triumph on their faces beaming,
For the glory o'er them streaming,
Far outshines earth's fancied dreaming
Of the sweet home of the soul.

God's dear children ne'er will sever,
Where the surges cease to roll:
But will dwell in love forever,
In the sweet home of the soul.
Weary-laden they are wending
Homeward where true joys are blending,
Into light and peace descending,
In the sweet home of the soul.

Gertrude A. Flory.

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Five.

THERE are instances in which the written Word has sustained loss, and, seemingly, has been compelled to surrender some of the richness and vividness of its original meaning in being translated from the Greek to the English. For some of these losses the translators can certainly be justly accused as blameworthy; but others must be attributed to the lameness or inefficiency of the English language.

To an instance of this latter cause of loss we invite your attention. The Greek has a tense which denotes past time and also

CONTINUOUSNESS OF ACTION.

The English has no such tense. As an illustration we use the word *graphein*, to write. The present tense, *grapho*, corresponds exactly to the English present, and is translated "I write." But the Greek has what is called the imperfect tense (the peculiar tense to which we have above referred), *egraphon*, and is almost always in the New Testament translated "I wrote," because it more nearly corresponds to the English past tense than to any other; but the fact that the English has no *exact equivalent* to the Greek imperfect, makes it impossible to render its exact meaning into English without some circumlocution.

As I have before intimated, the Greek imperfect tense not only denotes past time, but also implies continuousness of action,—continued, repeated, or habitual action; hence "I wrote" is ordinarily a very imperfect translation of the Greek *egraphon*. It should be translated "I was writing," "I continued to write," "I was in the habit of writing," or "I wrote repeatedly."

Now we are ready for the citation of passages in the New Testament, where the writers originally made use of this peculiar tense. I can only cite a few of the many passages where this usage obtains; but again I must urge my opinion that there are but a few of these many passages of which the English translation is not a partial failure.

I first refer to Matt. 2: 4. The Authorized Version says: "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." The real sense of the Original is: And having gathered together all the chief priests and scribes of the people, *he continued to inquire* of them, etc. Is there not a lesson here to be learned? Observe the continuousness, the PERSISTENCY of the effort of the enemy of Christ. Does not the devil's agent here adopt the devil's method? In view of the continued, persistent efforts of the enemies of our Master, how important it is that his friends and followers should be doubly persistent!

We next cite you to Matt. 4: 11. "Then the devil leaveth him, and behold, angels came and ministered unto him;" but again we observe the imperfect tense of the verb *diakoneo*, to minister or to be an attendant. It is not enough to say that "angels ministered unto him," or were his attendants; but, behold, angels came and CONTINUED TO MINISTER OR WAIT UPON HIM. Is it not the belief of the Christian that when he has overcome temptation he shall be ministered unto by the angels of spiritual peace and satisfaction? Aye, is it not his oft-repeated experience? Let him further remember that if the tempter has been completely baffled in his attempt to overcome, the ministry of the angels will be CONTINUOUS and REPEATED. God be praised! Already he has led me to a discovery of truths, which have more than repaid me for years of study.

Now let us look at Matt. 13: 8. "But other fell into good ground, and brought forth fruit." But let us again have the thought as it is expressed to the student of the Original: But others [*i. e.*, other seeds] fell upon the good ground and CONTINUED TO YIELD FRUIT, or YIELDED, or BROUGHT FORTH, or GAVE fruit REPEATEDLY, CONTINUALLY, HABITUALLY.

Did Christ, our interested and loving Savior, utter and explain this parable without a purpose to teach us an important truth? And behold, of what a beautiful application this new aspect of Truth admits when applied to us! Is it sufficient that we bear fruit only the first season? Will it be sufficient in the final day if we can only say, "I brought forth fruit?" How much better if the Judge can say to us, "Thou didst CONTINUE to bring forth fruit!"

I MUST bless, I can not refrain from blessing, the name of God that my lot has been cast in a land of schools, and that he has given me a disposition to SEARCH, and find, and see these truths for myself; for how much more satisfactory, and how VERY MUCH SAFER it is to find the truth for one's self, than to receive it indirectly through men! Every man and woman who loves the eternal Truth of God should be a student; and by far the best way to become a student, is to go where students are, put yourself under their influence, and obtain the advantage of their methods and have your mind trained to action.

There are some, I know, whose circumstances make it impossible for them to attend school. To any such, who may wish to acquaint themselves with New Testament Greek I shall, to the best of my ability, lend a helping hand.

Covington, O.

(To be Continued.)

CONSECRATION AND CONCENTRATION.

BY B. C. MOOMAW.

"This one thing I do."

PAUL was well qualified for many callings in life. He had genius to start with, and profound learning to supplement it. As a Jewish politician or a mystic philosopher, or a rabbinical theologian, he might have won both fame and fortune. But all these things he counted as refuse. They would not compare with the Pearl of Great Price which he had found. He had won Christ. That was enough, for it was the all. In the pursuit of this one object he saw no others. He had stepped upon the threshold of the kingdom, and he neither could nor would do anything else but press forward toward the apprehension of its glories. "This one thing I do," first, because it is the one thing needful. Other things may be valuable, comfortable or convenient, but this is needful.

When darkness vails the heavens, the stars shine forth like gems, set in the dome of nature's temple, and their rays, though feeble, serve to mitigate the gloom, but when the sun rises, they vanish out of sight. This one great lamp is all that is needed. It floods the world with beneficent light. So, there are many temporal things, wealth, health, education, social position, which seem to have an importance of their own, and serve to lessen, in some degree, the sorrows of life, but when religion rises in the soul, it fills the measure of its need, and leaves neither room nor desire for any other consolation. So great an object therefore, justifies the utmost concentration of purpose, talents, time, means.

If a man would greatly succeed in any temporal calling, he must say, "This one thing I do." How much more, then, should he bend all his powers to the divine calling?

Let us note the apostle's process: "Forgetting the things which are behind." The soldier who looks behind him is a coward. Lot's wife tried it, and became an everlasting monument of folly. Christ said that he who looks back is not worthy of the kingdom. Having left Egypt and its bondage for Canaan and its glory, how contemptible it is to lust after the fleshpots! Paul forsook earthly greatness, yet he would not even remember the sacrifice.

But there were some things much harder to forget. How would he forget his crimes,—his rage against the church, — his bloody persecution of the saints. Ah, not until God forgets can any man forget his sins,—not until he casts them behind him into oblivion—"into the depths of the sea." While they are unforgiven, they are eternally written. They can not be forgotten. They are the terror of his solitudes and secret thoughts. They poison all the streams of his life. They darken his dying chamber, and shriek into his ears horrid discords. They pass in long procession before his inner vision, and point their skeleton fingers at him. They crowd around his grave, and shut out the light of hope. They meet him on the morning of the resurrection, and drag him to the judgment seat. They heap upon him innumerable and awful accusations. They hurl him

into the pit, as a stone is hurled into the sea, and howl eternal requiem at the funeral of his soul. But "I will blot out, as a thick cloud, thy transgressions." These are blessed words. Forgiven, forgotten.

There were other things for Paul to forget. It is hard for even the saints to forgot their past triumphs and joys, and count them as nothing in the light of things to come. So many rest upon the first evidences of pardon and grace. So many assure themselves of a state of spiritual life, by recalling the joys of their first love. A thing which exists only in memory has no being. It belongs to the past. What is the present?

"Looking back," even to rest upon past comforts in the divine life, and past success in the Lord's work, when this is substituted for lack of present hope and usefulness, is wrong. Not so the great apostle. He had been miraculously converted by a vision from heaven. He had received apostolic commission. He had been endued with Divine power. He had planted a new religion in the heathen world. He had established prosperous churches in the great centers of civilization, and injected a new and purifying thought into all their schools of philosophy. He was often favored with celestial visions and revelations. He tasted oft the Elysian streams of supernal joy. He was caught up to the third heaven, and heard unspeakable words, yet all these things he forgot, because of the things which yet lay before him, —like the eagle which scorns the lesser heights and rises to the topmost crag of the tallest peak,— all the world is beneath his feet, but he does not regard it. Spreading his wings for nobler flight he soars far above the region of the clouds,— higher and higher in ever-ascending circles, until he sweeps the ethereal region, which no other living creature has even explored. Yet not even here does he look behind or beneath him, but fixes his eye upon the bright object of his solemn adoration, which shines infinitely above and beyond his highest reach. So far, beyond and above all human or angelic achievements, forever shines the full and glorious orb of infinite perfections, and while each onward step or higher flight shall bring its full reward, yet it will not diminish the vast and amazing possibilities which eternity shall keep in store for all her favored sons.

Thus we see why the apostle continues, "Reaching to the things which are before," "pressing toward the mark of the prize of our high calling in Christ Jesus." Burdened with the vast thought he exhausts all the resources of language to express it, and, weary with the effort, falls upon the bosom of his Savior, to rest.

There is an ever-widening prospect before the mind which has been delivered from the thralldom of sin. It delights to dwell upon these words, "All things are yours," "All things are possible to him that believeth." It drinks at the fountains of wisdom and knowledge. If there is temptation, it is sure of deliverance; if there is danger it is sure of protection; if there is conflict, it is sure of victory; if there is darkness, it is sure of coming light. Before it is the rich fallow ground of time, beyond is the golden harvest of eternity. It realizes that vast results will follow a little labor in an humble sphere. God's blessing will find the hidden seed, and the garners shall be full of grain.

But aside from all the rich reward of labor, there will be the reward of grace. There is the crown of righteousness, the angelic state, the heavenly portion, the divine nature, the kingdom. Did ever mortal run for such a prize? Many have run for the perishable crown. The long period of training ends; the day comes; the weights are laid aside; the athlete runs. See how he centers all his powers in the effort! Every muscle and nerve is strained to its utmost tension. He spurns the dust beneath his feet, and flies over the ground toward the mark which ends the race and brings him to the prize. So ran the apostle, nor stayed until he won the fadeless crown. Henceforth it was laid up for him. There came a time when he could look back, "I have fought a good fight, I have kept the faith, I have finished my course." And then he bade farewell to the scene of his struggles and triumphs. His enemies triumphed for one short hour over his prostrate and bleeding form, but in that hour his great soul triumphed over the sting of death and the terror of hell. Those who stood around him saw it not, but there was a vision of fiery chariots. They heard it not, but there was a voice from the excellent glory, "Come up higher!" Far above cloud, and moon, and sun, and star, the heavenly cortege swept, as the light leaps over the chasms of space. Again that voice from the excellent glory, and again they mount toward the far-off gates of pearl. Now they sweep with loud acclaim beneath the eternal arches and along the golden streets; now they stand before the refulgent throne.

Once more we hear the voice from the excellent glory, saying, "Come up higher," for him that overcometh will I grant to sit with me on my throne." Into the far-blazing glory the redeemed apostle ascends,—into the heights of majesty and power, which must seem to be far beyond the most daring flight of human or angelic hope, but as they place upon his brow the crown of righteousness, we hear him say, "Not for me only, but for all them also who love his appearing."

THE LAYING ON OF HANDS.

BY JOHN HARSHBARGER.

The laying on of hands in connection with prayer is unlike most of the tenets and religious exercises of the church, from the fact that we have no command with reference to it, but we have an antecedent in the apostolic practice. On certain occasions they laid on hands. Now, if we can get at the design and purpose for which the practice was engaged in by the apostles, we presume that the church to-day may, with propriety, engage in it for the same purpose.

If then, as we have no command for the continuation of this apostolic practice, we should engage in it for any other purpose than that designed by them, it would have a tendency to invalidate its service, hence it becomes necessary to learn fully the design and purpose for which it was made use of by the apostles.

1. It was used in connection with baptism, or as early as possible thereafter. See Acts 8: 18, and 19: 6; Heb. 6: 2. We are forced to the conclusion from what is recorded, that it was designed to invoke the Holy Ghost, and for the purpose of transferring or imparting such spiritual strength as was necessary to aid those who, through proper faith, conversion and regeneration were made subjects of Christ's kingdom, to perform the duties now enjoined on them in this new institution. We think the evidence is clear that it was practiced upon the disciples afterwards for the same purpose (Acts 6: 6; 1 Tim. 4: 14), when they were advanced to office, or in any way set apart to fill certain important duties or stations in the apostolic church. It matters not what names we may assign to those offices and special duties, or what degree in office we might affix to any or either of those stations, this would not change the principle or purpose, if, to-day, the design of the church in its use is to benefit the subject by endeavoring to impart spiritual aid. The design is a good one, and accords, we think, with that of the apostles.

Then, in order to carry out this principle, we will be brought under the necessity of laying on hands at every installation and advancement, either to office or in office, where there are greater burdens to be borne, greater duties to be performed, and wherein new and greater spiritual strength actually becomes necessary. This principle can not be changed. It matters not what the practice of the church may have been in more modern times, the design in the use of the laying on of hands by the apostles still remains the same, and will until the end of time. It is just the same in principle, whether those who had hands laid on them as recorded in the 6th chapter of Acts were made deacons, or subordinate preachers, or bishops. This could not make a particle of difference. The design was just the same in either case. The record is explicit. They had new and greater duties enjoined on them, and we would suppose from the record given, that in this daily administration to the Grecian widows they were to administer to their spiritual wants as well as the serving of tables, in issuing out temporal food, etc.

OPPORTUNITY.

BY SAMUEL LECKRONE.

Many do with opportunity as children do at the seashore,—they fill their little hands with sand, then let the grains fall through one by one till they are all gone.

Four things come not back,—the spoken word, the sped arrow, the past life, and the neglected opportunity. Opportunity has hair in front; behind she is bald. If you seize her by the forelock, you may hold her, but if suffered to escape, not one can catch her again. Opportunities are the offers of God. Heaven gives us enough when it gives us opportunity. Great opportunities are generally the result of the wise improvement of small ones. Wise men make more opportunities than they find. If you think your opportunities are not good enough, you had better improve them. Remember, you are responsible for talents, for time, and for opportunities. Improve them as one that must give an account.

Make hay while the sun shines. Gather roses while they bloom. As a general rule, those who have no opportunities, despise small ones, and those who despise small opportunities never get large ones. Opportunity does not only do great work, but, if not heeded, the neglect often proves most disastrous.

A shipmaster once said: It was my lot to fall in with the ill-fated steamer, the "Central America." The night was closing in, the sea rolling high, but I hailed the crippled steamer and asked if they needed help.

"I am in a sinking condition," cried Captain Herndon.

"Had you not better send your passengers on board directly?" I said.

"Will you not lay by me till morning?" answered Captain Herndon.

"I will try," I replied, "but had you not better send your passengers on board *now?*"

"Lay by me till morning," again said Captain Herndon.

I tried to lay by him, but at night,—such was the heavy roll of the sea,—I could not keep my position, and I never saw the steamer again. In an hour and a half, after the captain said, "Lay by me till morning," the vessel with its living freight went down. The captain and crew, and a great majority of passengers found a grave in the deep.

Opportunity soon slips away! The very period of life at which a man chooses to venture, if ever, is so confined that it is no bad rule to preach up

the necessity, in such instances, of energetical action, rather than pass by one opportunity after another.

What may be done at any time, will be done at no time. Take time while there is time, for time will pass away. "When the man has made up his mind, the market has gone by." "A little too late, much too late. "Some refuse roast meat, and afterwards long for the smoke of it."

There is sometimes wanting only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed, as words, written with a certain liquid, appear only when applied to the fire.

Accident does very little toward the production of any great result in life. Though sometimes what is called "a happy hit," may be made by a bold venture, the old and common highway of steady industry and application is the only safe road to travel.

It is not accident that helps a man in the world, but purpose and persistent industry." These make a man wide-awake to discern opportunities and turn them to account. To the feeble, the sluggish, and purposless, the happiest opportunities avail nothing,—they pass them by, seeing no meaning in them.

"IT IS IMPOSSIBLE."

BY S. W. HOOVER.

In Gospel Messenger No 42, page 663, the following passage occurs, "Christ must decrease and Satan increase."

The "Gospel Harp" usually conveys no uncertain sound, but this one does. To me the sound is altogether discordant. I can not harmonize it with the Gospel. Take away the growth and permanence of the Christian system of salvation, and there will be nothing left to build upon. I understand the Scriptures to teach Christ as the "immovable Rock." There is no decrease with God. Christ's personal decrease is impossible.

If the writer refers to "our Lord's" kingdom on earth,—Christ's goodness and spiritual reign,—then it would follow that the kingdoms of this world will finally become the kingdoms of Satan, instead of the kingdoms of our Lord. Rev. 11: 19. I can not anywhere find that this view of the Scriptures can be reconciled with the prophecies concerning our Lord and his kingdom, whether as a whole or in part, or either with Christ's own teaching, and that of the apostles, who both spoke and wrote as they were taught and led by the Holy Spirit. Contrarywise, however, to this *sound*, John said of himself, but not of Christ—that he (John) must decrease, but "Christ should increase." John 3: 30.

The subject of Christ's kingdom embraces the entire will of God,—all his designs, purposes, etc., as also his attributes,—mercy, truth, judgment, power, divinity, immutability, etc. This will, our Lord came on the earth to execute, and by, and upon which, to establish a kingdom that can not be moved. Heb. 12: 28.

God's attributes are the essentials of perfection. Take away these and where have we any perfection, spirit or spiritual kingdom? Echo answers, None. Failure is the result of imperfection. Is God imperfect, where or in what is the evidence of such imperfection or failure to be found? In other words, if it be true, that "Christ must decrease," what essential part of spirit and power is absent? In what consists the weakness and imperfections of his kingdom? The kingdom is spiritual. Spirit combines all the essentials of power, both above and beneath, present and future. Spirit is immutable. Upon this (spiritual) rock, Christ says, "I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18, that is, *hades* shall not overthrow and triumph over it.

If the kingdon is to decrease—become weaker, lose its force, its spirit, its power,—it would as consistently follow that the preaching of the Gospel is not the Gospel of a perpetual kingdom, hence of no essential consequence; that is, salvation would not be salvation, man would be saved only for a time,—not forever. Is the kingdom doomed to failure, and was it so from the beginning? Dear reader, no such failure is possible.

The universal sway of this scepter of Christ is plainly set forth by the prophet, in this that his (our Lord's) kingdom shall be exalted above all kingdoms, Dan. 7: 14, 27, that it shall overcome all others, and be at last the universal empire. Isa. 9: 7. God's ways are higher than our ways.

If, however, our dear brother refers to a corrupted Christendom, and departure from the faith,—men giving heed to seducing spirits and doctrines of devils; teachers, teaching for doctrine the commandments of men, as it shall be in the last days, the sound may in part be admitted to be correct, but it is not conclusive. By such a course man becomes, or rather continues to be, the sufferer, and not Christ. Man decreases about in proportion to his unbelief and hardness of heart. He is hardened and corrupted by sin, which, however, does not affect either Christ or his kingdom. The kingdom, as it should be (not is) set up in the heart, may suffer or decrease *numerically*, but can not decrease *spiritually*, any more than Christ decreases personally,—neither of which is possible.

Dayton, O.

COMMON CONVERSATION.

BY LEWIS W. TEETER.

There is probably no other exercise, in the entire catalogue of exercises, in which there is more power communicated from one to another, for good or for evil. Conversation, in the above sense, is an interchange of informal ideas, or thoughts, between two or more persons, alternately addressing each other, face to face, in reference to any subject.

Generally the fewer the number of persons in conversation, the greater the power that is wielded over each other.

1. Because they are more free to say anything that they may have to say.

2. Because then the appeals are made more direct. When there are only two, it is made emphatically personal. Each one feels that the address made by his associate is made to him. It therefore energizes and stirs him up, and makes him dig around, thus exercising his reasoning and thinking powers, strengthening them. To make conversation the most profitable in the gaining of knowledge, the parties should be sufficiently acquainted with each other, to have implicit confidence in each other, and, also, when a subject is agreed on, either formally or incidentally, such topic or subject should not be lost sight of until it is exhausted, or the point is reached, that called it up.

This kind of conversation has a powerful effect to train the mind. We should not forget that our mind can be moulded and trained almost into any shape or condition that we want it. This can be done by the following principle: *Keep trying to do what you have decided to do.* You will soon be astonished at what success in the development of mind you have made.

Now, because we, as Americans, are such extensive conversationalists, and because it has such a bearing on our minds, it is quite important that we have a few rules to regulate our conversations.

1. It is not profitable to converse with men of corrupt minds. See Tim. 6: 3–5 and Matt. 7: 6.

2. There is nothing gained in talking on vain or foolish subjects. Eph. 5: 4.

3. Keep on the subject until it is finished.

To this we have more special reference in this article. This shifting from one subject to another, before the former one is finished, is, in the first place, unmannerly, and very unwelcome to one who aims at thoroughness. It is discourteous to the one who introduced the subject of conversation, and detrimental to the minds of all present, first, because scarcely any information is gained; secondly, the mind is cultivated to wander, instead of keeping on a line of thought; thirdly, nothing has been made pointed enough to probe the mind, hence we may say, nothing is gained, but something is lost.

To illustrate clearly, something like the following, is a specimen of conversation: A brother in conversation, speaking of the church, and how to keep it in order, makes his point by saying: "The church is a good deal like a cornfield,—if you want a good crop of corn, after it is planted, you must tend it, to stir up the fresh ground and kill the weeds." This was enough to remind some one present of his struggle with the weeds in his cornfield, and he says: "I had a field of corn this summer which it was impossible to keep clean. There was so much rain." This brings to another the idea of a sickly fall, and says: "There will certainly be a great deal of malaria during autumn." This brings to the mind of another the gradual change that diseases are all the time undergoing, and says: "It seems that the malaria fever is more fatal than the typhoid." This reminds another of his experience in fevers, and says: "I believe that Dr.—— is having the best success in fevers of any other doctor in the country." Another thinks of his doctor, and thinks he is the best surgeon, and so it goes *ad infinitum*.

Now the first brother would love to talk more about the church and its work, but his subject is lost sight of, and others introduced. The most interesting feature of the whole affair is, he can sit back in the corner and wonder how it is possible that a subject can be so completely smothered down, and if he undertakes to re-introduce it, some of his associates will almost think him discourteous.

In conclusion I will say, since ministers are almost compelled to converse a great deal, so much that if their conversations were compared with their discourses, their conversations would out-measure their discourses in volume, hence their conversation is not a matter of minor importance, but has much to do with the moulding and training of their minds.

I should not be surprised to know that the careless manner in our daily conversation is the primary cause of so much "getting off the subject" at Conferences, where different views of the same subject are taken, greatly to the embarrassment of the Moderator, and proving to be a detriment in subject-preaching.

Hagerstown, Ind.

"Used with moderation hope acts as a healthful tonic; intemperately indulged, as an enervating opiate. The visions of future triumph, which at first animate exertion, if dwelt upon too intently, will usurp the place of the stern reality; and noble objects will be contemplated, not for their worth, but on account of the day-dreams they engender. Thus hope, aided by imagination, makes one man a hero, another a somnambulist, and a third a lunatic, while it renders them all enthusiasts."

AN EXPOSITION OF REV. 14.

BY JAMES EVANS.

We propose to discuss the following points in this chapter:

1. The lamb and the 144,000 standing on Mt. Zion.
2. The proclamation of the *aionion* or age Gospel.
3. The fall of Babylon.
4. The third angel's warning.
5. The blessedness of those who are slain by the beast for refusing to worship his image.
6. The first sickle.
7. The second sickle.
8. The seven last plagues.
9. The vision of the sea of glass, and those who stand thereon.
10. The key of a true and harmonious exposition of the above portion of the Apocalypse is found in the eternal purpose of God, or plan of the ages, *kata proth esin toon aioonoon.* Eph. 3: 11. Before the foundations of the earth were laid, God arranged a plan of the ages to come, from which he has never swerved. To assert that he had a plan when he created man, but Satan subverted his plan and compelled him to devise another, is contrary to our conception of the wisdom and power of God. The Infinite declares, "I am God and there is none like me, declaring the end from the beginning, saying my counsel (plan) shall stand, and I will do all my pleasure." Isa. 46: 10.

The apostle says, "Known unto God are all his works from the foundation of the world." Acts 15: 18. The fall of man, sin entering into the world, death following, the ground cursed for man's sake, the subjection of the creation to vanity, its groaning and pain, — all these were known to him, who saw the end from the beginning. The redemption of man and the earth from the curse of sin, was embraced in the plan of creation; hence Peter declares that Christ was foreordained before the foundation of the world, but was manifested in the last times. 1 Peter 1: 20.

But who is Christ? The reply is, Jesus, the Son of God. This is true, but not the whole truth. The Christ, the conqueror of sin and death, is called "the seed of the woman," and "the seed of Abraham." Let us attend to the ancient prediction, the Gospel preached to Abraham. Gal. 3: 8; Gen. 22: 18. Here are two parties,—the nations of the earth,—all the families of the earth whose final destiny it is to be blessed, and the seed of Abraham through whom the blessing comes. That the seed is not Jesus only, is clear from Gal. 3: 29. If you belong to Christ, then are you Abraham's seed, and heirs according to the promise. The idea is that the Christ, or the seed is composed of a head and a body.

Paul teaches that as the body has many members, *so also has Christ.* 1 Cor. 12: 12. The head of the Christ is Jesus, the members of the Christ are the church. Jesus is called God's elect or chosen one, to bring judgment (a righteous government) to the nations, to set judgment in the earth. Isa. 42: 1. He was chosen of God to redeem man and the earth, to destroy the works of the devil,—in a word, to bless all nations.

To accomplish this gracious work, he has chosen some helpers, and has joined them to himself by a union represented by marriage. Just as the husband and wife are *one flesh*, so is the church *one spirit* with him. They are partakers of his spirit, that is anointed with his spirit, and are sharers of his sufferings. They are baptized by his Spirit into one body, into death, and are appointed to judge the world with Christ. "They were chosen in Christ before the world began." Eph. 1: 4. They were foreknown, and predestinated to be the sons of God and joint heirs with Christ, but they were not chosen, as Calvin taught, for their own sakes alone. Calvin and his followers teach that the *elect alone* are all that God purposed to redeem or save. Paul teaches that the elect are Abraham's seed,—to bless all nations. The elect are, then, chosen to be the means of blessing a multitude that no man can number.

Calvin saw nothing but election and eternal reprobation. Paul saw the *election of grace*, but he saw the nations blessed, and the creation delivered from the bondage of corruption through the manifestation of the sons of God. Rom. 8: 19–21.

These elect of God are crucified with Christ, and walk in the spirit, abide in Christ, and keep his commands. They love the appearing of Jesus and when the midnight cry is raised, they go out with lamps filled with oil to meet the Bridegroom. They escape the judgments coming on the earth. Luke 21: 36; 1 Thess. 5: 3; Rev. 3: 10. These are the 144,000 seen on Mt. Zion with the Lamb. The last form of the beast has appeared and they are caught away to meet the Lord in the air. 1 Thess. 4: 17. They are composed of living men and women, and the resurrected members of Christ's body. Christ has come as a thief in the night, and taken them away from the tribulation coming on the earth. This is the *first stage* of his coming. The trump of God sounds, the dead hear it, but living ears of flesh hear it not. The elect, or wise virgins, go into the marriage feast, being made ready, arrayed in fine linen garments. Rev. 19: 8. The scene of this feast is in heaven, hence when Jesus comes to the mount of Olives, Zech. 14: 4, and all his saints with him, he is said to return from the wedding. Luke 12: 36. Mt. Zion means enthronement, and when the Lamb and his bride are seen standing on the mount, it means that they are enthroned or vested with all power in heaven and in earth. Jesus has been crowned, but not his bride. Now they are all crowned, and they sing the new song, that none but the crowned priests of God can sing. They sing of God's redeeming grace, now to be manifested in greater plenitude than ever. They sing of a redeemed world, of all nations blessed, of Satan bound, of creation delivered, and God all in all.

No undefiled are among them. They are spotless, without guile, and the first ripe sheaf of a glorious harvest, to be gathered hereafter.

We are told that when Jesus comes the door of mercy closes. Where do we find this statement? His mercy endures forever. "I am Jehovah; I *change not.*" True, a door closes, the wise virgins go in, and many are excluded. But this is the door to the wedding of the king. When the number of the elect is complete, no more are called to become kings and priests to God. The cabinet is now complete. But does this close the door of mercy to the Jew, and the nations who are to be blessed through the exaltation of this seed? Here is where the learned theologian is blind and can not see afar off. The 144,000 are not eternally removed from the earth to dwell far away some-where above the stars, but are to be one with Christ in ruling the earth in the ages to come, to cause God's will to be done on the earth as it is done in heaven. In our next we will discuss the age "Gospel."

Evil speaking is a sin, for it is positive disobedience against the specific commandment, and also against the general law which requires us to love our neighbors as ourselves. All people should set themselves against it, especially those who profess to be cleansed from all sin.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Here and There.

Our last was written from New Jersey, just before leaving for home. Bro. W. J. Swigart, of Huntingdon, Pa., put in his appearance the day before we left, and continued the meeting ten days longer. Several more, we are informed, made the good profession during Bro. Swigart's stay with the Amwell church. The church was also much revived and strengthened, we are informed. Glad to hear it. God bless and prosper the churches of New Jersey!

A GOOD MEETING.

Dec. 31st, just one week after we left New Jersey, we began a series of meetings in our home church,—Green Tree. The writer, assisted by Bro. James Z. Gotwalls, continued the meeting until the 5th of January, when Bro. Swigart, of the Huntingdon Normal, came into our midst and preached in his characteristic earnestness to large audiences for ten days. The roads were in a bad condition most of the time, and heavy and continued rains several nights kept the people from venturing out, save a few; yet, notwithstanding the muddy roads and frequent rains, the most of the meetings were largely attended. Six precious souls came forward during Bro. Swigart's stay in our midst, and the church was much edified and comforted under his able and practical exposition of God's Word. Bro. Swigart is an able preacher, and we were all sorry he could not remain longer, as it was plainly evident the meetings ought to be continued longer. After our dear brother left us, we concluded to continue the meetings at least one week longer. We did so, the writer preaching every night for ten days longer, when twenty-six more, at different nights, made the good profession, making in all, if we mistake not, thirty-two. We closed the meeting only last night, Jan. 25, and though it was raining and the roads were muddy, the people manifested an unabated interest in the meetings to the very last. To God be all the praise for the refreshing showers sent upon the Green Tree church in the last two years. With David we all feel to say, "Praise the Lord!"

THE ENLARGED PAPER.

We read with interest the many good words of satisfaction, from different brethren, over the change made in the Gospel Messenger. We, too, think the change made is worthy of a greater effort on the part of all to increase its circulation and usefulness. Let us do all we can to improve its literary standard by only writing such things for its pages that will elevate and have a tendency to make its readers better in every way for having read it. By keeping the tone of the paper pure and elevated, and discussing principles instead of men,—which, by the way, is the only right way to do in polemical literature,— the paper can be made to do a vast amount of good. As readers and contributors let us make a special effort to increase the circulation and widen the usefulness of the now enlarged Gospel Messenger, and all help to make it such a paper as we would be glad to see go into any home.

A CARD OF INQUIRY ANSWERED.

In our last, in which we hinted at the need of providing higher grades of education in our schools, we made use of the following language:

"And the very fact that we are losing some of our best men through a lack of proper school advantages in the higher grades of education, ought to, my brethren, stir us up to the duty we owe our children and the rising generation, in the educational interests of our church." A good brother from California, who frequently writes for the MESSENGER, evidently did not get the meaning we meant the language to convey, as only a few days ago we received a card from him, asking for an explanation as to what we meant by the seemingly illogical language, saying, "Our best men in the church are those who are full of the Holy Spirit, who come nearest having the mind of Christ, regardless of literary attainments. I am afraid of education," he continues, "but as man looks at the head, and God at the *heart*, we must not overlook the heart qualifications." After having read the card of inquiry, we looked the matter up, and, sure enough, we had used that very language. Of course it does not exactly express what we meant, though, to our own mind, it does. What we meant by the expression, "losing our best men,"—mark you, we did not say "our best men in the church," but simply "our best men,"—was that we are losing some of our best and brightest young men, though not, perhaps, members themselves, of the church, yet whose parents are members, and even in some cases active members of the church. This is just what we meant, and to us it is no pleasant thing to contemplate. If we will not provide for our sons and daughters, to whom we must look for the future hope of the church, to a certain extent, some one, we may depend upon it, will. Brethren, let us turn our hearts towards our own children. To "bring them up in the nurture and admonition of the Lord," as we are commanded to do, means more than we would at first suppose. Let us guard against every reasonable and just excuse for their drifting away from our own church influences, and if they then will be lost to the church, we can at least have the satisfaction of having done our duty.

But it is even true, as the language in question would imply, that some of our best men in the church, young men, we mean, are and have been lost to the church through a lack of educational advantages in the higher grades of education in our church. We know of such. We know just what took them away to other schools, and the sad result followed—lost to the church.

J. T. MEYERS.

A Mission to Mason County, Mich.

HAVING been requested by Bro. Wm. Kriegh, to pay the Sugar Ridge church a visit, I consented, and left home Jan. 11, and on the 12th I landed at Manistee Junction, where I met Bro. Kriegh. From here we went to Tolman, three miles distant and about ten miles from where the members live. Bro. Kriegh has been holding regular meetings at this place for about a year. We commenced meeting the same evening, and continued till the 20th. There were no additions, but there are a few that seem quite favorable. They insisted on our coming back again in the future.

Jan. 21 we went to Custer, in the neighborhood of the Brethren, and commenced meetings the same evening, and continued until the evening of the 27th. The interest was good, and I am persuaded that if things were as they might be, or should be, some would have come to the church, but as it is, they halt between two opinions. Oh, may God speed the day that such causes may be removed!

This little church, at one time, was in a prosperous condition. It is sad indeed that it is not so now. Let us all deal gently with the erring ones. The Brethren are in a good locality for fruit and farming. The land is good. If a few families of members would move in there, it would help the cause. None of the members take the MESSENGER. I used all the influence I could, to have them take it.

This was my third visit to this church. I have learned to love them and have many warm friends there. At my departure, tears were shed and earnest requests were made for me to return in the future. I hope those, near the kingdom, will not tarry long!

On the 28th I returned again and found all well. I was glad to find Nos. 3 and 4 of the MESSENGER on the table, and while looking over them, I shed tears and rejoiced in the Rock of my salvation, that the good work is still going on. I do all I can to have the MESSENGER introduced where it is not now taken.

The members of our home church are in union, so far as I know. They hold prayer-meetings now, which, I believe, will result in good.

SAMUEL WEIMER.

Harbor Springs, Mich.

A Few Reflections.

AMONG the many changes ushered in with 1889, I could not help but notice the enlarged form of the GOSPEL MESSENGER.

I have examined the first as well as each successive number up to the present time, and feel that it is no more than just and right to state my appreciation of your efforts.

I wish to congratulate our brethren of the Brethren's Publishing Company over their success as editors and publishers in our Brotherhood, and especially do I feel so since the enlarged MESSENGER commenced its weekly visits to our home.

I am confident that our paper, in its enlarged form and under its present policy, meets a want in our church which could be supplied from no other present source, and I believe that the church can do nothing better than to give the MESSENGER all the encouragement she has in her power, until every brother and sister will become a reader and student of its pages.

I believe, considering the size, neatness, etc., of the MESSENGER, that it is among the cheapest of religious periodicals published, and I am surprised that we, as brethren, can be supplied with so much religious literature and church news during the year for so little money.

We feel a deep sense of sorrow when we are made to realize that the pen of our dear departed brother, Eld. James Quinter, is still, and that his chair is vacant. But we feel grateful to him who doeth all things well, because men are being raised up to fill his place. May the MESSENGER continue to prosper and do much good everywhere! D. N. WORKMAN.

Words of Encouragement.

I RECEIVED a good letter from my dear son Frank a few days ago, telling me of the good meetings they had in the Chapel at Mt. Morris during Bro. Deeter's stay, and that nine of the students had united with the church by baptism. Oh, how encouraging it is to see the young start in the service of the Lord! I would like to say a few words to encourage all young soldiers of the cross. I set out to serve the Lord when I was fourteen years of age, and am now in my sixtieth year. I feel to thank the Lord to-day that he called me, when so young, to work in his vineyard. Although in great weakness, we have tried to do our Savior's will. Sometimes we would be discouraged, but we have always found grace and strength to help in times of trouble, by going to the Lord in secret prayer.

Dear young converts, I feel to encourage you to-day, for I know from happy experience that the blessings of religion save us from a thousand snares. Surrounding circumstances have a great deal to do with our members, more especially the young, and I feel that we should pray that we have the love of God shed abroad in our hearts, so as to have a forbearing and forgiving spirit. Then I think we would not be so ready to find fault with the minister and other members.

I am glad to say that our son likes the school and speaks well of it. I hope the brethren will feel like patronizing our schools more than they have done heretofore. May all our schools prosper and many more be gathered into the fold of Christ this coming year!

ELIZABETH WITWER.

South Bend, Ind.

From the Green Spring Church, Cumberland Co., Pa,

JAN. 21 we met Bro. Samuel Utz, of Frederick Co., Md., and conveyed him to the home of our aged and much esteemed brother, Samuel Miller's. On the evening of the same day we began a series of meetings and continued until the evening of the 31st. Bro. Utz preached in all fourteen sermons, which were listened to with marked attention. He spared not to administer the whole counsel of God, and we were built up in the work of the Lord. On the 29th we repaired to the head of the beautiful stream called Green Spring, where three young men, all heads of families,—were buried in baptism, we hope to walk in newness of life. The scene was very impressive. Many were the tears shed when these young fathers came up out of the water, praising the Lord. Others were almost persuaded, but concluded to wait for a more convenient season. May they not put off the important work too long, knowing that God has said, "My spirit will not always strive with man."

On the evening of the 31st, when the time came to take the parting hand, the meeting seemed to be growing in interest. Many tears were seen to flow, and bosoms to upheave under the Gospel truths presented with so much zeal and earnestness by our dear brother, and when the time came for him to extend the parting hand, it was seized with that cordial greeting, experienced only by those bound by spiritual ties. May he be kept from the evil which is in the world, and may the day not be far distant when we may together enjoy another such a season of refreshing from the presence of the Lord! S. M. STOUFFER.

Green Spring, Pa.

From the Sugar Ridge Church, Hancock Co., O.

OUR series of meeting commenced Jan. 14, and closed the 25th. Bro. Joseph Holder, of Jackson Center, Shelby Co., Ohio, did the preaching. He preached twenty-one sermons in all. Though there were no accessions to the church, we are made to believe that sinners felt that all is not well.

Bro. J. C. Witmore, of Fostoria, Ohio, commenced a series of meetings Dec. 29, and remained until Jan. 8 in the north-eastern part of the District, in Wood county, Ohio. He handled the Word in a very impressive manner, but there were no accessions to the church. At this place the church contemplates building a meeting-house this coming summer.

The Brethren have decided to hold a series of meetings at the Sand Ridge meeting-house, Henry Co., some time in February, which will make three series of meetings for this church.

D. W. C. RAU.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill, - - - - Feb. 19, 1889.

ON the 3rd inst. one was received by baptism in the Bear Creek church, Christian Co., Ill.

WE learn that our dear old brother, Eld. Samuel Murray, of River, Ind., is not enjoying very good health this winter. We hope, as the warm weather comes again, our brother will improve in health.

SOME of our Brethren in the West suggest that it would be better to have tickets for Annual Meeting put on sale as early as May 5, so that they might spend the early part of that month in the East. The matter will be presented to the railroad officials.

SISTER FANNY ROOT informs us that two were received into the Wolf River church, Doniphan Co., Kans., on the 3rd inst. The church requests our ministers passing that way to stop and preach for them. Those coming *via* St. Jo & Western R. R. will stop at Leona. Notify J. A. Root, Leona, Doniphan Co., Kans.

FOUR States—namely, Pennsylvania, Massachusetts, New Hampshire, and Nebraska will vote on the question of prohibiting the sale and manufacture of intoxicants. It is to be hoped that the result will be favorable to the best interests of humanity, and that each of those States may be added to the list of commonwealths that have already voted against the saloon.

BRO. SAMUEL RIDDLESBERGER, of Franklin Grove, was appointed solicitor for the General Missionary Endowment Fund for the Northern District of Illinois. Last week, in company with Bro. Daniel Zellers, he visited the members of our church, "Silver Creek," in the interest of said fund. He reports the total amount received for the fund in this church, at eleven thousand and sixty-five dollars. The brethren did well.

BRO. I. J. ROSENBERGER'S Chart on the Passover and the Lord's Supper can be had of the Brethren's Book and Tract Work, Dayton, O.

BRO. SAMUEL LEHMAN, of Franklin Grove, Ill., preached in the West Branch church, eight miles north-west of this place, from Saturday, the 9th, until the 12th, with good interest.

IN ordering books from this office, if possible give the name of the publisher of the book wanted, as well as the full title. This will greatly assist us in finding the book you want.

BRO. Z. HENDRICKS, of Conductor, Grant Co., Kans., desires the address and whereabouts of any members living in Haskell, Seward, Stevens, Grant, Stanton, or Morton Counties, Kansas. Notify him as above, by postal card.

BRO. J. C. FUNDERBURGH informs us that there are six members living in the vicinity of Stewart, Colo., on the Missouri Pacific R. R., nine miles west of the Kansas line. They are anxious to have our ministers visit and hold meetings for them.

BRO. S. W. HOOVER, of Dayton, Ohio, referring to the meetings in the Lower Stillwater church, conducted by Bro. I. J. Rosenberger, says: "Our meetings are still in progress. The congregations are large and the interest excellent. So far five have been baptized, and there are three more applicants. Many more are near the kingdom. The Lord be praised!"

BRO. J. D. HAUGHTELIN, of Panora, Iowa, sends us the following church news: "I just learned that three more were baptized as the fruits of Bro. Moses Deardorff's preaching in the North-western part of Dallas County, Iowa. To-morrow evening we commence a series of meetings at the Deardorff school-house, three miles south-east of Yale."

UNDER date of the 4th inst. Bro. Chas. Gibson writes us, that Bro. Andrew Hutchison, whose health was not good, is now very sick. He was preaching in the Star Creek church and was compelled to give up the work. Later, Bro. H. A. Riffey informs us that Bro. Hutchison has had a severe attack of pneumonia. He had, at the time of writing, the 7th inst., been sick eight days, and was improving but very slowly. We are very sorry, indeed, to note the illness of our dear brother, and we know that many prayers will go up to the Lord for his restoration to health and to usefulness in the Master's vineyard, in which he has labored faithfully these many years.

The Educator and Companion, is the title of a new eight-page weekly paper that we find on our desk this week, edited and published by Bro. J. M. Snyder, McPherson, Kans. Bro. Snyder, who also publishes the *Bruderbote*, has purchased the *School, Farm and Fireside*, and has merged it into the *Educator*. He says, in his editorial announcement, "The paper will be published in the interest of McPherson College and Industrial Institute, and will be devoted to Literature, Science, Art, Industry, Temperance, the Home Circle and General News. We have the promise from several to contribute regularly to our columns, and as soon as we can arrange matters more fully, we will publish the market reports, and keep our readers posted in Kansas matters. We will also have reports from the Panhandle country of Texas, including *Oklahoma*." We wish Bro. Snyder success in his new enterprise, and take occasion to say that our Brethren should generally make an effort to increase the circulation of the *Bruderbote*, our German paper. Let it be sent out among the Germans!

BRO. DANIEL SNELL, of Sidney, Ind., under date of the 9th inst., says: "The Mexico church is in the midst of interesting meetings. There are two applicants for baptism, and many more are near the kingdom."

BRO. AMSEY PUTERBAUGH writes us as follows: "Bro. M. M. Eshelman is in our congregation, at the home of Bro. Noah Early, and is very sick with lung fever. He took sick the 2nd, and we entertain grave fears that he may not recover. All is being done for him that loving hearts and willing hands can do to make him comfortable and to restore him to health. Yesterday, the 6th, he requested to be anointed, and, with the assistance of Bro. Krieghbaum, we followed the instruction the Apostle James. He is very patient under the hand of severe affliction, and said to me as I left him a few moments ago, 'Tell the MESSENGER readers I am fully resigned to the will of the Lord and shall cheerfully go where he leadeth. Tell the brethren to pray for me.' How our hearts go out in sympathy for one so far from home and loved ones in such affliction! Sister Early is indeed a 'mother in Israel' when at the bedside of the sick. May the Lord reward her for her labor!"

LATER.—Since receiving the above letter, we are glad to say that we have received word that Bro. Eshelman is much better, and that hopes are entertained of his immediate recovery. We trust that these hopes may be fully realized, and that our brother may soon be restored to health and usefulness.

CRUDEN'S CONCORDANCE.

THE great help that is afforded to ministers, Bible students and laymembers in the study of God's Word by this concordance, has made the name of Alexander Cruden a household word among all English-speaking Christians, and has embalmed his name in their affections. At about the age of nineteen a great calamity fell upon young Cruden, which left its shadow upon all his after-life and made him subject at times to mental aberration, but, notwithstanding his mental and physical difficulties, he labored during his lucid intervals on his concordance, and before his death prepared three editions of it for the press.

The immense amount of labor required to complete such a work, will be apparent to any one who examines the book. Every word in the Bible had to be carefully noted and all the principal words studied and so arranged that, by referring to them in the concordance, the passage of Scripture in which they occur may readily be found. While engaged on this work, the author, it is said, slept only about six hours out of the twenty-four. The rest of the time, for the most part, was spent in reading and studying the Bible and arranging his book.

The author died in 1770, and since that time many editions of his great work have been published. Nearly every family Bible contains his work in a greatly abridged form, and many abridged editions are sent out, all of which are more or less useful, depending upon how much of the original work they contain.

With the complete edition, the Bible reader may find any verse in the Old and New Testament by looking for any material word in the verse. To this the author has added the signification of the principal words by which their meaning, to some extent at least, is made clear.

To this is added: 1. An Account of the Jewish Customs and Ceremonies Illustrative of many Portions of the Sacred Record. 2. A Concordance

of the Proper Names of the Bible, and their Meaning in the Original. 3. A Concordance to the Books called the Apocrypha, to which is Appended an Original Sketch of the Life of the Author.

We can furnish the full and complete edition of the work to our readers at the low price of $1.50, postage prepaid. The book contains 856 pages, and is bound in cloth. Every one interested in the study of the Bible should secure a copy of the work.

"FOR HER HAIR IS GIVEN HER FOR A COVERING."

Will some one please give an explanation on 1 Cor. 11: 15, which reads as follows: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering"? The apostle speaks in the same chapter of a covering for the woman, but does not explain what that covering is until he uses the above language, and says: "For her hair is given her for a covering." He explains that the covering is the hair, and I believe this, because he says so. H. P. S.

We have received several queries covering about the same ground as the one here given, showing that in the minds of some of our readers, at least, the apostle referred to the hair as being the proper prayer covering, and holding this view they conclude that it is not necessary for women to wear an artificial covering on their heads in time of prayer. We offer the following thoughts for the serious consideration of any who may hold to this interpretation of the passage of Scripture under consideration.

The language used here indicates clearly that the hair is a covering, but it must not be supposed that it is the prayer covering spoken of in this same chapter. There is no question as to the meaning of this Scripture, among those who have given the subject study and thought. On this point all commentators agree, no matter how widely they differ on others. We have examined Lange, Barnes, Henry, Clarke, Gill, Burnett, Doddridge, Paige, and Jamieson, Faussett & Brown, and all agree that the teaching is, that a woman should have an artificial covering on her head in time of prayer, and that the hair is not the covering referred to in the same chapter. The reason for this unanimous agreement among the best commentators is because any other interpretation would make Paul's language unmeaning and ridiculous.

We might quote from the authorities named, but our space will allow us only a few quotations. Lange says, in commenting on this and the preceding verse: "The main stress of the apostle's instruction, however, bears upon the duty of women, and he assigns as one reason for her wearing her hair long, that—*her hair is given her for a covering.* From this it follows that the artificial veiling which he has spoken of above, is also an honor to the woman, while going unveiled disgraces her, since nature itself seems to have insisted upon the veiling of her head."

In Jamieson, Faussett & Brown's Commentary we have the following on this passage: "Her hair for a covering. Not that she does not need additional covering. Nay, her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature." Clarke, in treating on the subject of the covering, says: "The only difference marked by the apostle was, the man had his head *uncovered* because he was the *representative* of Christ; the woman had hers covered, because she was placed by the order of God in a state of subjection to man."

In the original the word used by Paul to denote the prayer covering is a different one from that used in the fifteenth verse. In the Revised Version the first is translated veil, while the latter is translated covering. The word, as used in the fifteenth verse, Paige says, occurs at only one other place in the New Testament, Heb. 1: 12, where it is translated "vesture," and in the Revised Version "mantle." The meaning is that the long hair of a woman is not only a glory, or a becoming ornament to her, but it is also, when properly arranged, a vesture, or a mantle, especially when it is allowed to fall loosely around the shoulders, and because God has thus given her a glory of this kind, she ought to have on her head a prayer covering when she prays.

But suppose we should accept the interpretation indicated by our querist, what could we make out of the language of the apostle in the preceding verses of the chapter? Admitting that the hair is the covering alluded to, we should have a statement like this, "For if a woman be not covered, let her also be shorn." That is, if a woman refuse to wear her hair when she prays or prophesies, let her hair be cut off, or, in other words, if she have no hair covering, let her hair be cut off. Another conclusion would be this: A woman should have her head covered in prayer. Her hair is given her for a covering. If she refuse to wear her hair, *i. e.*, have on her covering in prayer, let her hair be cut off. Such an interpretation and construction would be ridiculous in the extreme, but such is the interpretation accepted by our querist.

But take the view so universally accepted that an artificial covering is meant, and we have the following plain, sensible statement: "For if a woman be not covered, let her also be shorn." That is, if she do not have on her head, when praying or prophesying, an artificial covering, let her be shorn, let her hair, which is a crown of glory to her, be cut off, and let her be put to an open shame, for it was a shame and a disgrace for a woman to have her head shorn. Cutting off the hair was a punishment inflicted on women who had lost their honor and virtue. The idea of uncovering the head by cutting off the hair was not even to be thought of at that time by a respectable woman. She would as soon have sacrificed her right hand as to suffer her head to be shorn. But if it be a shame for a woman to have her hair shorn off, if it be an unbecoming thing, if it mark her as not being virtuous, let her wear a head covering. This is in entire harmony with the apostle's reasonings, while the former view does violence, not only to the sense of the Scripture, but is contrary to all rules of interpretation.

We quote further at this point from Jamieson, Faussett & Brown's commentary: "As woman's hair is given her by nature as her covering, to cut it off like a man, all admit would be indecorous; therefore, to put away the head covering, too, like a man, would be similarly indecorous. It is *natural* to her to have long hair for her covering; she ought therefore, to add the other,—the wearing of a head-covering, to show, that she does of *her own will* that which *nature* itself teaches she ought to do, in token of her subjection to man."

Here, it seems to us, the case might rest, for certainly no stronger evidence is needed to show that the Scripture here plainly teaches that women, when they engage in prayer, should have their heads covered, but some there are who are ready to set aside this injunction of the apostle, because, say they, it was the custom of that age for women to wear coverings or veils when they appeared in public.

If this be a correct method of interpretation, then many of the commandments may be set aside. Nearly all orthodox churches use unleavened bread for communion purposes. This is clearly adhering to the passover custom. Why not set aside the Lord's Supper and communion, for it was the custom of Jews to hold a somewhat similar feast? Why not discard baptism, feet-washing and the holy kiss? — for these commandments may be set aside on the same ground. If Christ gave us an example and a commandment, even if it was in some remote way connected with a custom, are we to set it aside on that ground? Are we to obey only such commandments as are wholly new? Is the apostolic injunction, to salute one another with a holy kiss, to be set aside because it was and is yet the mode of salutation in the East? If Paul, inspired by the Holy Ghost, says that women, when they pray, shall cover their heads, are we to set aside the teaching simply because it was the custom of Eastern women to veil themselves? What new system of Scriptural interpretation is this? It is true that men have pursued some such method of interpretation until they have set aside about all the commandments of the New Testament.

While it is true that Paul in his argument referred to some of the customs of the times, yet in the matter of men uncovering and women covering their heads in time of prayer, he does not refer to existing customs, but appeals to the creative act in which God gave the woman long hair. Lange, on this point, says: "But the apostle, it will be observed, makes no allusion to the *custom of nations* in the matter, nor is even the mention of them relevant. This, it will be important to observe, since many are inclined to construe his instructions as applicable only to those early times, being fashioned in accordance with customs then prevalent. So far is this, however, from being the case, that he appeals for support solely to the Divine ordinances in nature, and therefore imparts a lesson which is applicable alike for all times."

The Holy Ghost, speaking through Paul, gave to the church at Corinth the command that women should wear a covering on their heads when they pray, and in order to encourage them in the observance of the commandment, said, literally, that in all the churches of God there is no such custom as women praying uncovered. The command has never been annulled, and is, as are all of God's commandments, "applicable alike to all times." It comes down to us as a part of that Word which shall live and abide forever. No matter what we may decide to do in regard to this commandment, it will stand as a part of God's Word when heaven and earth shall pass away.

The true child of God seeks only to know the truth of God's Word, and, knowing it, hesitates not to obey. Will we be among those who obey, or will we take our stand with those who are not willing to accept all of God's Word,—those who say, "God does not exact such things of us now. It was all very well in Paul's time for women to be particular about covering their heads in prayer, but times and customs have changed, and it is not necessary in this enlightened age of the world." If you should be tempted to accept a view of this kind, remember that God changes not, and that not a jot or tittle of his Word shall pass away, and that in the end we shall be judged by the things written in his Book.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE following letter will explain itself. Isn't it a good thing to teach the little ones to give to Jesus?

"Enclosed find $1 20 missionary money. When I told little Raymond I was going to send some missionary money, he wanted to know what that was. So I told him it was giving money to Jesus. He says, 'Mamma, I want to send some to Jesus too. Send it out of my bank, and some for Millie and Mertie too.' So 10 cents for Raymond, 5 cents for Millie, 5 cents for Mertie, and $1 00 for myself."

"IT is common to urge benevolence by appealing to the hope of larger returns, which are assured by many promises of the Word. And such motives were needed in the childhood of the race; but with all our light they should not be needed now. Did not Christ place giving on a higher plane? He said, 'It is more blessed to give than receive,' not because of the return; but because giving is more God-like. Men urge benevolence as an investment. It is true that the steward whom God finds faithful, he is very apt to honor with a large trust: but this should not be the motive of giving. We should 'do good, and lend, hoping for nothing again.' It is true that honesty is the best policy; but if this be the motive of honest dealing, there is no real honesty. So when men give because they expect a larger return, there is no real giving."

LEAVES.

BY J. S. MOHLER.

TRACTS are leaves from the Law of Life, which are for the healing of the nations. This implies that the nations are diseased—poisoned, and need a remedy that heaven alone can furnish. Indeed, there is no soundness in them. "From the sole of the foot even unto the head they are full of wounds, and bruises, and putrifying sores." Is. 1: 6. The nations are living in a very sickly, polluted atmosphere. Every breath inhaled contains the germs of death. The Tree of Life, which grows close by the River of Life, affords the only remedy for the disease of sin and death. Its foliage is ample, and always green—full of life, and its leaves are inexhaustible. Every word of God is a leaf which, if laid across the heart, will soothe the burning fever of sin.

Every sermon, every prayer, every religious article, every tract is a leaf from the Tree of Life. Our obedience is the application of the Leaf to the part diseased. In order that the leaves from the Tree of Life may be distributed far and wide, that the nations to their utmost bounds may be healed, each one, who has been healed, should use his utmost endeavors to pluck and scatter at least one leaf—a tract—which may lead to the salvation of a soul. Tracts are not only for the unconverted, but are helps even to the converted.

The leaves from the Tree of Life are not merely for the HEALING of the nations, but for the LIFE of the nations, and individuals as well. We need a LEAF of PATIENCE to cool our passions, a LEAF of HUMILITY to humble our pride, a LEAF of CHARITY to cure our selfishness, a LEAF of CONTENTMENT to cure our discontent, a LEAF of PRAISE to cure our ingratitude, a LEAF of SELF-ABASEMENT to cure our fault-finding.

Thus we may find a leaf for every ailment of the soul, either in the Word, a sermon, a religious article, a tract, or prayer.

TREASURER'S REPORT.

THE following is a report of the Home Mission of Middle District of Pennsylvania, from Aug. 27, 1888, to Jan. 11, 1889:

Jacob F. Oller	$ 1 30
Lost Creek	8 62
Maitland	3 28
Jesse Wagner	2 00
Warrior's Mark	7 00
Lost Creek	2 47
J. M. Keeny	1 00
Jacob Kinsel	3 14
Jesse Wagner	1 90
Henry L. Hershberger	1 50
Total	$32 21

ANDREW BASHORE, Treas.

SUCCESS.

BY J. D. HAUGHELLIN.

ANY good enterprise requires systematic, concentrated and continued effort, especially will this apply to the important work of conducting a series of meetings.

Often, when a good interest is awakened, the meeting closes, and thus much of the labor and prospective benefit is lost. Another mistake has often been made by a number of ministers preaching at the same series of meetings without any system, order or understanding.

I notice that in many of the most successful series of meetings reported in the MESSENGER, the preaching was mostly done by ONE minister. When one minister has the open field before him, he is, by judicious visiting and acquaintance with the needs of the people, the better enabled to arrange and accomplish successful preaching, especially if the home laborers do a little riveting by appropriate *brief* testimony, which their more familiar acquaintance with persons and circumstances should enable them to do.

When a minister has been successful in working up an interest in a locality, and others, learning thereof, come to share the joy, courtesy would seem to require him to invite them to preach. If they comply, much is often lost, because it may be a repetition or out of time, for want of a knowledge of the situation. Frankness and candor wisely applied, might often secure success and save mortification, disappointment and, probably, hard feeling among brethren. Let us consider these things!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Daniel Snell expects to commence meetings in the Salem church, Marshall Co., Ind., Feb. 15.

—In Bro. C. C. Arnold's report of meetings in the Mexico church, Ind., read, "*two* received by baptism," instead of five, as there given.

—During a series of meetings held in the Root River church, Minn., by brethren William Eisenbise and Frank Myers, of Mt. Carroll, Ill., one soul was added to the fold, and the members were much refreshed.

—Sister Mary S. Harshbarger, of Painter, Kan., after commenting on the remarkably mild winter in that locality, writes: "We have preaching every Sunday; also Sunday-school, and prayer-meeting every Sunday evening. Though our accommodations here are poor, yet we are trying to build up the cause of Christ as best we can."

Under date of Jan. 30, Bro. Daniel Rothenberger writes: "The Brethren of the Tippecanoe church, Ind., just closed a good series of meetings, which commenced Jan. 19. Bro. J. H. Miller did the preaching. We had good congregations and excellent attention. Though there were no immediate accessions, we hope that there may be some good results in the near future."

—Under date of Jan. 23, Bro. S. M. Aukerman writes: "Bro. Isaac Billheimer came to the Somerset church, Wabash Co., Ind., and began meetings Jan. 12. He is an earnest worker and an able minister. He sent the Gospel to his hearers with convincing and convicting power. Sinners have been made to flee from the camps of sin and come to the outstretched arms of Jesus. Nine have come out on the Lord's side, and the church is much encouraged."

—Under date of Jan. 29, sister Emma Overholtzer, of Spadra, Cal., writes: "Our missionary, Bro. Jacob Witmore, came to us Jan. 14, and remained until the 24th, preaching eleven sermons. The congregations were good, and the best of attention prevailed. The Word was handled with power and simplicity. Though there were no additions to the church, we believe good impressions were made. From here Bro. Witmore goes to Los Angeles, where he will begin a series of meetings the following Saturday."

—Under date of Feb. 4, Bro. Wm. Borough, of North Liberty, Ind., writes: "The members of the South Bend church have just closed a series of meetings which have been in session since Jan. 19. Eleven souls made the good confession and put on Christ, to walk in newness of life. One who had strayed away returned to the fold of Christ. A general refreshing of the church is the result of our efforts. Bro. George Cripe, of Illinois, labored with us, and held forth the Word with power. Others are near the kingdom."

—Under date of Jan. 24, Bro. George A. Brickey, of Sculliville Co., Indian Territory, writes: "While many of the brethren and sisters have the privilege of attending meeting every Sunday, and frequently during the week, we, on the frontier, can hear a sermon at rare intervals only. I have heard but one brother preach in nine years. We live within three miles of the railroad,—the direct line from St. Louis, Mo., to Texas, and it would be an easy matter for some of the brethren to stop and preach for us. There are nine members located here. Land, water and health are good. Those wishing to stop with us, should come to Jenson Station, Sebastian Co., Ark., and inquire for James A. Brickey."

—Bro. Jonas Deeter, of the Loramie church, Shelby Co., Ohio, writes: "Bro. S. W. Hoover came here Jan. 5, and began a series of meetings. The weather being inclement, the congregations were small, but the interest manifested was good. Bro. Hoover did not shun to declare the holy Gospel in its purity. There were no additions to the church, but the members were encouraged and greatly built up in the faith!"

—From Monrovia, Md., Bro. A. H. Reinhart writes: "We commenced a series of meetings Jan. 5. Bro. Thomas Kolb, of Monocacy, has been holding forth the Word of the Lord with great power to large and attentive congregations. We have one applicant, and good impressions seem to pervade the whole congregation. Bro. Kolb leaves us to-day. We will continue the meetings, and expect help during the week. Pray for us!"

—Sister Susie Smith, of Banty, Jasper Co., Mo., describes a visit to her father's (Daniel Firestone) home in Carthage, Mo. She says: "I attended meetings at the Charter Oak school-house, where I heard a good sermon by Bro. Holderman. Owing to the unpleasant weather, not many attended the meeting. The church here seems to be in a prosperous condition. The outlook for good crops during the present year is quite favorable, as there has been a heavy rainfall."

—Bro. I. W. Leatherman, of Utica, Ness Co., Kans., writes: "Notwithstanding the hard times and sparse settlement, we have three evergreen Sunday-schools within a radius of three miles, two of which receive our help. One is in the forenoon and one in the afternoon. I preach once each Sabbath. Some are intellectually convinced that trine immersion, the Lord's Supper and feet-washing are among the many things taught in the Word. What the harvest shall be, we can not tell. It is ours to labor and to wait. We believe that right and truth will finally prevail."

—Encouraging words are sent us by sister S. Jane Price, of Hoytsville, Ohio. She says: "I feel that our church paper is rightly named. What a messenger it is to me! When I peruse its pages and read how many are turning from sin and folly to serve the Most High, who has been so merciful to us, my heart feels to rejoice and praise him for his goodness. I would say to the churches wherever they are, Care for the young flock and nourish them as a tender plant. While we feel happy to see so many come to Christ, yet, how many are out in barren fields of sin! Oh, how it grieves my heart to see an enlightened people cursing their Maker and taking his name in vain! The number of additions to the church this month, as reported in our paper, is as follows: By baptism, 723; reclaimed, 42; by letter, 47; applicants, 42."

—Under date of Jan. 29, Bro. S. J. King writes: "According to previous arrangements Bro. William Dessenberg, from Maple Grove church, Ashland Co., Ohio, came over to the Chippewa congregation and conducted a series of meetings, of two weeks, at a union house, known as the Leisure church. At this point several other congregations are holding meetings, thus dividing the sentiments to some degree on doctrinal points. Bro. Dessenberg showed himself to be full of the spirit of God. The attendance was larger than was expected on account of bad roads and the inclemency of the weather. The best of order prevailed during these meetings. As usual, the meetings closed too soon. As an immediate result of the meetings, two were reclaimed and others, we believe, will come in the near future. May God's grace go with all the brethren laboring for the upbuilding of his kingdom!"

—Under date of Feb. 4, Bro. Samuel Badger, of Panther, Iowa, writes: "I am requested to state that Bro. Isaac Myers is still under the sore hand of affliction. He has now suffered about four months from sciatic rheumatism and is quite weak. The attending physician (the third one) is hopeful he will yet get well. Bro. Jacob Meliza is quite poorly with asthma and rheumatism."

—The importance of fasting is urged by Bro. John F. Cline, of Goodland, Kans., as follows: "The Gospel rule is that we are not to fast as the hypocrites. It is clear that if we fast properly we obtain a blessing for it. I fear there is not enough fasting and praying to the Lord. More *fasting* and less FEASTING would greatly help our spiritual nature. Let us, by fasting and praying, endeavor to put down our evil nature, and present our bodies a living sacrifice, holy and acceptable in the sight of God."

—Bro. I. J. Rosenberger writes: "During our visit to the Rome church, O., the weather and the roads were dissgreeable in the extreme. We had four meetings at the old house and were pleased to have our aged veteran, J. P. Ebersole, at each meeting. He lives one mile from the church, but walked that distance once or twice during the meetings. He and his aged companion are remarkably vigorous. It is encouraging to the young to see the zeal of the aged pilgrims as they steadily approach their last days."

—Under date of Feb. 1, Bro. J. S. Flory, of Los Angeles, Cal., writes: "Bro. J. Witmore is now conducting a series of meetings in this city. We have good interest and good attendance, considering the fact that we are living in an age when so many will not endure sound doctrine. Sam Jones, the famous popular preacher, has been here for some weeks. Of course he has immense crowds, for popular preaching of this kind, always attracts the popular ear. But, thanks be to God, there are yet a few that approve of primitive Christianity. More anon!"

—From the Pleasant Grove church, Kans., Bro. T. A. Robinson writes: "Our council-meeting on Feb. 2, is now numbered with things of the past, but no doubt will long be remembered by all present. All business passed off in a Christian manner. Adjoining elders, brethren G. Myers, P. Brubaker and L. Barnhart, being present, an election was held for one minister and two deacons. The choice for minister was Bro. Ephraim Hertzler, and for deacons, brethren Henry Eberhart and John Baker. May God, by his strengthening power, prepare them for future duties in the great cause! Brethren, let us all magnify our office and make greater efforts to spread the good cause, for soon the alarm will be given, 'Behold, the bridegroom cometh; go ye out to meet him.' A glorious meeting it will be for all those who have prepared themselves for the wedding, and have on the wedding garment. May we all meet them, is my prayer!"

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Bethlehem Church, Va.

SOME spiritual food was administered to our wants recently, by a series of meetings. Bro. J. M. Mohler came to us on the evening of the 12th, and held forth the Word unto us with truth and power. Bro. Mohler did his part well in making the meetings interesting. We were favored with large crowds and good behavior throughout the meetings. As a result of these meetings, fifteen precious souls were made willing to forsake sin and follow in the footsteps of their Master. Two were reclaimed and others express themselves as being near the Kingdom.

We feel grateful to our dear brother for his labor among us. JOS. F. ROLLER.

New Market, Va., Jan. 26.

From Monticello, White Co., Ind.

I LEFT home Saturday, Jan. 19, to fill an appointment in the Winamac church, at the Dragon school-house. I preached at that place Saturday night and Sunday, and then went to Winamac, where I preached in Bro. Brandenburg's house. The next day I was taken by Bro. A. R. Bridge to the Edward school-house, where we held two meetings. We also held two meetings at the Pady school-house. These meetings were attended fairly well, but not as well as they would have been if there had not been other meetings in the neighborhood. None were added to the church, but some seemed much impressed.

Returning home, we found all in fair health excepting Bro. John Counfare who is sick with dropsy. Brethren and sisters, pray for him and his family. DAVID DILLING.

Church Register.

THE only material that the writer of history or biography can use to advantage in framing his work, are facts,—names, places, events and dates; and these he must have, to do a complete work. They can all be had by any one who wishes to secure them for the history of his congregation, and the biography of its members, when once collected and preserved in the Church Register, for sale at this office. And if these facts (names, places, events and dates), are not collected and preserved, they will ere long all be lost. Price, $1.00 by mail.

Words of Cheer.

MAY the Lord bless you all, dear brethren and sisters, with the riches from the heavenly storehouse, and sanctify you through his Word.

God, in his infinite goodness and love has promised to cleanse and heal his children. What a joy that he will do this even to the weakest, and that he gave me a living hope, when I, by baptism, was engrafted into the Vine, Christ Jesus. Truly, the baptismal blessings are of vast importance. They are a joy, comfort and consolation to our soul. If I am faithful, I know that Christ will ever be with me. But then I must be dead to self, and active in trust and hope, relying on Christ to continue his work in me, until I am ready to go home, to have a part in the glorious marriage supper of the Lamb.

Often the wicked spirit of unbelief tries to distract my soul, telling me, "You are not good enough to find acceptance with Christ." Then the Comforter whispers, "There is no condemnation for them that are in Christ Jesus." Rom. 8: 1. Then my faith is strengthened. With streaming eyes I look up to Calvary, knowing that my sins are washed away in the blood of the Lamb.

While I was confined to my bed of affliction, my thoughts were with the dear brethren and sisters, whose affection and prayers held up our arms during our labors for the Master, beyond the briny deep. I wonder if, in your prayers, you still remember us! Please do not forget your Scandinavian members in the Old World. They need your prayers and assistance still. You have good and faithful workers there, but they need your

help and encouragement. Brethren, remember them! Those among you who have the means, should visit the little flock in Europe. It would greatly encourage them, and be of untold benefit to yourselves.

Our Anna seems to have been restored to us from the jaws of death, as an answer to prayer. Of our eight children, four are in the church, enjoying Christian associations quite as well, if not better, than those of maturer age. The Lord be thanked for that! My husband, at present, is out in the field, laboring for the Lord. May God bless him in his labors!

Let us all look to Jesus, press onward to the mark, and be faithful till death! Much love to all, on this and the other side of the ocean!

MARY HOPE.

Translated by C. Hope.

In Memoriam.

IT has been said, that the young will die, and the old must die. Death has struck our home and taken our dear parents. Father was sick about a week with typhoid malarial fever. He (Jacob Powell) was born Jan. 5, 1821; died Oct. 8, 1888. About two weeks after father's death, mother (Charity Powell) was taken sick of the same disease and died. She was born Dec. 2, 1831, and died Nov. 18, 1888. They were the parents of thirteen children, two of whom died in infancy. They lived to see them all grown except one.

It was so hard to stand by their bedside and see their last breath leave them. They both died without a struggle. Father said he was going to die when he was first taken sick. Mother said she wanted to get well on account of the children, but she said her life rested in the hands of the Lord. Her funeral was not to be preached until spring, on account of other sickness, and she thought we could get Bro. M. T. Baer. She requested the elders to come and anoint her, which they did. We have a bright hope that they are at rest, in the Paradise above. Oh, may we all live to meet them over there!

After mother's death, our sister Willa was taken sick of the same disease, but has got well now. Now, since the good Lord has spared her life, may she reflect over the past, see her condition and turn to God before it is too late!

It seemed as if death had not yet finished its course. A dispatch came to us about a month afterwards, that death, with its cold, icy hands, had taken the only child of my brother and sister, O. M. and Carrie Bradford. It was about two weeks old. We know how to sympathize, for we, too, had lost our first one. We know our loss is their eternal gain, and that if we all live right, we can go to them. What a glorious meeting that will be!

LELIA M. DAVIS.

From Marcus, Iowa.

EIGHT years ago there were three members living near Marcus. These were Bro. Peter Fritz, his wife and daughter. Soon others moved in, and in a little over a year there were fifteen members living near Marcus, with one minister. Shortly after, the Brethren had several series of meetings. There were twenty-two accessions to the church by baptism, among whom was the writer. In 1886 we numbered thirty-eight members. But the enemy was not idle. The seeds of discord were sown, and the harvest soon followed. Some of our number moved away. A number, among whom was our minister, united with the Progressive Brethren. Thus our band was reduced to thirteen in number, living in and near Marcus, with no minister. Brethren John Early and James Hardy, of Aurelia, have appointments here every four weeks, but, owing to great disadvantages, they can not always meet them, Bro. John being away from home most of the time.

Bro. T. T. Meyers gave us a few meetings last summer which were much appreciated, and by which we were much strengthened and many good impressions made upon the minds of sinners. Though we have passed through some dark clouds of discouragement, we are not yet ready to despair, but are determined, by the grace of God, to stand firm upon the foundation of Christ and the apostles. What we need here is a faithful minister to locate among us. Dear brethren, when sitting behind the table where there are three or four, or even a dozen, ministers on the same bench, please think of the many isolated members in the West and North-west who have few, if any, church privileges, and "come over into Macedonia and help us!" This is one of the most inviting sections of country between the two mountain systems; and good farms can be had at from $20 to $35 per acre.

If any ministers should be traveling this way, we should be very glad to have them give us a call. Remember us in your prayers!

F. LEHMAN.

From Blue Creek Church, Adams Co., Ind.

ACCORDING to previous arrangements, Bro. Samuel Neher, of Wells Co., Ind., began a series of meetings at the Wild Cat school-house Jan. 12, which continued until Jan. 25. The meetings comprised fifteen sermons. The attendance was large, and quite an interest was manifested by the surrounding community. Bro. Lewis Huber assisted Bro. Neher. By our brother's earnest labor, and the help of God, nine souls were made to come out from among the world, and to give all into the arms of a Crucified Redeemer. The holy rite of baptism was duly performed by Bro. Neher. Our meeting was a glorious one and will be long remembered by many. We feel that good seed has been sown in the hearts of many, which, in time to come, may bring forth much fruit to the honor and glory of God. Three of the members that have lately started are young in years, but we hope, by God's grace, they may prove faithful! May the Lord give us grace, knowledge and wisdom, to perform our every duty, is my prayer!

ELLA GILMORE.

Chattanooga, Ohio.

Gone to Rest.

MARY MILLER was born in Columbiana county, Ohio, Feb. 14, 1824; died of consumption, Feb. 1, 1889, aged sixty four years, eleven months and seventeen days. She was a daughter of David and Mary Summers, of Columbiana county, Ohio, and was married to Ezekiel Miller Feb. 1, 1844, being married forty-five years on the day of her death. She united with the Brethren church in the fall of 1844, and remained in full fellowship until death.

THE above was read at my dear wife's funeral, on the 3rd inst., at the church at Dodgertown, Ind., where her body was consigned to the grave and where it will rest, we hope, until the trump of God shall call for all the saints. Then we hope Mary, too, will be one of the number who have washed their robes and made them white in the blood of the Lamb. There we hope to meet her and constitute one unbroken family, and reign with God forever and ever.

Mary suffered much, and for many years, with that dread disease, consumption, and especially for the last three years, all of which she bore patiently until she closed her eyes in death. Her last request was that we should all prepare to meet her in heaven. Will we do it? Especially do I appeal to Aunt Mary's large circle of friends, nephews, nieces and her dear children. Think of dear Aunt Mary, as she was usually called, and use double diligence to meet her in heaven. Those who have not yet given their hearts to the Lord should make the start now. To meet Aunt Mary in heaven will take some effort on our part. Will we make that effort? Will you? Yes, we will.

The above was written in deep solemnity by her husband, who is now left to battle through this unfriendly world lone-handed. Pray for me, that I may prove faithful!

E. MILLER.

Sidney, Kosciusko Co., Ind.

From Rodney, Mecosta Co., Mich.

THE Chippewa Creek church just closed a short series of meetings. Bro. Geo. E. Stone, of the New Haven church, Mich., came to us Jan. 19 and labored nine days. He preached sixteen sermons in all, and we are glad to say that his labors were not in vain. As an immediate result three precious souls were made willing to come out from among the world and be a separate people unto God, by complying with the holy ordinance of baptism. Two others have made application to be baptized in the near future. We were sorry that Bro. George could not stay longer with us, but other fields needed his attention. Many lasting impressions were made, and we trust that the good seed sown will be as bread cast upon the waters, that it may be gathered not many days hence.

We feel that our church is prospering finely. Six years ago last December there was only one brother living here. Now we have a membership of twenty-five. We have considerable opposition, but we have made a start and mean to hold out faithful, if God wills

WILLIAM F. JEHNZEN.

From Upper Cumberland Church, Pa.

WE commenced a series of meetings on the evening of Jan 12th and continued until the 27th. Bro. David Bonsack, of Westminster, Carroll Co., Md., did the preaching for us. He is a workman that needeth not be ashamed, rightly dividing the Word of Truth. Saints have been revived, and sinners have been made to tremble under the preached Word. There have not been any received into the church at this stage of the meeting, but some are counting the cost. We hope the good seed sown may be gathered not many days hence. There might have been much good done if the brother could have staid with us longer, but, on account of his labor in other fields, we had to part with him. May the Lord go with him and guide him in all his undertakings though life!

During these meetings there were three funeral services held at this church. Jan. 22, our friend, Margaret Hasfield, died at the age of about seventy-six years. Services by the undersigned.

DANIEL KELLER.
JACOB HOLLINGER.

A Visit.

ELDER ISAAC NAFF, of Macoupin Co., Ill., formerly of Virginia, and Eld. Daniel Peters, of Franklin, Va., paid our congregation a visit of seven days. They preached at five different places, and had fourteen meetings in all, with good congregations and the best of attention. The brethren and sisters were much edified and built up, and our friendly sinners much encouraged. We think the labors of the brethren will be to the promotion of good. One sister was anointed at the same time.

Bro. Naff has been absent for fourteen years, since our last visit with us. His labor was appreciated very much while he was with us. He

is seventy-nine years of age, but still quite active. He is one of the pillars in the church, and firm in the faith of our Blessed Master. Bro. Peters, likewise, is quite a worker in the cause of Christ and for the welfare of sinners. Our prayer is that the Lord may guide them to their homes on earth, and finally to their heavenly home above!

J. H. SLUSHER.

From Nettle Creek, Ind.

ON the evening of Jan. 12, Bro. Levi Holsinger commenced a series of meetings at the White Branch meeting-house, and continued until the 27th, dealing out the Bread of Life to saint and sinner. We feel the members were much encouraged, while four precious souls made the good confession and were baptized, and others much impressed. May God bless Bro. Holsinger and his labors wherever he goes!

ABRAHAM BOWMAN.

From Brother's Valley Church, Pa.

AGAIN we have had a season of refreshment. Our home ministers, D. H. Walker and others, began a series of meetings Jan. 18, in the Pleasant Valley meeting-house, and closed on the evening of the 27th. They preached, in all, thirteen sermons. Congregations were large, and attention was good. As an immediate result, four precious souls were baptized by Bro. Walker. We believe there are others almost persuaded. Eld. Joel Gnagy, of Summit church, Pa., has been with us, and preached four interesting German sermons. Bro. Gnagy is an able speaker and his services were much appreciated. G. J. SCHROCK.

From the Ashland Church, O.

WE are in the midst of a series of meetings. Bro. Samuel Sprankle, of Stark Co., O., is doing the preaching. He is an earnest and fearless defender of the Gospel of Christ. None have yet forsaken the ranks of Satan, but God's people are being encouraged. We were all truly delighted on Thursday evening, Feb 7, to have Bro. Daniel Vaniman, of Illinois, drop in among us, and give us words of comfort and encouragement. After preaching for us, on Friday morning he left as suddenly as he came. He was here in the interest of the mission cause. His labors while here were appreciated, and should he return in the future, all would welcome him. Come again, Bro. Daniel, when you can stay longer.

W. F. ENGLAND.

A Remarkable Book.

PERHAPS one among the most remarkable books now published is a work entitled, "The Golden Dawn, or Light on the Great Future," compiled by J. H. Potts, D. D., from the writings of the leading religious authors of our country on the subjects treated.

Among the many questions answered in this volume are: Does death end all? Is there any soul sleeping? Any annihilation? Is there any purgatory? Any probation after death? What is the condition of the pious dead before judgment? Of the wicked dead? What sort of resurrected bodies shall we have? When and where and what is the judgment? What is the nature and duration of future punishment? What and where is heaven? Shall we know each other there? Etc., etc. It is brimful of what every Christian wants to know. Over 600 octavo pages, cloth, $2.75; sold by agents. Best terms given.

A copy given *free* to every one securing an agent who will sell twelve copies. Address,

JAS. M. NEFF.

Covington, Ohio.

From Leoti City, Wichita Co., Kansas.

THIS country was first settled about three years ago. The soil is of a black, sandy loam, and quite level. It is well watered by living streams. All the various products of the soil may be raised here quite profitably. There are two railroads running through the center of the county. Both are trunk lines, and afford excellent shipping facilities.

Leoti, the county-seat, is situated in the geographical center of the county. With a population of eight hundred, it is a very flourishing town, and has a number of good business houses.

The writer came here from Whitley county, Ind., and while living there held his membership in the Sugar Creek church. There are very few members here at present, but, considering the excellence of this country, I would advise our Brethren to investigate the merits of this locality, before locating elsewhere. I will furnish any other information desired, upon application.

DAVID SHOEMAKER.

From Medical Lake, Washington Territory.

WE are still waiting to see some of our Brethren come to our good country, out here in the Far West. There are a few of our members here, and we are getting very anxious for the Gospel to be preached among us. Bro. Brubaker was the last minister that was through here, and he seemed to think we had a very good country and that we would soon have plenty of Brethren here, including a few ministers of the Gospel. Now, dear brethren, it seems to me that where there are several ministers in one locality, some of them ought to come out here! We have a healthy country, good crops, fruit, water and timber.

JOHN H. POWELL.

Medical Lake, W. T.

From Carson City, Mich.

ACCORDING to previous arrangements, I left our home and loved ones, on the morning of Jan. 19, for a missionary trip north. I arrived at the Chippewa Creek church for services that evening, and continued day and night until the evening of the 28th. I preached seventeen sermons to eager listeners. As an immediate result five came out from the ranks of Satan.

While I was here, the Brethren met in council, and decided to commence the erection of a church-house, as they have no convenient place in which to hold meetings. The Brethren here are in limited circumstances, and all that would like to help in the prospering of the Masters' cause, should remember the Brethren at Chippewa Creek.

On the morning of Jan. 29 I continued our journey still farther north, to McBain's Station on the T. & A. R. R., in Missaukee county, where the doctrine of the Brethren was never heard. Bro. Moses Burket, and wife (a sister), moved here this fall from Portland, Ind. I commenced meetings the evening of Feb. 30th, to an eager crowd, and continued until the 6th, when I took leave of the kind ones who had listened so earnestly to the Word preached. The results time must tell, but I think some lasting impressions were made, as I tried, in my weakness, to tear down the strongholds of Satan. The District of Michigan should see to it that these scattered members are looked after, and I believe souls may be added to the church here at McBain, in the near future.

I arrived home in the evening of the 6th, and found the loved ones all as well as usual for which I feel to thank the good Lord. I also extend my heart-felt thanks to the kind brethren and sisters, that made my stay with them so pleasant.

GEORGE E. STONE.

From Bridgewater, Va.

A SHORT series of meetings recently closed with us, resulting in the conversion of eleven (ten of the number being students), added in beautiful consecration to Christ.

Bro. J. M. Mohler, of Pennsylvania, conducted the meetings. His style is forcible. He speaks like a man absorbed in the Truth, in harmony with the divine will and purpose, and filled with that holy zeal which characterized the Apostle Paul. There is beauty, symmetry and accord in the arrangement and delivery of his sermons.

His overwhelming, clear-cutting, conclusive logic agitates the mind and stirs the heart.

Bro. Mohler manifested a hearty appreciation of our school work, and spent quite a while in visiting recitations and mingling with the students. May God's blessing attend his efforts.

Bro. Mohler seems to be wholly absorbed in the all-consuming theme of saving souls. It was this that brought the Savior from heaven, and carried him through all the scenes of his humiliation and suffering on earth, and took him to the cross and to the grave. For this he lived, for this he labored, for this he died, for this he arose again, and for this he now lives and pleads and reigns in heaven.

E. M. CROUCH.

Bridgewater, Va

From Pasadena, Cal.

BY request of Eld. J. Witmore, I report concerning his work so far, since he has been with us. He commenced meetings in Los Angeles, Jan. 26th, and continued there for nine days, with increasing interest. It, no doubt, would have been better to have continued longer there, as there were some there who were seriously considering the matter of uniting with the church, but were not fully decided to come out on the Lord's side with the four who were baptized there last Sunday. Yes, the plain, apostolic doctrine, when preached, will be accepted by some, especially when convinced it is the only doctrine that will enable needy souls to get into Christ that they may be saved.

At the meeting in Los Angeles there were persons attending who had looked upon religion with indifference for many years, but when they heard Bro. Witmore present the Truth so plainly, and so well backed up by the Gospel, they went home and brought out from the bottom of their old chests their dust-covered Bibles, and made the Word of God the subject of talk and thought in their families. Others lost faith in their former views of religion, and laid hold of the pure Word of God, that they might have the answer of a good conscience toward God.

The few members in the city are deserving of praise for their untiring energy in pushing the work, and consecrating themselves and all they have, for the time being, to the cause of helping on the good work. God will, no doubt, abundantly bless them. Sister Carpenter's husband (H. F. Carpenter), and sister Bickett's husband (J. Bickett), were among the number who came out on the Lord's side. Their friends in the East will rejoice with us in this gathering in. The baptismal work in the Los Angeles river was the first of its kind ever performed here where Catholicism and modern errorism have held sway for the last century. "Truth crushed to earth will rise again." Earnest, protracted effort will tell, especially when all of God's people do their duty. We came to this city last evening and had an interesting audience. Bro. Witmore will continue here until the last of the week.

J. S. FLORY.

"THE pleasure of doing good is the only pleasure that never wears out."

Frrm Johnstown, Pa.

JAN. 2 Bro. John C. Johnstown, of Uniontown, came to us, and held meetings in our church. His preaching was plain and could be understood by all. He conducted the meetings from Jan. 2 until Jan. 20th. The meetings were as refreshing showers from the Lord. Three souls made the good choice and were received into the church by baptism, while there were others who seemed almost persuaded to become Christians. We desire to see many of our dear young friends, who are still out in the cold world, come into the church and go with us on our way Zionward. Bro. Johnson has sown the good seed. Who will come and reap the golden harvest? Our brother left us Monday for other fields of labor. May the Lord crown his efforts with good results, and at last give him a home in heaven, is my prayer!

EVA NAYLOR.

From Panora, Iowa.

I JUST closed a series of meetings of one week with the Adair church, with growing interest. One was baptized. The few members there seemed to be built up and others are counting the cost. On account of a regular appointment by another denomination, I closed, and went twelve miles east, where I held three meetings with isolated members. There was good interest, crowded houses and an urgent request to come again.

J. D. HAUGHTELIN.

From Hansell, Iowa.

JAN. 26 Bro. Marcus Fowler, of Chickasaw Co., Iowa, came to us and commenced meetings in the Union Ridge school-house, Franklin Co., Ia. After preaching two sermons in the above-named school-house, the United Brethren offered us their house, which we accepted. We continued the meetings until Feb. 3, preaching, in all, nine sermons. While there were no immediate results, the brethren and sisters were built up and encouraged in the path of duty. Bro. Fowler is the evangelist chosen by the Northern District of Iowa and Minnesota for 1889. We think we have the right man for the place. May God bless his labors, is my prayer!

W. H. PYLE.

To the Elders and Others, in the Southern District of Indiana.

IN this District there are a number of localities where there are a few poor members, with no meeting-house in which to worship, and no preacher to preach for them. This matter has been considered in a number of District Meetings, and a plan was formulated and a committee appointed, to be known as the Church Erection and Missionary Committee, who were to raise funds to assist these poor members in building plain, cheap houses of worship, and to pay the traveling expenses of our faithful ministers selected by the District to go and preach to them.

It is an easy matter for the Brethren, assembled in District Meeting, to pass loud-sounding resolutions, and make long speeches in behalf of these poor members who are famishing for the preaching of the Scriptures as interpreted by Christ and his Apostles. Now, dear Brethren, "talk is cheap," but if we wish to make this good work effectual, we must have money, and we must have a system by which to raise this money.

At our last District Meeting, there was a proposition presented to the meeting, asking each church in the District, to pay to the Church Erection and Missionary Fund, an amount equal to twenty-five cents to each of its members. This system of raising money being new to the churches, it was thought best to defer the matter until the next District Meeting, when it will either be adopted or rejected.

Now, dear brethren and sisters, we ask you to think over this matter seriously and prayerfully. Twenty-five cents to each member is a very small amount to contribute for the carrying on of this grand and noble work. There are about three thousand members in this District, and twenty-five cents from each member would aggregate over seven hundred dollars, and with this amount of money at the disposal of your committee, just think of the good work that could be accomplished! Your committee could say to those poor members, "If you will do what you can to build a plain, cheap house of worship, the District will help you." Such of the members as were too poor to contribute money, could assist with building material or work, and, with the assistance of, say, two hundred dollars from the District, they could unite their means and efforts, and the result would be, that in a short time they could have a good house of worship. Our good ministering brethren could go and preach for them at least once a month, by having their necessary traveling expenses paid out of this fund, until such churches are sufficiently organized and established, with home talent, that they need no further assistance.

Let this Church Erection and Missionary Work continue to spread and grow from year to year, and in a few years, with this system, backed by twenty-five cents from each member, there would be organized churches of the Brethren, with good meeting-houses all over the southern part of the State.

Now, Brethren, what do you think of this work? We would like to hear from some of you through the MESSENGER before the next District Meeting. Is it possible that there is a single member in this District who would not like to have twenty-five cents invested in this good work? There may be a few, but should there be any who are too poor to give twenty-five cents, they certainly could give at least a penny, while some rich brother could give ten or even twenty-five dollars. This work is equivalent to a savings-bank, and each member should have a certificate of deposit in it. It is the Lord's work. He will be your Cashier, and you can rest assured that your dividends will be correctly reckoned, and the interest promptly paid.

Can you not trust him with a little of your abundance? Remember, our faith is shown by our works, and that God loveth a cheerful giver, and "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Do we believe these things? To be frank, I fear our faith in these matters is weak, and our desire to accumulate for ourselves the things of this world, overshadows and stultifies charity for the cause of the blessed Master. It is to be feared that tradition and prejudice are sometimes used as a cloak, to cover up a lack of zeal and liberality in spreading and establishing the Scriptures of Divine Truth.

At our last District Meeting some of our dear old brethren were fearful that this twenty-five cent move would make trouble in their home churches. Is it possible that any congregation in our Brotherhood would make any trouble over such a small demand upon their pocket-books? Should there be any such, we would call their attention to what God demanded of the Jews. They gave one-tenth of the increase of their flocks and all their income. This they were not to do grudgingly but of a free will. This tenth part of their annual income was only about one-half of the total amount they were commanded to give unto the Lord each year.

We will estimate the average income of our Brotherhood at one hundred dollars to each member. Under the Jewish dispensation, about twenty dollars of this would have been dedicated unto the Lord. With this plain Scriptural lesson before us, is it possible that it would make trouble in any of the churches to ask them to pay to the Church Erection and Missionary Fund twenty-five cents for each of its members? I can not think so. I have too much confidence in the Christian zeal and enthusiasm of our beloved brethren and sisters, to harbor such an idea for a single moment.

Dear brethren and sisters, we have given you a brief synopsis of what the Church Erection and Missionary Work proposes to accomplish, providing that the different churches in the District will hold up the hands of the Committee by promptly furnishing them with twenty-five cents for each of their members. Do you approve of the work? If so, instruct your delegates to the next District Meeting to vote for the twenty-five cent plan as proposed. Consider this matter prayerfully and intelligently, and do not let preconceived notions and traditionized prejudices influence your action against pushing forward this good work of spreading the Gospel of our dear Savior, and building houses of worship for his people.

B. F. KOONS.

New Castle, Ind.

From Holdrege, Nebr.

ACCORDING to previous arrangements by Missionary Board of Nebraska, Bro. R. K. Berkeybile, of Falls City, Nebr., came to the above-named place Jan. 25. On account of bad weather we could not have any meetings until the following Monday night. We had six meetings in the Court-house, and on Sunday we had preaching in our house. In the evening we had a love-feast. Eight members communed. This was one of the most enjoyable feasts I ever attended. Bro. Berkeybile preached the Word with power. Many good and lasting impressions were made during his stay. Come again, Bro. Berkeybile!

J. W. CRIPE.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

KELTNER—ALBRIGHT.—At the residence of the undersigned, Jan. 24, Bro. William Keltner, of Loran, Ill., and sister Emily Albright, of Lena, Ill.

P. R. KELTNER.

FISHER—EASTMAN.—At the residence of Reuben Eastman, Feb. 3, by the undersigned, Mr. F. H. Fisher and Miss Elvia J. Eastman, both of Jerauld Co., Dak.

B. F. MILLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WICKHAM.—In Blanchard Tp., Putnam Co., Ohio, Nov. 19, 1888, Alfred D. Wickham, aged 21 years and 10 days.

Deceased united with the church of the Brethren at the early age of fourteen years, and was a regular attendant at church and Sunday school till within about two years of his death, when he became somewhat remiss in duty. In his last sickness he told his mother that if he lived he would try and be a better boy. He leaves a widowed mother, three sisters and one brother, and numerous relatives and friends to mourn his early departure. Services by the writer.

A. J. WARREN.

PALMERSTON.—In the Coal Creek congregation, Fulton Co., Ill., Jan. 30, sister Elizabeth Palmerston, aged 84 years and 10 months.

Deceased was a member of the Brethren church for upwards of thirty years. Services by the writer.

I. M. GIBSON.

YOUNG.—In the Ashland church, Ohio, at the home of her son-in-law, Reuben Landis, Sept. 27, 1888, sister Catharine Young, aged 82 years and 29 days.

GLAYS.—At her home, in Des Moines, Ia., Feb. 3, sister Mary Ann, wife of Bro. Henry Glays, aged 58 years, 6 months and 17 days.

Deceased was a member of the church for about 30 years. Services by the writer, from Rev. 14: 13.

J. W. MOATS.

LANDIS.—At the same place, Jan. 21, sister Mary Landis, aged 66 years, 3 months and 3 days.

In the death of sister Landis, the family loses a faithful mother and the church one of her most exemplary members.

SADLER — In the Maple Grove church, Ashland Co., Ohio, Jan. 5, Eld. William Sadler, aged 69 years, 4 months and 23 days.

Eld. Sadler was for years an earnest worker in the Master's vineyard, but for the last two or three years disease has kept him from active church work. Services by the writer. W. A. MURRAY.

TEETER —In the Baugo church, Elkhart Co., Ind., Nov. 23, 1888, Lydia (Cripe) Teeter, aged 64 years and 6 months.

Deceased was married to John Teeter, with whom she lived thirty-nine years. She was the mother of eighteen children and forty-five grandchildren. Services in the meeting-house near Goshen, by elders D. C Riggle, A. Bigler and the writer, from Matt. 24: 14, to a large congregation.

LAUER.—In the same church, Nov. 30, '88, Bro. Michael Lauer, aged 64 years, 7 months and 25 days.

The family came from Germany to Miami Co., Ohio. At that place they united with the Brethren church. He was a quiet and faithful member while with us, until the end of life's journey was over. Services by brethren A. Miller, Joel Shively and the writer. JOHN METZLER.

SHICKLE. In Broadway, Rockingham Co., Va., Jan. 25, Ida Beatrice, daughter of Bro. Joseph and Nancy Shickle, aged 3 years and 1 month. Services by the writer. J. F. DRIVER.

FRANTZ.—In Beatrice, Gage Co., Nebr., Dec. 19, 1887, sister Mary E. Frantz, daughter of Bro A. H. and Sarah Hamin, and granddaughter of Eld. David Frantz, aged 18 years, 11 months and 8 days.

Deceased lived in the Quinter church, and went to Beatrice on a visit. After some time heart disease and dropsy of the heart set in, from which she never recovered. Her remains were brought to Quinter and buried in the graveyard near her home. She was a consistent member and esteemed by all who knew her. Services by the Brethren, from Matt. 5: 8. B. B. WHITMER.

THOMPSON.—In the Iowa River church, Iowa, of typhoid fever, Carrie Thompson, aged 37 years, 2 months and 25 days. She leaves a husband and two children. Services by the writer, from Rev. 14: 13. JEFFERSON MATHIS.

BURNSIDES —In the Pine Creek church, Marshall Co., Ind., Jan. 20, Annie Burnsides, aged 88 years, 10 months and 27 days.

Deceased united with the church in her 83rd year, and remained faithful till death. Services by the writer.

JACOB HILDERBRAND.

KURTZ.—Near Wooster, Wayne Co., Ohio, Nov. 22, 1888, of fatty degeneration of the heart and dropsy, Jonathan Kurtz, aged 78 years, 10 months and 9 days.

Deceased was born near Womelsdorf, Berks Co., Pa., Jan. 13, 1810; was married March 26, 1831, to Mattie King. The result of their union was five children,—three sons and two daughters. Two sons preceded the parents to the spirit land. In August, 1838, he and his companion confessed faith in the Lord Jesus Christ and were baptized with two others, by Eld. Abraham Zug.

ADAM KURTZ.

WALTON — In the Elk Run congregation, Va., Jan. 16, after a short but painful spell of spasmodic colic, sister Gertie Walton, aged 19 years. Services by L. A. Wenger from John 14: 1-6. D. C. ZIGLER.

MILLER —In the Greenmount congregation, Rockingham Co., Va. of consumption, Bro. Henry M. Miller, aged 58 years, 6 months and 18 days.

Deceased bore his affliction with Christian fortitude. He leaves a widow and six children to mourn their loss. His remains were buried in the Greenmount cemetery. Services by the writer and others, from Rev. 14: 13. JACOB A. GARBER.

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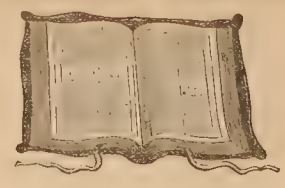
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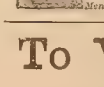
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Feb. 26, 1889. No. 9.

Allen Boyer 1890

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

"DOES any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayest never inflict it on another spirit."

"IT is worth considering whether God would most disapprove the presumption which expected too much of his goodness or the presumption which dared positively to disbelieve his promise."

WE just now received a telegram asking us to come and preach the funeral of sister Annie, wife of Bro. Silas E. Dubbel, and daughter of Eld. J. F. Oller, of Waynesboro, Pa. O, death, how cruel seems thy work, to thus rob a sweet home of its brightest jewel, bereave an indulgent husband, and make motherless the little ones! But the good Father says, It is well, and we must submit. To the bereaved family we tender our sympathy. May the Lord pour into the tender wounds the oil of healing, and cause the sad hearts to bend to the stroke!

THE BEREANS.

OF all the different kinds of people named by New Testament writers, there are none for which we have so profound a respect as the Bereans; and we don't wonder that they were said to be more noble than some others. There is native good in all men, and it would exert its benign influence, could it be reached. In most cases it is so deeply buried beneath the rubbish of sin, prejudice and pre-established opinions that it takes a long time for it to get to the surface, or in an acting condition. As a result, men often act rashly and unwisely, and condemn unmercifully. And yet they may be quite sincere in their actions and conclusions. We have this truth most clearly set forth in the New Testament writers.

The Jews were well established in their different forms of religion, and to them they were zealously attached, and as loyal as they could be to what they accepted as Jewish orthodoxy. When Christ came, as the representative of a new religion, these faiths, creeds and dogmas had to be antagonized. And one of the most interesting studies in regard to the acceptance and success of the more spiritual religion, is the effect that its first announcement had on the minds of the different classes of people.

The religion of Christ is most reasonable in all of its bearings upon a well-balanced and reasonable mind, and all that was necessary to its most hearty reception by the people, was to understand its requirements and results. And it is encouraging to notice that in every instance where people were willing to examine, they were converted to it.

These Bereans examined, they seached to see whether the things said, were so. And this searching opened the way to their conversion, and the truth had the desired effect. But how different were the actions of those who opposed and persecuted! They did not examine, neither was there any disposition, on their part, to understand the new doctrine. They had what they wanted. They were fully supplied, and the only thing they had patience to know was, that it was different from what they believed and held as sufficient. Anything different from this struck them as a thunder clap from a clear sky. They saw the flash and heard the report, but could not see where the thunder came from. They could not see because they refused to look. Had they carefully examined their own law, they would have seen the clouds, and plenty of causes for thunder. The Jewish sky had become as brass, and the showers of divine grace had almost ceased. The people were dying with hunger and thirst and yet they were looking to a cloudless sky for bread and for water. And when the clouds overspread the new heavens, and the showers of divine grace commenced falling, they refused to see it or receive it because—because, what? Because it was not according to their way. Therefore they would not see it. With them the question was not, Is it good or is it bad? but, it is not like our way and therefore we must condemn it quickly or it may raise trouble in our camp.

This spirit, though manifested in ways without number, was the Nero of all the persecutions of apostolic times; and from thence downward to the present. The Berean spirit was the halt between prejudice and reason, and always fell on the side of right. The truth wants nothing more—asks for nothing more. Give it this, and the victory is won.

And while it is always safe on the side of right, it is also the safe ground against wrong. The honest searcher detects wrong as readily as he discovers the right. The hasty, excitable and unreasoning spirit may jump into the right, but, while this is so, it is equally liable to fall into wrong.

Why is it that false doctrines, and preaching that appeals to the passions, is so readily accepted by the masses? It is because their reasoning powers are not exercised. They are led by their feelings, and therefore do not search to know whether it is right or wrong. With them it is, Great is the God of the Ephesians. We feel right; let us alone. Don't stir up our nest and spoil our peace.

This is the spirit that made the Roman church, and on this spirit it grew until its sky became as brazen and breadless as was that of the Jews when the Redeemer came. In the midnight of their sleep the Berean spirit was born, and as the star led wisdom to Bethlehem, so this spirit led the searchers to the Truth. Again, it came as thunder from a clear sky, and the camp of sin and error was shaken from center to circumference. As the Berean spirit increased, the truths of the Gospel spread, and men and women flocked to the banner of Christ, though their way was through persecution, fire and blood. But the more this spirit developed, the greater became the numbers that accepted the Gospel of salvation. And the church continued to grow in truth and power until it commenced easing down into the ruts of perfection; and searching ceased. Creed after creed was set forth after the suggestion of a nominal faith, the outgrowth of a feeling that had no better foundation than "my belief." These creeds have become the nests into which thousands have entered without any searching, further than to learn that it is a soft bed in which they can happily repose without touching a thorn or bearing a cross. In these earthly havens there is but little, if any, of the Berean spirit, and if there were to be a few handfuls of truth thrown into these camps, there would be a howl raised as hideous as there was against Paul and Silas at Thessalonica. Why all this? Because these people have become established in their own ways. These ways are right, in their estimation, and because they don't want to change, they refuse to search. The cry is, "Let us have peace." Peace is a desirable thing to have. We should all strive for it, but to enjoy it in the lap of self-righteousness is dangerous. It was here Samson was shorn of his locks and robbed of his strength.

We, as a church, above all others, claim to possess the Berean spirit. We profess it, and preach its nobleness to others. This is right, because it is the sesame that unlocks the door to the unsearchable riches of Christ. And while we profess and preach it, let us also practice it, by ever keeping open the door for Christian inquiry and research. If we admire the nobleness of this spirit on the part of others, let us encourage it by exercising it ourselves. When we tell others to lay aside all prejudices and preconceived opinions, and look to the Truth alone as the man for their counsel, let us ever do the same thing. And then, if our hearts are right, our motives pure, and our only desire is to know the truth, we will not be disappointed, neither will we fall into the unhappy Thessalonian spirit, which seeks to persecute everything that does not harmonize with it; but our course will ever be onward and upward, increasing with increase, and developing with development until all truth is laid open before us in all its beauty, harmony and saving power, and we shall know as we are known. In nature we have nothing new. God, in the beginning, made it, as a whole, complete within itself, but its store-houses have been discovered and developed as came our physical needs. So it may be with the Truth. In the Bible we have it all. It is full and complete, but its store-houses have not yet all been discovered and developed. As our spiritual needs come, through the Divine Spirit, then these, too, will be unlocked, and as they come, let us, like the noble Bereans, search and see whether or not, these things are so.

JESUS THE MESSIAH.*

In last week's lesson the apostles were sent out to do work for the Master. Just how long they were gone we do not know, but from the narrative we would infer that they were not long in the field. When they returned they had a very interesting little meeting with Jesus when they told him all they had done and taught. We do not find that Jesus found any fault with anything they did. He, who could see into their hearts, knew they labored with sincerity of purpose, though their work was doubtless very imperfectly done. They needed further teaching and a deeper insight into the mysteries of this kingdom. After this followed a series of miracles, such as the miracle of the loaves and the fishes, Jesus walking on the sea, the healing of the Syrophenician woman's daughter, and a number of others, all of which were most convincing proofs of his divinity. After all these miracles, of which the apostles were eye-witnesses, the time finally came that they should give some evidence of their faith. They had now seen and heard enough to convince them that he was the Christ, and it was important for them and others that confession should be made. One day, just after Jesus had given sight to a blind man and he, in company with his disciples, was on his way to Cesarea Philippi, this matter of confession was approached. This brings us to the door of our lesson. Let us take a glance inside.

1. We notice Christ paving the way for the disciples' confession. He did not directly ask them their opinion of him, but "Whom do men say that I am?" The answer to this question would prepare them to answer the more important one. The reply came without hesitation. They had been among the people and heard their comments, and could therefore give the correct answer. "And they answered, John the Baptist: but some say, Elias; and others, One of the prophets." In solving a problem we sometimes get light from the blunders of others. The disciples knew that he could not be John the Baptist, whose headless body they had buried only a short time before. Then, too, they knew this man before John was beheaded. As for one of the prophets, he could not be one of them, for no mere man could do what they had seen him do. They could not help but reason thus in their minds, and were thus helped to a conclusion. Peter, acting as spokesman for the company, said, "Thou art the Christ." A foundation stone in the church of Christ is now brought to the surface. So it may be to-day. Among the disciples of Jesus, there may be just beneath the surface strong men—men who might be a power in the church if some agency were used to bring them to the surface.

2. We notice Peter's confession and the result of it. It was a step upward. Although the disciples had been sent out on a short mission for the Master, they had not yet expressed their full belief in him as the Messiah. They had faith in him, but it needed confirmation, which was effected gradually. Each miracle they saw him perform added strength until finally it develops into full and free expression. The results of this confession are given in Matthew: "Blessed art thou," said Jesus, in answer to the confession. Ah, yes; we may believe, but the blessing only comes when we give some expression of it. Then, too, it reveals our true character and brings us into our proper sphere. Peter was set apart as a cornerstone in Christ's church, and his zeal and works afterwards verified that his confession was genuine. It was not with the mouth only. It is true, he afterwards denied Christ, but not from the heart; it was only a lip denial. When the cloud of trial passed over, a look from Jesus brought penitence so deep that it gave expression in tears. How often do Christians now, in some way, deny Christ, and yet how few tears of penitence are shed!

3. Jesus foretells the future of his life. The disciples were now fully convinced of his divinity, but they needed further teaching in reference to the mysteries of his work and kingdom. They expected that he would reign as an earthly king, and to correct their views he, in a few concise, pointed words, mapped his whole future. Imagine the disappointment of the disciples when the startling announcement was made, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and the third day rise again." How little prepared they were for such an announcement amid the noon-day glare of the hope into which they had just entered! But so it is, when the sun shines brightest, the darkest clouds sometimes appear, and thus it ever will be until we get into the higher sphere where the Sun of Righteousness shines evermore and the clouds of sin are unknown.

The disappointment of Peter is shown in his actions. He took him and began to earnestly entreat him, just as we would do with a dear friend whom we would have desist from a certain course in life. He did not, of course, assume authority over Jesus, but earnestly expressed his disapprobation of such a course. But how futile were his efforts! How vain for poor, ignorant man to oppose God's plans! And yet, how frequently, when duty points in a certain course, we say, It can not be!

This feeling is not begotten of God. Jesus said to Peter, "Get thee behind me, Satan: for thou savourest not the things that be of God, but those that be of men." Peter was expecting a good, royal time when his Master would reign, and he would become an honored subject on his throne. No wonder he felt disappointed at the announcement of a course so opposite to the one he had in mind. But just then Peter's mind was worldward—it savored of evil. A short time before it dwelt on the great fact that Jesus was the Son of God, and this brought him into a state of blessedness. "Blessed art thou," a happy man art thou, said Jesus. How quickly his condition was changed! How much depends on the bent of our minds! When our minds are turned Christward, we are truly happy, but when they are on the world, its riches, its fame and honors, there is danger. Hence the importance of having the mind dwell upon things above and not so much upon the things of earth.

4. The lesson of self-denial. To correct the disciples' notion about him and the future of his kingdom, Jesus called unto him the people and his disciples and made an announcement which was, no doubt, a surprise to all. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." He had already stated what would befall him. Suffering and death were before him, and now he teaches the additional lesson that those who follow him must, in some way, share in his trials and sufferings. Peter wanted Christ to spare himself, but Christ tells them all, that instead of sparing themselves they must deny themselves. This self-denial was a hard lesson to learn, yet it was no more than the Master had already learned, and before they could be true and loyal subjects of his, they must also learn it. And so must all his followers now learn it. It is a fundamental law of discipleship, the basis of our spiritual development.

The figure used to illustrate this lesson is significant. When persons were condemned to be crucified, a part of the sentence was, that they should carry the cross on which they were to die, to the place of execution. This was burdensome, disgraceful and trying to the feelings. So, to take up the cross, is a figurative expression denoting that we must do whatever is burdensome or trying, or what may be considered disgraceful in following Christ. It consists in doing our duty, no matter what others may think or say. The extent to which this lesson of self-denial must be learned, is further set forth in the text, "For whosoever will save his life shall lose it," etc. We are to deny ourselves to the extent that we will even give our life, if need be, for the sake of Christ. Thank God that this lesson has been so fully learned. Peter learned it fully, for he afterwards gave his life for the cause, and so did others of the apostles. It has been through the blood of the martyred that the Christian religion has come down to us, and that we are now basking in the full sunshine of its meridian glory. Peter and the other apostles were slow to learn the lesson of self-denial, but they learned it fully. Have we learned it so well, and would we stand the test? The value of the soul, as an incentive to make this self-denial, is another thought in our lesson, but we can not develop it.

J. B. B.

*Sunday-school Lesson for March 3, Mark 8: 27-38; 9: 1.

"It can not be that earth is man's only abiding place. It can not be that our life is a bubble, cast off by the ocean of eternity, to float a moment upon its waves, and then sink into darkness and nothingness. Else why is it, that the high and glorious aspirations which leap like angels from the temple of our hearts, are ever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth and then pass off, and leave us to muse upon their faded loveliness? Why is it that stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand currents of our affection to flow back in an Alpine torrent upon our hearts? We are born for a far higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us, like islands that slumber on the ocean and where the beautiful beings which here pass before us like visions, will stay in our presence forever."

"Some people laugh at the simple faith of childlike believers in God, and say that it is all fancy, that there is one in heaven taking care of us; but we need not be worried by such skeptical ones. There is a God in heaven, and he is our Father; he never sleeps, he has charge of all the affairs of this universe and is 'always at the helm.' This should give us all confidence; wherever we are placed or sent we should stay until God calls us away. The place of duty is always the place of safety, and we should never move until God brings us word."

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A PRAYER.

PRECIOUS Jesus, I am weary,
I would seek a safe retreat;
Let me cast my burdened spirit
At thy holy, blessed feet!

Lo! I kneel with hands uplifted,
Thou my wishes canst divine;
I would rest in thy sweet presence,
Take me, Savior, I am thine.

Press my head against thy bosom;
Bid me in thy arms abide;
Let me feel thy tender kisses
Till my soul is satisfied!

Bid me feast upon thy beauty;
Let me fill my empty heart.
Thus, I nevermore shall hunger,
For the Bread of Life thou art.

Oh! this world was dark and dreary,
Thorns beneath and clouds above;
Yet my midnight turned to morning,
At thy mighty sway of Love!

Perish now, all fairest flowers;
Fade in mildew, dust and blight.
Only thou, sweet Rose of Sharon,
Bloom forever in my sight!

What though earthly friends forsake me,
Tears and grief my life inthrall,
I would still be joyous, Savior,
Whilst thou art my all in all!

Only draw me nearer, Jesus,
Nearer to thy spirit's core;
I would feel thy soft caresses!
Could I ask or wish for more?

Take me, Lord, for I am waiting;
Clasp me closer to thy side.
Closer still—thou precious Lover!
Now lead home thy happy bride.

—*Sadie C. Brallier.*

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Six.

NUMBER five of our series was devoted to an explanation of the peculiar "Imperfect Tense" of the Greek, together with citations to passages of Scripture by way of illustration. But there are so many passages which deserve notice in this connection that we have decided to continue this point further.

Accordingly we again proceed in search of these passages in which is to be found the idea of

CONTINUOUSNESS OF ACTION.

But we should first state that the Greeks had another past tense besides the Imperfect which is called the "Aorist" or unlimited. It denotes simply past action without reference to continuousness, repetition or habit. I make this explanation because we shall have occasion, in what follows, to distinguish between the different meanings of these two forms of the verb.

I first cite you to Matt. 21: 8–11. I will here give such a translation of the eighth verse as will distinguish between these two uses of verbs, using italics where I vary from the authorized Version: "And a very great multitude spread their garments in the way: *and* others *were cutting, or continued to cut* down branches from the trees and *were spreading, or continued to spread* them in the way." And the Original of verses nine and eleven shows that the multitude *kept on crying* Hosanna, and *continued to say*, "This is the prophet," etc.

Now why should the act of spreading their garments be represented by the aorist tense denoting a simple past act without reference to continuousness or repetition, while the acts of cutting down and scattering the branches, crying "Hosanna," and saying, "This is a prophet," etc., be represented by the imperfect tense, denoting a continued or repeated past action? Did Matthew only happen to so express himself, or are there reasons for it?

Of course the feelings of the multitude must have been in perfect harmony with the declaration of the prophet, "Behold, thy King cometh unto thee;" and the general excitement and the disposition on the part of the assembled multitudes to shout hosannas were not simply momentary, but must have been continuous. But may not this act of throwing down their garments (some of them perhaps fine and costly), have been abandoned as somewhat inconsiderate after the first outburst of excitement and enthusiasm had subsided? But if it be thought that this is detracting too much from the genuineness of the respect felt by the multitude for the Master, it may be said that the scarcity of garments as compared with palm branches, would make the former act necessarily less continuous than the latter.

At all events, the enthusiasm of the multitude was in some degree continuous; though it may not have extended, in duration beyond that day (and indeed it seems not to have done), yet it must be said to have been more than momentary. How good it would be if our whole lives were characterized by that continuous, irrepressible, overflowing enthusiasm for "the Prophet, Jesus from Nazareth of Galilee" which characterized the Jewish multitude during this one day, this last Sunday in the Master's natural life!

Covington, Ohio.

IMMORTALITY.

BY A. W. REESE.

"If a man die, shall he live again?"—Job 14: 14.

MORE than two thousand years ago the problem above stated, engaged the attention of Pagan philosophers. It has been the theme of meditation, in the minds of thoughtful men, in all the ages of the world.

"TO BE, OR NOT TO BE"

after "life's fitful fever" here shall cease! The supreme importance of the question can only explain its universal presence in the human breast.

Long centuries in advance of Revelation, this anxious inquiry occupies the human mind: to draw aside the veil that shrouds from mortal view the unseen land beyond the grave,—to know the unknown, and as skeptics declare, "the unknowable," beyond the confines of time.

In remotest ages of the world,—in rude barbaric times—we find legendary glimpses of the immortality of the soul.

In proudest days of proud, imperial Rome, its mythology teaches the historic student the same thought,—vague, dim, dreamy, shadowy, it is true, and yet it is there. In the grandeur of its intellectual splendor, Greece taught her pious sons the grand semblance of the immortality of men. Her tall, exquisite, Corinthian pillars, though gracing the portals of Pagan temples, yet pointed, like index fingers, to the skies.

When the Apostle Paul stood on Mars' Hill and preached his wonderful discourse to the Athenian Philosophers, who eagerly listened to the strange words that fell from his lips, around them, on every hand, the shrines and temples of their idolatrous homage, they were not startled at the doctrine of the *immortality* of the *soul*, but it was the *resurrection* of the *body* that they could not accept. Reason, as well as mythologic love, taught the Pagan Greek that the mind was an imperishable thing.

What man, aforetime, saw darkly through the dim glass of reason, in due time God revealed in the full, broad light of the Gospel of his Son. Through this Divine Message he "brought life and immortality to light." It is no longer speculative, or confined to the narrow limits of finite reason. Paul, most emphatically, declares (2 Cor. 5: 1), "For we *know* that, if our earthly house of this tabernacle (our bodies) were dissolved, we have a house not made with hands (the soul) *eternal* in the heavens." And yet, in the face of the clear light of Revelation, and in the full blaze of the intellectuality of the nineteenth century, the denial of this fact is boldly and shamelessly made. And this, too, by men of scholarly attainments and brilliant minds!

It is positively declared that we *can not know* what lies "beyond the veil." No messenger has ever returned from that fair land beyond "the silent sea." No returning courier has ever come back to us from "that undiscovered clime,"—"whose portal we call death,"—to reveal its dark and hidden mysteries to us. When, at the close of life's brief, eventful drama, the curtain falls, no human eye can pierce the remorseless barrier that shuts out, for evermore, the view beyond. Alas! alas for man, if this be true! O saddest picture in the book of time!

> "O! if beyond the grave there is no heaven,
> In whose wide air the spirit may find room,
> And in the love of whose bright habitants
> The lavish heart may spend itself,
> What thrice-mocked fools are we!"

Skepticism, with its cynic sneer, asks us to *prove* that, "if a man die, he shall live again." "We can not *know* this," is their triumphant cry. *Can* we *know?* It will depend, in a large degree, upon the definition affixed to that word. If we limit *all* human knowledge to personal experience, or personal observation, we *can not know* this fact—and, indeed, very little else. If *faith* be ignored in the solution of the problem, then the position of the skeptic is impregnable as Gibraltar by the sea. It can not be overcome by siege, nor carried by direct assault. But if, in the attainment of *any kind* of knowledge, all the evidences and legitimate means of *reaching* that knowledge, are admissible, then the area of human knowledge is not, and can not be, confined to the narrow limits of individual experience and personal observation. For, on the contrary, if our resources be thus limited, *all* knowledge, being purely personal, *perishes with the individual man!*

The knowledge of all past ages thus becomes to us a sealed book. I *know*, for instance, that Kansas City exists, or did exist, a year or two ago, for I was there, and saw it with my own eyes. But I do *not know* that Washington City exists, for I have never seen it. But I *can* know this, for I can go there, and see it, that is, I *believe* I could do this. But I *do not know*, on the skeptic's line of argument, that Babylon ever existed, that Nineveh, Palmyra, Thebes, or Memphis ever stood prominent among the proud cities of the earth. And I never *can know* it. I do not *know* that Napoleon Bonaparte, Alexander the Great, Hannibal, Sesostris, Cambyses, Semiramis, or the prophets and patriarchs of old, ever lived, and I can not know it.

In short, I do not, and can not, *know anything* antecedent to my birth, if personal knowledge of antecedent events is required in any given case. And yet we declare most confidently that we *do* know these historic facts. And how do we know them? Simply by the historic *evidence* we possess in the case. We have the statements of cotemporaneous narrators of the events that transpired in the past ages of the world, the written

evidence of men who lived at the time, and convenient to the place, where these events transpired, who were cognizant of the facts, either from personal observation or from evidence satisfactory to their minds. These writers themselves have, long since, passed into the spirit land. We did not know them any more than we know the men and the events about which they wrote. But we assuredly *believe* what they say, and thus their personal knowledge becomes our own. We then say—and we truly say—that we *know* these things. If, in addition to what one writer records, there be found the corroborative testimony of *many* other authentic writers—if these repeat the story in all its essential features, we are most certainly convinced of its truth. No intelligent person would deny the facts. If he *did*, the unanimous verdict would be that he had lost his wits. Now, all the facts of *sacred* history are as susceptible of proof as are the statements of profane writers which all intelligent men unhesitatingly accept.

It is as easily established that Jesus of Nazareth lived as that Socrates, Aristotle, Julius Caesar or Scipio Africanus lived. The career of "the man of sorrows,"—his public life, his miraculous works, are as easily sustained by the most unimpeachable testimony as can be produced in regard to the life and public services of any other remarkable person that ever lived on the earth. If, then, Jesus of Nazareth did live, in bodily form, on the earth,—if the things recorded of him be true, then we most certainly *know* that he was the Son of God, and that in the Gospel he "brought life and *immortality* to light."

If the scene on the Mount of Transfiguration be true, then we *know* that man is immortal—that the lamp of life is not forever quenched in the darkness of the grave. *Two* witnesses on the Mount attest the stupendous fact. *Moses* was there. *Elias* was there. Moses had been dead more than a thousand years. More than nine centuries had elapsed since Elias went up to God in his chariot of fire. *Three* respectable and most trustworthy *witnesses* were present on that glorified Mount. *Simon Peter* was there. *James* was there. *John* beheld the scene. *Three* sacred writers *support* the *testimony* of those who were eye-witnesses of the event. *Matthew* says it was true. *Mark* bears testimony to the fact. *Luke* narrates the same. More than thirty years after the event transpired, the Apostle Peter declares (2 Peter 1: 18), "And this voice which came from heaven we heard, when we were with him in the holy Mount."

The concurrence of *such* testimony would settle any point in any court of justice in the known world. Moreover, the issue is not changed because of the *supernatural* character of the phenomena set forth. The raising of Lazarus from the grave—already four days dead—his body rotting and stinking in its putrefactive decay,—was the most stupendous and incredible event that ever transpired upon the face of this earth. Yet there is no other fact that has been more fully and certainly established than this. A great "cloud of witnesses" stood, in breathless awe, around the grave. The vindictive enemies of Jesus, as well as his friends, were there. The cold, proud, haughty, self-righteous Pharisee, with his keen, cruel, disdainful eye fixed on the Nazarene, was there.

The unbelieving Sadducee, arrogant, malicious, exacting, boastful scion of the house of Israel, scorner of the resurrection, looking coldly, curiously, malevolently on the scene, stood by the side of the hated "King of the Jews." The weeping Martha and Mary were there, looking, through tear-stained lids, half-doubtfully, half-hopefully, on the figure of that Friend who had so recently declared, "I am the resurrection and the life."

The supreme test was nigh at hand. "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Loving him so, weeping over his grave, groaning in spirit over his loss! It is a moment of thrilling suspense, a scene whose solemnity surpasses the mind of man. An awful pause,—a silence profound as the sleep of death,—and then the divine voice, "Lazarus, come forth!" Like the startling, sudden roll-call of a mighty trumpet it echoed through the caverns of death. It burst asunder the icy bands of the grim monster, and set the prisoner free. A ghastly figure, clad in the cerements of the tomb, appeared to the appalled and shrinking crowd, responsive to the call, "Loose him, and let him go!" Sublime and awful scene! No eye of man had looked on sight like this. Triumphant vindication of Almighty Power in the person of him who had declared to the unbelieving Jews, "*Before Abraham was*, I AM."

Let us, for a moment, contemplate the last tragic scene! Stand on the shuddering heights of Calvary, in the nigh distance the domes and spires of the temple, glittering in the morning sun! Three Roman crosses crown the summit of the hill. Three condemned victims are nailed to the wood. The central figure is that of the lowly Nazarene, above his head the title of his accusation, the mocking inscription:

"THIS IS JESUS OF NAZARETH,
THE KING OF THE JEWS."

Weeping, tender-hearted, loving, sympathetic women are there. The mailed, steel-clad warriors of Imperial Rome, under the stern and eagle eye of the centurion, stand, in military array, around the scene of death. The mocking Jew is there. The howling, malicious mob, with cruel taunt and jeer, surge in wild uproar outside the cordon of the soldiers of Rome, and mock the dying groans of the Son of God. All inanimate nature shuddered at the appalling scene. The solid earth groaned and trembled beneath the unholy feet of the murderers of Christ. Suddenly,

"The bright sun was extinguished, and the stars
Did wander, darkling, through the eternal space,
Rayless and pathless, and the icy earth
Swung blind and blackening in the moonless air."

Amid the thick darkness of this midday, appalling night, the voice of a dying man, "Lord, when thou comest into thy kingdom, remember me!" and the instant, thrilling reply, "To-day shalt thou be with me in Paradise!" Where is that kingdom? where that Paradise? Certainly not on this earth. Certainly beyond the darkness of the grave. Certainly beyond the confines of time.

WILL THERE BE RECOGNITION IN HEAVEN?

BY I. M. GIBSON.

Number One.

ONE question which is of more or less importance to every one who believes that the world had a Savior in Jesus of Nazareth, and that he died and rose again, thereby becoming the "first-fruits of them that slept," is, After the sojourn here is over, and we have tasted of the waters of death, and passed into the illimitable beyond, will we know our friends in heaven?

It is a question worthy of consideration and of the closest scrutiny. All subjects of a heavenly nature are elevating, soul-inspiring, and can not, if rightly considered, fail to result in a spiritual growth and lasting good.

While we can not find it recorded anywhere in Divine Writ in plain terms, "There will be recognition in heaven," yet we believe that it is clearly deducable that such is the case. As we believe it to be true, we proceed to see if we cannot make it reasonably clear.

Jesus, on the occasion of healing the centurion's servant said, "I say unto you that many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt 8: 11.

We also read in Matt. 19: 28, "Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Whatever these texts may mean, they surely imply recognition. What will be the reward of those who will come from the east and west, and sit down with Abraham, and Isaac, and Jacob, unless they recognize those illustrious characters? If they do not know them when they sit down in those heavenly mansions, they will look in vain for the fulfillment of the special promise made them.

As to the twelve apostles who are to sit upon the twelve thrones judging the twelve tribes, it seems to be a peculiar honor conferred upon them that they shall thus be permitted to judge the tribes of Israel. But, unless they are recognized as the apostles, and each apostle is known by name by the members of the tribes, what special honor will there be in their acting in this capacity?

But will those who sit down with, and who recognize Abraham, and Isaac, and Jacob, and those who are judged by and who recognize the apostles,—will this company or multitude recognize *each other?* Will we not be so changed, will our bodies not be so glorified that recognition will be impossible? The Scriptures that have been quoted, and others, such as Luke 13: 28; 22: 28-30 seem to imply that this is not so, but that whatever change the resurrection body may undergo, there will still remain external sameness that it may be known.

One beautiful thought, which runs like a golden thread the entire length of the Scriptures, wherever the heavenly world or the rewards of paradise are referred to, is, that those who, through adherence to Judah's King attain to that happy lot, will hold *sweet communion* together. That is, they will associate together in the fullest sense of all that association means. Joy in association implies something more than simply mixing with a crowd with whose principles and beliefs we may be in perfect accord. I believe that experience teaches all of us, more or less, that at times we never seem more alone than when in contact with a great throng, realizing that out of the countless thousands around us, we can not see one familiar face. Or, if we but catch a glimpse in the surging multitude of some familiar face,—some one whom we have known and respected, how eagerly we make our way to him, and in the presence of our friend,—*one we recognize*, shake off the loneliness that oppressed us! Man seems not so much alone at times in the trackless wood as he does in knowing himself to be a mere cipher, known by none, knowing none, on the crowded thoroughfare.

No; there must be recognition in heaven, else the joy of association there will, in many respects, fall below the joy of association here, which would make it less a heaven in that respect than even this land of sorrow and death.

But we pass to a number of texts alluding to this dispensation. "We shall be caught up to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I

will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

These Scriptures seem to imply a *union* around the blessed Savior. In order to union here, the better we know each other personally and the better we understand each other, the more perfect can be our union. In this union around the Savior we know that they will know him. They will remember having served him on earth and the joy and strength derived from that service. Shall we not be allowed to infer from this very union with, and knowledge of, the Savior, that they will also recognize each other?

Persons who, in this world, are denied the companionship of those with whom they desire to associate, naturally look forward to the time of their companionship with them in glory,—may have often meditated upon it and looked forward to it with blissful anticipation. Do not let us fail to see that it includes one more blessed truth—one more joyful—that of recognition. Recognition will, undoubtedly, be essential to perfected pleasure in the future world, in the company of those whom we knew and loved on earth.

Suppose there is nothing about the body that we may recognize—no familiar mark—and we grant for a moment that there may not be—yet let there be as much difference between the earthly and heavenly body as there is between midday and midnight, heaven or earth; still, persons meeting in heaven, who have associated on earth, must soon, by some common memory of earth, learn to know with whom they are talking, associating, pursuing the joys of the heavenly world. That is, if memory remains.

If memory remains? And can we imagine that memory will be lost? What greater loss could we sustain? Unless we remember the scenes and events of this life, we need hardly expect recognition. If this knowledge remains there is little room left to doubt that we will know each other in heaven.

Memory will remain, else there will be no special reason to those who may be rewarded in the future world, why they are so rewarded. Memory must remain, else those who are punished on account of disobedience to the law can see no justice in their punishment. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father. . . . . I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. . . . . As ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed. . . . . I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink." Matt. 25.

Those upon the "right hand" of the King had evidently a distinct memory of earth. Their question, "When saw we thee a hungered, and fed thee?" etc., proves it. They knew that they had not literally ministered thus to the Savior; hence their question. They did not know that when they were ministering unto their brethren, they were, in effect, ministering unto Christ. They remembered ministering unto those brethren, too, else, as they asked, "When saw we thee a hungered, and ministered unto thee?" upon not remembering it, they would also have asked, "When saw we the least of thy brethren a hungered?" Then, not asking the question, is clear evidence that they knew that they had so ministered. If they remembered that fact, then memory was left. If memory was left, they would recognize their friends.

Again, what idea could a redeemed person get as to why he is in heaven at all, if he has no memory of earth? He may be *told* that it is a reward for service rendered the King. But the questions would naturally arise, "What service have I rendered? what King have I served? and where and when was the service rendered?"

MAKING POINTS.

BY WM. M. LYON.

YES, make them, by all means, make them. A sermon without them is an empty sound,—an empty barrel rolling down hill,—plenty of noise, but nothing in it. "Very well, that is much easier said than done." Indeed it is, but let us look at this a little further. "Please give us the definition of point-making." All right; "Iron sharpeneth iron;" truth sharpened by truth, hammered down sharp enough to "stick" somebody. Now we have the secret: The sharp end of truth will not hurt, can't be felt, unless you "drive it in." A point made is a point lost, when not driven in. It is a pity to make nails and then throw them away. To sum it all up: The nails of truth must not only be well made and perfectly pointed, but they must be driven in, and, if possible, clinched.

A few nails, well driven, will accomplish much.

A few truth nails, properly placed and driven through to the heart, can not produce an unlike result. "Bro. Lyon can't do that." Very true, but I still keep on trying. More than once have I hammered away with all my "might and main" to get a nail made, and have finally had to give it up—a failure; sometimes my material was unfit, more *self* than *Christ* in it, and all the pounding that I could lay on was lost; again my material would be all right, but from some cause I could not "hit straight," the devil would slip in, offer his services and spoil the job. Then again, I've made many a good nail (good-looking enough at any rate), and it had a point on it, too, all right, and ready for driving, the hammer has been raised and almost ready to fall, when that same old sympathizer would whisper, "Take care now, if you drive that in, you will hurt somebody," and the blow was stopped. As I get older, I still learn more and more of this old smoothing-machine. David had trouble with him. Ps. 55: 21. The devil loves a preacher that makes these smooth nails, and he loves him all the more, if he don't "drive them in" for fear somebody will get hurt. And his people were always lovers of smooth things. Isa. 30: 10.

Lancaster, Pa.

SCRAPS.

COMPILED BY D. G. COUSER.

"THE nearer we get to the Master, the safer from the charm and ruin of error. He is the Truth. The safer also we are from the tyranny of habit."

* * *

"Satan promises what he never gives,—lasting pleasure, and gives what he never promises,—everlasting pain."

* * *

"Man first got into trouble by believing Satan and disbelieving God; he will only get out of it by disbelieving Satan and believing God."

* * *

"Watch and pray, for the time is short; the days make haste; watch, for it will be but a few days ere we set foot on the eternal shore; and when the anchor is dropped, the sails will be furled, and the returnless opportunity lost to make our calling and election sure."

"Hold on to the truth; it will serve you well, and do you good through eternity."

* * *

"A sermon in four words, on the vanity of earthly possessions—shrouds have no pockets."

* * *

"When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues."

* * *

"Novel reading tends to destroy a relish for history, philosophy, and other useful knowledge. Novels give false views of life; which are dangerous and injurious."

* * *

"Many deceive themselves in imagining that if they possessed wealth, they would do great things for Christ. They would build churches, support missionaries, and aid many of the poor. Christ requires that our benevolence should be, not according to that which we have not, but according to what we have."

* * *

"Christ 'spake as one having authority.' He had authority for he was divine. His ministers likewise should speak with authority, for they derive their commission from him."

MY VALENTINE.—2 Cor. 12: 8, 9.

BY C. H. BALSBAUGH.

To Menno Brubaker:—

YOUR very brotherly letter is here. It reached me on February 14—my only valentine for 1889. This is the first time for many years that my friends forgot me on that day. 1 Cor. 9: 15; Acts 20: 33. It is the anniversary of my grandfather's birth. He was ushered into being 134 years ago, attained to the age of 97 years, and passed away in the twinkling of an eye, as in a chariot of glory, his very face shining with "the glory that excelleth." He was for many years bishop of this church, and was called "the weeping preacher."

I am indeed a man of sorrow and acquainted with grief, rent with agony day and night, but my heart strains upward under its heavy burdens, clinging to Him who was made perfect through suffering, and is consequently touched with the feeling of our infirmities. To be despised and rejected and suffer and die, is by no means the worst that can befall us. The real life of Divinity incarnate is a supersensuous life, and sings in the inner dungeon, with its feet fast in the stocks, with dense midnight all around. "All forsook Him and fled," but He was no less God and Heaven embodied. "*All* my springs are in *Thee*." Ps. 87: 7. Let all earthly cisterns be broken, and all earthly fountains become dry,—God's River of Pleasures is exhaustless. Ps. 36: 8. *Whosoever will*, let him drink, and that freely and eternally.

O, that all the suffering and sorrowing and sinning would know what stores of rest and satisfaction and rapture are open to them in Jesus! "All things are ready," and we may drink our fill, and enough will be left for the Eternal Ages. Why starve when *God* is our Bread?

ALL ARE KINSMEN.

ALL thinking beings have been made one for the other; they owe patience one toward another—for we have all one and the same nature. We are created especially for the sake of one another. We are made for co-operation, and to act against one another is contrary to nature. The good man remembers that every rational being is his kinsman.—*The Guide.*

THE BROTHERHOOD OF MEN.

BY MATTIE A. LEAR.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Matt. 23: 8.

THE word Rabbi appears to have come originally from the Chaldees, and was a title of great dignity and honor. The title secured to its possessor great respect and authority, and also distinguished privileges, such as the uppermost rooms at feasts, the chief seats in the synagogues and greetings in the markets.

Human nature has, in all ages, been about the same. There has been nothing perhaps, which the carnal mind has more coveted than power. It is necessary indeed, that there be those in authority both in church and state. It is the abuse, not the proper use of power, that has worked so much evil in the world.

History furnishes us abundant examples of the terrible misuse of power. It has laid cities waste, desolated whole provinces, and even kingdoms.

There have been four universal monarchies, each in its turn bearing rule over the habitable world, the Babylonian, the Persian, the Grecian and the Roman. Each of these gained their dominion by making war on and conquering other and weaker nations. With them "might made right." The latter was the most aggressive and remorseless.

The nation described by Moses in Deut. 28: 49, 50, and who should be sent against Israel to punish them, should they become disobedient, is doubtless the Roman nation, as the description applies to them,—a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. The Romans, more than any other people, were without sentiment. The stern Roman would have regarded it a great weakness to manifest any affection toward wife or children; we may well imagine, then, his cruelty toward the poor, trembling captive, or the cowering slave. But we are not left to mere imagination; history informs us how cruelly such poor unfortunates were treated. Captives were slain by thousands in their amphitheatres, either in gladiatorial combats, or compelled to fight with wild beasts, for the entertainment of a cruel and bloodthirsty people, whose depraved tastes could only be satisfied by scenes of suffering and bloodshed. Multitudes of captives were thus destroyed, others were sold into slavery, and oh, how wretched the condition of this class! They were entirely at the mercy of their masters, a mere piece of property of less worth than land or cattle. An old Roman law enacted a penalty of death for him who killed a ploughing ox; but the murderer of a slave was called to no account whatever. Crassus, after the revolt of Spartacus, crucified 10,000 slaves at one time. Augustus delivered to their masters, for execution 30,000 slaves at one time. Trajan, one of the best rulers, made 10,000 slaves fight in the amphitheatre at one time. In every way their condition was pitiable in the extreme, — the merest drudges, poorly fed, poorly clothed, and poorly lodged. Yet many of these, in their own country were learned, rich and great, whose only crime was that they had resisted Roman aggression.

Such was the condition of things when the world's Redeemer made his advent. The Roman authority was every-where acknowledged. All nations had submitted to the yoke of the Cæsars, and peace, born of tyranny and oppression, brooded over the world. The prize of universal power struggled for, through sixty years of plots and desolating civil wars, had been won by Augustus, who was now the sole power to whom all nations looked.

In such a unique era, when all the world lay hushed in profound peace, the Great Prince of Peace was born, but how different the reign of peace, which he came to inaugurate, from that which prevailed in the Roman empire at that time!

That memorable anthem, the only melody of heaven ever heard by mortal ears, sung by a chorus of angel voices on the plains of Bethlehem, proclaimed not only peace on earth, but good-will to men. *Good-will to men*,—this is the key-note of that glorious era that was announced by the heavenly messenger to the shepherds when he brought them glad tidings of great joy.

Augustus could make all men fear him, and submit to him, but he could not compel them to love him, or to love one another. But Christ's empire is established in the human heart. Said he, in speaking of the manner of his death, "And I, if I be lifted up from the earth, will draw all men unto me." The magnet that draws all men unto him, is the manifestation of his wondrous love as exhibited on the cross. "We love him because he first loved us." And if we have love to God, we will have love for one another, for "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And in proportion as this love prevails, just that far will the Golden Rule be observed. Though the march of Truth has been slow, yet it has steadily gained ground. It has taken the world a long time to comprehend the sublime lessons of justice and human equality, as taught by Jesus, and only now, near the close of the nineteenth century, are the words of our text, "All ye are brethren," being understood and acted upon.

There is much ignorance and sin in the world yet, but oh! we are so glad that the dark cloud of superstition is being dissipated by the beams of the sun of righteousness, and that there is less bigotry, injustice and cruelty. Slavery, "The sum of all villanies," once so general, is now discarded by all civilized nations. War, called by that great soldier, Napoleon Bonaparte, the trade of barbarians, though not entirely a thing of the past, yet it is much less frequent than formerly, and the spirit of Christian charity has done much to mitigate its horrors. The vanquished are treated humanely, hospitals are provided for the sick and wounded, and everything that love and pity can do to alleviate suffering is done.

Provisions are now made for helplessness and misfortune in all their multitudinous forms. The poor, whose lot was once but little better than the slave, are now provided for. There are asylums for the insane, the deaf and dumb, and blind, where the former can be properly cared for, and the latter furnished with means of instruction suited to their condition. Homes are provided for the homeless; and helpless, innocent children, whose parents are either unable or unwilling to care for them, are gathered into homes and tenderly cared for. Feeble-minded children, who, but for the thoughtfulness and benevolence of those whose hearts have been touched with the love of Christ, would grow up in ignorance, now have instruction imparted to them in a way suited to their capacities. Even criminals are not treated with unnecessary rigor. Tortures, multilations, and frightful lingering deaths no more obtain among civilized nations. The culprit is confined, but not in damp and loathsome dungeons, and provided with healthful food, and only for murder is he executed.

Surely, the world is drinking deeper and deeper into the spirit of him who came to seek and to save the lost, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. This is an age of advancement, and surely it is comforting to know, that, as the world advances in knowledge, she also advances in benevolence and kindness.

This favored country especially, seems to have been designed by Providence as the grand theatre for the development of all that is noblest and best in man. Her geographical position, her contour, her physical features, all seem to point to her as being best adapted of any of the continents for this lofty purpose; and though one of the youngest of the sisterhood of nations, yet she takes the lead in all benevolent and Christian charities. She has also proven to the world that intelligent human beings are capable of self-government. What William Penn called his holy experiment has been fully tested here, and proven to be a complete success.

To what are we indebted for the superior light and liberty of the nineteenth century, but to the teaching of Jesus? And in proportion as these teachings prevail, will mankind be happy and blessed.

We can better appreciate the light of the Gospel, when we compare the present condition of the world with its condition just prior to the birth of Christ,—the ignorance, superstition, bigotry, pride, cruelty, and debauch, the revolting forms of heathen idolatry, and the empty formality to which the Jewish worship had sunk. May the deepest gratitude of our hearts ever ascend to our dear Savior Jesus Christ, who hath abolished death, and hath brought light and immortality to light through the Gospel.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The Children's Mission.

Dear Children:—

LAST Tuesday, GOSPEL MESSENGER, No. 4 arrived, containing our last report, and I am astonished at the lengthy list. I can not express my thanks and praise. Surely there is joy in heaven over the noble work of so many little hands! My heart overflows with gladness, to think that angels are rejoicing over the ardent labor of the darling children whom Jesus blessed, and whom he loves so very much.

The amount reported is $82.21, which I consider very good indeed. The money now lies in heaven's treasury, and will one day be largely freighted with eternal joys for each respective donor. Some gave their pennies, some their dimes, and some their dollars. But all gave, we hope, as the Lord has prospered them. That is right. A penny given by one, poor in this world's goods, but rich in grace and love,—such a gift, sent from a grateful, prayerful heart, will be as precious in the sight of God as a thousand dollars from a heavy purse, whose owner feels not the sacrifice so much. God looks to the motive that prompts the gift, more than to the sum that is given. But he positively demands a sacrifice from each, which each must make in order to obtain Christ's kind approval. If we should even give the last cent that we possess, we still could not compete with God's great gift to us; for he gave Jesus, his dearly beloved and only son to bleed and die, that we, through his death, might live forever! O, can we ever half repay him for his wondrous love?

I had intended going to Illinois this fall to visit dear sister Gibson, who founded our mission and

is striving so earnestly to promote it to the honor and glory of God's holy name. But owing to delicate health, I was disappointed; therefore, having never seen her, I can tell you nothing about her, only that she is a lover of children, and a zealous worker in the vineyard of the Lord. Though we never met personally, I feel that we are acquainted in spirit, and should I never see her in this unfriendly world, I pray to meet both her and you, dear children, in the pearly courts of the paradise of God!

Now, my dear young friends, let us see if our next report can not even surpass our last one. In the past you have done extremely well, and only eternity can reveal what your reward shall be. But O, methinks, when you once stand before the throne in heaven, your crowns will shine with many a gem for the souls you shall have led to God, through the medium of the Children's Mission.

Then toil on, dear little ones! Cease not to gather golden sheaves for the blessed Master's sake. Still continue in "well-doing," for the work of your tiny hands has been already blessed, and by your sweet labor of love, we, of maturer years, have learned a mighty lesson of faith and zeal. God grant that in heart and mind we, too, may be little children, "for of such is the kingdom of heaven." SADIE C. BRALLIER.

From Monmouth, Kans.

WE are in the midst of a revival series, conducted by Bro. I. H. Crist. Meeting began Sunday morning with a sermon by Bro. J. H. Neher, from the parable of the fig-tree. We heard, and the story was well told, — of the patience and forbearance of God. We heard — and it came to us in demonstration of the spirit and power—that if we continue to be barren, we will be cut down and cast into the fire. Jesus cursed the fig-tree that only had leaves when he was hungry for fruit. He is longing for the fruits of his vineyard that the famishing nations may come and eat, and be refreshed. Bro. Shideler followed with two telling illustrations about bricks and clubs. "Bricks," he said, "are first-rate material to build a house or a chimney with, but serve no acceptable purpose until they are laid in the wall,"—a forcible hint to the abundant good material lying around loose, outside of the church. Then about clubs he said, "The apple-tree that has the best fruit, will have the most clubs thrown at it." That I take to be a hint, brethren, that we ought to part with our fruits readily, when they are ripe, and then perhaps a little sharing would satisfy the boys and prevent them throwing so many clubs at us. Nevertheless, winds, and clubs, and storms, deprive us of our fruits that others may eat, and then, when naked and bare, the frosts of winter are chilling us, it is a blessed consolation to know that others are being warmed and filled by us, and in the end "it is well,—it is well with the soul." Remember,—the fruit is no longer of any use to the tree after it has matured.

Sunday night Bro. Crist took hold of the work, and from Matt. 18: 19–20, we learned how Jesus promised to be always with us, and that the Father would give us every good thing that we ask for.

Bro. Crist said, "No better thing can we ask than the salvation of souls, and if two would agree and ask, souls will be saved. We were exhorted to pray earnestly for the present work in hand. Thus, in the morning service, we were told to work, and in the evening service we were told to pray. Work and prayer will remove mountains.

Monday evening the weather turned suddenly much colder, and so there was but a small congregation, but those that did come were well repaid. The text was, "Why stand ye here all the day idle?" Nothing could be more astonishing than the contrast, as Bro. Crist presented it, of working in God's vineyard, or of learning the devil's trade of a blacksmith. The penny a day for God means the whole of heaven, or the whole of earth. It means to enjoy all that God has, while, upon the other hand, when the devil finds idlers standing in the market place, he immediately sets them to work at the blacksmith's trade, and has them all their lives forging chains, link by link, with which they are to be at last bound, hand and foot, and cast into the lake of fire. *Query.*—Will the fire ever melt off the chains?

Tuesday night, the preacher's attention was turned to those who said, "I pray thee have me excused." A man in Illinois said, "Yes, I will come when I get my farm paid for, and out of debt." In two years he had it paid for and was asked, "Are you now ready to come?" "No," said he, "I have bought another farm and have a law-suit on my hands. Pray for me that I may soon get it settled, and then I will come." Before the law-suit was settled, death came, and the whole case was transferred to the higher court, where the five yoke of oxen and the man that married a wife, will have their cases tried.

In this connection Bro. Crist told us that we are now passing through the period of choice and free will, but that there are three periods in our existence when we can not do as we please,—at death, resurrection and judgment.

The text last night was "Be sure your sins will find you out." Num. 32: 23. Adam hid himself, but his sin found him. Cain tried a piece of private business away out in the field, but his sin found him out and set him adrift. The sins of the antediluvians found them out and set them afloat. Balaam's sin found him, and convinced him that his ass had more sense than he had. The old prophet turned in to an entertainment when he was told to fast, and a roaring lion found him out. Achan made a regular bank cashier business of it, when he got the wedge of gold, a goodly Babylonish garment and two hundred shekels of silver, but in the valley of Achor his sin found him out and left him there under a great stone pile. "Lastly," says Bro. Crist, "the sin of Ananias and Sapphira found them out, and equally as lasting, our sins will find us out."

The meetings closed last night with the story of a man who attended a series of meetings that Bro. Crist held. He was much impressed and said he thought he would come out "to-morrow night." To-morrow night came, but still he was not quite ready. So the whole series of meetings was ended and still he made excuse. No long after this, early one morning, a mad bull disemboweled him and sent him into eternity.

Our meetings are still going on with an increasing interest, and we hope to report good results before we close. More anon.

J. L. SWITZER.

A Sad Accident.

THOSE who are out of Christ should stop, think and answer this question: "Where may to-morrow find me?" Their death may be as sudden as that of our dear brother.

Last Friday morning, while my step-father, Bro. Jas. H. McIntire, was unloading some heavy timber, he was knocked down by a log which fell on his head and crushed it. Mr. Buckingham, who was working with him, raised the log while mother and Mrs. Buckingham removed father. I was called by mother's cries to the horrible scene and, although not over two minutes had expired, the "pale messenger of death" was there.

After the log struck him he never spoke nor moved, but his spirit took its flight to the realms beyond, and we carried the body to his house, which was only a few steps from where he was killed.

His health, of late, had been better than for a number of years, and for a few weeks he had been unusually cheerful, but how true,—"In the midst of life we are in death."

I had just come home on a short but very pleasant visit, but how suddenly my joy was turned into grief and weeping!

On Wednesday night of the week before the accident, he told mother and the children that he had been troubled all day. They asked him what it was about, and he said: "Last night I heard some one walking on the porch. I went to the door, and when I opened it, I saw a little girl standing there whom I first thought to be a tramp, wanting something to eat. I turned to tell mother (his wife), and as I turned, the little girl put her hand against the door and I then recognized her. It was little Georgie (his little daughter Georgiana died about eighteen months ago), and as I looked she vanished."

After he retired he told mother that he expected Georgie came after him. Mother tried to remove that thought from his mind, and he replied, "We will all see."

The deceased, aged forty-two years, nine months and fifteen days, leaves a wife and five children, who realize they have another strong tie which binds them closer to heaven.

He had been a faithful member of the Brethren church for seventeen years, and was ever ready to do good. He was a loving husband and a kind, affectionate father, being as truly devoted to sister and me as any father could be to his own children.

Funeral services were conducted by Bro. F. W. Dove, assisted by brethren John Eller and Wm. Sherfey, from Job 7: 1, 2. Bro. Dove was at our home on the Sunday before, to officiate in the marriage of sister Mollie, and only five days had passed away until he was called again, but oh, what a contrast in the services!

Dear reader, death is ever near thee. Are you prepared to answer the solemn call? "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

With bleeding hearts we mourn our great loss, but we realize that our loss is his eternal gain. May our blessed Lord help us to be ready when he calls us to our eternal home! May all God's children remember us at a throne of grace in this, our hour of bereavement! E. A. MILLER.

Jonesboro, Tenn., Feb. 7, 1889.

From Mulberry Grove Church, Ill.

BRO. D. B. GIBSON came here Jan. 25 to hold a series of meetings about four miles east of our meeting-house where some few of our members reside. This is in the western part of Fayette county. The meetings were largely attended and the best of order and attention were given to the Word preached. The members there had their spiritual strength renewed, and sinners were made to tremble. As a result of Bro. Gibson's labors eight souls were added to Christ by baptism, and several reclaimed. There is one more applicant, and others are almost persuaded. The entire number are heads of families. May they be an honor to the cause. The prospect now is that the brethren there will soon be able to organize themselves into a church. There is also some talk of building a meeting-house, which they very much need, for those meetings were held in a school-house. We hope and pray for the cause of Christ everywhere. J. P. LILLIGH.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill, - - - - - Feb. 26, 1889.

BRO. ENOCH EBY has been laboring for the church at Newton, Kans.

LAST year over four hundred American students were in attendance at the German Universities.

BRO. P. S. MYERS was expected to begin a series of meetings at Forsythe, Ill., on the 5th inst.

BRO. DANIEL VANIMAN made a short visit to Ohio recently. He went there to look after the interests of the Missionary Endowment Fund.

BRO. W. C. TEETER, after closing his meetings at Cerro Gordo, Ill., visited his father at Peabody, Kans., and from there was to go to Centre View, Mo.

IT is a good thing to have zeal in a cause, if used with discretion. Our zealous people, unless guided by discretion, will do a cause more harm than good.

BRO. HOPE was expected to begin meetings at Batavia, Ill., on the 17th inst. He will visit a number of the churches in the East, and labor for the cause of the Master.

BRO. A. W. VANIMAN contemplates spending part of the spring and summer in evangelistic work among the churches. He will start East some time in April and attend the Annual Meeting. Those churches desiring a visit from him, should write him at Post Oak, Texas, at once.

NEANDER, the church historian, when he came to his final hours, dictated a few lines for his great history and then saying, "I am tired; I will now go to sleep," laid down to rest and quietly fell into a sleep that knows no waking until the resurrection day.

IT is proposed to organize a church in the City of Chicago. The work will be attended to by elders J. G. Royer, D. E. Price and Daniel Dierdorff, with a committee from the Naperville church and representatives of the Mission Board of Northern Illinois. A love-feast will be held in connection with the organization.

To the Office Editor it has become apparent that there are seasons when criticisms are more abundant than at other times. Occasionally our desk is covered with them, and everybody seems to have a spirit to criticise the productions of everybody else. Then at other times there is a lull, and we all seem to speak the same thing, and have the same mind, until, without any apparent cause, the storm comes again, and our correspondence bristles with points of criticism as does the fretful porcupine. We have tried to study the periodic return of this epidemic, but so far have failed to find a full solution of the problem. We have found it to be more common in the winter than in the summer months, and have come to associate the leisure hours of the long winter evenings with it. Our readers have more time then to read and write. It often occurs that some will read an article and find in it a sentence that they don't like. Then, without studying carefully the meaning of the author, or the connection of the objectionable phrase or sentence with the rest of the article, a criticism, more or less severe, depending upon the spirit of the writer, is hastily penned and sent to the editor, and in many cases, if the production were published, the writer would regret it when it appeared in print. As a remedy we suggest careful reading and study, and prayerful writing. The MESSENGER is not so good but that it needs kind and helpful criticism. Our best friends are those who kindly tell us of our faults for our good. May the Lord give us many friends of this kind!

WE give the following item, taken from the *London Tablet*. We are not prepared to vouch for the authenticity of the copy of the sentence, but it seems to have gained considerable credence in many places. The following is the sentence word for word:

Sentence pronounced by Pontius Pilate, Intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the Prætors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy of the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders: The first centurion, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.

The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill [Aquilla?] in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained it by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Denon had a fac-simile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the gospels.

BRO. I. M. GIBSON expects to spend some time during the spring and summer in evangelistic work, and will also look after the interests of the Brethren's Tract Work. Address him for the present at Farmington, Ill.

BRO. JESSE SHAMBERGER, one of our young ministers at this place, left us last week for his home at Medicine Lodge, Kans., where he will engage in farming and in preaching the Word. During his stay with us, Bro. Jesse endeared himself to us all, and he carries with him to his Kansas home our prayers and best wishes for his spiritual and temporal success.

"THE church of Christ on earth is an institution that has come to stay. Empires and dynasties and systems of human philosophy may come and go; infidelity may do its best and its worst; yet the church, with him for its Head, with the Holy Ghost to regenerate and sanctify human hearts, with the Bible for its guide, with the living ministry to preach the Gospel, and with the Sabbath sacred to the worship and service of God, will continue its onward march to the end of time. It has its basis and perpetuity in the power of God. 'The gates of hell' will not and can not prevail against it."

QUERIST'S DEPARTMENT.

Feasting—Children Attending Dances—Women Speaking in Public—The Kingdom of Heaven—Lost Sheep of Israel—Adam's Transgression—The First Resurrection.

Please explain through the MESSENGER, what is meant by fasting, in the following Scriptures: Matt. 6: 16; 9: 14, 15, and Mark 2: 18–20. A. TRUEBLOOD.

THE meaning of the word "fast" in these Scriptures is, to abstain from food and drink, as a religious observance. In the two latter quotations Christ says that when he is taken away from his disciples, then will they fast. Fasting, in this case, while not losing wholly its religious character, would be an expression of grief and sorrow. When the Master would be put to death, then would the disciples have sorrow and grief, and as evidence of these feelings, they would fast. We are so constituted that a great and absorbing grief destroys the appetites of the body, and then fasting is engaged in.

Christians may secure spiritual strength by fasting if it is done in the right spirit. It will serve to humble us, to bring us to meditation and reflection, and direct our thoughts away from the vain and transitory things of the world to the bliss of heaven and eternal happiness. It should be engaged in with prayer, and will only be helpful to us and acceptable to God when our hearts are engaged in the work. By making proper use of this means of grace, spiritual strength and blessing of a special character may be secured.—See Matt. 17: 20, 21.

Is it against the order of the church for members to allow their little girls to attend plays and dances? E. A. HANSEL.

Yes! It is against the order of the church, because it is contrary to the spirit of God's Word. The Christian is commanded to bring up his children in the nurture and admonition of the Lord, and surely the ball-room is not a place where the children go to learn of Jesus. We do not believe that the Christian father and mother, who have the spiritual welfare of their boys and girls at heart, would allow them to go to places from which thousands are annually led to ruin. The public dance is one of the open gateways to destruction, and many go in thereat. How many

boys and girls, who are now leading lives of infamy and shame, can trace the immediate cause of their fall to dancing! Do you prize the social purity of your children? If so, keep them away from the ball-room. Teach them to shun it as they would a deadly poison!

1 Will you please explain, through the GOSPEL MESSENGER, 1 Tim. 1: 12,—"But I suffer not a woman to teach"?

NELLIE HUMMEL.

2 Please answer, through the MESSENGER, the following query: Is it according to the Gospel for sisters to speak in religious meetings? D. O.

3 Please explain, through the MESSENGER, 1 Cor. 14: 34, 35. It is held by some that sisters should not teach or speak publicly. MATILDA GROFF.

The number of queries received from time to time on the question as to whether women should engage in public speaking and teaching in the church, shows that there is much interest taken in this subject. In GOSPEL MESSENGER, Vol. 24, 1886, Nos. 42, 43, 44 and 45, the question was ably and critically examined by our late Editor-in-chief, Bro. James Quinter, and our brethren and sisters who are interested in this subject, are referred to his examination of the subject. The conclusion arrived at, after a careful examination and comparison of the Scriptures, is, that they do not prohibit women from speaking and praying in public. If desirable, these articles might be republished in the MESSENGER.

As the use of tobacco is spoken against by our Brethren generally, will you please say why applicants for baptism are not asked to quit using it?

The Annual Meeting of 1888 decided that in the future applicants for baptism, who had become addicted to the use of tobacco, should be kindly advised to abstain from its use. It is thus made the duty of brethren who may visit applicants for baptism to advise them against the use of tobacco.

Will you please harmonize Mark 1: 5 and Luke 7: 30?

SAMUEL FRANTZ.

The language of the Scriptures which we are asked to harmonize, reads as follows: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1: 5. "But the Pharisees rejected the counsel of God against themselves, being not baptized of him." Luke 7: 30.

The language is used here figuratively. "All the land" means a great multitude—many people. We are not to infer that all the people went out of Jerusalem, but that a great many went. The going out was general. Matthew says, "There went out to him Jerusalem." The meaning here is the same as given above. It is one thing to say that Jerusalem and all Judea went out, and quite another to say that every man in Jerusalem went. That this is the meaning is evident from the fact that at least some of the Pharisees and lawyers were not baptized by John. There seems to be no lack of harmony in the passages alluded to when this view is taken.

Will you please explain, through the MESSENGER, the meaning of Luke 8: 18? JAMES COWAN.

The language referred to in this query reads as follows: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Nearly the same language is used by Matthew 13: 12 and Mark 4: 25.

The meaning is, that he who attends diligently to the words of Jesus, and faithfully obeys the Master, will receive more and more grace, and will grow in the knowledge and the truth of God's Word; but he who may have received the Word, and is careless and indifferent in regard to it, and fails to improve what he has in his possession, will lose it all—will fall back into ignorance and darkness again. We may here learn the great importance of improving the knowledge that we have, of going forward, and of growing stronger day by day in the service of the Lord. We must do this, or we shall grow weaker and weaker until all is lost, and what we once had is taken from us.

Will some brother explain Matt. 5: 19? It would appear from the reading that there will be two classes in heaven.

J. D.

The words referred to in the query were spoken by the Lord in his Sermon on the Mount. He said, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven." The teachers of the law, especially the Pharisees, held some of the commandments as being of more importance than others, and accordingly divided them into lesser and greater, teaching that to break the former was but a small offense; but Jesus taught that in his kingdom all his commandments were to be obeyed, and that the violation of what might be deemed the least would bring reproach and loss of esteem upon the one who violated. The vain distinctions made by the Pharisees were to have no place in his church. His followers would render willing and cheerful obedience to all his law. Our brother will notice that the Master refers here to the church that he was about to establish, and not to heaven, the abode of the blessed, as he indicates in the query.

Will you please harmonize Acts 9: 7, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man," with Acts 22: 9, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." J. B. DIEHL.

In the first passage it is declared that those who were with Paul heard a voice, while in the second, Paul says they "heard not the voice." This is the apparent contradiction that our brother asks to have harmonized. "Hearing a voice" is rendered frequently in the Bible, hearing a *sound* or *noise*. "And they heard the voice of the Lord God walking in the garden." Gen. 3: 8. "The voice of the Lord breaketh the cedars," Psalms 29: 5, referring to the roar of the storm. See also 1 Thess. 4: 16. We may safely infer that in the first passage reference is made to the fact that they heard the sound of the voice or the noise, and, in the second passage, that they did not hear the words of the voice, or did not understand the words spoken to Paul. They heard a voice, a noise, and were sorely amazed, but they did not hear the distinct articulation of Him who spoke, and therefore did not understand the address delivered to Paul. We have a somewhat similar case in John 12: 28, 29; a voice from heaven came to Jesus, saying, in distinct words, "I have both glorified it and will glorify it again." The people heard the sound or noise of the voice, and "said it thundered." While they heard the sound, they did not understand the words.

Will you please explain, first, Matt. 15: 24; second, 1 Cor. 15: 22; third, Rev. 20: 6?

1. "I am not sent but unto the lost sheep of the house of Israel." The answer is made to the woman who came to Jesus, and besought him to heal her daughter. "The lost sheep of the house of Israel" were the Jews. He was sent to them. They were his own, but they received him not. The Gospel was preached to them first, but, as a nation, they rejected it. He, himself, preached to the Jews only. After his death, the Gospel was carried to the Gentiles.

2. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. The meaning here is evident. Adam fell, and as a result sin came into the world; so that through his transgression, or on account of his sin, the sentence of death passed upon all men, and this by the act, or in consequence of Adam's disobedience.

The preceding verse contains nearly the same meaning, somewhat differently expressed. Death was introduced by man, and that man was the divinely-appointed head of the human race. "So in Christ shall all be made alive." As Adam brought death into the world, so Christ brought life. Adam's sin closed the way of life; Christ's death and blood opened up the way, so that all who come to Christ may live. Reference is also made to the resurrection. Adam's sin brought temporal death into the world; Christ brought the resurrection from the dead. So surely as by Adam's sin all men must die, so surely shall they all be raised again by Jesus Christ. See Rom. 5: 12, 18.

3. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. This, in connection with the two preceding verses, contains the much disputed ground of the two resurrections. A literal interpretation of John's words in these verses points unmistakably to a first and second resurrection, and with this view many other passages of Scripture agree which can not well be harmonized with the spiritual theory held by many commentators.

The sixth verse refers to the blessed state of those who have part in the first resurrection. They are beyond temptation, and can not fall into sin. They are redeemed and are safe from the fearful dominion of the second death. In verse fourteen the second death is declared to be the lake of fire, but this has no power over those who have part in the first resurrection. It is also declared that they shall be priests of God and of Christ. In this holy, blessed, priestly estate they are placed beyond all Satanic power and assault. They shall reign with him a thousand years. The number of years is to be understood as meaning an age between the present and the future world, and is called the millennial age. We should call to mind, in considering the duration of this age, that a thousand years are as a day to the Lord. The entire question is much too lengthy for a full consideration in the space we now have at command.

In Luke 22: 15 the Savior says, "With desire I have desired to eat this passover with you before I suffer." Did he refer to the meal they were then eating, or to one in the future. C. K. BURKHOLDER.

Reference is evidently made to the meal that was then before them, and the Master expressed to his disciples the strong desire he had to eat it with them before he suffered. It was to be the last meal that he would eat with them before his cruel death, and this, doubtless, led him to speak tenderly to them, for "having loved his own, he loved them to the end."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

Over Thirty-one Thousand Dollars of Endowment Fund in Illinois.

THE greatest business transaction ever undertaken on the face of the earth, is the work laid out and entered upon by Jesus of Nazareth. His plans for work were laid broad and deep. The object of the work is to turn the world from sin unto righteousness; and from Satan unto God. For this purpose both men and money are needed.

1. His plan is, to enlist men and women with their lifting power,—money, talent, influence and all, — and make them co-workers with him. Through the Gospel he shows them the far-reaching advantages gained by all who come over and help in the great work in hand. Every lift made by these workers, in harmony with the principles and directions of the Great Head of the church carries with it its reward, even down to the giving of a cup of water in the name of a disciple. In this work he says he loves a cheerful giver. This means work, influence or money, anything we can give to help his work along.

2. "The liberal soul shall be made fat, and he that watereth shall be watered himself." This means the one who uses his energies, influence or money properly for the advancement of the Lord's work, will himself be benefited by it. No one can give influence, work or money properly for the Lord's work without being rewarded for it.

3. He that sows sparingly shall reap sparingly. He that sows bountifully shall also reap bountifully. Lastly, we read in the Book of Revelation, "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." These last two teach that he who does nothing, and gives nothing to help the Lord's work, can expect nothing. He who does a little and gives a little, can expect little. He who does much and gives much, can expect much. All this of course is qualified by the Gospel principle taught in the poor woman giving two farthings; and in the parable of the talents, that unto whomsoever much is given, of him will much be required. The Lord said of a certain woman, "Let her alone, she hath done what she could."

The above Gospel principles need only to be properly comprehended by the true follower of the Lord, to prompt him to lift the Lord's work onward. In the State of Illinois the brethren and sisters seem to be wide awake to the principles above alluded to. They have now raised the General Church Erection and Missionary Endowment Fund to thirty-one thousand two hundred and twenty dollars in this State alone, and the end is not yet. The brethren canvassing for this fund in the State of Illinois do not beg for it, but simply explain it properly, and give the brethren and sisters, whom the Lord has blessed with homes of their own, a chance to give in this permanent way what each one thinks he ought to give. The brethren and sisters here seem to favor this way.

1. Because it is under the direct control and management of our general Brotherhood.

2. Because the constitution requires the committee to send only suitable men as missionaries, which means men who are in the order of the Brethren, and loyal to our Brotherhood.

3. Because this Endowment plan holds what it catches; and therefore does not need to be worked over every three or six months in order to get something for the Lord's work.

4. Because whatever is given in this way will forever go on doing the Lord's work, whether the donors live or die, the income only being used up, and the principal never.

POOR FUND.

A. H. Baltimore, Ore	$ 25
Reason Mungans, Ohio	50
David Bowersox, Ia	1 00
Rachel Tombaugh, Pa	30
Ralph Boyer, Kans	40
A. H. Baltimore, Ore	15
Joseph Wray, Mo	55
A sister, Ohio	50
W. M. Lichty, Kans	75
A sister, Pa	5 00
Mary Hyre, Ind	50
D. Holm, Mich	75
Jacob Weaver, Ind	35
Riley Stump, Mo	50
J. B. Clapper, Ohio	90
John Bennett, Pa	1 30
Z. Henricks, Kans	30
E. Goughnour, Mont	50
Nathan Hoffman, Pa	3 00
Unknown, Ind	50
Emeline Martin, Ohio	1 00

SPECIAL THANKSGIVING OFFERING.

John Vanhorn, Pa	$ 1 00
A. Trueblood, Ill	1 00
George Hossack, Can	1 00
D. P. Long, Pa	1 00
A. M. and R. S. Dickey, Ia	3 25
Levi and Sarah Stoner, Ohio	2 50
Unknown, Mo	30
John Metzger, Ill	1 00
Mary Hendricks, Ill	1 00
John G. Merideth, Ind	1 00
Des Moines Valley church, Ia	75
A sister, Mo	50
D. P. Miller, Mich	1 00
J. R. Dohner, Ia	3 00
A. Flory, Va	1 00
Adaline H. Witter, Pa	30
Susannah Swallsy, Ind	3 00
C. C. Root and wife, Mo	1 00
Benj. Swingley, Ill	1 00
Daniel Corbut, Ill	50
Virginia Ringer, Wash. Ter	21 00
Jacob T. Rudy, Ia	50
Sue and Mary Rihard, Ia	1 00
Amanda Witmore, Mo	2 00
Blue River church, Ohio	1 00
Lewis E. Smith, Ohio	75
Fred Wiedman, Nebr	2 50
Lizzie Rawline, N. Y	5 00

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Under date of Feb. 7, Bro. Daniel Whitmer, of the South Bend church writes: "Jan. 19, Bro. George W. Cripe, of Cerro Gordo, Ill., came to us, and remained with us until Feb. 3, and preached the Gospel of Christ. As a result of his labors, ten souls were received by baptism and one dear brother reclaimed."

—Under date of Feb. 11, Bro. Silas Deardorff writes: "Bro. David B. Caylor, of Wabash Co., Ind., came to us Jan. 31, and commenced meeting on same evening. He continued until Saturday evening, Feb. 9, when, on account of sickness, he closed. Two dear souls (man and wife) came out and offered their service to God, and were baptized on Sunday by the home ministers."

—Under date of Feb. 13, Bro. J. M. Replogle, of the Mexico church, Ind., writes: "Bro. Samuel Snell came to us on Feb. 1, and commenced meeting in the evening. He preached, in all, seventeen sermons, closing Feb. 10. As an immediate result, three precious souls were received by baptism. Others were almost persuaded to accept Christ. The brethren and sisters were much encouraged and strengthened in the faith. The attendance and attention were good."

—Bro. Emanuel Leckrone, of the Eel River church, Ind., writes: "On the evening of Jan. 16, our beloved old brother, John Metzger, came to us and preached three sermons at the old meeting-house; then went to our east house, and preached every evening for one week. He then went to the west house and held meetings there one week. After returning to the old church and again preaching a week there, the meetings closed, and Bro. John went to another field of labor. As an immediate result two were reclaimed and four baptized. Others promised to come soon. Bro. John preached twenty-nine sermons and held three children's meetings. At the last one, our large house was about full of people, and over one hundred children occupied the front seats. Come again, Bro. John."

—From Markleysburg, Pa., Bro. Jasper Barnthouse writes: "Jan. 29, Bro. Silas Hoover came to the Brethren of the Markleysburg congregation, when he began a series of meetings in the evening, and continued until Friday evening, Feb. 8. On Saturday morning, Bro. Hoover took his leave for home at Boynton, Somerset Co., Pa. He preached, in all, twelve sermons. As a result, sixteen precious souls were gathered into the church by baptism, and the church seemed to be aroused to a sense of her duty. Some that seemed to be getting a little cold in the good work, were revived. Bro. Solomon Bucklew continued the above meetings until Sunday night, Feb. 10, when he preached, no doubt, the last sermon for the Brethren at Markleysburg, for some time at least. Bro. Bucklew is going to the Coal Creek congregation, Fulton Co., Ill. May the spirit of God, our Father, ever rest on all his dear children every-where, in the far West as well as in the East. There have been thirty-two added to the Markleysburg congregation by baptism since the Holidays and there are five applicants for baptism."

—Under date of Feb. 13, Bro. Abraham G. Whitmer, of Danforth, Ill., writes: "My desire and prayer for the last seven years has at last come to pass. Some of the brethren came here to preach. Feb. 2, Bro. E. C. Brower, of Virginia, came to us and preached five sermons. Feb. 6, Bro. Thomas Keiser, of Woodford Co., Ill., came to us and preached six sermons. This is the first time the people of Danforth ever heard what they call 'a Dunkard preacher.' Bro. Brower left us for home the 7th. Bro. Keiser remained until the 12th, and preached to the people the true and blessed Gospel as they have never heard it. Some said it was good, and are thinking the matter over. Brethren Brower and Keiser made some friends while with us."

—Under date of Feb. 5, Bro. J. J. Troxel writes: "The Shoal Creek church, Newton Co., Mo., is still alive, and trying to do her part for the advancement of the church in the divine life. Though we have not done much during the past year towards spreading the gospel, yet we have been at work. Last spring the church saw proper to remove the old meeting-house from a point where it was fast going to ruin, to a point where we could use it,—a distance of twelve miles. By the united effort of the church, the work was completed. We now have a substantial house 30x50 feet, centrally located, where we have services twice each month. We also held a very pleasant love-feast in it Oct. 20. At that time there were three brethren chosen to the office of deacon. We were assisted in the ministry by elders Barnhart and Holderman, of Jasper County, Mo. On last Sunday, Feb. 3, two persons (husband and wife) were received into the church by baptism."

—Under date of Feb. 13, Bro. Amsey Puterbaugh writes: Bro. Eshelman was somewhat improved on last Sabbath, Feb. 10. He is on a fair way to recover. His mother and wife are by his bedside and will add much to his comfort. It will be some days before he can be out again. I am now with the Brethren of Shore, Lagrange Co., Ind., holding forth the Word of Life. Bro. Felthouse has been here some days previous to my coming but takes his leave to other fields this afternoon. I am enjoying the hospitalities of Bro. Benjamin Deer and family. They are indeed God's servants and know how to make the burdens of the minister more easily to be borne. May God, in his infinite love, help them in their labors! This church is seeing its dark days on account of sin and for the want of a spirit of true Christian devotion to the cause of our blessed Master. May the Lord lift the cloud and soon let the light of true gospel love fill every heart and make them one again. Meetings are well attended and interest good."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. **Be brief!** Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Abilene Church, Dickinson Co., Kans.

On the evening of Jan. 19 was the first of our series of meetings, near Gypsum City, Saline County. The meetings were conducted by brethren J. D. Trostle, C. Hope and John Humbarger. Bro. Hope did most of the preaching. There were altogether twenty-two sermons preached. At the close of the meetings, Bro. D. Hollinger, Dr. P. R. Wrightsman and Bro. Shafer held forth the Word with power, not shunning to declare the whole counsel of God. The weather was beautiful and the congregation increased in size and interest. We were made glad to see four precious souls come out on the Lord's side. The baptizing was done at Gypsum City, before a large crowd of people. One dear old brother being sick, desired to be anointed, and, by obeying the Lord's command, was truly made happy.

We had social meetings each day, which were much enjoyed by all. Our meetings closed Feb. 3. We feel thankful for the Brethren's kind and faithful labors. May God bless us all and keep us faithful till death, is my prayer!

MRS. RACHEL MANON.

From Oakland Church, Ohio.

JAN. 20 we commenced a series of meetings at Beamsville. Bro. Isaac Frantz was expected to be with us at that time, but home duties prevented him from doing so, and as it was a new field, it was thought best not to defer, so the brethren preached each evening until the 28th, when Bro. Frantz came and remained two weeks. He presented the Truth of the Gospel with much power. Many, upon examining their Bibles, said it was nothing but the Truth. There was a full house each evening, and the best of order prevailed during all the meetings. The Lord blessed the labors of our brother by the addition of thirteen precious souls to the church. Others are thinking seriously of their condition. May the Lord grant them wisdom from on high that they may be enabled soon to choose wisely!

Again it has been proved that a firm declaration of the principles of the Gospel produces good results. May the Lord bless our dear brother in his future labors of love, and may God's blessings be bestowed upon the tender lambs of the fold, that they may be kept safe from all harm, that they may grow in grace and the knowledge of the Truth!

JOHN H. CHRISTIAN.

An Appeal to the Churches.

WE have sixteen organized churches in our District, and our District Meeting has decided, several years ago, that all the elders should see that a solicitor is appointed, and that all the members should be solicited to give for the Home Missionary Cause. Some have been quite liberal, and loyal to the District Meeting, but some were never heard from.

We often hear it said that one soul is worth more than all the world. Well, if that is so, and we believe it, why not give a little of this world's goods, to save a soul? Brethren, here is work for all! Let us work, for the night soon cometh wherein no man can work. We sometimes sing, "We will work till Jesus comes." Dear brethren and sisters, we ask you to lend a helping hand for the spread of the Gospel!

J. B. LEHMAN.
THOS. H. HIGGS.

From North Solomon Church, Kan.

SINCE our last report in August, another dear young sister has been added to our number by baptism. May she receive all the blessings promised to those who remember their Creator in the days of their youth, and may many others follow her example.

At our regular quarterly council, Dec. 15, another Old Order brother made the request to come back to the church. His request was granted. At the same time our hearts were made sad by the granting of letters to six of our brethren and sisters who have moved to other parts.

To the praise and honor of Christ, our Great Physician we wish to record another instance of his loving-kindness. Nov. 30, sister Nancy Neiswonger was taken sick with a serious attack of fever. She suffered much and a part of the time her friends and physician thought her near death's door. Dec. 9th, by her request she was anointed according to James 5th. Her mind was fully reconciled to what Providence had in store for her, yet, with a willing heart, to obey all the Scriptures, she accordingly received a blessing for both soul and body, and has been again restored to her usual health. Those who were present and witnessed the scene, and afterward conversed with the sister in regard to her experience, testify to the strengthening of the faith of all God's children,—that it is truly good to trust the Lord fully, to obey implicitly. O, that all who are doubtful would *try* and *prove* his promises!

FANNY MORROW.

From Virginia.

BRO. J. M. Mohler, of Lewistown, Pa., came to us, in the Linville congregation,, Bethlehem church, Rockingham Co., Va., Jan. 12. Services were held every evening, for two weeks, at the above-named church. Five sermons were preached at adjoining churches in the forenoon. The meetings closed with seventeen applicants, including three to be reclaimed. Six were received by baptism. The others are to follow in the near future.

Brethren Mohler and P. S. Miller officiated in the funeral services of Bro. Joseph Zigler, son of Bro. John P. Zigler, who died of pneumonia, Jan. 14th, 1889, and was buried at Linville Creek church, Jan. 15th. Bro. Joseph's birth and death occurring on the same day of the month, is said to have been no more remarkable than his piety, moral and intellectual strength.

Bro. Mohler has left us and is again among strangers. Our prayer is that he may ever continue to present the truths of the Gospel in truth and humble boldness, and be as successful in gaining an immortal crown as he has been in winning the hearts of brethren and friends at Bethlehem!

J. E. MILLER.

New Market, Va.

From Cambria Co., Pa.

IN accordance with former arrangements, Bro. J. C. Johnson, of Uniontown came over to us, and opened a series of meetings. He held forth the Word in its clear and pure form and plainness. He preached twenty-two sermons in all, while with us. As an immediate result, three precious souls came out on the Lord's side. Sinners were made to tremble; the members were warmed up and made to rejoice.

DAVID HILDEBRAND.

Johnstown, Pa.

From Monroe Co., Ia.

SINCE our last communication, Death has been a visitor to our neighborhood. He entered the home and family of brother and sister Andrew Anderson, and took away a little son. He was laid by the side of two others, a brother and sister, who had preceded him. Diphtheria was the cause of the death of the little one. It is hard for parents to give up their loved ones, but Jesus meets them at the river, and takes them in his arms.

Bro. Columbus Ronk also buried a little girl who died with the diphtheria. Bro. Frank Newhouse had a little son killed while on the way to meeting. The little boy sat down in the wagon close to the dash-board. One of his horses playfully kicked and hit him on the forehead. He died the same evening, leaving his parents to weep bitterly.

Bro. Ezra McMullin died of dropsy and heart disease, at his home, on Tuesday, Feb. 1, aged about forty-five years, leaving his wife, with eight children to make their way alone through this world. He was anointed, and died in peace.

Dear readers, when you see these lines, whisper a silent prayer to the Master in our behalf!

HIRAM BERKMAN.

From Bunker Hill, Ind.

FEB. 2. I met wi h the dear Brethren in Nappanee, Elkhart Co., Ind., at their church. Bro. J. C. Murray, of North Manchester, Ind., is there, telling the old story of the Cross. Congregations are large, and interest good. We pray the Lord to bless Bro. Murray's labors to the saving of precious souls!

A BAPTISMAL SCENE.

While near Nappanee, I had a pressing invitation to visit a sick young lady, a brother's daughter. I came to the place and found her near death's door. She could only speak a few words Her desire was to unite with the church. This seemed to some impossible. The young lady, however, insisted strongly to do this work. We procured a place near by to administer baptism. I have baptized a number of sick people, but this was the weakest person I ever saw go into the wa ter. She could answer my questions only by nod ding her head. After she was baptized, I heard a whisper, "Bless God." It was the most solemn scene I ever witnessed at the waterside.

This baptism was performed in a neighborhood where our people never baptized, and it caused a general talk and wonder. Some thought she was dying in the water, but the Lord was powerful to save, and her strong faith gave her strength and carried her through. She lived twenty-six hours, then, silently, while seated on her chair, she passed away. Before she died she remarked, "Now I am ready to go."

If some who are not prepared to die, should read this notice, I ask you, Will you still procrastinate, until decay will prey upon your body, fasten its icy hand by some disease, as consumption did upon this dear sister, and drag you down to the tomb? Oh, hasten, sinner, come to Christ.

Feb. 7 I left for Miami Co., Ind., by way of the B. & O. R. R., and stopped off at Walkerton. I found that one block of the business part of that town had been consumed by fire. Thirteen houses and much property was destroyed. How true that we should lay up treasures in heaven, where we can safely meet them when we cross the River.

While in Walkerton, I stopped off with Eld. John Barnhart. Bro. Barnhart and wife are much afflicted. Bro. John seldom gets to church. Shaking paralysis seems to have control over his nervous system to such an extent that he can not rise from his chair, unless some one helps him, or unless he can catch hold of something. Oh, how thankful we should be to God for good health! We should not forget to pray the good Lord to abundantly bless those old soldiers of the cross!

HOW I KNEW THEM.

On the train from Walkerton to Peru, I knew no one. I, however, saw two ladies whom I took to be sisters Upon asking them if they were sisters in the Brethren church, they quickly replied, "Yes." They belonged to the Fisher family, of Mexico, Ind. How satisfactory, when we can know our members even on the train! If those sisters would have dressed like the world, in wearing hats, flounces, breastpins and other foolish fashions of this world, I would not have known them as sisters of the Brethren church. Had I, in my general appearance, conformed to the foolish fashions of the world, I suppose we might have ridden together for days, and never known that we belonged to the same church. I admire the stand our Brethren are taking on the dress question. I feel like asking our dear elders who have charge of churches, and also ministers and deacons, to encourage this oneness and simplicity in Christ. Let us be reconciled unto God. I read that God through Christ reconciled the world unto himself. That being true, we should leave the world with its fashions and habits, and come to God, through Christ. Let us pray and then act consistently, that the world may know us, and where we belong! J. H. MILLER.

From Hancock County, Iowa.

THERE are four members in this County, and we were made to rejoice to see Bro. Simon Brallier, of Clay County, and Bro. Hipes, of Butler County, come in our midst to preach for us. Bro. Brallier came Jan 12, and staid until the 17th. He is young in the ministry, but does very well, and it is our prayer that he may hold out faithful until the end, and that he may be the means of bringing many sinners to Christ.

Bro. Hipes came Jan. 22, and staid until Feb. 1. He preached nine sermons, and did not fail to declare the whole truth. His health was not very good when he left, but we pray that he soon will gain strength again.

We were much built up in our most holy faith, and encouraged to fight more manfully for the good cause. The result of the meeting will be seen in the near future, as we hope the seed was sown on good ground. Bro. George Thomas, of Ames, Iowa, came here two years ago last June, preached three able sermons, and baptized three The above were the only meetings we have had since then. PHENA J. LONG.

Tidings From the Field.

IN response to the request of the Brethren of Floyd County, Va., I went to their assistance in a series of meetings, Jan. 10, and continued with them till the 28th. The first week of the meetings the weather smiled propitiously, but the second week it was not so smiling. Between the snow, and rain and melting of the frozen ground, the roads were almost impassable. However, the dear brethren and sisters were fully equal to the occasion, and each evening found them promptly in their places, ready to help on the blessed work of saving souls. The congregations were encouragingly large, and the interest profound The immediate results were ten conversions, and the building up of the church in faith and good works.

The Floyd congregation has enjoyed a bountiful harvest of souls in recent years, and the members are fully alive to the advantages of continued meetings. They have received hundreds into fellowship.

It would seem useless to write of the loving, Christian spirit, the meek and gentle demeanor, the loyal devotion to apostolic Christianity, that characterizes those faithful brethren and sisters of the mountains. One only has to go among them to realize the sweetness of Christian fellowship.

One incident of the meeting is worthy of special remark. On Sunday morning, Jan 26th, the members were called out of the auditorium into an anteroom to vote on the admission of candidates for baptism. The house was comfortably filled, but when all had retired, it was seen that nearly all the congregation were members. So should it be every-where.

Another incident illustrating the hostility that the Word of God encounters from professed friends, I will relate. I called on a Lutheran friend, and, through courtesy, asked him about the peculiar faith of his people. Naturally, I expected him to get his Bible and point to the Word as the basis of his doctrine, but instead he produced, from the recesses of a drawer, a copy of the "Augsburg Confession of Faith." I examined it, and after comparing it with the New Testament, pointed out to him palpable contradictions to the Scriptures, whereupon he became very angry, not at the men who had imposed a fraudulent Gospel on him, but at me for endeavoring to show him the imposition. That is the way of the world, and somebody will get hurt when Christ comes to take vengeance on them, who obey not his Gospel.

I am now with the dear and loving fellow-christians of Broad Run, Frederick Co., Md., and fervently pray God's blessing on our meetings. They are well attended, and the interest seems to be favorable. D. C. MOOMAW.

To the Brethren of the District of Michigan.

THE Brethren of the Black River congregation, Van Buren County, had elected a delegate to District Meeting, but when the time came he was physically unable to attend, and it was too late to send any one else. The Brethren are sorry that we were not represented, and by request this explanation is made. CYRUS WALLICK.

Bangor, Mich.

From Camp Creek Church, Ind.

A SERIES of meetings in the above named church began Jan. 17, and continued until the evening of the 27th. Bro. Alexander Miller, of Nappanee, Ind., did the preaching, and an excellent interest was manifested all through the meetings. They were largely attended, with the best of order. Visible tokens of deep impressions were manifest. One thing to be regretted was that Bro. Miller was under obligation to return to his home, on account of sickness in his family, while the interest of the meetings was on the increase. Our prayers are that the good seed sown may bring forth copious fruits in the near future. As an immediate result one was baptized on Monday, Jan. 28. May the blessings of the Lord accompany him through subsequent life!

G. B. SHIVELY.

Items from the Arkansas Mission.

OUR meeting-house is 28x42 feet in size, and 14 feet high. The body of the house is all finished. It is ceiled overhead and the sides are plastered. The house is fairly well seated, and the yard is fenced. The whole cost is about $700, all paid, so Brethren need not be afraid to come here on account of the debt on the meeting-house. Come and help build up the cause of the Master!

We organized our first Sunday-school the first Sunday in February, with two Bible classes, one intermediate Testament class, and one infant class. Bro. G. W. Buckmaster is the Superintendent.

Stuttgart is building up very rapidly. We now have four meeting-houses, represented by about seven different denominations,—the Methodists, Baptists, Lutherans, New Lights, Campbellites, Presbyterians, Progressives, Mennonites, and Brethren. There is some talk of the Catholics building this summer. So Stuttgart is not wanting for all kinds of preaching, by about all kinds of men. There is about any kind of doctrine and practice here that will bring the most money. Their churches are real handy,—sometimes they have preaching, sometimes a festival, sometimes a prayer-meeting, sometimes an oyster supper, sometimes a theatrical performance, or political

meeting. It seems they are bidding for popularity and willing to stoop to anything to please the crowd, so as to empty their pockets. The Catholics were the inventors of this trickery, but how fast we see Protestantism running into the path of Catholicism! Brethren and sisters, watch!

I have often wondered why the Brethren did not start and build up churches in towns and cities. The trouble here is with these evil surroundings and looseness of other denominations. The popular idea is, that there are good and bad elements in all churches. The next thought is, "If you can not let me do as I please, I will join some other church." Pride creeps in upon the body like a cancer, and it dies. I think this is about the trouble with most of the town and city churches, unless they have either a very firm ministry or a firm, strong membership to ward off these dangers as they approach. Many have yielded and their lamps have gone out.

JAS. R. GISH.

Stuttgart, Ark.

From Elkins, Md.

ACCORDING to previous arrangements, Bro. Jonas Fike, of Eglon, Preston Co., W. Va., accompanied by Bro. Perry McKinny, of Metamora, Fulton Co., Ohio, who is visiting in that vicinity, met with us on Feb 2, for the purpose of conducting a series of meetings. They continued the meetings until Feb 10, preaching, in all, ten sermons. As an immediate result three souls were made willing to come out on the Lord's side. Others, we are persuaded to believe, like Agrippa of old, were almost persuaded to be Christians. This gives us still more encouragement to labor for the cause of the Master. Our number has been nearly doubled within the last year by baptism.

One year ago our membership numbered nine. Now the number is sixteen. This may seem quite a small increase to some of your readers, but when all is told, we rejoice that there are some that are willing to take Jesus at his word, and follow in his foot-prints. Pray for us, Brethren, that we may ever hold out faithful, and so let our light shine that others, seeing our good works, may join in with us and walk in the light, as he is in the light.

Our surroundings are of such a nature that it may require some time before a church can be built up here. This was the first series of meetings ever conducted at this place, and we hope lasting impressions were made.

I. O. THOMPSON.

From Ladoga, Ind.

THE brethren and sisters who attended the meetings at Bethel, were richly fed with spiritual food by Bro. Charles Campbell, who came here Jan. 16, and preached fifteen sermons. Those that love Jesus were made stronger, and sinners were instructed in the Gospel way. During those meetings we shed tears of joy with one of our last year's converts, who, by his Christian walk, has encouraged his dear companion to follow Jesus. Sister Ella Miller will have our prayers in the noble work she has begun. The Lord blessed us with everything favorable for a good meeting, and it was manifest that his spirit was striving with dear ones, but tears of sorrow must fall because of the evil spirit among some that profess to love Jesus. According to James 1: 26 their religion is vain. We hope that dear ones will yet be gathered in. Bro. Charles has many warm friends here, and may all, who heard his lessons of love and peace, retain in their hearts some precious truth that will aid them in making steps toward heaven! SALOME WATKINS.

From Greene, Iowa.

LAST Sabbath I attended preaching at the Brethren's church at Greene. Bro. Wm. Hipes addressed the congregation from Acts 2: 37. It was one of the best sermons I ever heard, and, no doubt, good impressions were made in the hearts of many. Bro. William is an able expounder of the Word.

At the close of services our hearts were made to rejoice, and tears were shed when we learned that a blind lady desired to unite with the Brethren. She stated among other things that she had been a member of the Baptist church since 1862. We never remember of hearing any one speak nicer or in a more impressive manner than she did to the brethren and sisters. It would have been a hard-hearted person who would not have been moved to tears by her words. She was an entire stranger to us, but Eld. J. F. Ikenberry informed us that she has been preaching for eighteen years. It makes us rejoice to see souls seeking after Christ. May God grant that the time will soon come when sinners will be aroused to a sense of their duty and come into the fold while the door is open, is my earnest prayer!

Bro. Hipes has just returned home from a mission tour. He left home Jan. 22, for Hancock County, Iowa. He found there four young members,—three sisters and one brother, hungry and starving for the Bread of Life. He preached nine discourses to a well-filled house, with marked attention. He says the prospects are good for quite an ingathering into the fold of Christ in the near future. The Brethren and friends made Bro. Hipes promise to come back at his first opportunity and continue the meetings. God grant that many souls may be brought to Christ through the labors of his servants every-where, is my prayer!

A. S. SHOOK.

From Hanback, Norton Co., Kan.

JAN. 14 Bro. Jacob P. Nofziger, of Mascot, Nebr., came to our place, but, owing to the inclemency of the weather, did not have meetings until the next evening.

He held forth the Word in power and demonstration of the Spirit until Jan. 28, preaching, in all, seventeen sermons. One precious soul was received by baptism, and others were almost persuaded to accept Christ. All said that it was the best meeting they ever attended. If the meeting could have been continued a while longer, I think that more would have come.

We need a preacher to locate in this part of the country. We have meetings only once every six weeks. There could be a good church built up here if we could have regular preaching. There are no other denominations in this immediate neighborhood. SARAH E. RENNER.

From William's Creek Church, Cooke Co., Texas.

BRO. ABRAHAM MOLSBEE and Bro. Henry Brubaker (the elder in charge of this church) held four very interesting meetings. I never saw more interested congregations.

After services were over, it was announced that there were some papers and tracts to give away to any one that wished them, and everybody seemed to want one or more. I hope these tracts will be carefully read, and that much good may come from reading these little missionaries. I have already seen the good effect of distributing the missionary number of the MESSENGER, and if I could have had a sufficient number of good tracts to distribute in my travels through this country, I would soon have a good mission field prepared, for some able brother to work in.

The William's Creek church has had her sore trials, but, like Job, has been faithful, and it looks as though a better day were dawning. A few more trials and troubles, and this church will again enjoy spiritual life and prosperity and extend her borders.

Now let me say to all, if you want to do a work for God, if you have the missionary spirit, go where there is some one to labor with. Paul did not go out into the desert to work in the Lord's vineyard, but he went into the densely populated places, even if he did have to suffer.

The best openings for missionary work of the church in this day, are in the South,—Arkansas and Texas. Bro. J. R. Gish has started a good point, and we think more effort should be made there and here, at different points.

There are many things in Texas to tempt the people. Habits, customs, and laws are not so good as in other States. The devil has whiskey, tobacco, and snuff, and if he can get any one to fall into the filthy habit of using them, he glories in it, and nothing but the love of God can ever save a person from such habits, after once formed.

We held a very pleasant council on Saturday; all work passed off well. We decided to have a love-feast in the spring.

This country will bear inspection. Brethren who want to make a change, can obtain a very pleasant home here, and we would be glad to assist any to look at the country. Our object is to assist brethren to settle here to obtain a home for themselves.

May the Heavenly Father give us all grace to gain also that heavenly home! A. W. AUSTIN.

From Novelty Church, Mo.

ELD. C. C. ROOT came to the White Lock school-house, in the eastern arm of our church, Jan. 31, to commence a series of meetings. He continued until Friday night, Feb. 8, with good results. While quite a number were almost persuaded, two came out on the Lord's side,—one a young soldier only twelve years old. Bro. Root handled the Spiritual Sword with great zeal, and what the result will be, is yet to be seen.

Our quarterly council occurred on Saturday, Feb. 9, at the residence of Bro. John Hays. All business was disposed off pleasantly, and our prayer is, that love and union may always prevail. On Monday morning our elder took his leave for Millport, Knox Co., Mo., to hold a few meetings at that place. From there he will return home. May God bless him abundantly! C. LAPP.

From Boynton, Pa.

BY request of the Markleysburg church, I commenced a series of meetings, Jan. 29, and continued until the evening of Feb. 8. The best of interest prevailed during the meetings. Feb. 6th, sixteen were added to the church by baptism. Solomon Bucklew administered the holy rite. The Markleysburg district is presided over by Eld. Jacob Beachley and Bro. John Meyers. Bro. Beachley is in his eighty-first year, and has been a faithful veteran of the cross for many years, but is now longing to go to that beautiful land of rest. He has his home with his son-in-law, Elijah Humble, where I had my home during the meetings, and was well cared for. May the Lord bless the kind family. I am now laboring at Mt. Pleasant, in the Jacob's Creek church. May the Lord crown the effort to the upbuilding of his church and the advancement of his cause!

SILAS HOOVER.

"HE is the best Christian, not who talks most of God, but who walks most with God."

A Voice from the West.

THE Scott Valley church is doing what she can for the Heavenly Master. We have an evergreen Sunday-school, with good attendance, and much interest. We also organized a prayer-meeting last Fall which is held every Sunday evening, with the best order and interest. The house is generally filled with live workers and interested spectators, upon these social occasions. We find the Sunday-school and prayer-meetings indispensable auxiliaries to the prosperity and growth of the church.

We held a short series of meetings the latter part of January, with a crowded house most of the time. Bro. George E. Wise, of Kansas City, was with us part of the time, and assisted in the administration of the Word and doctrine. We closed our meetings with nve applicants for baptism, and several others almost persuaded to become Christians. O, that they may realize the import of the language of the poet:

> "Almost, cannot avail
> Almost is but to fail,
> Sad, sad the bitter wail
> Almost, but lost."

King Agrippa said to Paul, "Almost thou persuadest me to be a Christian." This same king, sitting on the throne in Cesarea, was smitten by the angel of the Lord, eaten of worms, and thus he died. Though he was almost a Christian, he failed to finish the work. He was cursed by God, and died a horrible death. O, friends, let us not be almost, but altogether Christians. Then we are safe. Let us worship God and give glory to him! CHAS. M. YEAROUT.

Westphalia, Kan., Feb. 12.

From Beatrice, Nebr.

METHODS, MEANS AND WORK.

ACCORDING to promise, and believing that it will be of interest to all to learn of the results (so far as they are visible now) of the late series of meetings held in the city of Beatrice, we proceed to give an account!

We are happy to say that the past three months have been the happiest period in the history of North Beatrice church. Work goes easy where every member of the church is a helper. Paul said, "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4. It has been of benefit to us to know what the church is doing elsewhere, so we trust others will be profited by learning of the prosperity here.

The second large church-house since last November, is nearing completion. The one is in town, and the other seven miles in the country. The work on the second one has been done since the beginning of the year. As busy as the brethren were in the country, they did not forget the meeting that was in progress in town.

Our meeting lasted four weeks and four days. Eld. J. S. Mohler was with us all this time, excepting three days in the beginning, and once he went home for several days. During this time the meeting was carried on by the church. We tried to make use of every lawful method to have the people come and hear the Word preached.

There are between fifteen and twenty churches established in town, and we well knew that we had to labor hard and unceasingly to establish the simple, old Gospel way. Eld. Mohler was ever ready to preach the Gospel from house to house during the day, and in the congregation by night.

Our elder, Urias Shick, and wife, with other home ministers, made themselves very useful. We visited and sent tracts to over one hundred families. Between two hundred and three hundred tracts were started on their mission. We learn that the people are passing them from house to house.

Besides this method, we had a notice of the meeting and the subject for the evening, published in the two daily papers. Then we had cards printed with an invitation to the meeting. These we distributed during the day. With all our efforts, some did not learn of the meeting until it was closed. We found several families who had not been to church since they live in Beatrice. One day we visited four such families, and a week had not passed until all four of them were represented at the meeting.

One lady who had been seeking the Lord for some months, had never heard of the Brethren until we called at her home. We left tracts, gave an invitation, and had a short interview. That evening she came to meeting. She told her husband it seemed so much like home to be there. Only a few evenings passed until she was in the fold. We might multiply evidences of a similar character, showing the good that can be done by being about the Master's business.

Bro. Mohler is a minister highly adapted to city work, and ought always to be in that field. In all of our visits and work we were never misused, and we endeavored never to mistreat any one,—only to Christianize them more and more. But we would have you know that we were not without opposition. Though false reports were circulated, we remembered what Jesus said, and went on sowing the good seed of Truth, that, if possible, there might be no room for the bad to grow.

Near the close of the meeting we held a love-feast for the lambs of the flock, principally. The Brethren say it was the most pleasant meeting of the kind they ever attended. About sixty communed, and so quiet was it by times, that you could hear the slightest noise. The house was full, and the people watched with eager eyes. We now number thirty-three members in the city limits, and some near enough to town to attend the meetings.

The result, so far as it can be seen now, is, that much good seed is sown. Sixteen new laborers have been gained; thirteen have been baptized, and three have deferred the baptism for a little season, for good reasons. One sister applied, to be restored to her membership.

The interest at the close was greater than at any other period. Sometimes the house was crowded. Many more seemed very near the kingdom, and we have only to regret that our dear brother could not remain with us longer. To the few scattered dear brethren and sisters, living in cities, I will say, first, live out the Gospel; then do not be afraid to make a sacrifice for the Gospel's sake, and the Lord will bless you.

Will the church pray for us! The laborers are few, for the amount of work to be done! J. E. YOUNG.

From Coldwater, Texas.

IN MESSENGER of Jan. 29, in the article in reference to subscriptions for churches, there is a slight mistake. These subscriptions are not all cash. The subscriptions at Coldwater, Texas, were four lots for site of church, and $2,000 worth of lots to erect the church. There have been a number of them sold, to be paid either in cash or work on the church, but there will have to be quite a number sold yet, before the building can be completed. Average price of the lots is from $10 to $200 each, and any one wishing to assist in erecting this church, can secure one of the lots, and depend on the entire amount of the money being applied on the church work, by writing to Eld. H. P. Strickler at Coldwater, Sherman Co., Texas. The railroad company has agreed to contribute liberally in the way of making low rates on the lumber from the pinery to Hartley, Texas. From there, it will have to be hauled to Coldwater.

G. L. MCDONAUGH.

REMARKS.

As Mr. G. L. McDonaugh has made a statement of the proposition of the Town Company, of Coldwater, Sherman Co., Texas, for the erection of a meeting-house, to be controlled by the Brethren, be it understood we only get the benefit of this proposition by buying these lots, and, in buying, the purchaser, no doubt, will be benefited as well as the church, as the entire amount, up to $2,000, will be given to the Coldwater church, to furnish it entire. There is now $250 worth of lots sold,—mostly to parties of the Town Company. I will buy a $25 or $50 lot. Now, those wishing to favor this work will please write me, and I will locate you to the best advantage, according to amount of money. H. P. STRICKLER.

KEEP your mind from evil thoughts.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NICHOLS—JENNINGS.— Near Brownsville, Md., Jan. 31, Bro. Daniel Nichols and Miss Annie E. Jennings, daughter of Bro. George B. and sister Hannah Jennings.

ELI YOURTEE.

GISH—HENRY.—At the residence of Bro. H. Bushong, of Lancaster, Feb. 10, by the undersigned, John W. Gish, son of sister Elizabeth Gish, and Lillie L. Henry, both of Lancaster Co, Pa. WM. M. LYON.

LANDES—ARNOLD.—At the residence of the bride's parents, Feb. 7, by the undersigned, Bro. Heister S. Landes and sister Hannah J. Arnold, both of Piatt Co., Ill.

A. L. BINGAMAN.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

IVES.—At Burr Oak, Jewell Co., Kans., Feb. 1, Earl, son of Charley and Katy Ives, aged 2 months and 13 days. Services by the writer.

GISH In Jewell Co., Kans., Oct. 30, 1888, sister Sally Ann Elizabeth (Barton) Gish, aged 41 years, 8 months and 29 days.

Deceased was born Jan. 31, '47, in Franklin Co., Va., and was married to Abram D. Gish April 29, 1869. In September, 1877, she was baptized. Services by the writer.

ELI RENNER.

SHENK. Near Westminster, Md., Jan. 21, sister Susan Shenk, aged 66 years, 1 month and 4 days. Services by Bro. David Bonsack, assisted by Samuel Utz.

BRINDLE.—At the same place, Jan. 25, Sarah, wife of William Brindle, aged 37 years and 6 months. Services by Jacob Brubaker, a Mennonite minister.

GEO. P. CASHMAN.

DAVIS.—In the George's Creek congregation, Nicholson Township, Fayette Co., Pa., Aug. 21, 1886, Martha F., daughter of Bro. William and sister Emily Brumbaugh Davis, aged 25 years, 1 month and 1 day.

DAVIS.—In the same family, Oct. 10, 1886, George B. Davis, aged 23 years, 2 months and 20 days.

DAVIS.—At the same place, Dec. 21, 1886, Waitman T., grandson of Bro. William and sister Emily Davis, aged 22 years, 9 months and 1 day.

CRAMER.—In Greensborough, Green Co., Pa., Feb. 15, 1887, Emily B. Davis Cramer, aged 32 years, 10 months and 25 days. She leaves a husband and two children to mourn their loss.

DAVIS.—In the same family, April 6, 1888, Henry H. Davis, aged 23 years, 1 month and 11 days.

The above five all died with that lingering disease, consumption, and were all interred in the Fairview cemetery. Services by the writer, except of the last one named, which was improved by Eld. J. C. Johnson.

ALPHEUS DEBOLT.

ISENBARGER.—In the Ludlow church, at Pittsburg, Ohio, Jan. 29, sister Belle Isenbarger, daughter of Bro. Eli Niswonger, aged 26 years, 8 months and 12 days.

She requested to be anointed, after which she anxiously awaited her call, leaving a husband and two little daughters. Services by Eld Jesse Stutsman, assisted by Eld. Tobias Krider and Silas Gilbert.

NISWONGER.—In the same vicinity, Feb. 3, Mrs. Nancy Niswonger, daughter-in-law of the same parents, and daughter of Bro. Elijah Rohrer, lately deceased, aged 20 years, 10 months and 13 days.

She leaves a husband and one child. May the young realize the certainty of death and attend to the one thing needful! Services by the same ministers.

LUCINDA STAUFFER.

WOLF.—Within the limits of the Lower Cumberland church, Cumberland Co., Pa., two miles west of Mechanicsburg, Feb. 4, George Wolf, aged 74 years, 9 months and 27 days. Services by Eld. David Neisley and the writer, from Job 14: 14.

HARRY BEELMAN.

McNAIR.—Near Myrtle Point, Coos Co., Oregon, Isabella Violet Jane McNair, aged 5 years, 8 months and 24 days. Services by the Brethren. THOMAS BARKLOW.

SHIPE.—In the bounds of the Woodstock church, Shenandoah Co., Va., Oct. 8, Bro. Daniel Shipe, aged 88 years, 5 months and 3 days. Services by the writer, from Num. 23: 10.

HAUN.—In the same church, Jan. 16, sister Catharine Haun, aged 67 years, 9 months and 6 days.

Deceased suffered three years with cancer, but she bore her affliction with Christian fortitude. She leaves a husband and three children to mourn their loss. She selected Rev. 14: 13 for her funeral text. Services by the writer.

GOCHENOUR.—In the same church, Feb. 4, Bro. John Gochenour, aged 65 years, 4 months and 26 days. Services by the writer, from Matt. 24: 44.

SPIGEL.—In the same church, Feb. 7, Joel Spigel, aged 64 years, 11 months and 4 days. Services by the writer, from Amos 4: 12. S. A. SHAVER.

HUFFMAN.—In the Walnut congregation, Marshall Co., Ind., Jan. 30, sister Anna E. Huffman, aged 27 years and 2 days.

Deceased united with the church in her youth. She leaves a dear husband and two small children to mourn their loss. Services by the writer, from Rev. 14: 13, to a large concourse of friends and relatives.

DANIEL SNELL.

REED.—In the Brush Creek congregation, Highland Co., Ohio, Feb. 7, sister Susan Miller Reed, aged 27 years, 3 months and 19 days.

Deceased was the daughter of Bro. Robert Miller, and was married to A. P. Reed, Aug. 29, 1882, who was soon afterward elected to the ministry. She united with the church in June, 1886, and was a very faithful and consistent member. She has one sister and two brothers yet living, but her mother, one sister and two brothers preceded her to the eternal world. Sister Reed has lived among us, here in Ohio, about six and one-half years, during which time she has greatly endeared herself to all who knew her. It seems sad to give her up while so young, but all we can say is, "The Lord's will be done." A dear husband and four children are left to mourn their loss. Services by the writer, from John 16: 33. W. Q. CALVERT.

KEIM.—In Rosedale, Kans., Feb. 5, Lucinda, daughter of George and Phebe Keim, aged 11 years, 6 months and 5 days. Services by Bro. George E. Wise and the writer. WM. HOLSINGER.

BENNETT.— In the bounds of the Pipe Creek church, Cass Co., Ind., Jan. 27, sister Maria, widow of the late Bro. Joseph Bennett, aged 72 years, 7 months and 6 days.

Deceased was afflicted with rheumatism for years, and was ready to take her departure from this world. Services by brethren Daniel P. Shively and Daniel Bowser, from Ps. 17: 15. NETTIE A. DAILEY.

RATH.—At the home of Bro. Alex. Rath, Altoona, Pa, Jan. 14, sister Mary Rath, daughter of Peter Homer, aged 83 years and 5 months.

Deceased was born in Adams Co., Pa., having made her home in the Eastern part of the State until of late years, when, with relatives, she emigrated to this city. She was married to Ferdinand Rath when about twenty years old. With her husband she was permitted to share the blessings and enjoyments of life for about fifty-two years, when she was left a widow. She was the mother of eight children, four sons and four daughters. Four of the children preceded her to the spirit world. One son and three daughters mourn their loss. Sister Rath was a member of the church for about fifty years. Services by the writer, assisted by Bro. D. S. Brallier.

STEVENS.—At her home in Springmount, near Warrior's Mark, Pa., Mrs. Stevens, wife of Bro. Wm. Stevens, aged 71 years.

Besides her husband she leaves six children,—four sons and two daughters to mourn their loss. Services by the writer, assisted by S. S. Gray.

J. W. WILT.

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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., March 5, 1889. No. 10.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

PASSING OVER.

DEATH is said to be the King of Terrors, and it is truly such to those who have not found the precious peace of the Gospel of salvation. But come as it may, and as it does, it is generally an unwelcome messenger. Occasionally we meet with an aged saint who longs to depart and be at rest. And the same may be said of those who are the subjects of some affliction, if they have the assurance of a better world. The large majority, however, prefer life and are willing to abide their time. The best reason we can give for this is, because our Heavenly Father has made us so, as this world, at best, is not a fit place—not a desirable home for the redeemed of the Lord. Our attachment to this life may be accounted for because of our desire to work for the Lord, and because we look through a glass darkly. Were our work done, and could we see clearly the joys in store for the redeemed ones, an almost unendurable homesickness for the heavenly mansions would be our lot. Our Father knows best, and happy are we if we can resignedly submit to his providences.

These are some of the thoughts that came to us as we were on our way to preach the funeral of sister Anna G. Dubbel. But when we arrived at the house of bereavement, oh, how sad was the scene! Our words seemed cold and insufficient to console the riven and bleeding hearts,—we could only weep with those who wept. There is a bereavement that touches the heart, which nothing but tears can reach and help to heal. The blessed Master recognized this truth, and wept with the weeping sisters. And so we weep. The father and mother, brothers and sisters, and, above all, the bereaved husband, of a lovely and affectionate wife, have our sympathies in this, the time of their deep affliction.

Several years ago, while attending the Normal, she was a member of our family, since when a most kindly feeling has existed between us and our families. And the same may be said of our much esteemed and now sorely afflicted brother Dubbel, as he was also a Normal student, and a frequent caller at our home while he was in our town. As a eulogy to the departed one we can not do better than give the following extract from the *Keystone Register*, of Waynesboro, Pa., the home of the deceased:

Death is always sad enough, but when the young mother is torn from the babe just born, from the arms of other little darlings just learning to entwine their arms lovingly about her neck, and from a fond and devoted husband, then, indeed, is death a "Grim Messenger."

Sunday morning, the 3rd inst., Mrs. Annie Oller Dubbel gave birth to a child. The following days her progress was all that could be desired. Wednesday afternoon a chill occurred, followed by excessive fever, which continued more or less constant till Tuesday evening, when a marked change for the worse appeared. She began to sink and late in the night fell into a stupor from which she was destined never to awake. Death came to the relief of her sufferings at 5 o'clock the following (Wednesday) morning. Her spirit passed peacefully away as befitted its earthly course, which was one of peace, gentleness and love for all with whom her lot was cast. A husband and three lovely children survive the loving mother.

Mrs. Dubbel was born Jan. 30, 1863, and had just entered her twenty-seventh year. She was the third daughter of Rev. J. F. Oller and wife. In 1882 she was married to Mr. S. E. Dubbel, then a member of the drug firm of Shively & Dubbel, and at present proprietor of Fahrney's Panacea. The year following this happy union Mr. Dubbel erected a handsome and elegant residence adjoining his father-in-law's, on West Main Street, into which they removed, and in which they have since resided. Here every known comfort and convenience was provided by the devoted husband, and within the walls of that elegant mansion the sun of domestic happiness never had its setting till death overshadowed it yesterday morning. The happiness, the perfect felicity and devotion of this little family was not a fact confined to its own inner circle, but shed its radiance beyond the front door and was every-where apparent and discernible to the outer world. Two kindly and true hearts had met in this union, and love, peace and domestic tranquility bloomed eternal as its offspring. By intuition, those who knew Mrs. Dubbel perceived that she was an ideal wife and mother, and that her home was simply a reflex of her sunny, amiable and devoted spirit. Eulogy can not overreach itself in this case. It must rather fail in even its best efforts. No one can speak otherwise than kindly, admiringly of her, and that with sincerity. None who knew her can fail to recall some incident or some word or look that revealed her sweet personality and made them the better to have known her. The world can ill afford to lose such true women who illustrate so palpably the beautiful graces of wifely and motherly character and teach the wicked age that there is such a thing as perfect virtue and love extant. To the fond husband, whose bereavement can have no bounds, the tenderest sympathy of the whole community goes out in this keen affliction that falls upon his early manhood and robs his life of that which gave it meaning, direction, joy and hope. Life's skies are to him heavily overcast, but there is a silver lining in the promises upon which holy faith rests, and may this manifest itself to him in this dark hour! For the little ones and the babe just laid upon the threshold of life there is sorrow that forbids utterance.

Funeral services by Eld. H. B. Brumbaugh, of Huntingdon, Pa., followed by Jacob Snyder, a resident minister, and Rev. Lloyd, of the M. E. church, in the Brethren church in this place, of which deceased was an active and devoted member, at 1 o'clock Friday afternoon. Interment at Burns Hill Cemetery immediately afterwards.

GLEAMS OF LIGHT.

"If any one tells you that such a one has spoken ill of you, do not refute him in that particular, but answer, 'Had he known all my faults, he would not have spoken only of that one.'"

* * *

WHERE HE IS.—In heaven we shall enjoy the blissful sight of God, smiling in love and favor upon us; the presence of our gracious Redeemer, embracing us with tender affection; the society of holy angels and of just men made perfect, whose company and conversation, how inconceivably sweet and delightful must it be! where nothing adverse or troublesome can befall us; no want or need of anything shall appear; no care or suspicion; no labor or toil; no sorrow or pain, distaste or regret; no stir or contention; no listlessness or satiety shall be felt or shall come near us; it is, in fine, a state in excellence surpassing all words to express it; of which the brightest splendors and choicest pleasures here are but obscure shadows and faint resemblances.

* * *

THE GUIDE-BOOK.—Blessed is the man who never sets his foot in any path of conduct without looking carefully for the way-marks of his Master, and consulting his guide-book. In heaven it will be the joy and glory of such a one to "follow the Lamb withersoever he goeth." There the "Lamb who is in the midst of the throne shall feed him and lead him unto living fountains of water."

* * *

CHEERLESS RELIGION.—We call that a poor fireplace which sends all its heat up the chimney, and throws none out into the room. But around a glowing hearth people love to gather. An open fire is almost a "means of grace" to the children of a family in making home so attractive that they would not lust after some places of evening resort. What is true of the house is also true of the heart. A cold, cheerless religion attracts nobody and wins no converts. One of the thousand strong arguments in favor of the religion of Jesus Christ is that it has a perennial glow in it. It is warm with the warmth of divine love; it kindles with what the Bible calls "the joy of the Lord."

* * *

DIFFUSION OF GOOD.—It is a truth revealed alike by the deepest philosophy and the most practical common sense that the diffusion of good is infinitely more beneficent than the reprehension of evil. Old as this truth is, and numerous as have been its repetitions, people do not yet seem to have received it into their hearts, or to have woven it into their lives. They still think, or act as if they thought that the best means of helping others to a good life is to find all possible fault with them; to pick out all their flaws for examination; to remind them continually of their misdeeds; to present in glowing colors the details of vice and its terrible consequences, and thus to warn or frighten them into a virtuous life.

* * *

TO-DAY, NOT TO-MORROW.—Yesterday is past and gone beyond recall. To-morrow never comes. Practically for us, on whom the responsibility and burden of the Lord's work is laid, to-day is the only time we have in which to discharge our trust. We are not unmindful of the fact that in all probability the most of us will live to see another day besides the one in which we now live, and that in many cases we may postpone certain things until to-morrow, and even beyond the morrow, with a reasonable probability that we shall live to do that which we have proposed. Nevertheless, the principle of "to-day" is the one which should actuate us in contemplating and in doing the Lord's work. We must never forget that reminder of the uncertainty of to-morrow and its plans, which is given us by James: "Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away."—*Sel.*

Allen Boyer 1890

THE CHILD-LIKE SPIRIT.*

After the confession of Peter, Jesus took him, in company with John and James, up on a mountain where he was transfigured before them, and where they saw Moses, with Elias, talking to him. Just why these three disciples were selected, and why they were permitted to see and experience what the others did not, we are not prepared to state. What they saw there, had a marked effect on their after-life, and it was doubtless to prepare them for some special work in his kingdom. These three disciples were strong men,—men developed in mind and heart, and the transfiguration scene was more or less effective in bringing about this condition. Jesus needed men who were especially equipped for certain work and certain positions, and everything that he did, in their presence, had its effect in way of preparation. This kind of men are needed in the church to-day. All do not have the same advantages in way of preparation, and consequently we have a diversity of ability. But men of zeal and power, like Peter, James and John, constitute the great working force of the church. After the transfiguration, and when they had come down from the mountain, a man brought to Jesus his son, possessed of a dumb spirit. It was a remarkable case, but when the man professed faith, the spirit was cast out, and this brings us to the subject of our lesson. This dumb spirit was cast out while on their way to Capernaum, and it appears that the minds of the disciples had drifted from the contemplation of what they had seen Jesus do, to another matter which very frequently comes up in the minds of men. It was, who shall occupy the positions in the kingdom which they expected Jesus to establish? The lesson contains three leading thoughts: 1. That of humility; 2. That of charity, and 3. That of Christ's intimate relation to his people.

The disciples had received many important lessons, but now the time had come that they must have a lesson adapted to a certain condition of mind that was becoming more and more prominent. We would think the scene on the mountain and the casting out of the dumb spirit would wholly occupy their minds and would form the theme of their conversation, but they had forgotten these things, showing that their hearts were set on positions and worldly honor. And so it is among God's people to-day. The desire for position often crushes out the contemplation of higher and holier themes. When men come into the church they often begin to wonder who are to fill the positions, and so strong does the desire for position often become that, like the disciples, there arise disputes. But this desire is not confined to positions in the church. Christians often strive for positions in the kingdom of this world. And this feeling is most akin to that of the disciples, for they expected that he would establish a worldly kingdom. It was not position in a kingdom in which self-denial and humiliation were prominent characteristics, that they wanted. Had they known that position in his kingdom would subject them to the severer trials and afflictions, and the reproach of the world, they would not have been concerned about it. Honor was what they wanted. And so it is now. Positions devoid of honor are rarely sought.

To correct their notions about his kingdom, he called the twelve unto him and said, "If any man desire to be first, the same shall be last of all, and servant of all." What a startling announcement that must have been! How foreign to their expectations! If you, Jesus said, desire position in my kingdom, and want to rule others, I will give you the lowest position and the least honorable seat. And this is not all. You shall be servant of all. He that desires to rule shall perform the most menial service. This same thought is emphasized in other passages: "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." "Whosoever would be first among you shall be your servant." These passages teach us that there must be no self-seeking in the church of Christ. Position in the primitive church did not mean honor and self-exaltation. It meant service for the church rather than arbitrary rulers. It is true Paul said, "He that desireth the office of a bishop desireth a good work." He that desireth to be a minister of the Gospel, or a Sunday-school teacher or superintendent, desireth a good work. It is not wrong to *desire* positions in the church if our motives are to better serve the church and accomplish good. When this is the motive, there will be no striving for it. We will be perfectly willing to work in whatever position we may occupy in the church. When we are dissatisfied, and, like the disciples, dispute about it, it is positive evidence of an uplifted, haughty spirit. And just here is where pride manifests itself most forcibly in the church to-day. There are so many who want positions, not that they may be the church's servants,—that they may, with an humble spirit, direct its work,—but that they may *rule* and carry out their own selfish purposes and notions. The spirit that was prompting the disciples, and was condemned by our Lord, is still alive in the hearts of God's people.

To further impress the lesson of humility, Jesus took a little child and set him in the midst of them and made him his object lesson. "Whosoever shall receive one of such little children in my name, receiveth me." The lesson is this: Christ identified himself with the most lowly. A child has no ambitions for greatness; it simply obeys and trusts. "It is with persons of this disposition of heart and feeling that I identify myself," says Jesus, "and therefore it is no use for you to be contending about position." But this is not all, Whosoever shall receive me, receiveth not me, but him that sent me." Not me alone, but the Father also. All disputes about places of honor become useless in the light of this truth. The truly humble are the great in the sight of God,—not those who make great pretensions to humility, but those who really have a humble mind, and this mind manifests itself in our willingness to serve and be subject one to another.

2. *A lesson of charity.* After the lesson on humility, another lesson immediately follows. There was something in the closing part of the lesson on humility that suggested the next lesson, for it was in reply to Jesus that John told him about one they saw casting out devils in his name. Jesus had said, "Whosoever receiveth a little child in my name receiveth me." This brought to John's mind the fact that a man had been casting out devils in his name and they had forbidden him, because he followed not them. It just then, for the first time, occurred to John that they had perhaps made a mistake. He had fallen into the notion that no one could do any good except the little company of disciples, or those who followed them. Notice Jesus' reply, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Two things are from this language evident. The man must have been in some sense a follower of Christ, or he would not have used his name. He did not use it deceitfully, and was not an impostor, for he was actually successful in working miracles. The disciples did not deny this. They forbade him simply because "He followed not us." Further, Jesus recognized him as one of his workers. "For he that is not against us is for us." The lesson is this: We should be willing to encourage and recognize good works although they may not be performed by one of our own members. Let us be careful that we make not the same mistake that John did! Let us have charity enough to believe that good may be done outside of our own limited circle. Every act done in the name, by the authority of Christ, will not go unrewarded.

3. *Christ's intimate* relation to his people. From the language at the close of our lesson we derive this truth: Christ is so closely identified with his people that any act of kindness done to them, because they are his, is the same as if it were done to him. And this opens to everybody a grand opportunity to labor for him. He is not among us in person, and we can not minister to him as did Mary and Martha, but do good to one of his, and it is just the same. How we should rejoice that we have this opportunity and how freely we should use it! Then, too, consider the result of offending, or causing one of his little ones to stumble. This may be done by discouraging those whose faith is weak, and by setting up arbitrary standards as exemplified in the conduct of John. It is a terrible thing to hinder any good work, or stand in the way of a soul, striving for the better life, and yet it may be that many of us, in our exclusiveness and short-sightedness, do this very thing. Let us be guarded. It means eternal death.

J. B. B.

*Sunday-school Lesson for March 10.

"Blessed and Blessing.—There are some people who place the emphasis of their lives always upon the happy side. They dwell with pleasure upon all the joys that come to them; they speak freely and gratefully of them, and thus communicate something of their own gladness to others. They take also a sincere interest in the various pleasures of their friends, increasing them by their genial sympathy and hearty congratulations. When failure or disappointment, bereavement or misfortune overtake them, though suffering as keenly, and grieving as deeply as any, they shrink from making loud laments or inflicting needless pain upon others. They instinctively feel that the time has come for silence and privacy, and that the lesson to be learned is that of endurance and a brave return to cheerfulness and duty. They do not refuse to look upon the brighter side of the cloud, they do not utterly lose heart and hope, they do not bury themselves in a selfish indulgence of sorrow, but rather strive to bury their sorrow in their own hearts, and rise with accumulated strength to the duties of the present and the hopes of the future."

"Taste Not.—There are many sorts of impure water, all of which are often productive of fatal effects. But the most fatal kind of all is that which is made impure by brewers, distillers, and retail dealers in strong drink."

"He who has nothing to do but enjoy himself has a hard contract to fill."

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE WAIL OF A LOST SOUL.

O deep, sad wail of woe, that greets my ear!
O melancholy scene which to my eyes appears!
Distorted faces wild with blighted hopes!
O doleful wail! O anguish of despair!
O agonizing cries! O thrill of horror!
O can it be that I must enter here,
To suffer an eternal night of deathless pain?
I turn to flee. But no, the fangs of hell
Have fastened on me with relentless grasp.
Here with the doomed I must forever dwell.
O that I had not wasted all my years
In sin; nor scoffed at mother's falling tears
When on her bended knees she prayed for me!
How have I scorned a father's kind advice,
And spent my little day in revelry!
Days, weeks, months, and years traveled on apace
Till death closed my sad career and plunged me
In this gulf of dark despair. Trembling I heard
That Jesus was a friend, able to save
Me from the cruel sting of death. He gave
Me oft a gentle call, but I bade Him
Go his way till another day. Before
To-morrow dawned, I left my house of clay
To languish in this doleful place of woe.
How hard, how bitter is the pang of death
Without the Savior's arm to lean upon.
And now that I must dwell in His presence
So divine, I tremble with affright.
How can I bear the anger of the great
Majestic God! O rocks and mountains hide me
From His righteous eyes! The radiant light
Of His pure countenance is keener anguish,
Than the fiery darts of hell. O hide me,
Somewhere from his searching gaze—somewhere
That the purity of Heaven cannot fall
Athwart my dismal path! I call for help
In vain. Betwixt the Eternal Shore and me,
Is fixed a gulf so deep and wide that none
Can cross with cooling draught to lave my tongue.
Nothing remains but woe, eternal woe!
Satan in triumph stands, beholding all
My helpless agony, and rejoices
That from Heaven another soul is won.
For me, sad tears have dimmed sweet loving eyes,
For me, kind hands stretched forth to snatch me from
The burning brands. Then I heeded not
Their proffered aid. Now, alas! it is too late.
Too late, the friends of darkness all repeat!
Too late, these dismal regions echo back!
Too late! O bitter wail! O ruined soul!
Never again shall joy light up thy brow,
Nor kindle in thy heart a sacred flame!

—*Gertrude A. Flory.*

THE RIGHT EYE, THE RIGHT HAND AND THE RIGHT FOOT.

BY J. S. MOHLER.

In Matthew 5: 29, 30 and in Mark 9: 43-47, inclusive, we have the fact clearly stated, that the separation of the above organs from the body, in some sense, is absolutely necessary, where offense would be incurred. Of course, no one will entertain the idea for a moment that this language must be literally applied. But to make the application correctly, requires a full grasp of the subject Christ has allusion to, so as to do no violence to Christian life or doctrine.

Some hold to the idea that the "right eye," the "right hand" and the "right foot," mean the officers of the church, and in that sense members of the body of Christ. The "right eye" is construed to be the elder, or bishop, who *sees* for the whole church; the "right hand" the ministry, under the bishop, and the "right foot," the deacons.

While this view of the subject may seem a little plausible at first, it will not, however, bear a Scriptural investigation nor a practical application.

If the bishop is the "*right eye*" of the church, then we must conclude that in all things he can see for the church, as much better as the eye naturally can see better than the hand or foot, or the whole body. This, being granted, would at once establish the infallibility of the bishop, against whose *superior sight* the remainder of the body, which is comparatively dark, would have no right to raise a warning voice.

The bishop's superior sight would prove an insurmountable barrier against plucking him out, and thus prevent the very object Christ had in view in the above language. Grant the "right eye" wholly to the bishop, and it will not be very long till that "eye" will become wondrously large. Nothing can escape its vision, and the "hand" and "foot" will be entirely at the mercy of the "eye."

To say the least, this doctrine would, if applied, be a very dangerous one. This view of the subject is simply impracticable; it is a religious absurdity. That a bishop or elder, by his searching and knowing the Scriptures and by his experience should be the better qualified to care for and instruct the church, is perfectly reasonable and right; but that the "right eye" should so apply as to give him superior wisdom by virtue of his position, would be detrimental in the highest sense to the prosperity of the church.

We think that Christ meant his language to be individually applied, each person to apply it to himself, as occasion might demand. Upon examination we find the words of Christ, as used above, very appropriate, consistent, religiously necessary, and logically applicable.

There is a natural body and there is a spiritual body. Each body has its members. We refer to the members of the natural body in their literal sense, and to the members of the spiritual body in a figurative or spiritual sense. The eye, the hand, the foot, as used by Christ in the above text, have no literal application except as figures, but they point to the spiritual.

There are many things in the world which we may behold with our eyes, so far as this world is concerned, but in so doing we would impart a stain to the spiritual man within, that would bar the way to heaven against us.

Christ makes this very plain in Matt. 5: 28. "But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart."

This language just precedes Christ's allusion to "Plucking out the eye," and the meaning evidently is, that, when we meet, or see a woman whose fair contenance, winning ways, and graceful manners, make such an impression upon us as to create feelings of amativeness, such feelings be suppressed,—plucked out of the heart. Those unholy feelings were quickened through the eye. As far as this life is concerned we have the right to cherish these things, but as Christians we must do away with it.

Hence we see a fitness between the instructions of Christ in the above language, and our own duty as Christians, by nipping sin in the bud. We must take captive the unholy thought, suppress the unholy desire, pluck it out, and sin will never be consummated. As the outward man sees, so will the inner man be affected, and if the effect is unholy, it must be removed,—cast away.

If, however, we keep on looking with desire upon some evil thing, in course of time sin will be completed by some act of the body, and the whole body be in danger of being cast away. But if the unholy desire is suppressed, it will die, and that is just what Christ meant by "Plucking out the eye." This is equally true of the hand or foot, as a principle.

There are many things we might have a perfect right to take, with the hand, so far as this life is concerned, but as Christians we have no such right.

Naturally we have a right to take cards in our hands for gambling purposes. We have a right to take the intoxicating cup to our lips. We have the right to take the sword in time of war, but as Christians we must deny ourselves of these rights,—cut off this right,—the right hand.

Equally so it is with our feet. With our feet we have a right to go to places, so far as this world is concerned, that would be injurious to our Christianity. We have the right to go to the ball-room, the dance, to the saloon, the race-course, the theater, and many other places of doubtful propriety. But the foot must be cut off, *i, e.*, the desire to go must not be gratified, and thus the desire will die, and this virtually has the same effect in Christianity, as if the foot were cut off, and this is just what Christ meant.

Carnal amputation is absolutely necessary. We must maim the old man of sin. Paul says, "I die daily." 1 Cor. 15: 31. Paul could not kill the old man of sin at once, but he could keep him in subjection in the main. So can we. We can maim—cripple—him, so that he will finally die. And if we go into life eternal maimed, it is not a maiming of the spiritual man, but the carnal who needs maiming,—crippling, killing. As the eye, the ear, the tongue, the hand, the foot act, so will the spiritual man be affected. Carnal amputation means physical inactivity, and this in effect means plucking out, casting away, cutting off.

If any member of our physical body is gratified in any act, the desire that prompted that act is strengthened thereby. But if the desire is not acted upon, it grows weaker and weaker till it dies. Hence the necessity of amputating *every* unlawful desire!

TIME MOVES ON.

BY I. N. CROSSWAIT.

Soon the second month of the New Year will be ended, and perhaps some who vowed to live this year a better life than during the last, have already broken their vows. Oh, how weak and frail is humanity! We need so often to be reminded of our vows; while it would seem that a vow to the great Author of our being, and of our continued being in life, would be held more sacred than any we could make, but, alas! it is too often the case that such vows are soon forgotten, not only by those who claim to have no knowledge of pardon, but even those who have espoused His cause are much given to this great evil.

In the neglect of our vows we grieve the Holy Spirit most truly. It seems that mankind need to be much more frequently reminded of their promises to God than to frail humanity Oh, what terrible inconsistency!

Dear brethren and sisters, let us be very careful that we perform unto the Lord our vows, not only New Year's vows, but let us often and seriously consider the promises we made when we were received into the church, and since then, whenever we were visited. Only think, we promise to work for more holiness within ourselves and others! Are we as faithful to those promises as we should be? It is evident that very few are, and spiritual deadness is the natural and sure consequence of such neglect. It is thus we become dead to God and alive to the world!

Spicer, Ore.

"The evil which we do does not draw upon us so many persecutions and so much hatred as our good qualities."

ROYAL CRUMBS.

BY M. M. USHELMAN.

Our royal Master knows how to abase us—how to put us into the pit of trial and suffering. Still he is good and merciful!

On the evening of Feb. 2nd, I arrived at the pleasant home of Bro. Noah Early, not far from South Bend, Ind., and within a few hours was taken violently ill with pneumonia of the right lung. It seems to me I could not have fallen into better hands from home, during such severe illness, than into the care of brother Noah and sister Eunice Early. She immediately gave my troubled lung every attention, sent for a physician and nursed me with a mother's care. On the 6th I called for the elders who anointed me with oil in the name of the Lord, and prayed over me, and I felt willing to go to Jesus if he so desired. On the 8th my mother arrived and blessed me with her help. On the 9th my wife came and this filled my soul with comfort also. On the 12th I was pronounced free from fever, and on the 16th sat up a little while. At this writing (18th) I am still improving, and expect by the 25th to start home. I am profoundly grateful to God for his goodness to me, and bless God for supplying me with such a good nurse, in the person of sister Early, and also for the kindness of others who gave me crumbs of comfort by their help. God bless them all. My wife was a good soldier also in time of need. O praise the Lord for his mercy and goodness!

* * *

The Jews are scattered over the entire world. Some have lived in China many centuries. They are found in Hindostan in large numbers, dwell in Arabia, Turkey, Afghanistan, Tartary, Morocco, throughout Europe and America, the East and West Indies. Wherever they go they remain, live and die Jews. They preserve their identity. God so ordered it. That they and the other tribes of Israel shall return to their own loved Palestine again, and become a mighty nation, is clear from the divine oracles that to deny it is to deny God and his Bible. Deut. 32: 36–43; Hosea 4: 4–5; Isa. 65: 17–25; Isa. 49: 11–26; Isa. 11: 6–16; Ezek. 36th to 48th chapter; Zech. 14; Rom. 11: Rev. 19. "His counsel will stand, and he will do all his pleasure." The Son of David shall rule over them. The Savior, whom the Jews rejected so long, shall be sought after; and he will save them from destruction.

FIFTY YEARS IN RETROSPECT.

BY FANNY MORROW.

The history of the world for the last fifty years is one of very great interest, a history of wonderful inventions, and many useful improvements. Doubtless volumes will be written describing the discoveries and uses of electricity alone in the last half century. But as it is not our purpose to dwell long upon general history, we will proceed to give a few thoughts on fifty years of an individual life. Infancy, with its sweet charm for all the household, soon gives place to merry careless childhood, which claims all the world for its especial enjoyment. Then youth, with its wonderful expansion of mind and body, quickly leads on to manhood and womanhood—years when work and responsibilities are usually abundant.

When we once reach fifty years and look back over the past, we see so much undone that we might have done, so many mistakes and failures that we want to say with one of old, "Vanity of vanities, all is vanity." On the other hand a retrospective view shows us many dangerous pitfalls we have escaped by the guiding hand of a good providence who led us on, year after year, decade after decade, and crowned our fiftieth year with the privilege of being associated with, and one of the number of, those who love God and all his children, so that we must say, "There is a divinity that shapes our ends, roughhew them as we may."

The fiftieth year of a century is called the noonday of that century. Looking at the average years of human life, we see that the fiftieth year is far past the noonday of an individual life; yes, away along in the afternoon, when the lengthening of the shadows proclaims the close of day. Fellow-pilgrims, who with me have reached this stage of life, what emotions does this thought call forth? Surely not sorrow or regret that we are growing old! O, no, we are only nearing the morning of life,—of that life which will be perfect in all its enjoyments, perfect in its glorious illumination, and explanation of things now hidden. We shall hear no more of doubts and fears, for all will be positive and accurate information. In contemplating the future life of saints in glory, as portrayed to us in the written Word, we get such a glimpse of a beautiful, blissful soul life, such a broad view of God's goodness and love, as causes our hearts to bound with ecstatic joy, and yet we know, it hath not entered into the heart of man to conceive what great things the Lord hath in reservation for those who love him, either in this life or the life to come.

We soon get lonely on this side. Let us count and see if the half, yes more than half, the friends of our early years have not crossed over the river before us! Christian travelers who have visited the land where our dear Savior was born, lived, labored, suffered and died, tell us of the solemn, holy feelings they experience while viewing the grounds and various scenes which were once hallowed by his sacred presence. That privilege is only granted to a few. It is a happy thought that we are nearing the time when all who love his appearing *shall see his face*, and be evermore with him in that place he has gone to prepare; for it is written, "Thine eyes shall see the king in his beauty." So, with fond anticipations, we wait, and thank God for the faith that makes us willing to be only, "A little stone hidden away in the wall." That helps us to "comprehend the unity of life and providence and destiny, and be content, that, however small, we are in God's sight, a part of the "glorious whole." As mariners upon the sea of life let us study well the chart that directs us to the golden shore, be in all things guided thereby, and then ere long we may confidently expect to "enter in through the gates into the city," and become "permanent members of the redeemed family."

"TAKE HEED THAT YE DO NOT."

BY DANIEL HAYS.

1. Don't publish your acts of charity. The Lord will keep the account straight. Here is a Gospel precept as binding as any in the Scripture: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven . . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Matt. 6: 1–4.

2. Don't stand and point the way to heaven. Walk in the way yourself if you would attract others thither. Spiritual finger-boards save but few sinners. "If we live in the Spirit, let us also walk in the spirit." Gal. 5: 25.

3. Don't make a feast and invite your rich friends and neighbors to it; hear what the Master says: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 12. Where is there a richer precept with a more blessed promise? Think of the first resurrection, and the reward. Who are they that "keep the commandments of Jesus, who follow the Lamb whithersoever he goeth?"

4. Don't fret. The world will move on all the same after you are gone. Fretting adds many a pang to your own heart, many a line to the care-worn brow. "Let not your heart be troubled."

5. Don't scold a small congregation because so few turn out to meeting. You always hit the wrong ones. "Let all things be done unto edifying."

6. If you have any praise to bestow, don't wait till some strange preacher comes along, and then give it all to him. He will carry it off with him, and it will be lost. Give it rather to those near home, who have borne the burden and heat of the day. Don't praise so as to spoil. "If there be any praise, think on these things." Phil. 4: 8.

WILL THERE BE RECOGNITION IN HEAVEN?

BY I. M. GIBSON.

Number Two.

In continuation of our argument that memory will be retained in the future world, we ask, "Is the very knowledge that we had of Christ, while in the world, to be blotted out?" The knowledge that through temptation we remained true to him? That we endured sacrifice for him? That we suffered contumely for his sake?

If so, when we obtain the crown, we will not know that we *won* it, because all knowledge of earth will be lost to us. We will have no remembrance of either the battle-field, or the battle that won for us a glorious crown. We will not know why, then, we are rewarded. Or if told that it is the crown of victory,—the reward for a victorious conflict of which we remember nothing, it will all be unintelligible to us.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil." 2 Cor. 5: 10.

"*Receive reward for the things he hath done in the body.*" Surely, to deny that memory will exist, of deeds done in the body while receiving reward for those deeds, casts, to say the least, a cloud of ignorance over the transaction, that will deprive it of all moral dignity. Neither can the things which they receive be said to be of the nature of a reward. No, to make the gift a reward, memory must remain. If memory remains, they will know their friends.

"But I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. How can one give *account* for an idle word unless he remembers the word?

We learn from God's Word that the wicked shall be driven away from his presence,—that they will be condemned and that, in some way, they will admit that the sentence is just. But how can they admit it to be just unless they know why they are condemned? It would be mere cruelty to condemn a man to everlasting punishment for something of which he had no knowledge. There can be no just distribution of rewards and

punishments, without a knowledge of previous events.

"The rich man being in torment lifted up his eyes, saw Lazarus in Abraham's bosom (Paradise) and said, *Send Lazarus* to cool my tongue, for I am tormented in these flames." Why did he mention Lazarus by name? How came it that he recognized Lazarus? Because he remembered him as being the one to whom he had refused the crumbs?

He also said, "Send an angel to warn my brethren lest they too come into this place of torment." Where were his brethren? In the world. Then the rich man, after death, and in the intermediate state, knew that his brethren still remained in the world,—were unconverted, and consequently in danger. All this his memory retained, and caused him to try to negotiate with the power of Paradise, for an angel to be sent to warn his brethren of the dangers of a dissolute life.

On the mount of Transfiguration Moses and Elias appeared in glory and were known by Peter, James and John. We might ask of Moses if he knew why he was there? Did he recognize the land of Palestine? Did he know that he was the man who led the chosen people of God out of the land of cruel bondage? Or we might ask him a simpler question still, and one which, if answered in the affirmative, would alone settle the point for which we are contending. *Did he know that he was Moses?* If he knew that he was Moses, then memory is left. If memory is left we will know our friends.

In the Sermon on the Mount, Christ, in speaking of those who would be rejected at the judgment, says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?"

Here it is distinctly stated that some will claim the works they have done in the name of the Lord, as the reason why they should receive immunity from punishment and enter into a state of bliss. No such claim could possibly be made by them, unless they had a knowledge of all their actions on earth. It ought to be conclusive.

The old-style, tender way of announcing death, is suggestive of recognition: "He was gathered to his fathers." "Moses died on Mt. Nebo and was gathered unto his fathers, as Aaron died on Mt. Hor, and was gathered unto his fathers." It will not do to answer to this that the expression means, "Their remains were placed in the family vault alongside the remains of their fathers," for of Moses' grave it has been truthfully said:

> "And no man dug that sepulchre,
> And no man saw it.
> For the angels of God upturned the sod,
> And laid the dead man there."

No one knows where his grave is, yet he was "gathered to his fathers." This can only mean that his spirit has passed to the realms of light, and is associating with the spirit of his fathers. If he is thus with his fathers, he undoubtedly knows them, else why tell us that he is with them? Do we know with whom he is associating at present, while the knowledge of who constitutes his company, is hidden from him?

Man naturally wants to know as much as possible of those with whom he comes in contact. It is not probable that he could feel a complete satisfaction in associating forever with a people of whose past life, or even origin, he could get no account. To complete his joy he must know their history. If he learns their history, he will learn that they came from earth. If he knows that they came from this world, memory will be left.

Without memory we would not even know ourselves. With the past all blotted out, we would lose the only means by which we could identify ourselves.

I want to know more in heaven than I know here, instead of less. The attainment of knowledge is one of the greatest sources of happiness. Yet, in the fleshly state, how circumscribed is man! Things which he would know, are veiled in darkness. Others, when almost found, recede into the dim distance and are seen no more. We look forward to the time when we shall know as we are known, with a quickening of the pulse, believing, fondly believing, that we shall no more "see through a glass darkly," but that the object for which we sought will no longer be hidden from us. But if memory is lost, and the past is a blank, I will no longer know that the Heavenly Father honored the great Israelitish leader upon Mt. Nebo. I will no longer know that God's Israel triumphantly crossed the sea, nor that their enemies perished by the intervention of God in an impious attempt to go where only the children of faith could go. I will no longer know of the successful termination of Noah's long voyage when the waters abated, and the ark rested safely upon the mountain, and Noah and his family went forth to re-people the earth,—a striking illustration of how God protects the upright and faithful. We will no longer know that there was an Ark of the Covenant, a tabernacle, seven golden candlesticks, or a temple on Mt. Zion, nor that God's people triumphed gloriously, when obedient, over all their enemies. Will we even forget the mothers at whose knees we first learned to lisp the name of Jesus? These mothers watched over us in infancy, suffered for us, and spent sleepless nights to minister to our wants and comforts?

Will we forget forever the glad shout of the angels to the shepherds on Bethlehem's plains, when they bore the tidings of the birth of the long looked-for Messiah,—the world's Redeemer? That cry furnishes our sweetest music on earth, and that will be our song in heaven. "And they sang a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God out of every kindred, and tongue, and people and nation." Rev. 5: 9.

That cry points man in this age of false philosophy to a holier faith, and across the restless waves of the ocean of life to a peaceful home in heaven.

All this and more, would we lose should memory fail us, as we cross the stream of death—going to our reward.

Socrates, speaking of the future, exclaims: "With what pleasure could I leave the world to hold communion with Palamedes, Ajax and others. * * * Is it nothing to converse with Orpheus, and Homer and Hesiod?"

Cicero, the great Roman orator, referring to the future said: "O, glorious day: when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits. * * * And not with those only whom I have just mentioned, but with my dear Cato that best of sons and most valuable of men."

How natural that the great Roman should desire to go to his departed son! But a greater than Cicero—one of the Lord's anointed,—king David, looked forward with the same joyful anticipation. "He can not come to me, but I can go to him." The tender depth of these suggestive words only those may know who have seen a son or daughter, a brother or parent take their departure to the unseen shore.

With what a foretaste of the bliss to be ours on the "golden strand," we look forward to our reunion there! *Reunion!* How magical the word! With what pleasure do we, as pilgrims, after the family circle has been broken up, all meet once more in an unbroken circle around the family table, renew the associations of childhood's days, and relate the experiences we have had in the world of battle! How the parents' faces flush with pleasure at the meetings, and their eyes are dimmed with tears at the parting scenes! A few such reunions and there's a vacant chair. One of the children in a far-off State lies sleeping the last, long sleep! Perchance 'tis the father or mother who has received the death-angel's summons. Then we look forward to the meeting in heaven, to a reunion where separation comes no more!

> "Where congregations ne'er break up,
> And Sabbaths never end."

The mother is sustained by the belief that she will meet and know the treasures that are "not dead, but simply gone before." It is a goodly doctrine—a comforting belief, and one that will redouble our efforts for Christ. If I will know my friend, should I meet him in heaven, I will strive for his salvation, that, by the blood of the cross, he may be cleansed and brought to bow to the Savior.

The grave, then, will only part us for a brief season, and through its portals we will be ushered into a land of splendor with all the blood-bought throng around the throne of the Great King where, happily reunited, we can sing his praises evermore.

> "They will gather all in the angel home,
> That brighten that heavenly land—
> The wife who sleeps in the island grave,
> The boy from the Indian strand;
> And they who are wanderers on the earth.
> How glad will the meeting be
> Of that widely scattered household band,
> In the land beyond the sea."

Farmington, Ill.

BEWARE!

BY ELLEN BIDINGER.

I BECAME interested in sister Ella J. Brumbaugh's article, "Erring and Forgiving," in MESSENGER No. 1, page 2. She has expressed a truth in saying, "The easiest thing for human beings to do is to make mistakes." It is especially so with the young. They wish to become men and women of a high standing in the world, and forget, through Satan's devices and subtilty, that it is only a real Christian that is a great man or woman.

Dear readers, you that are young, with myself, may we strive harder and harder to get rid of such foolish notions, of which we are all more or less capable.

We are very liable to think, This or that one professes Christianity, and attends all the worldly gatherings and wears fashionable clothing, and why can not I do the same? Why can I not have a little amusement and yet be a Christian? Let us consider the following Scriptures: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves, but they, measuring themselves by themselves, and comparing themselves among themselves are not wise." 2 Cor. 10: 12. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God?" Romans 2: 3.

Let us strive together for that faith which was once delivered to the saints, and let us beware, lest we be deceived, knowing that when we have done all we can do, we are only unprofitable servants, and deserve no praise or merit, for we have only done that which was our duty to do. As we have but one way to heaven, all who would enter there must travel that road.

"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."—Matt. 28: 19.

BY S. N. M'CANN.

Christ Commands a Trine Action in Baptism.

ALL go to the commission in Matt. 28: 19 for their formula of baptism, and well they should, for this is where that "one Lord" commanded the ordinance, giving instruction with the command. Though Christ had all power in heaven and in earth when he gave this commission, some modern teachers are presumptuous enough to change the wording and thereby the meaning of Christ. Put the New Testament into the hands of the professors of to-day, and ask them to read Christ's commission, giving them the chapter and verse, and forty out of every hundred will read it as it is found in many modern disciplines, and as it is quoted from many modern teachers. Tell them that they are reading it wrong, and they will read, "Baptizing them in the name of the Father, Son and Holy Ghost," instead of reading it as it is, and insist that they have read it right. Point out their mistake and they will often be surprised at themselves; others will say, "It makes no difference."

We maintain that it does make a difference, and that we never have that "one baptism" until we follow the instructions of that "one Lord." Christ says, "Learn of me," for I have all power "in heaven and in earth." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and (baptizing them in the name) of the Son, and (baptizing them in the name) of the Holy Ghost."

This sentence is elliptical, and I have enclosed in parentheses what is omitted in the ellipsis.

Now if Christ had commanded single action, we would have had a sentence indicating single action,—a sentence like many modern disciplines have, *viz.*, "baptizing them in the name of Father, Son, and Holy Ghost." "Baptizing them in the name of what?" *Ans.*, *Father, Son, and Holy Ghost.*

In order to make Christ's command read this way, look how many words we must cross out! Five written words must be dropped, and all that is indicated by ellipses disregarded. If the command Christ gave does not teach three actions, how would we write it so as to teach three actions? It can not be done, but we can easily change it to a sentence indicating single action by dropping out five words.

Read the commission of Christ by substituting the word whipping for baptizing, and every one would understand that there would be a whipping given in the name of the Father, and one in the name of the Son, and one in the name of the Holy Ghost. There would be no question about the three whippings, and there ought not to be about the three dippings. Substitute burying, plunging, immersing, or any other active participle for baptizing, and you will find three actions in every case.

Now take the same words and substitute them for baptizing, dropping five words from the commission, and you will have sentences indicating single action, and they will all be plain for single action. With the five words crossed out, and all that is indicated by ellipses omitted, it would read, "Whipping them in the name of the Father, Son, and Holy Ghost." There is no one who would think of more than one whipping. "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," indicates three actions clearer than, "It was written in Hebrew, and Greek, and Latin." Jno. 19: 20. We can cross out four words in the commission, *of* and *the* before Son, and *of* and *the* before Holy Ghost, and still have as clear a sentence for trine action as the inscription. "Baptizing them in the name of the Father, and Son, and Holy Ghost," is as clear for *three* actions as, "It is written in Hebrew, and Greek, and Latin." There are none who think the inscription could be put up with one writing, but all admit that it takes *three* to get the one sentence before the people. Yet the commission is as plain by dropping four written words, and *much* plainer for three actions, than the inscription is, if they are not dropped.

All can readily see and admit that the inscription is elliptical, and if we would write it in full it would read, "It was written in Hebrew, and it was written in Greek, and it was written in Latin." But the commission is plainer for three actions when the ellipsis is supplied than the inscription with its ellipsis supplied, "Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost."

If the firm of Jones, Smith and Brown would send out an agent telling him to go into all the States, buying horses in the name of Jones, Smith, and Brown, the agent would know that he would not have to make more than one purchase, and that in the firm name of Jones, Smith, and Brown. But if told to go into all the States, "buying horses in the name of Jones, and of Smith, and of Brown," it would be clear that he would have to make a purchase for Jones, and one for Smith, and one for Brown, before he obeyed his instructions.

Christ said to Paul, "I will appear unto thee, delivering thee from the people, and from the Gentiles." Acts 26: 17.

Here is a sentence similar to the commission in construction, and every one can see that it takes an act to deliver from the people, and another act to deliver from the Gentiles, and that the words *delivering* and *the* must be supplied to fill up the ellipsis. Striking him in the name of John, and (striking him in the name) of William, and (striking him in the name) of Henry, is equivalent to striking him in John's name, and (striking him in) William's name, and (striking him in) Henry's name. "The Father's name" is equivalent to "the name of the Father." "The Son's name" is equivalent to "the name of the Son." "The Holy Ghost's name" is equivalent to "the name of the Holy Ghost." "The Father, Son, and Holy Ghost's name" is equivalent to "the name of the Father, Son, and Holy Ghost."

Then "baptizing them in the name of the Father, and (baptizing them in the name) of the Son, and (baptizing them in the name) of the Holy Ghost," is equivalent to the expression "Baptizing them in the Father's name, and (baptizing them in) the Son's name, and (baptizing them in) the Holy Ghost's name."

Or if we want *single* action, instead of what Christ commanded, "Baptizing them in the name of the Father, Son, and Holy Ghost," is equivalent to the expression, "Baptizing them in the Father, Son, and Holy Ghost's name." If the possession is a joint possession, the possessive sign is placed only to the *last* name, but otherwise to *each* name. (See possessive in any grammar).

In the commission the sign of possession is placed to *each* of the three names, hence three actions. If we will hear Christ, we must do whatever baptize signifies, "in the name of the Father, and of the Son, and of the Holy Ghost," in order to get that "one baptism" of that "one Lord." If *baptize* signifies to sprinkle, we must sprinkle in the Father's name, and in the Son's name, and in the Holy Ghost's name, but if it signifies to dip or immerse, we must dip "in the name of the Father, and of the Son, and of the Holy Ghost."

If *baptize* signifies to sprinkle, pour, and to immerse, then we must sprinkle, pour, and immerse in *each* of the names of the Trinity, in order to obey Christ.

"But," says some one "our minister said, If we are baptized 'in the name of the Father, and of the Son, and of the Holy Ghost,' we have three baptisms."

Well, Christ did not say that there would be three baptisms, but he does say that there are three actions, one for his name, one for his Father's name, and one for the Holy Ghost's name. Timothy was told to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2: 15. Every one knows that "The Word of Truth" signifies the will of God to us, and is composed of many words. The same may be said of word in James 1: 18, "Of his own will begat he us with the Word of Truth." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1: 5. "The end of the commandment" indicates the will of God, or many commands.

I will sell you an excellent book,—the Bible. Book signifies many books,—Matthew, Mark, Luke and others.

"I ate one meal." Meal may signify many things,—bread, potatoes, fruit, etc., or it may signify many "bites," yet but one supper.

We see from the above that "word" may signify words, commandment, commandments, book, books. Meal may comprise many articles; one supper may have many acts, and "one baptism" three acts if we hear the *Word* of God, or *words* of Christ."

Peter says, "Be baptized every one of you in the name of Jesus Christ." Acts 2: 18. "And he commanded them to be baptized in the name of the Lord." Acts 10: 48. "They were baptized in the name of the Lord Jesus." Acts 8: 16–19; 5.

Here are three expressions that would seem to say that the entire professing Christian world is inconsistent. Inconsistent, because they go to the commission and baptize as it says, "In the name of the Father, and of the Son, and of the Holy Ghost," or as some one else says, "in the name of the Father, Son, and Holy Ghost," instead of "in the name of the Lord." "If the fullness of the Godhead bodily" dwells in Christ, we should be willing to hear the Lord speaking "with all power in heaven and in earth" and saying, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Every candid mind must admit that to follow the directions of Christ in doing any work, is to do that work in his name. Paul says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 17. Peter healed "in the name of Jesus Christ of Nazareth." Acts 3: 6. Whenever a work is done by Christ's direction, it is done in his name. Or if done by the authority of some other man, it is done in his own name, not in Christ's name.

The apostles in speaking of baptism, as being performed in the "name of the Lord Jesus," performed the ordinance themselves, and surely they did not perform it in any other name when they took Christ's directions, but if they would have changed Christ's commission, then it would have been virtually in their own names whatever form of words they might have used.

Peter, in commanding baptism on the day of Pentecost, did not command administrators, and hence did not need to give the *how*, because the disciples were administrators and they had the *how* for baptism from the lips of Christ himself. Matt. 28: 19. Peter commanded inquiring be-

lievers to be baptized not in his own name, or by his own authority, but "in the name of Jesus Christ," or by his authority. The believers penitently submitted and the disciples of Christ gave the *how* in performing the ordinance, else they were disobedient and Christ's "all power" did not reach to the day of Pentecost.

The disciples obeyed Christ, and whenever we are baptized by that "one baptism," prompted by that "one faith," we will follow the directions of that "one Lord," and thereby be baptized in his name, and not in the name of Peter, nor of Paul, nor of Apollos. "Whosoever shall call upon the name of the Lord shall be saved." Acts 2: 21; Rom. 10: 13.

Here no faith, repentance, nor baptism is mentioned, yet the calling is ineffectual and unavailing excepting we call by his direction. The calling is only from the lips, and not a real call until we are ready not only to say, "Lord, Lord," but to do what he says, for not every one that gives a call, saying, "Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," (Matt. 7: 21) that is, follows my directions in calling, for "I come down from heaven, not to do mine own will, but the will of him that sent me," John 6: 38, and "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should speak, and I know that his commandment is life everlasting." "Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12: 49, 50.

"Seek and ye shall find," and "he that seeketh findeth," Luke 11: 9, 10, but this seeking must not be done in our own way and time, nor by our own directions, that is, in our own names, "for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. May we all take the instructions of Christ when he says, "Learn of me and you shall find rest to your souls." In our seeking, in our calling, in our baptizing, and in all we do in word or deed, may we learn of him, and then he will be our "Lord and Master," our mother, sister and brother. "For whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister and mother." Matt. 12: 50.

HE HAS TWO HEARTS.

BY JAMES M. NEFF.

WHO? Every man. Two hearts? Yes, *two* hearts. The one is that physical organ whose function is to drive the blood through the arteries and pump it from the veins of the human body. These are said to be the only functions of this organ. But some one says it is the seat of the affections. No, it is no more the seat of a man's affections than are his feet.

But there is another heart. Man has *two* hearts. This second heart has never been dissected by the knife. It is not corporeal. It is purely intellectual and spiritual. It is this *second* heart, and not the *first*, which is so frequently mentioned in the Scriptures.

We shall treat this subject more fully in a subsequent article in our series of New Testament Greek studies.

Covington, Ohio.

"THE darkest hour in the history of any man is when he sits down to study how to get money without honestly earning it."

"No reform, moral or intellectual, ever came down from the upper classes of society. Each and all came up from the protest of martyr and victim."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

Miscellaneous.

HAVING seen a copy of Bro. I. J. Rosenberger's chart on the Lord's Supper, sent me for examination, I would say to all who feel interested in that subject, "You will be much aided by securing a copy, and hanging it on the wall, instead of so many idle and vain pictures, or photographs of some great man or your friends." Study the chart and you will soon decide that the meal Jesus ate with his disciples was not the passover the Jews were to keep, and, also, that the bread and wine are *not* the Lord's Supper,—one of the gravest errors in the religious world.

Permit me herewith to address the several Districts of Kansas on the propriety of a change of boundary line to a general advantage. Can it be done? If so, let all who think so, and feel that it should be done, bestir themselves to get it properly before the different District Meetings this spring, through the local churches (if necessary), and report the proposed change, if any, and also a plan whereby to unite the sentiment of the different Districts, to bring all into practical operation. I would suggest that each District Meeting appoint a brother for that purpose. If there is no move along the line, I will conclude this appeal to be premature.

We also hope to hear favorable reports from the different Districts written to by the Secretary of the Committee, appointed by last District Meeting of Southern Kansas, on the "Old Folks' Home."

Occasionally we see and hear of ministering brethren going from this extensive western missionary field back into more eastern States, where there are proportionately three ministers to one here, and spending weeks, and even months. In the meantime we are calling for the eastern surplus to supply our wants. Doubtless those brethren have reasons, and, perhaps, lawful ones, too, but, then, how about the Lord's work?

ENOCH EBY.

Hutchinson, Kans.

From La Porte Church, Ind.

ACCORDING to previous arrangements, Eld. John W. Metzger, of Mulberry, Ind., came to us Feb. 7, to conduct a series of meetings, beginning that evening, and closing on Sunday evening, Feb. 17. Although the congregations were small throughout, the sermons were intensely interesting, and those who did not hear them, missed a rich feast.

Our brother delivered fourteen sermons, including one funeral discourse, and attended our council-meeting on the 16th, when a report of the annual visit was made. While we regret that we can not report any accessions, yet we all feel that Bro. Metzger was the right man in the right place. His strictly Gospel sermons, delivered with great power and energy, will not soon be forgotten by those who heard them. Our little band here has surely enjoyed a soul-refreshing feast.

Bro. Metzger won many friends while here. The greater share of his talk was directed to the church, and professors in general. He defended the order of the Gospel as practiced by our Brotherhood, including all the peculiar and distinctive characteristics of the church. He "shunned not to declare all the counsel of God." Deep and favorable impressions were made on some of our neighbors, which, we pray, may result in their full surrender!

A Free Methodist revival was in progress, a little over a mile from us, during all the time we had meetings. This, perhaps, drew some away that otherwise would have attended. Our united prayers go up to God in behalf of our dear brother, that he may be blessed with strength and years, to sound the trumpet long and loud, and have souls for his hire! THURSTON MILLER.

From Maple Grove Church, Wis.

WE met in council Jan. 26. Everything passed off pleasantly and, we hope, profitable to all. One of the leading features of the meeting was to build a house for the Lord. The following brethren were appointed to draft plans and act as solicitors: A. Mock, Wesley Berry, Wm. Allen and S. H. Baker. In accordance with that decision we met and decided to build a neat, plain structure, 36x50 feet in size. We intend to prepare the rough material this winter and to build during the coming summer, if the Lord will.

One precious soul just returned to the fold. He became tired of feeding on the husks of sin, and is now partaking of the blessings of God.

At the kind solicitations of our dear brother, T. D. VanBuren, we left our home Feb. 1st, by private conveyance, and, after a drive of seventy-five miles, arrived at our destination just in time to attend church at 2 P. M. We had services same evening, and continued until the next Sunday evening. We had ten meetings in all with a growing interest to the close. The results we leave with the Lord. The doctrine of the Brethren is scarcely known here, but a more attentive and earnest people I never saw. They treated us kindly, and many requested us to come soon again.

Here is a grand opening, and I think in the near future there will be an organization here, as our dear brother, T. D. VanBuren, is one of our true and exemplary brethren, hence exerts the proper influence. Here is a chance for one hundred or more families of the Brethren to secure a good, cheap home on easy terms. Any one desiring to learn more about this country, in regard to climate, timber, soil, etc., will receive a prompt reply by addressing either T. D. VanBuren, Wilcox, Clark Co., Wis., or the undersigned at Edson, Chippewa Co., Wis.

In the near future we will give an extended description of the Wisconsin mission field.

S. H. BAKER.

From Naperville, Ill.

THE meetings conducted by Bro. D. Deardorff, of Franklin Grove, Ill., closed Feb. 17. While there were no visible results, there were good impressions made, which may bring the peaceable fruits of righteousness. The Word was held forth with power, and caused no small stir among the people. Bro. Hope is expected to continue the meeting. Brethren, come again! S. KUHN.

From English River Church, Iowa.

BRO. SIMON LONG came among us and commenced meeting on the evening of Feb. 1. He delivered twelve sermons in the power of the Word of God. There were no immediate results, but we hope the good seed sown will produce fruit in due time.

The brethren, sisters and friends, after presenting Bro. Simon Long with a token of their affection, also sent $22.00 to his wife. If ministers' wives were only encouraged a little more, they would not feel their burdens resting upon them so heavily. JACOB ETTER.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

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R. H. Miller, S. S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - March 5, 1889.

BRO. J. H. MILLER, of Milford, Ind., has purchased a home at Goshen, where he expects to locate.

BRO. W. R. DEETER closed a meeting at Middlebury, Ind., recently, with twelve additions by baptism.

BRO. M. M. ESHELMAN has so far recovered as to be up again, and if he keeps on improving, will start for his home in a few days.

WE are requested to invite brethren passing through Holton, Jackson Co., Kans., to call upon Thomas J. Squires. His wife is a member of the church.

BRO. J. C. MURRAY closed his meetings at Nappanee, Ind., Feb. 20. One was received into the church by baptism. The Brethren at Nappanee are in hopes that Bro. Murray will locate at that place.

PLEASE note the following changes of address: Bro. Wm. M. Lyon from Lancaster, Pa., to Union Bridge, Carroll Co., Md.; Bro. Amsey H. Puterbaugh from South Bend, Ind., to Oswego, Kosciusko Co., Ind.

THE river of Jordan flows into the Dead Sea and its waters are swallowed up and lost. The sea has no outlet. It receives all the time and never gives anything out, and this is what makes it dead. There are some Christians in the world who are dead because they are always receiving and never giving anything out. Imparting to others what we have received increases our own store, and it keeps us from becoming dead. The men and the women who profess to have received salvation from the Lord, and are not willing to make some efforts and some sacrifices for the salvation of others, give out something of what they have received, are dead, while they have the name of being alive.

DURING our short stay in Northern Indiana we were impressed with the fact that there are a number of active, faithful ministers in that District who are zealously laboring for the cause of Christ. They are at work, and, as a result, many souls are being brought to Christ.

BRO. P. STUCKMAN held a number of meetings in the church near Gravelton, Ind., the particulars of which we did not fully learn. We were informed that twenty-four were received into church fellowship by baptism, and that several were reclaimed. There are also four more applicants.

BRO. ALEX MILLER, of the Union Center church, Ind., closed a series of meetings of two weeks' duration in the Yellow Creek church, same State, on Sunday, Feb. 17. The meetings were full of interest, and the Lord blessed our brother's work. Twelve were added to the church by baptism, and one who had gone away came back to the old fold.

"DEATH came suddenly to a man who had accumulated great wealth, and he realized that 'shrouds have no pockets,' that he couldn't take anything away with him; we may have all the money on earth, but we must leave it behind us. He called his lawyer in and commenced to will away his property. His little girl stood by his bedside and she could not understand where her father was going, and she said, 'Father, have you got a home in that land you are going to?' The arrow went down into his soul. 'Got a home there?' The rich man had hurled God away and neglected, for the sake of money, to secure a home, and now he found that it was too late. He was money mad, he was money blind."

THE New York *Independent* gives the following point on Prohibition: "Prohibition by Constitutional Amendment or by Local Option is to be preferred to Statutory Prohibition because it is established by the direct exercise of popular sovereignty. All forms of Prohibition must have an active public sentiment behind them to secure their effectiveness. This is true of most legislation, but it is especially true of Prohibition. The vote of the people of a State on a Prohibitory Constitutional Amendment is a manifestation of the condition of the public sentiment in that State. If the Amendment fails, it is an indication that Prohibition could not or would not be enforced throughout the State; if it is adopted, it shows that public sentiment demands it, and is in a condition to enforce it. Prohibition by Local Option is likewise dependent on the state of sentiment in towns or cities or counties, of which sentiment it is a faithful index."

AN American sea captain, who visited, with his ship, India, beyond the Ganges, met a wealthy Malay merchant, who came aboard the vessel and inquired of the captain if he had any tracts that he would part with. The American, at a loss how to account for such a singular request from such a man, inquired, "What do you want with tracts? You can not read a word of them." "True," was the reply, "but I have a use for them nevertheless. Whenever one of your countrymen or an Englishman calls on me to trade, *I put a tract in his way*, and watch him. If he reads it soberly and with interest, I infer that he will not cheat me; if he throws it aside with contempt or a profane oath, I have nothing more to do with him; I can not trust him." The Malay had learned by close observation that those who despise the teaching of Christianity can not be trusted. It would be well if all who profess to follow Christ could be trusted. The India merchant's test would sometimes, we fear, fail in this country; but a true child of God may always be trusted.

OUR English Bible, as published by the American Bible Society, in its latest editions, typographically considered, is the most accurate Bible published. It is said to contain 3,566,480 letters, 773,692 words, 31,102 verses, 1,189 chapters and 66 books, written by about 37 authors.

A SISTER who recently passed away in the triumphs of faith, expressed great joy that she could at last go home. When she was dying, and her speech was gone, she pointed to the 798th hymn in the Brethren's collection, as expressive of her feelings,—

"Joyfully, joyfully onward I move,
Bound to the land of bright spirits above;
Angelic choristers, sing as I come—
Joyfully, joyfully haste to thy home!

Soon, with my pilgrimage ended below,
Home to the land of bright spirits I go;
Pilgrim and stranger, no more shall I roam:
Joyfully, joyfully resting at home."

Read all of this beautiful hymn, and if you would have it expressive of your feelings when you come to die, live the life of a faithful, devoted Christian, and then shall your last end be as hers, and as you cross over the Jordan you can sing:

"Death, with thy weapons of war, lay me low!
Strike, king of terrors! I fear not the blow;
Jesus hath broken the bars of the tomb;
Joyfully, joyfully will I go home."

DR. GEIKIE, in his excellent work, "The Life and Words of Christ," in referring to the testimonies that have been given by great men, says, "No one will accuse the first Napoleon of being either a pietist or weak minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in a moral sense. Conversing one day at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned around to one of his suite and asked him, 'Can you tell me who Jesus Christ was?' The officer owned that he had not taken much thought of such things. 'Well, then,' said Napoleon, 'I will tell you.' He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. 'I think I understand somewhat of human nature,' he continued, 'and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for him.' 'The Gospel is no mere book,' said he at another time, 'but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of books upon the table,' touching it reverently; 'I do not tire of reading it, and do so daily with equal pleasure. The soul cleansed with the beauty of the Gospel, is no longer its own; God possesses it entirely; He directs its thoughts and faculties; it is His. What a proof of the divinity of Christ! Yet in his absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race.'" Such are the testimonies of one of the greatest geniuses that the world has ever produced. There are men in the world to-day who are mental dwarfs, as compared with Napoleon, who have never studied the Bible, and perhaps never even read it through, and they are ready to say they do not believe the Book. What presumption!

NEWTON once said, in speaking about the desire manifested by some persons to know the origin of evil: "Many have puzzled themselves about the origin of evil; I observe there *is* evil, and that there is a way to escape it, and with this I begin and end." Is there not a good lesson here for those who are more concerned about the origin of evil, than they are to escape the evil they know exists?

LAST week a fashionable entertainment was held in New York City. It was the great event of the season, and the *New York Tribune* says that the dresses and jewelry worn on the occasion could not have been purchased for three millions of dollars. In the same city thousands of poor women and children are suffering from the want of the common necessities of life. Think of it! Nearly as much money spent on dress for an evening party as is spent annually for both home and foreign mission work by all the churches in the United States. And many of those who took part in this lavish extravagance claim to be members of the church of the lowly Nazarene. What a travesty on the name of Christianity!

THE Wise Man said, nearly 3,000 years ago, that "of making many books there is no end; and much study is a weariness of the flesh." Since then the manufacture of books has increased perhaps far beyond Solomon's thought, unless, indeed, the language was prophetic. The *Publishers' Weekly* announces the titles of 3867 new books issued from the different presses in America from July 1, 1887 to June 30, 1888, and this is but a small portion of the whole number, about 25,000, published in the world in the same time. May it not be said that we are living in the book age of the world? Another thought that is suggested by the above facts is, How many of the books published each year are positively evil in their teaching? Our country is flooded with cheap and pernicious literature. Parents can not, in view of this, be too careful as to what kind of papers and books their children read. Your children will read something, and if left to their own judgment, will often acquire a taste for trashy novels that can only do them a positive injury. One bad book, or even a single chapter of a bad book will do your innocent boy or girl a lasting injury. You can, by furnishing your children with good, pure books and papers, cultivate in them a desire for such reading, and you will never have cause to regret your care in this matter.

SOCIAL OR PRAYER MEETINGS.

D. L. MILLER,

Dear Brother:—I have been requested to ask you to write on the subject of prayer-meetings, especially as to the best method of conducting them, and the benefit to be derived from them. You will greatly oblige us by writing at your earliest convenience. EZRA H. DETWILER.

Johnstown, Pa.

THE authority for the meeting of Christians, for the purpose of engaging in prayer and social worship, is to be found in the practice of the apostolic church. These meetings were different from the public meetings held in the synagogue and at other places, when the apostles preached Jesus and him crucified to Jew and Gentile alike. The meetings for prayer were held for the most part privately. It was here that those who were of the household of faith met and exhorted each other to be faithful, and prayed together for grace to enable them to walk after the commandments of the Lord Jesus Christ. As the spirit of persecution arose, meetings of this kind became more frequent but only the disciples attended them. They were compelled, from fear of their enemies, who sought to kill them, to meet secretly. In this way they met and bound themselves together to be faithful to each other and to the Master.

An account of the first meeting of this kind, held by the apostles and disciples after the ascension of the Savior, is recorded in Acts 1: 13, 14, and reads as follows: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Here we have a prayer-meeting composed of the apostles, "the women," "the mother of Jesus" and "his brethren." It would seem from this reading that the women also took part in the prayers and supplications that were offered up to God. The apostles are named first, and then it is said of them that they all continued "in prayer and supplication, with the women."

Another meeting of this kind was held after Peter and John had been strictly charged by the rulers and the elders "not to speak at all nor teach in the name of Jesus." For a full account of this glorious meeting, and the wonderful manifestation of the Holy Ghost in connection with it, read the fourth chapter of Acts.

Again, we have in Acts 12: 5-19, an account of the benefit and results of a prayer-meeting held at the house of a sister, "where many were gathered together praying." The church was having a troublous time. Herod had killed James, the brother of John, and apprehended Peter, and cast him into prison, binding him with two chains. It was a dark and gloomy time for the little band of faithful ones, but they met at the house of Mary, the mother of John, and engaged in praying. How, in that little prayer-meeting, they must have poured out their hearts to the Lord in prayer and supplication for help in their great need! And God heard them, even as he hears the prayer of faith to-day; for while they prayed so earnestly, the chains with which Peter was bound were loosed, and fell from his hands, and the angel of the Lord led him out of the prison. Peter went immediately to the meeting himself, and interrupted it by knocking at the door. What joy his appearance must have made in the hearts of this praying band of believers, and how their faith in prayer must have been strengthened as they came to realize that God had answered their request!

The above references will show that meetings for prayer and supplication were held by the apostles and disciples of Jesus Christ. Other references might be given, but these will suffice.

As to the best method of conducting social prayer-meetings, we are not quite so well prepared to speak. We have lived in a church where, for many years, we have had weekly meetings of this kind. The usual method of conducting them has been about this. One or two brethren are chosen by the members, who are expected to look after the meetings. It is their duty to select a suitable subject for consideration, and to secure some one of the members to take the lead in the meeting. The subject is announced, at the close of the meeting, for the succeeding week. The meeting is usually opened with singing, Scripture reading and prayer, the Lord's Prayer being used in opening and closing, as at our regular meetings. After prayer, the leader announces the subject, and reads a Scripture bearing on the topic, and then spends a few minutes in talking. The time is then spent by the members present in speaking on the subject or in exhortation. This part of the exercise is interspersed with singing, and sometimes, if a brother or sister feels to do so, a prayer is offered. In this part of the exercise we have no set form. The brethren and sisters present have the liberty to speak, to offer a hymn, or to lead in prayer, as they may feel impressed.

This method seems to work well with us. The meetings are usually very interesting, and are always well attended. Too much form or system in a social meeting, however, has a tendency to make it uninteresting, and while it is necessary to have the work somewhat systematized, and have a form by which to conduct the meetings, yet it should not be so rigid as to keep the moving of the Spirit, to sing, or pray, or speak, from being felt and obeyed. The meetings may and should be varied somewhat according to surrounding circumstances. At times our meetings have assumed the form of special thanksgiving meetings; at other times it seemed that we were led more especially to exhort one another to be faithful. Sometimes we may feel impressed to pray and supplicate a throne of grace for a greater degree of holiness in the church, or for the conversion of sinners, or for some other special object, as did the disciples when they prayed for Peter in prison. We think that a form should not be so rigidly enforced as to prevent the meeting from taking such a course as indicated above when circumstances and the Spirit would seem to point in that direction.

The benefits arising from prayer-meetings are many. They have a tendency to unite the members in a work in which each one of them has a special and a personal interest. The laymembers of the church may take part in these meetings and thus come to feel that they, too, have something to do as well as the ministers, and feeling this they are drawn closer to the church, and in this way a stronger bond of union is formed. In regular preaching services it sometimes happens that all do not get the encouragement or the exhortation they need. In the social meeting each one may speak of his special discouragements and may receive, from those who are older, such encouragement as his case seems to demand. Here the younger members may exercise the talents, to speak and pray in public, with which God has blessed them, and then, if at any time the church should call them to official positions, they would be prepared, to some extent at least, to enter upon the work assigned to them by the church.

We have found the social prayer-meeting to be of great spiritual help to us. We have often gone to it burdened with care, and come away strengthened to bear the burdens of life. There is something helpful in thus meeting to sing and pray, to exhort and to help one another along in our earthly pilgrimage. We need the help and the sympathy we thus secure, and we look upon that as not being the least of the benefits derived from such meetings.

We might refer to other benefits to be derived from prayer-meetings, but these will suggest others to the active minds of our readers. We believe that the social prayer-meeting may be, if properly conducted, a great blessing to the people of God. We should not forget, however, that the very best things that God gives us may be abused. Let us use this means of grace in accordance with the divine will, and the benefit shall be ours.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"WE can never die too early for others when we live only for ourselves."

"THE grand old book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."

"It has been aptly said that 'every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work.' If this be true, as it doubtless is, then the remedy for the cure of this evil is very apparent,—give every person something to do."

"WE are glad to learn the spirit of revival still remains in the church to a very large degree. This is right. There is no 'let up' in sin and its subjects. The devil delights in finding the church napping. This is his opportunity and he improves it. Should the servants of the Lord care less for saving souls than Satan does to destroy them? If not, every opportunity must be improved and every sheaf gathered that is ripe for the harvest."

THE BIBLE.—A writer recently said: I am aware of a great reaction in modern times against the Bible. It is the fault, I think, of the theologians who have insisted upon untenable positions. But whatever is excellent in the Book is fire-proof. We must remember that it is the law of God as revealed in the history of man. Do you remember what Sir Walter Scott said on his death-bed to his son-in-law? "Give me the book." "What book?" asked Lockhart. "The Bible," answered Scott; "There is no other book." Do you remember what Andrew Jackson, when he, too, was dying, said? "Sir, our constitution is founded upon the Book." No other authority than Professor Huxley, who is not considered over-orthodox, has declared it impossible for any nation to discard the Bible from its scheme of education. It is the pre-eminent manual of spiritual training. As men have bodies to educate, so they have spirits, and there is no book for spiritual education like the Bible.—*Sel.*

QUARTERLY MEETING.

THE Executive Committee of Book and Tract Work, held its regular quarterly meeting on Feb. 15. The members were all present, including Bro. Landon West, an advisory member, and showed their usual interest and zeal for the cause, in the investigation and development of all business matters before the Committee. Considerable business was transacted at the meeting.

At the first meeting of the Executive Committee, three years ago last August, Bro. Landon West, who is the Secretary of the Examining Committee, was chosen as an Advisory member of it by its members, and his relationship to it as such, is still continued. In this way the "Work" has the presence and help of members from both committees at all the meetings.

Bro. West's large experience in missionary work is a valuable factor in this growing enterprise. The "Tract Work" is both mutual and co-operative, as all the work of the Lord is, in promotion of his kingdom here, and hence constantly demands larger resources and increased and more extensive business methods and relations in the line of its mission. See list of Tracts and other publications on last inside page of the MESSENGER.

S. W. HOOVER,
Foreman.

THE GOLDEN GLEAMS.

BY S. W. HOOVER.

THE value of "Golden Gleams, or Light of Life," as a practical family instructor, is not near so fully known as it should be. There should be a copy of it in every home in the land, and especially in every brother's home. Children readily learn from it.

A work of this kind must be seen before its great value and practical utility, in the family, can be fully known and appreciated. It contains forty leaves, besides the covers, numbered, one subject to each leaf, printed on strong, heavy paper and in large type that can be easily read across a large room.

It is positively correct, being a compilation of quotations selected from both the Old and New Testament Scriptures, hence perfectly reliable in every particular. By this arrangement each subject is presented in compact form. There can be no successful disputation or setting aside of plain Bible truths.

It is mounted on a roller with a cord to hang upon the wall, the leaves turn back over the roller between the ends of the cord. Besides its usefulness, "Golden Gleams" is an ornament to any home. The following is a list of subjects arranged in the order in which they appear here:

Honor to God.
Honor to Parents.
Husband and Wife.
Training of Children.
Duties of Children.
What Jesus says of Children.
Worship.
Remember the Poor.
Hospitality.
Obedience.
Wisdom.
Temperance.
Diligence.
Prosperity.
Light.
Truth.
Faith.
Repentance.
Baptism.
The Holy Spirit.
Pardon.
Regeneration.
Prayer.
The Lord's Prayer.
Humility.
Non-resistance.
Peace.
Love.
Washing the Saints' Feet.
The Lord's Supper.
The Holy Kiss.
The Communion.
Blessings.
Praise.
The Commission.
Anointing the Sick.
Perfection.
The Resurrection.
The Judgment.
Heaven.

Price 85 cents, postage paid. Agents wanted. Address, Brethren's Book and Tract Work, Dayton, Ohio.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—The Brethren of the Knob Creek church, Tenn., enjoyed a pleasant series of meetings recently. Four precious souls came out on the Lord's side. The preaching was done by John W. Eller.

—Bro. S. T. Harnes, of the National Soldiers' Home, Dayton, Ohio, informs us of the receipt of a package of MESSENGERS, which he distributed among the soldiers, who, he reports, were much pleased to be thus remembered.

—Bro. H. W. Strickler informs us that he is now preaching at Laurel Run school-house, Westmoreland Co., Pa. He reports good congregations. Four came out on the Lord's side, and more are expected to come soon.

—Bro. Eli Renner, of Burr Oak, Jewell Co., Kans., under date of Feb. 19, writes: "Since writing last, two more have come out on the Lord's side. This makes nine additions since last August. God be thanked that the good work is moving on."

—Under date of Feb. 16, Bro. G. F. Blunderfield, of Solomon City, Kans, writes: "We have been having excellent meetings at the Union Grove school-house, seven miles north-west of Solomon City. One soul came out on the Lord's side, and others seem to be near the fold. Brethren John Forney and John Humbarger conducted the meetings."

—Under date of Feb. 18, Bro. Nathaniel Cripe, of the Hillisburg church, Ind., writes: "Bro. Solomon Blickenstaff came to us Feb. 9, and commenced meetings that night, and continued the meetings until the 17th. He preached seventeen sermons in all. We were made to rejoice to see four precious souls come out on the Lord's side. Bro. Solomon held forth the Word with power, and the church was much built up. The meetings closed with good interest."

—Under date of Feb. 16, Bro. William M. Lyon, of Lancaster, Pa., writes: "Feb. 10 our series of meetings closed in Lancaster, at which time three souls expressed their desire to unite with God's people. I commenced preaching at Lititz, Lancaster Co., Feb. 11. Congregations are large, and there is a good interest. At this time we have one applicant for baptism, and others are near the kingdom. Many, very many, are the hinderances we meet, still we press on, trusting in Him who has endured so much for our sakes."

—Bro. S. W. Hoover informs us that Bro. Isaac Frantz is now conducting a series of meetings at Stillwater Junction (Mummaville), about three miles nearly west from Dayton, Ohio. "The meetings commenced Feb. 15. The house in which the meetings are held is known as 'The Union House,' situated within the limits of the Bear Creek church, and just across the line between it and the Lower Stillwater congregation, about two miles nearly south from the lower house, where the meetings were recently held by Bro. I. J. Rosenberger."

—Sister Anna E. Nettrour, of Columbiana, Ohio, writes: "Jan. 26 Bro. Edward Loomis, of New Philadelphia, Ohio, came to us and commenced a series of meetings in the Zion Hill church. Bro. Loomis is an able expounder of the Word of God, and he admonished both saints and sinners. There were no immediate results, but may the good seed sown bring forth a hundred-fold! May not one of the many who attended these meetings ever have cause to say, 'The harvest is past, the summer is ended, and I am not saved'; may they make their calling and election sure, while in a time of grace!"

—Under date of Feb. 18, Bro. John Metzger writes: "I am now preaching in the Mill Creek church, Adams Co., Ill., where I commenced meeting yesterday evening. I do not know how long I may stay, but hope that the Lord will grant me strength to do a good work."

—Under date of Feb. 20, Bro. H. A. Riffey, of Girard, Ill., writes: "On page 120 of MESSENGER read 'Sugar Creek church', instead of 'Star Creek church'. I left Bro. Hutchison, whom I had been attending during his sickness for about two weeks, on the 11th. He felt much better then, and expected to start home shortly after. During his sickness Bro. Hutchison manifested *that* patience which only a Christian can fully show. Will we not all remember him in our prayers?"

—Under date of Feb. 19, Bro. John Smith, of the Lower Stillwater church, Montgomery Co., Ohio, writes: "We have just closed a joyous meeting in the Lower Stillwater church. Bro. I. J. Rosenberger did the preaching. Saints were confirmed and sinners converted. Twenty-five made the good confession and were baptized. They were nearly all young and tender lambs. May the older members feed them with the sincere milk of the Word, that they may grow strong in the Lord."

—Sister Lizzie W. Shellenberger, of Madison, Nebr., writes: "I would feel entirely lost had I not the MESSENGER to comfort me in my isolation from church privileges. There are no members here excepting my sister and I. I believe there would be a good opening here for the Brethren. The use of the Baptist church can be had for meeting purposes, and, with a little effort, much good might be accomplished. I would like to be informed whether any members are living in Madison County or whether there is any organized church nearer than Beatrice."

—Under date of Feb. 14, Bro. L. G. Shaffer, of Kasson, Barbour Co., W. Va., writes: "This church, after passing through a series of tribulations and trials, has at last arrived in the harbor of peace, and the future bids fair to be brighter than the past. We had a week's meeting at the Shiloh meeting-house. That season of joy will long be remembered. Saints were made to rejoice and eleven souls left the beggarly elements of this world to come to Christ. Others are near the fold. Brethren Shaffer and Wilson, our home ministers, did the preaching."

—Under date of Feb. 21, Bro. A. Hutchison writes: "I am now at home; I arrived here Feb. 19. I am very weak yet, and my right lung,—the seat of the trouble,—is very sore. I was very much exhausted by the trip. I am too weak to write more than a few words at present. In my sore afflictions I had the aid and attention of a good physician, and kind hands to give me needed help. I had my home with Bro. J. G. Parret, in the town of Auburn, Ill. Bro. Henry A. Riffey, of the West Otter Creek congregation, was my nurse for two weeks, and a number of others gave a helping hand. I desire the prayers of the Lord's people."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Spring River Church, Jasper Co., Mo.

FEB. 16, we held our regular council. All matter passed off pleasantly. The Sunday-school question was ably discussed by the Brethren, and it was decided to have a school. The church then chose a Superintendent and an Assistant to conduct the school at Carthage. The lot fell upon the writer as Superintendent and Bro. Jerry Shank as Assistant. This is the first school organized by this arm of the church, and we hope and pray that it may prove a source of good to us all, as well as to the church. The Brethren will also organize one in the eastern part of the district in the near future. The church is in good working order, and we feel that a good Sunday-school will be of great benefit.

ABD. S. GEORGE.

Carthage, Mo.

From Falling Spring Congregation, Franklin Co., Pa.

ACCORDING to previous arrangements we expected Bro Z. Annon, of W. Va., to do some preaching for us, but when the time came, sickness visited his family and made it impossible for him to be with us. So we, the home brethren, agreed to continue the meeting. Bro. John Leonard, from the Back Creek congregation came to assist us and gave us four good, practical sermons. Bro. Isaac Riddlesberger preached once and the writer five times, making in all ten sermons.

As in natural things, there is a time to sow our seed, and a time to reap the harvest, so in spiritual things, God being the author of both. Though there were no additions at our meetings, we feel that the members were all built up and edified. Several friends said, "You closed your meetings when they were just becoming interesting." We believe it was a seed-time, and as a result we to-day gathered in the first sheaf into the Master's garner. A dear young sister was buried in the emblematic grave and rose, we trust, to walk in newness of life.

Brethren, we should watch over the young lambs of the flock, pray for them, give them encouraging words. See that they have a way to meeting as often as possible. As there are many who come to us from other denominations (as this dear sister), they get no encouragement at home, so the church ought to watch over them until they no longer need the "Milk of the Word," but are able to take "strong meat." May we all more fully consecrate ourselves to the service of God, and labor more zealously in the future, is my prayer!

WM. A. ANTHONY.

Working for the Master.

I BEGAN a series of meetings with the brethren, sisters and friends of the Pleasant Valley church, Elkhart Co., Ind., on Feb. 2, and continued until Feb. 19. Much of the time I preached two sermons in one day. There were eleven additions to the church, and others seemed near the kingdom. The crowds were very large when the weather was favorable,—some coming as far as eight miles. The interest was good, and the order commendable. I am impressed with the idea that our evangelists do not preach on doctrine as much as they should, therefore many come into the church who are not fully with us in faith,—hence arise many of the troubles that we have. God bless the labors of all his faithful workers!

W. R. DEETER.

From Silver Creek, Ohio.

THE Brethren of the above-named church began a series of meetings on the evening of Feb. 2, and closed on the 17th. The meetings were conducted by the home ministers. Although a few of them could not attend all the time on account of bodily infirmities, those that were permitted to carry on the work, did nobly. They, like Paul, shunned not to declare all the counsel of God. There were no additions, but we feel that the membership was much built up and sinners made to see their condition. Let us all try to live nearer to our Master in the future than in the past, ever striving to walk in that straight and narrow path that leads to glory!

D. B. MARTIN.

Deer Lick, Ohio.

From Olathe Church, Kans.

OUR regular quarterly council was held Feb. 16. Eld. S. S. Mohler, of Missouri, was with us on that occasion. Everything seemed to pass off pleasantly, although some of the work could not be finished that day. We hope it will be settled satisfactory to all March 16th, as that is the day set to finish it.

Bro. Mohler preached for us Saturday night and Sunday. Our home ministers have four regular appointments in this church,—one a new point at the Grange Hall, about four miles south of Olathe.

Our dear brother, J. H. Crist, is gone nearly all the time. He comes home occasionally and pays us a visit. Bro. J. H. Crist was chosen as delegate to the District Meeting; Henry Crist, alternate.

A. M. SHARP.

To the Churches of the Western District of Pennsylvania.

ACCORDING to the action of last District Meeting, the next District Meeting of Western Pennsylvania, will be held in the Plum Creek congregation, Armstrong Co., Pa., May 15, 1889. As we are twelve miles from the railroad station, we desire all who purpose attending our meeting, and especially those who purpose coming by rail, to drop us a Postal Card, informing us of the fact, so we will be able to provide conveyance for all who come to the place of meeting. Notice of railroad arrangements, etc., if we succeed in making any, will be given later on.

R. T. POLLARD.
Cor. Sec.

Elderton, Armstrong Co., Pa.

From Yellow Creek, Elkhart Co., Ind.

OUR brethren and sisters were very much encouraged and built up this winter, by the visit of brethren W. R. Deeter and Alexander Miller to our congregation. Bro. Deeter came to us Oct. 7 and stayed until the 14th. Then he was called away by a telegram. During his stay two souls made the good choice. Bro. Miller came to us Feb. 2 and labored until the 17th. During his stay twelve were buried with Christ in baptism to walk in newness of life.

These brethren did not shun to declare the whole counsel of God. During our meeting one also returned home that had gone with the Old Order element. May God reward these brethren for their earnest labor!

HIRAM ROOSE.

From Ryerson Station Church, W. Va.

THIS church has had its dark days, but the clouds have commenced to break away. The members are greatly scattered, but love and union prevail. The Mormons had once a stronghold in this neighborhood, but since we held a discussion with them, about a year ago, they have been on the decline, and few attend their meetings. After the discussion, they would not come to our meetings, and they prophesied that we would have to preach to the walls, but the Mormon prophets failed for once. We have been holding meetings regularly every second and last Sunday of each month, at the Nauvoo school-house. We have a

full house of eager listeners, and at this place one precious soul has been added to the kingdom. Prospects seem good for more to follow.

Our beloved elder, Adam Wise, commenced a series of meetings at Beaver Dam school-house Feb. 1. The writer went to his assistance and tried to preach three discourses. Many tears were seen to flow. Bro. Wise continued the meeting for a week longer. Five souls came out on the Lord's side,—a man and his wife, and three intelligent young sisters in their teens. They were all baptized by Bro. Wise, who is now eighty years of age, but still zealous in the cause of the Master. All the ministerial work rests on our aged elder and the writer, and we have more calls than we are able to fill. We pray that the Lord of the harvest may send more laborers into the vineyard! Brethren, pray for us!

ANDREW CHAMBERS.

Glen Easton, W. Va.

From Hugoton, Kans.

THIS territory here is entirely neglected by the Brethren. I heard of brethren passing all around us and holding meetings, but none have ever come this way. We came here two years ago last October and settled on our claim, and, God willing, expect to stay here. I do not think that there has ever been a sermon preached in this County by the Brethren. If there are any other members in this County, besides myself and wife, I am not aware of the fact. Almost all denominations are represented here, and have their meetings and Sunday-schools, and there is no reason why our people should not secure a foothold equal to any of them.

We should be pleased to have our members come here and locate. I think there is as good an opening here for a speaker to accomplish good, and build up a church, as any place in the West. Our children attend a Union Sunday-school, and think they have an interesting school. My health is such that I have not been able to attend church or Sunday-school for more than a year. About one year ago I had a stroke of paralysis and have not been able to go about much since then. If any of the Brethren or friends would like to make any further inquiry about this country, they will please address me at Hugoton. Stop off at Liberal, Seward County. The hack runs every day from Liberal to Hugoton. We hope that some of our ministers, when passing this way, will stop and give us a few meetings. ABRAM LEEDY.

From Donnel's Creek Church, Ohio.

OUR quarterly council, on Jan. 26, passed off pleasantly. Considerable business was before the meeting. One was restored to the fold. The church called Bro. Bennett Trout to the ministry. May the Lord give him grace!

We commenced a series of meetings in the Donnel's Creek church, Jan. 31, and closed Feb. 10. Eld. L. H. Dickey, of Alvado, Ohio, was with us, and held forth the Word with power. Eld. Daniel Vaniman also dropped in amongst us on the 9th, and preached one sermon, and also listened to one of Bro. L. H. Dickey's sermons. While there were no accessions by baptism, one was reclaimed and we feel that the meeting will be one long to be remembered.

Sometimes we may get the idea that these series of meeting do no good unless some additions to the church are made. I think this is a mistake. The members need stirring up, and I, for one, feel that these meetings are a feast to the soul. I often wonder how some members can live on so little spiritual food! If they were required to be thus fed naturally, I fear we would soon hear complaint! Let us all realize that we must have the spiritual food or we will pine away and die!

We also had a short series of meetings last December, in Madison County, in one of our outposts. These meetings were held by Joseph Longanecker, of West Manchester, Ohio, and good interest seemed to be manifested.

We expect to have Bro. J. H. Miller commence a series of meetings in New Carlisle, about March 3. March 16 we will commence meetings in Green County, another mission point.

Oh, how many are the calls for preaching, and yet some seem to be rusting out at home! Let the motto be, "Work till Jesus comes!"

I am at present at the pleasant home of Eld. Jacob Brown, near Bryan, Williams Co., Ohio, and in the midst of a series of meetings. I came here Feb. 13, and have preached eight sermons. The interest and attention seem to be very good. Meetings will be continued another week, and I hope that much good may be done. My health is better now than at any time since I left the West. May we all labor faithfully, and at last be permitted to wear the crown! HENRY FRANTZ.

From Johnstown, Pa.

WE are still trying to push that noble cause of Christ, as we can. We have had some good meetings in our congregation, which I leave for others to report. I think we might do a good deal more sometimes and have more good meetings. May we labor earnestly for that most holy faith once delivered to the saints! May we not shun to declare the whole Gospel of our Savior, for that is our whole duty! May God speed the mission cause and may it soon reach to the uttermost parts of the earth! May every church give her mite, large or small, to send it there! May the Tract Work be pushed along till it shall reach every hill and valley, for surely it will accomplish good! May we all work unitedly till our work here on earth is done, and we shall be again united at home, forever to enjoy each other's presence around our Master's throne! A. W. MYERS.

From Dale Enterprise, Va.

FEB. 3 Bro. J. M. Mohler came to us and commenced meetings at Trinity Church, Rockingham Co., Va. Bro. Mohler held forth the Word with power, and shunned not to declare the whole counsel of God, preaching, in all, eighteen sermons. The meetings were as refreshing showers from the Lord. Eighteen souls came out on the Lord's side, and others were almost persuaded, but for some cause were not quite willing to follow their Savior in his footsteps. We hope and pray that they may soon accept the offers of mercy and live, because life in this world is uncertain and death is sure!

We felt sad to give Bro. Mohler the parting hand. We think many good and lasting impressions have been made by his clear way of explaining the commands and precepts of Christ. May the Lord bless our dear brother in his labors!

LIZZIE V. SENGER.

To the Members in the Southern District of Indiana.

DEAR brethren and sisters, should we not press on in the good work of alleviating the wants of our poor members and especially those of the poor orphan children? The Savior said, "Ye have the poor always with you." Paul also says we should bring up our children in the nurture and admonition of the Lord. Then we are in the line of duty.

The establishing of a Home affords the best means of discharging that duty. That part is arranged, but we still lack some means of making it what it should be, to make it as successful as we would desire. We would suggest to our dear brethren and sisters that we deny ourselves of some of the unnecessary things in which we all more or less indulge, and thus have a little more to contribute to this good work. If we contribute to that which will promote the cause of Christ,—if we come to the relief of his suffering poor, it will be laying up treasures in heaven. The experience of your trustees sometimes is very trying. About a year ago a little boy came to my house. His father and mother had passed from earth. He had no friends to care for him, and asked me to take him to the home, as he had not a change of clothes, and nothing to eat only as he could get it wherever he happened to be. He was certainly on the downward road to misery, morally and spiritually. Duty said, "Take him to the Home," which we did. He is now a changed boy, attending school and Sunday-school, instead of profaning God's name and breaking the Sabbath.

Soon after this a mother was called away, leaving two small children, one seven weeks old, the other a little over two years old, without friends to care for them. Word came that if the trustees did not take charge of them, they were not doing their duty. We took them in charge, in accordance with the rules of the Home, and found good homes for them among the Brethren. If anything should occur that the families could not keep them, they can again be admitted to the Orphan's Home.

Dear brethren and sisters, you see, from the above, the workings of the Home. Can we not contribute some of our means to the Home? Can we not abstain from the use of the obnoxious weed, tobacco, which is a detriment to health, affecting the brain and impairing the nervous system, and disqualifying us from being what God would have us be? Oh the good that could be done, if the money, thus expended among the dear brethren and sisters, could be applied to the proper education of orphan children.

Let us press on in the line of duty, and we will hear the language of the Savior, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." There are now in the home six aged sisters, who are appreciating and enjoying the Home. There are also eight orphan children.

For any information or correspondence desired, address, Jacob W. Yost, Sulphur Springs, Henry Co., Ind. Donations, remittances, etc., should be addressed to the undersigned, the Treasurer of the Home. The incorporate name of the Home is, "Aged Persons' Home and Orphans' Asylum." JAMES M. WYATT.

From Nickerson, Kansas.

THE District Meeting of the Southern District of Kansas will be held April 17, in the Pleasant View congregation, nine miles south-west of Hutchinson, Reno Co., Kans.

The ministerial meeting will be held the day previous, April 16.

Those coming on the Atchison, Topeka & Santa Fe R. R., Chicago & Rock Island, or Missouri Pacific R. R., will get off at Hutchinson.

The delegates will remember that it was decided at District Meeting of 1888, that each church should send with their delegate about an average of three cents for each member of their respective congregations, to defray expenses of delegate to Annual Meeting, and expenses of publishing minutes.

P. J. TROSTLE,
District Clerk.

From Sidney, Ind.

The different arms of the church in this vicinity are all seemingly alive to the good cause of saving souls. I believe all have held series of meetings during the winter, and our home ministers are out now, holding meetings with some success. Not many have united with the church here this winter, yet we hope that much good seed has been sown, which, we hope, will spring up in the near future. May God bless the noble efforts made.

Our little church (the Spring Creek) is in fair working order. The dark cloud which hung over us for several years has almost entirely disappeared, much to our joy. I hope God will now bless us, that we may once more prosper as we did in years gone by.

I am much pleased with the present appearance of the Gospel Messenger, I think we can well afford to be proud of our church paper, as well as all our church literature. E. Miller.

Meeting Notes.

On the evening of Jan. 30th, I began a series of meetings at Cottage Grove, Ind., in the southern part of the Four Mile congregation. This point has been somewhat overlooked by our evangelists, perhaps on account of the isolated condition of the members.

Bro. Levi Holsinger, of Ladoga, came to our love-feast, and remained in the district six weeks, preaching two weeks each at White Water, Four Mile, and West Florence. His labors were rewarded by nine additions to the church,—seven at Four Mile and two at Florence. None of these have been previously reported. The last-named place is a new point, established by the old Pioneer church, and at present is the most promising place they have. Less than a year ago the "People's Church," as it was called, was advertised for public sale, in order that a mechanics' lien and mortgage could be lifted. The official body of the Pioneer church bid it in for a trifle more than the indebtedness, and at present the outlook is flattering. It is a splendid house, well suited to communion purposes. A union house rarely meets the expectations of the builders or worshipers, for, like a pair of balances, when one side gets too heavy, the other gets too light.

I found that my labors were circumscribed by three revival meetings within a radius of that many miles. The noise and excitement attendant upon such meetings usually draw crowds and arrest sinners, only to confuse and mislead them.

The prospects for an ingathering were gloomy enough until Sunday of the second week, when two young sisters stepped into the troubled waters and were made whole. We contemplated closing Monday night, but another precious soul, who had had the prayers of the church for a long time, came forward amid much rejoicing, and desired baptism the following day, which we attended to. These were all young mothers, having charge of precious jewels which they may gather up for heaven. We left two applicants and many others not far from the kingdom of God. We left just when the leaven was beginning to work. We will pleasantly remember the kindness of members and friends at Cottage Grove.

At 2 P. M. we boarded the cars for Camden, where, upon arrival, we found all well, for which we thank God. A. G. Crosswhite.

Gratis, O.

From the Osage Church, Crawford Co., Kan.

My report last week ended with the meeting in hopeful progress on Wednesday evening. The parable of the ark, on Thursday night, with its covenant reminder,—the rainbow,—were portrayed in beautiful colors. The ark riding the storm, the consternation of the wicked, the terrible wail, "Rocks and hills fall on us and hide us from the face of him that sitteth on the throne," fairly made the blood run cold. The red stripe in the rainbow, indicating the fiery deluge that shall be poured out upon the wicked, came into the picture and awed us by its symbolic terrors.

When we got home at night it was raining, but the next day the weather was clear and fine again.

Friday night we heard about the Great Physician,—the sympathizing Jesus,—from the text "If thou wilt, thou canst make me clean," then we heard of the Balm in Gilead,—the never-failing Balm.

Saturday night the broad way and the narrow way were placed in contrast; one going up,—the other down; one so narrow that nothing sinful can pass,—the other wide enough to let everything pass; the one the royal highway,—the other inhabited by demons; the one traveled by peaceable, order-loving people,—the other by the lawless and dissolute; the one terminating at the "little wicket gate,"—the other pouring its contents constantly, like a mighty river, into the lake of fire. Which way will you go?

Sunday morning a cloud came over and poured a shower of beautiful starry snowflakes upon us, then came the clear sun all day long. The two sermons, and the Sunday-school, and the prodigal's return, and the tears of gratitude, and the swelling hearts, and the earnest thanksgivings, will long be remembered. The Lord began to work. We were astonished and stood still and saw his salvation. I will give you the text on Sunday morning,—"I will arise and go to my Father." One arose. Then we had clearer and more glorious singing.

At night the text was, "It is finished," but the work was not finished. Monday morning the ice was broken over Lightning Creek by their going down into the water, and the woods were made to ring by the roaring song as they came up out of the water.

We had meeting again on Monday night,—a prayer-meeting. Songs and prayers and testimonies and admonitions were given, and another young man came, craving the embraces of the Father. The Father met him and kissed him, and the church encircled him with her love.

To-day a meeting was held,—a glorious social meeting at Bro. Carl's residence. Sister Carl has been an invalid for years. To-day was the anniversary of her birth, and after a glorious good feast of fat things for the spirit, all shared the good things, prepared without her knowledge, and provided by the sisters for a birthday dinner.

Then we went to the church, and from there a large "funeral" procession went down to the water, to witness two more deaths, burials, and resurrections. To-night we have worship again at the church, and when that is over we will have closed a busy day for Jesus.

"One more day's work for Jesus,
One less of life for me."

Three in the prime of manhood and vigor, with strong intellect and sound bodies, have girded on the heavenly armor. Who can measure the consequences of this meeting? Who can tell where its fruits will ripen and end? I can. Eternity alone can reveal them. There is a great future for Zion when the strong, young men espouse the cause and harness themselves for the fray.

The services to-night consisted of prayer, sermons and songs with mingled feelings of joys and sorrows. We bade Bro. Isaac Crist and his companion good-bye and thus end our meetings. God bless them! God bless our strong evangelist!

J. L. Switzer.

Notes of Travel.

I left home Dec. 3, 1888, on a mission of love to the members of Illinois and Iowa. I was pleased to see the Brethren in Illinois so very liberal in contributing to the missionary cause. This is commendable,—the Lord will bless you for it.

Now I have a word for the Brethren of the Southern District of Illinois, and especially to the Brethren of Livingston County. There are eight members living in Iroquois County,—some of them live in Danforth, others live near there excepting one. Some of them have been living there for eight or ten years, and have had no preaching by any one, until within the past eight or ten months, when an evangelist from Gilman has been preaching there. The members are from Virginia. They are as sheep without a shepherd, and there is danger that the wolf will make inroads upon them, unless some of the brethren will see after them and attend to their spiritual wants. In your zeal to advance the missionary cause at other places, please do not forget your neighbors. Keep them securely in the fold; gather their children into the fold, if you can. The harvest is plenty, and some one else will do the gathering if the Brethren fail to do their duty. A soul there is worth as much as anywhere else. I had one meeting west of that place, and five in Danforth,—the first one on Feb. 3. Attendance and attention were good. We had the meetings in the town hall,—a good place for meeting. Feb. 6, Bro. Thomas Keiser, of Roanoke, Ill., came to our help to continue the meeting. On the morning of the 7th I bade them farewell and started home.

Dear brethren, please attend to the spiritual wants of this people! Danforth is a railroad town, four miles north of Gilman, on the T. P. & W. R. R. Write to brethren A. J. Grove or Abraham Whitmore, Danforth, Ill.

E. L. Brower.

Waynesboro, Va.

From the Johnsville Church, Va.

We have lately enjoyed a pleasant series of meetings. Eld. John Naff and D. Brubaker came to our congregation Feb. 8, and continued the meetings every evening and also on Sunday forenoon. We had seven meetings in all. The preaching, we trust, was much appreciated, and we humbly pray the Lord to bestow the blessing on the good seed sown, that it may yield an abundant increase. Prior to these meetings two precious souls made application to the church and were received and baptized at our church meeting on Saturday, Feb. 9. Others were almost persuaded. We hope they will not put it off until it will be forever too late! Come again, Bro. John.

Jno. T. Shepherd.

From Chesterville, Ill.

Bro. P. S. Myers, of Cerro Gordo, Ill., commenced a series of meetings near this point last night. This small body of isolated members here comprises only eight or ten members. May God so bless the efforts made that their number here may soon be largely increased! At this point a meeting-house is badly needed. Good inducements are offered, and we hope the matter will be looked after by the Mission Board.

Isaac Barnhart.

Feb. 21.

"Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life."

A Friendly Salutation to our Brethren and Sisters in America.

WITH a look back to past days since God in his infinite mercy made us members of his body, the church, my heart is made to rejoice and exclaim with David, "The Lord be praised for his power toward his people!"

What a privilege it is to know him, the power of his resurrection, and to have partnership in his suffering,—yea, more,—to be acknowledged by him, the Lord of lords and King of kings, who loved us and died to redeem us! Certainly we ought to love him who first loved us, and try to increase in that love as time is passing on, to learn and gather wisdom in his Word, which, as David said, "we should diligently keep."

There is one command in which, I am sorry to say, we appear to be very deficient. I mean James 5: 14, 15. Can he, who received all power in heaven and on earth, be expected to disappoint those whom he is willing to save and whose sickness and sorrow he took upon himself? Should he not pity his own members,—his own body? How can he be pleased with us, if we depend upon human aid, before we, perhaps, have told him of the trouble or the pain that is afflicting us?

Well may Paul say, What agreement is there between Christ and Belial? or what connection have faith and unbelief? 2 Cor. 6: 15. God's cure often seems foolish to man, yet it is often powerful to cure where man fails. He is the same yesterday, to-day and forever; his healing power is always as available for us as it was for them, costing nothing; while failure and squandering of means generally attend the work of the doctors, and their cures are often worse than the disease. If we had a little more faith in God and called on our elders, I am sure God would be glorified and we would show a better light to the world. It were better for us to *die*, if God so wills, than to deviate an iota from his Word. "If ye remain in my word you are my disciples indeed."

Our dear Bro. Olsson reads often for us in the GOSPEL MESSENGER, and we always feel glad to have him do so.

A sister was added to the church here in Copenhagen the day after Christmas. We number now about twenty members here and on the "Capital Island." We need a minister very much. We have now only meetings every two weeks, when Bro. Olsson can be with us, but we ought to have meetings *every* week, in order to instruct our young members who, when they have no meetings, are tempted to go to other churches, where there is always chance to be led astray. We have written to the elders in North Denmark concerning our wants, and, if possible, to come to our assistance. We let the matter rest with God and look to him for results. He never leaves his people. We send a friendly salutation to you all whom we know, and all who love and remember us in their prayers! Your Sister in Christ,

KAREN M. JIRGENSEN.

Copenhagen, Denmark.

REMARKS.

Dear Sister:—

Thanks for your letter! How happy we are to see you prosper through all your adversities! If you do not have preaching, by every means meet as often as you can, to read, sing and pray, and the Lord will bless you, keep you and give you a minister when he sees it is for the best interest of your souls! Regarding James 5, I would say, The want is not in the elders, but in the sick. "Let him call," the Lord said, not, "Let the elders persuade him to be anointed." I lament, with you, the neglect, by many, of this blessed privilege that certainly will hold good far above our expectation, if complied with in child-like confidence. May God give you grace to use it freely as often as needed! Compulsion, however, will do no good. CHRISTIAN HOPE.

Field Notes.

FEB. 2 I left home to labor with the Brethren of Red Oak Grove, Floyd Co., Va. Through the kindness of our Methodist brethren we preached eight sermons in their new church on Camp Creek. While here, five applied for membership with the Brethren. We then moved six miles to the Brethren's church and held nine meetings. The weather was very cold part of the time, but we had fair congregations.

During the meetings seven were baptized, and there are six applicants. One had previously made application for admittance into the church. It was one pleasing feature of our meeting that the majority of these additions were from families not belonging to the Brethren, thus giving us new material to work in the future. Two were very aged women, others were in the prime of life, and bid fair to be of service to the church. The work has been slumbering here for a while, but the harvest seems to be ripening.

I purpose making a trip to Forsyth Co., N. C., this month, to work for the good Master. The harvest is indeed whitening in this Southern country, and the laborers are very few. I would appreciate very highly the prayers of God's children while engaged in the work.

C. D. HYLTON.

Hylton, Va.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

RAUSCH—KAUFFMAN.—At the residence of the officiating minister, W. H. Eisenbise, Feb. 11, Mr. Geo. Rausch and sister Ida M. Kauffman, both of Carroll Co., Ill.

HENRY—WORTH.—At the residence of the bride's parents, Feb. 12, by the undersigned, Mr. Major A. Henry and Miss Amelia Worth, both of Worth Co., Mo.

W. B. STILL.

GUSTAFSON—MOCK.—Jan. 1, Peter O. Gustafson, of Stanley, Wis., and Elizabeth Mock, of Edson, Wis. S. H. BAKER.

BRUBAKER—ARNOLD.—At the residence of the bride's mother, Feb. 14, by Eld. J. C. Bashor, Eld. John Brubaker, of Greene County, and sister Annie E. Arnold, of Washington Co., Tenn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

BRANDT.—At her home near Shepherdstown, Pa., Jan. 23, sister Elizabeth Brandt, aged 71 years and 4 days.

Deceased leaves a kind husband (a brother), three sons and three daughters to mourn their loss, which is her great gain. Services by the Brethren.

MISHLER.—Near the same place, Feb. 7, sister Catharine Mishler, aged 89 years, 3 months and 6 days.

Deceased was born in Lancaster County, near Lititz, but came to Cumberland County 70 years ago. She was a faithful member of the Brethren church for over 60 years. Two sons, 9 grandchildren and 12 great-grandchildren are left to mourn her departure. Services by the Brethren.

DANIEL LANDIS.

SPENCER.—At her home in McCune, Kans., in the Osage church, Jan 31, of lung fever, sister Elizabeth Spencer, aged 46 years, 9 months and 6 days.

Deceased united with the church of the Brethren while young in years, and lived a faithful life. She leaves a kind husband and four children to mourn their loss, but they mourn not as those who have no hope. Services by Bro. J. H. Neher. N. E. NEHER.

HAAS.—In Lower Cumberland church, Pa., Feb. 7, Peter Haas, aged 75 years, 7 months and 3 days. J. B. GARVER.

PRATT.—In the Sunfield church, Eaton Co., Mich., Feb. 6, of dropsy, Bishop C. Pratt, aged 73 years, 8 months and 29 days.

Deceased was born June 8, 1815, in Herkimer Co., N. Y. Services by Eld. Benjamin Fryfogle, to a large and sympathetic audience in the Brethren church in Sunfield, Mich.

YENLEY.—In the Licking Creek congregation, near Stone Ridge church, Franklin Co., Pa., Jan. 18, of pneumonia, sister Hannah Yenley, aged 95 years, 5 months and 7 days.

Deceased was a consistent member of the Brethren church for 60 years, and strong in the faith to the last. She was left a widow 26 years ago. Her husband was a minister. Services by the writer and John A. Myers, from Num. 23: 10, to a large concourse of friends. JACOB WELLER.

KRIDER.—In the Canton church, Stark Co., Ohio, Jan. 22, Catharine, wife of Jeremiah Krider, and daughter of Samuel and Lydia Royer, aged 28 years, 6 months and 14 days.

Deceased leaves two children. She was an humble and consistent member of the Brethren church for a number of years. May we all imitate her good deeds and at last enter into that rest that remaineth for the people of God! GEORGE STOUFFER GRIM.

RAYL.—In the County Line church, Allen Co., Ohio, Dec. 9, Matilda, wife of Daniel Rayl, aged 65 years, 4 months and 29 days.

Deceased, with husband, moved to Jackson Township, Allen Co., Ohio, in 1849. She leaves a husband, four sons and three daughters to mourn their loss. In 1883 she united with the Brethren church, and lived a faithful and consistent life. She died in the triumphs of a living faith, and the hope of a glorious immortality beyond the grave. Services by Bro. Jacob Driver, from Matt. 24: 44.

ELI BEAGLE.

GARBER.—In the Flat Rock church, Va., Feb. 3, 1889, sister Lydia Garber, aged 87 years, 4 months and 13 days.

She was the daughter of Samuel and Hannah Stoner, and was married to Jacob Garber in 1824, with whom she lived for 31 years. She was the mother of twelve children, one of whom died in infancy, and six, together with her husband, died 34 years ago. She was a faithful member of the church for over 60 years. She lived and died and was buried on the homestead where the first brother settled that moved to the Valley of Virginia over a century ago. That brother's name was John Garber, and he had seven sons, six of whom became ministers and the other a deacon. Jacob Garber, the husband of deceased, was a descendant of his. Services by the Brethren, from Rev. 14: 13.

CLINE.—At Timberville, Va., Feb. 10, 1889, William David Cline, aged 10 months and 14 days. Services by the Brethren, from 1 Cor. 15: 46. DANIEL HAYS

HARVY.—In the Spring River church, Jasper Co., Mo., Dec. 30, 1888, of inflammation of the stomach and kidneys, George N., son of Eld. William and Hannah Harvy, aged 28 years and 11 months.

He was married to Laura Haldaman, daughter of C. and Susan Haldaman. During this happy union of five years God blessed them with three children. One of them preceded him to the spirit world. They were both members of the Brethren church. Bro. George was an affectionate and loving husband and worthy brother. Sister Laura is left to mourn the loss of one that was ever faithful and true. May she put her trust in God and so live that they can meet on the eternal shores, where all will be peace and joy throughout a long eternity. He bore his suffering with Christian patience until God said, "It is enough; come up higher!" Services by the writer, from Rev. 14: 12, 13

GEORGE BARNHART.

DEARDORF.—At Mt. Etna, Iowa, Feb. 12, of paralysis, sister Isabel Deardorf, aged 78 years, 4 months and 2 days.

Deceased leaves three sons, two daughters and a large circle of friends to mourn their loss, which is her eternal gain. She was a consistent member of the Brethren church for over 60 years, and died in triumph of a living faith. Services by the writer, to a large and attentive audience.

DAVID MARKLEY.

SHIVELY.—In the Sandy church, Stark and Columbiana Counties, Ohio, Jan. 13, sister Mary Olive, daughter of Bro. Lewis Shively, aged 15 years, 7 months and 11 days. Services by D. M. Irvin, of Wayne Co., Ohio, assisted by the writer.

HUFFMAN.—In the same church, Jan. 19, Bro. Detrich G. Huffman, aged 51 years, 5 months and 25 days.

Deceased was married to Anna Mary Cope, who preceded him to the spirit world about eight years ago. He was left with four children. The oldest, a daughter, soon followed her mother across the river of death. He was again married to Susan R. Grace, who is now left, with three small children, to mourn the loss of a dear departed husband and father. Bro. Huffman was an earnest worker in the Sunday-school. Services by D. M. Irvin and the writer.

S. B STUCKEY.

DEVER.—In the same church, Feb. 14, of dropsy, Cary Lee, daughter of Henry and Hannah Levina Dever, aged 11 years, 7 months and 2 days. Brother and sister Dever moved here from Hampshire Co., Va., seven years ago. Services by the writer. S. CLICK.

DELONG.—In De Kalb Co., Ind., Feb. 4, Henry Fare DeLong, aged 52 years, 2 months and 15 days.

Deceased was a member of the United Brethren church for many years, but requested the writer to preach his funeral, which he did, from Rev. 14: 13, to a large concourse of people.

RUPPART.—At his residence in Centre View, Mo, Feb. 9, Bro. Daniel Ruppart, aged 73 years, 8 months and 11 days.

Deceased was born in Mahoning Co., Ohio; married Christena Ebie, in Stark County, March 14, 1841. His wife died nearly four years ago, at the age of 63 years, 5 months and 20 days. They emigrated to Johnson Co., Mo., in 1869, where they lived until death. Eight children were born to them, of whom six are living; also eighteen grandchildren. Services by A. W. Reese.

NOAH EARLY.

HARADER.—In Newton Co., Mo., Elmer, son of Bro. Lea and sister Josie Harader, aged 11 years, 1 month and 10 days.

Deceased suffered for eight weeks with nervous fever, when the spirit took its flight and the body was conveyed to the silent tomb to await the resurrection morn. The bereaved family have the sympathies of all. Services by the Brethren. J. J. TROXEL.

DANNER.—In the Woodland church, Ill., Feb. 16, sister Catherine, wife of Bro. Henry Danner, aged 82 years, 9 months and 15 days.

Deceased had been ailing for some years, but she patiently bore her afflictions. She was truly a mother in Israel, having been a consistent member of the Brethren church for about 33 years. She was the mother of 11 children, 56 grandchildren, about 65 great-grandchildren, and one great-great-grandchild. Services by John Baker, from Rev. 20, to a large and sympathetic audience.

D. E. ESHELMAN.

BRADSHAW.—In the Eldorado church, Cedar Co., Mo., Feb. 10, Bro. Joseph Bradshaw, aged 75 years, 10 months and 19 days.

Deceased was born in Fluvanna Co., Va. About five years ago he united with the Brethren and died in the triumph of a living faith. He leaves a wife and three children, all married. Services by the writer and a Disciple minister.

MILLER.—In the Nevada church, Vernon Co., Mo., Feb. 9, of a complication of diseases, sister Anna Matilda, wife of friend Arch. Miller, aged 54 years, 9 months and 29 days. Services by the writer.

TALOR.—On the western limits of the Nevada church, Vernon Co., Mo., of hemorrhage of the stomach, Mary Anna, daughter of Cyrus A. and Jemima E. Talor, aged 14 months. Services by Eld. Baker, of the Presbyterian church.

ROLAND.—In the Cedar Lake church, De Kalb Co., Ind., Jan. 30, Verda Edna, daughter of brother and sister Roland, aged 1 year, 9 months and 2 days. Services by Bro. Daniel Shively and the writer, from James 14: 13. JAMES BARTON.

BOWMAN.—In the Nettle Creek church, Wayne Co., Ind., Jan. 21, Joseph E., son of Bro. Israel and sister Hannah Bowman, aged 7 years, 10 months and 21 days.

Little Joe was a bright and intelligent boy. In the morning of his life the death messenger came and summoned him to his bright and eternal home. He leaves a father, mother, brother, sister, and many relatives to mourn their loss. Services by elders Lewis W. Teeter and Daniel Bowman.

EMMA BOWMAN.

10

Church Register.

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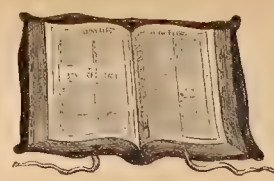
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The Gospel Messenger.

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AN EDUCATIONAL VISIT.

CONNECTED as we are with the Brethren's Normal College of this place, we concluded that a visit to some of our prominent educational institutions might be of interest and advantage to ourself as well as others, as in this age of improvements and inventions there is much to learn, if we place ourselves in a proper relation to the information desired. We were most interested in gaining information in regard to buildings best adapted to educational work, modern appliances and their uses, the best ideas on school discipline, and how to best manage schools made up of both sexes. In all these there are some most intricate problems for which there have been but few, if any, satisfactory solutions.

WEST CHESTER STATE NORMAL.

Our first visit was to the West Chester Normal of this State. This school has ample buildings of the most improved order, and well supplied with the modern appliances so essential to successful work. Quite recently there has been added to the institution an Industrial Department, which promises to be a departure in the right direction, as by it the physical will be educated in connection with the intellectual.

Prof. Phillips, the President, is a man of well-developed intellectual abilities, of fine social qualities, and a good disciplinarian, so that the large school, of nearly five hundred students, ladies and gentlemen, moves along as pleasantly and regularly as clock work. While there we had the most considerate attention given us, and had the pleasure of a visit to all the apartments of the buildings from bottom to top. This is one of the very best schools of the kind in the State, and is receiving a growing patronage. The school is located on the suburbs of West Chester, a town of some nine thousand inhabitants, on the line of the P. W. B. R. R., some twenty-eight miles west of Philadelphia, and surrounded by fine and productive farm lands.

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Edward H. Magill is President of the College, and a most kind and sociable old man he is. It is a real pleasure to be entertained by such genial spirits, and we could not be otherwise than pleased with our visit.

The College is largely patronized, and the cost for board, tuition, etc., is $450 per year; they have a good endowment fund in the bargain.

CROZIER THEOLOGICAL SEMINARY.

We next visited the Crozier Theological Seminary, at Chester, Pa. Here is where Baptist theology is taught, and everything you see seems to have a theological snap about it. It is an institution of some age, and is well sustained by the denomination. The buildings are ample and the grounds are all that could be desired. Everywhere was neatness and cleanliness, a very essential consideration in connection with institutions of this kind.

Henry G. Western is President, of a goodly age, genial in spirit and young in thought. He very kindly gave us the general order in which things are done there, and we were surprised at the very simple, yet thorough manner in which the whole work is conducted. We had the pleasure of attending a class on the "Evidences of Christianity," and, therefore, somewhat theologically educated. The instruction here given is largely historical and Biblical, and is not at all unlike that which we get by careful reading and study. Of course Baptist views and doctrines are more or less taught, but denominational influence has quite as much force as the teaching.

Here we met James M., son of Bro. John Stiffler, of the Newry church, Pa., as Professor of New Testament Exegesis. He is a sample of the wisdom(?) of not providing schools and proper educational facilities for our own children. He was educated in Baptist schools, and is, therefore, a Baptist. He says that he did not go away from the church of his parents because he did not like the principles, but because he wanted to be a missionary to preach the Gospel to the heathen, and, as such, the Dunkard church had no place for him. He expressed a very kindly feeling towards the Brethren church, and expressed himself much pleased that we are *now* doing what should have been done fifty years ago. The advantage of this kind of teaching is not so much in matter as manner or methods. The same information could be obtained at home if the right methods in study were pursued, though it would take a longer time and more books, as these would be necessary to get much of the information that is given by the teacher.

The institution is well supplied with the necessary accommodations, good teachers and quite a respectable endowment fund. Though Baptist in all its belongings, ministers of other denominations are in attendance, and some well advanced in years. In the class we visited, conducted by Dr. Johnson, we noticed two whose locks were well sprinkled with grey.

After giving Dr. Western a synopsis of our faith and practice, he paid us for a copy of Eld. R. H. Miller's "Doctrine of the Brethren Defended," wishing to become more fully acquainted with our views of Gospel religion.

HAVERFORD COLLEGE.

Our next and last visit on this trip was to Haverford College, owned and controlled by the orthodox Friends, so named to us. This institution is located some nine miles west of Philadelphia, on or near the Pennsylvania Central R. R., Haverford Station. It is well supplied with all necessary buildings, with a large and beautiful campus, and a farm of several hundred acres, upon which is raised an abundant supply of cereals, vegetables, etc., necessary for the culinary department. Barkly Hall is the most imposing building, and is used largely for dormitories, reception rooms, etc. Founder's Hall is used for recitation rooms, laboratories and dining rooms, while the Library and Observatory are separate buildings. This College is intended only for such students as wish to take the higher and classical courses, and for young men only, they having a similar institution at Bryn Mawr for ladies. They have here invested three or four hundred thousand dollars; and though the cost of each student is $500 per year, there was a deficit, for the last year, of $6,500, which was made up at once by those interested in the school. They employ only the very best of teachers, and paid last year, for this purpose alone, $30,000. The number of students is limited to one hundred, and are select, as to morals and qualifications. Although intended for Friends' children especially, others are accepted, and all that can, take advantage of the very desirable privileges there offered to worthy young men.

Isaac Sharpless is the President, and the Faculty consists of sixteen of the best teachers that can be secured. The President is evidently the right man in the right place,—in manners simple and unpretending, but in qualifications rare and apt. While there, everything was thrown open to our inspection, and attention received was most considerate. The College is always full. The discipline is mild but firm, and a very special care is exercised for the moral and religious good of the students.

(*Concluded on page 169*)

Allen Boyer 1890

CHRIST'S LOVE TO THE YOUNG.*

THIS lesson has two main thoughts. First, Christ's blessing on little children; Second, the young man's claim to obedience,—a delusion.

Christ was now on his last journey to Jerusalem; but, instead of pursuing the most direct route south, he passed down the farther side of the Jordan, in the land of Perea, and it was in one of the villages of this country that the opening scene of our lesson occurred. The disciples' minds were occupied with a discussion Jesus had with the Pharisees on marriage and divorce, when the mothers brought their children to him, that he might bless them. It was a custom to thus bring the children to noted persons for a blessing. Geikie speaks of this custom thus: "A beautiful custom led parents to bring their children at an early age to the synagogue, that they might have the prayers and blessings of the elders." It is further stated that they were brought to any Rabbi of special holiness. The mothers had heard of Jesus and his wonderful works, and were thus made to regard him as one of a superior order. It was, then, nothing more than natural that they should bring their children, as was their custom, to him, that he might bless them. This was all. Not, as some suppose, that in addition to the blessing they might be baptized. Whatever construction we may put on the words, "of such is the kingdom of heaven," this incident in the life of our Lord, it seems to us, is an unanswerable argument against the claims that Infant Baptism is a part of primitive Christianity. If Infant Baptism had ever been practiced by the apostles they would not have raised objections to the children being brought. Pedo-baptist apostles would not have reproved the mothers for bringing the children. They would have said, "It is all right," and would have proceeded at once to perform the rite. It is true the apostles were in the wrong. They thought of the prevailing custom, and did not deem it of sufficient importance to interrupt them in the midst of a discussion in which they were so much interested. If they had before that time administered baptism to children, they could not have been so indifferent. They had been accustomed to administer baptism to those who professed faith and repentance, but this event proves that the baptism of infants was neither known nor thought of by them. Then, too, this event was near the close of our Lord's ministry, and if they had not yet begun to baptize infants, they would not likely begin afterwards. Further, the Lord dismissed these children unbaptized, and if he ever designed to sanction Infant Sprinkling, he could not have found a better occasion. In short, the inference in favor of infant sprinkling, from this event, is certainly too vague to be entertained except by those who are too anxious to support a pet dogma.

Notice, further, the reason that Jesus gave for children coming unto him, "Forbid them not, for of such is the kingdom of God." They were proper subjects for his presence, because the heavenly family, the subjects of his kingdom, is composed of children and those who have minds and dispositions like them. Children are, to a great extent, free from ambition, pride, and haughtiness, and this humble feeling and spirit we must have to be fit subjects for the home that he has gone to prepare. It was in view of this fact that Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." It was a caution to the disciples. They had just manifested an improper spirit. They were selfish, and needed more of the child-like spirit.

We notice, too, that the mothers, notwithstanding the protests of the disciples, were not disappointed. Jesus even went beyond their expectations. The Rabbis usually laid their hands upon the children and blessed them, but he took them into his arms. How it must have gladdened the hearts of those mothers to see Jesus enfold their little ones in his arms! But so he always does to those who earnestly seek his blessing. He is so liberal that he does more than we expect.

2. *The young man's claim to obedience a delusion.* We turn now to another theme of the Perean council. A young man came and asked Jesus a question about a very important matter. "What shall I do that I may inherit eternal life?" Never was there a more important question asked. The question was clearly and pointedly answered. The conditions, in the young man's opinion, had all been fulfilled in his past life. "All these have I observed from my youth." But this young man, like a good many to-day, was too well satisfied with his morality. It was a strong assertion to make, that he from his youth had loved his neighbor as himself, and it was right on this point that Jesus tested him. In reply to the question, "What lack I yet?" Jesus said, "If thou wilt be perfect, go and sell that thou hast and give to the poor." He had kept the Law, to all external appearances, but there was something lacking. He was not perfect. The defect was brought to the surface when he was told to sell his possessions and give to the poor. That made him feel sad. He thought he had obeyed the Law, but he was mistaken. If he really loved his neighbor as himself there was no reason why he should feel sad when called upon to give to the poor. He was rich. He had plenty to give. He used his wealth for his own support and pleasure freely, and if he loved his neighbor as himself, should he not minister to their support just as freely? But he went away sorrowful, and it is added as the cause, "for he had great possessions." He wanted to be good, but his riches had deceived him. Instead of his affections being set on God and his fellow-men, they were centred on his wealth. He doubtless felt that there might be something lacking, but he was not prepared for such a revelation of himself. And how many young men, and old ones too, have in their hearts, unseen by their own eyes and others' too, the same defect! If the same test were applied, what a revelation it would make! The old command, "Thou shalt love thy neighbor as thyself," is still in force. Jesus asked a very significant question when he said, If we love not our fellow-man whom we see, how can we love God whom we see not? The relation is so close that we can not love God without loving our fellows. This love is shown by our actions towards them. If there is suffering and want about us, and we have the means to relieve it, and yet withhold our help, it is unmistakable evidence that there is something lacking. And this is not confined to physical want and suffering. All around us there are those who are soul-poor—those who are starving for the Bread of Life. That they may have this Bread, it often becomes necessary to use the wealth with which God has blessed us. When these demands come upon us, how do they affect us? Do we give cheerfully? Or do we give grudgingly, and even sorrowfully? There are those who, with a spirit of self-righteousness, say they have kept all the commandments, and yet when they are asked for money to help carry the Bread of Life to starving souls they manifest a worse spirit than this young man. He went away sorrowful, but we have known some to go away angry. Matthew, in his account of this circumstance, gives an additional commandment by Jesus, in view of this young man's conduct. He said unto the disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And then follows that startling announcement, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The disciples were astonished, but they did not fully understand. Jesus meant one whose affections are set on riches, one who, like the young man, when demands are made for the poor, or for the preaching of the Gospel, or building meeting-houses, or other charitable and benevolent work, goes away sorrowful and even angry. Note, further, that this kind of a feeling is attended with wonderful results. The young man's question was what he should do that he might inherit eternal life. The answer was, Sell, and give to the poor. Upon this depended eternal life. Whether the young man afterwards repented and did cheerfully as the Savior directed, we are not informed, but from the conditions given, and the language of Jesus afterwards, we do know that he forfeited eternal life until there was a change of heart. The reference to the camel going through the eye of a needle, and the amazement of the disciples, are conclusive evidence on this point. In view of this it becomes an important matter that we know the condition of our hearts. Eternal life depends upon the consecration of our wealth, as well as our other powers, to God.

J. B. B.

*Sunday-school Lesson for March 17.

GRATITUDE.

A LITTLE girl, both lame and blind, sat beneath the pleasant shade of a tree, one bright summer morning, listening to the songs of the birds which were warbling among the branches over her head. The zephyrs whispered among the leaves and played around her, fanning her brow and bringing a delicious coolness to her frame. The clover blossoms and violets lifted up their heads and breathed an offering of sweet incense. She sat upon the velvet sod in a thoughtful attitude, and upon her pale cheeks the tear-drops glistened. She wept; but her tears were not those of sorrow and discontent; they sprang from the fount of love and gratitude which was welling up in her heart. And clasping her little hands and raising her sightless eyes to heaven, she murmured: "Father, I thank Thee that Thou hast made the dear little birds to sing for me, and the sweet flowers to perfume the air, and the cool breezes to fan my cheek. O, dear, good Father, how thou hast blessed me!"

The words were few and simple, but they were wafted to the courts of heaven. They were heard, too, on earth, for they caught the ear of a gay young maiden who chanced to pass that way. She heard low, fervent tones, and she paused and looked, and beheld a pale child, blind and deformed, returning thanks unto the Lord for his mercies.

She stood rebuked before that afflicted child; repentant tears flowed down her cheeks, and kneeling down upon the sod, beneath the shade of the tree, she lifted her heart to God and sought, and found forgiveness. . . How much good resulted from the gratitude of that little afflicted child!—*Sel.*

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SATISFIED.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied; but oh! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where haunted ever by the thoughts that grieve us
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling,
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? The spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds.

Shall they be satisfied? The soul's vague longings,
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending,
Savior and Lord! with thy frail child abide!
Guide me towards home, where all my wanderings ending,
I then shall see Thee and be satisfied.

—*Selected.*

LIFE.

BY W. P. BOSSERMAN.

Life may be looked at in three different divisions,—past, present and future. The present is always with us, the past has gone by, and the future is before us. We have the past to look over, and make improvements where we have made mistakes and failures. We can, from the past, form some idea what the future will be. If we have not lived as we should have lived in our past lives, we can see where to make corrections and improvements. The present is the time to commence the good work,—to make the good resolve.

Now is the time,—not after awhile, but at *present*. Life is *too* short and *uncertain* to set the stake in the *future*. There is too great a risk to run. A certain writer has said, "This life is what we make it." Therefore we should strive the more earnestly to live a just and holy life. We should give the more earnest heed to our past life, and profit by its example,—the shortcomings and careless deeds.

A certain statesman said, "I know of no way of judging the *future* but by the *past*." But the *present* must have something in it to judge by. It acts like the second sight on a gun-barrel. The future will be straight ahead from the past, if there is no change in the PRESENT. What are we doing to-day? Have we lived perfectly in the past? If not, we must make a commencement at the *present*, or I fear the future will be like the past.

"Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn,
O hasten sinner to return!"

PUZZLED.

BY NOAH LONGANECKER.

In Gospel Messenger, No. 49, page 771, we have the following: "My opinion is, that in extreme emergency, where no elders could be had, the administration of one elder or brother would be acceptable."

We are extremely puzzled how to harmonize this "*opinion*" with the following: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5: 14. The *opinion* is, "*one elder or brother.*" The *command* is, "*the elders of the church.*" Infant baptism is not the only rite that had its origin in such "*opinions.*" Let all such opinions go for what they are worth.

The apostolic churches were principally organized in cities. When they organized churches "they ordained them elders in every church." Acts 14: 23. The command was in unison with their practice. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1: 5. Paul, in naming the characteristics such elders should possess, in Tit. 1: 6–9, calls such elders "*bishops.*" This forever settles the question who the elders of the church are.

Now mark, the apostles' practice and command were, ordain them elders,—or bishops, if you prefer,—in every church or city. Not ordain them *an elder* in every church or city, but *elders*. If the apostolic practice is followed, and the command obeyed, what will become of the extreme emergencies that called forth the above opinion? In unison with the apostles' practice, and the command in Titus 1: 5, James could truly say, "Let him call for the elders of the church." Paul could truly send, or "call for the elders of the church" of Ephesus. Acts 20: 17. I can not understand on what error the above opinion is founded, unless it be on the supposition that the terms "*the elder*," and "*the elders*" are synonymous. The supposition is erroneous. "*The elder*"—plural number—of a church become such by age and experience. "*The elders*" of a church only become such by ordination. Nothing can be more plain. For all I know the author of the above opinion may cite us to the following: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

From this passage some infer that there had been elders in the church, who had never been placed in the ministry of the Word. Such may have been the case; but it is still a fact that they were such only by ordination. But it does not follow that, because there were those who did not "labor in the word and doctrine," the ministry of the Word was never entrusted to them. I have seen and known elders,—or, if you please, overseers, or bishops,—who ruled well, but for certain reasons would not labor in the word or doctrine. Not indeed, because they were not entrusted with the ministry of the Word, nor because they were not worthy, but for reasons best known to themselves. Such, indeed, are worthy of double honor, if they rule well. A minister who labors faithfully in the word and doctrine is worthy of honor. An elder, overseer, or bishop, who rules well, is "worthy of *double* honor," especially so if he also labors in word and doctrine.

This shows the great importance that God places on good ruling. But the expression, "especially they who labor in the word and doctrine," may be a "*Hebraism.*" We find many Hebrew idioms. The thing most loved was said to be loved, and the one less loved to be hated. The elder who labored most faithfully in word and doctrine, was said to labor in word and doctrine; the elder who labored less, or but little, comparatively, to the other, was said not to labor in word or doctrine. Indeed, the Bible student who fails to acquaint himself with the *Hebraisms*, or Hebrew idioms found in the Bible, fails in such texts to arrive at their true sense. I consider the above text in this sense.

We find elders who labor but little in the word and doctrine, but they are a power in the Christian church, and as such, they are worthy of double honor, for they "*rule well.*" But how much better it would be if they could also labor more in word and doctrine! But every one has not the same gift. But in either case give me the elder who labors less in word and doctrine, but rules well, in preference to the one who labors more, but lacks in ruling well.

Art. 54, of Minutes of Annual Meeting, of 1862, reads as follows: "Who are the elders spoken of by James that are to be sent to anoint the sick in the name of the Lord? Ans.—The ordained elders, if they can be obtained; if not the next in office."

Where do we find those if's in the Bible? Who will answer? Art. 30, of 1850, reads as follows: "Who are the proper persons in the church to administer the ordinance recorded in James 5: 14? Ans.—Considered the bishops, or ordained elders." Art. 4, of 1865, reads as follows: "How is it considered when elders in different churches teach that it is not necessary to send for elders to anoint the sick, but that brethren in the first and second degree can do it as well as elders? Ans.—We do not consider it consistent with the Gospel for elders so to teach." Now let the reader take his Bible and compare the answers of Art. 30, of 1850, and of Art. 4, of 1865 with James 5: 14, and he will find no use for the if's in the answer of Art. 54 of 1862.

CHIPS AND SHAVINGS.

BY D. C. MOOMAW.

That was a bitter reproach of a famous Pedobaptist divine, of a southern city, who told his congregation that "they who said they loved God, but did not keep his commandments, were liars." They will demand his resignation if they have a modicum of self-respect, and the old proverb is *apropos:* "Physician, heal thyself." "Out of thine own mouth I will judge thee."

* * *

Luther says, "The epistle of James is an epistle of straw." Now the great reformer, so-called, is going to have a serious time explaining matters when he and James meet in that other world, and I hazard the opinion in advance that when God renders the verdict in the case, James will come out ahead, and summary punishment will be meted out to the bold monk of Wittenburg for his bold aspersion of our Lord's brother. Do his (Luther's) followers of this generation hold and teach the same doctrine? Let us hear from them.

* * *

Brother, sister, do you want to know exactly how much of the love of God you have in your hearts? It is in exact proportion to the extent of obedience to God's Word in your doctrine and lives. That is the infallible test,—the only true rule of measurement. Try it on and report to the next meeting of your Bible class. Without the keeping of the commandments there is no genuine love of God. Emotion, mistaken for love, is a cheat, a fraud, an imposition, a misnomer, an ignis-fatuus, a will-o'-the-wisp, a jack-a-lantern, a specious, gilded, bedizened plum that the devil puts to our palate to stupefy our spiritual senses—to send us sleeping and dreaming on to hell.

* * *

Justification by faith is taught and believed erroneously by those who comprehend in it only a passive dependence on the person of Christ for salvation. Faith in Christ, to be effectual and

saving, *must* comprehend faith in His word, because He and His word are identical in all material respects. For evidence thereof it is said in John 1: 1, "In the beginning was the Word and the Word was with God, and the Word was God," and in the 14th verse, it is further said, "And the Word was made flesh and dwelt among us." Further read Rev. 19: 13.

A dependence on faith, as a basis of justification, without the Word, is fatally defective, a snare of the adversary, and worse, if possible, than a broken reed. Trust in God, believe in Christ, walk in the light of his Word, and you have the divine warrant of salvation and not without. To say you have faith in Christ and yet not have faith in His Word is paradoxical. To deny Christ's Word, or the supreme efficacy of His Word, is simple, unmitigated denial of Christ himself, and he so esteems it.

* * *

The trend of popular religious thought of this age is derogatory to the verbal Scriptures. Talmage and others of his way of thinking, who are now flooding the world with their effusions, are enemies to the doctrine of obedience to the words of our Savior, and our Brethren and others can not be too earnestly warned against the heretical character of their teaching. They simply make the commandments of God of none effect.

* * *

God and man are simply high contracting parties in the matter of properly adjusting the relations between them. On certain conditions God proposes to save us. Thus, "He that believeth and is baptized shall be saved." To expect salvation without baptism is simple, unalloyed presumption, by which thousands of souls are, and have been, damned. Who is so daring as to set aside God's conditions and interpose others? Again he says, "If ye know these things (feet-washing included), happy are ye if ye do them." Who is so bold and defiant as to promise the happiness of God's favor without complying with the conditions, and who is so presumptuous as to expect it? Will God make us happy if we do n't do them? Then he becomes a deceiver and he does what impliedly he says he would not do. Is that the kind of a God that gave to the world the history of the antediluvians and the history of the Hebrew race, in which are recorded a multitude of testimonies showing his hatred of disobedience? The happiness that those seem to realize who ignore God's conditions is a deception and a phantom, a ghost, a shadow, a sham, a flimsy trick of Satan, a whitewashed, galvanized falsehood, and we sound the trumpet note of warning, and turn on it the effulgent, electric glare of the infallible Word. "Not the hearer, but the doer of the word shall be justified." Men and women, pray do n't be caught in the snares and wiles of our enemy!

* * *

There are three purposes to be achieved by protracted meetings. First, the revival and building up of the church. Any properly-conducted series of meetings will produce this result, and, thus far, all such meetings are successful. Secondly, the church and ministry which authorize them, provide that the people have the doctrine of the Gospel preached to them, and thus clear their skirts from their blood. If the assisting minister is faithful to his commission, here is another element of success. Thirdly, those who are chosen to salvation, that is, those who will come to the Fountain of Life, are gathered into the fold of Christ. We are often tempted to look on all series of meetings, that have not the third element of success, as failures, but such is not, by any sort of reasoning, true. The Scriptures are filled with declarations that Satanic influences shall prevail more and more as the end of the world approaches, and if men and women were so perverse as to deny, and persecute, and destroy our Savior when he was on the earth, will they not, with zeal, daring and contempt, reject his Gospel now? The Gospel never fails, either as a a savor of life unto life or of death unto death, unto those who hear it. Let all the members do what they can to get their children, and their neighbors, and themselves to the meetings, and employ their talents in the service of song. A musical service of half an hour before preaching is a fine agency to spiritualize the congregation. All meetings so worked are successful in the sight of God.

ISRAEL'S HERALDRY IN BRITAIN.*

BY M. W. SPENCER.

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"The remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep."—Micah 5: 8.

"NUMBER is expressive of order, symmetry, proportion and relativity." From very ancient times the combination of numbers with certain objects in nature, as we find it in Heraldry, has been used by our race to keep in mind our genealogy. Family descent may thus be traced backward for hundreds of years, simply by noticing the Coat-of-Arms it has adopted. Under the law of growth, it has been subject to great changes or modifications, as families are merged into each other by the accepted laws of marriage.

The British National Coat-of-Arms has been even slower in its development, extending over our entire history, from Abraham to the present day. And when the last was formed for the United Kingdom of Great Britain, Scotland and Ireland, on the ascension of King James, the union of all the tribes being complete, there is the gathering up of all the past into a beautiful marvel of simplicity and uniqueness. The "critic" may notice that it has absolutely nothing but the symbolisms of Israel. Though it is supposed to have been gathered up from the past, we have not usually looked far enough back in order to connect it with our ancestors before the exile. This may be regarded as a part of our blindness, though *very unwillingly* placed on record for us.

The primary Bible numerals are *one* and *three*. Thus we have, "One Lord, one faith, one baptism, one God and Father of all," Eph. 4: 5, and the ever blessed doctrine of the Holy Trinity—the Father, Son, and Holy Spirit, these *three* are *one*. The fact that "the Lord our God is one Lord" is not less true than that he is three persons in one "Godhead." One and three are, therefore, the primary numbers in the Hebrew nomenclature.

Pythagoras, the Grecian philosopher, who was developed in the line of Israel's route, says, "The unit or monad is the sublime knot, which binds together the chain of causes, it is the symbol of identity, of equality, of existence, of conservation, and of general harmony. Having no parts, the monad represents Divinity, it announces also peace, order and tranquility. Consequently *one* is a good principle." *Three* is synthetic. This number was regarded in a specially sacred sense by the Druids, who were of Hebrew descent, and who promulgated their teachings by triads or groups of threes.

Again, the Greeks honored their gods in triple libations, and the oracle at Delphi was delivered from a golden tripod. Perhaps the three-pronged scepter of Neptune himself had some mystic significance. Who knows? In the Old Testament, the Trinity, which was not fully revealed until after the manifestation of Christ, is dimly foreshadowed by the Mosaic benediction (Num. 6: 24), by the *Trisagion*, or thrice holy (Isa. 6: 3), and where the name of each is given (Isa. 48: 16, 17). It is also seen in the Hebrew triplets and double triplets (Psa. 115: 5-7).

In the English Coat-of-Arms, the shield is the *one* central figure, of which the Lord said, "Fear not, Abraham, *I am thy shield*, and thy exceeding great reward." Besides, there is the *one* lion on its second quarter, and the *one* harp on its third, surrounded with *one* wreath of flowers, supported on either side with *one* lion and *one* unicorn, and surmounted with *one* "little lion," on each of the latter there is *one* cross. It may also be observed that the little lion, as well as the lion and unicorn supporting the shield have each *one* foot lifted, *as if on the march*, as Israel had long been, and that the unicorn, like the tribe of Benjamin, has broken loose its chain. There is also *one* shield within a shield, resembling the one adopted by the United States in her Coat-of-Arms.

Its *threes* are frequent, or some multiple of three. There are *three* divisions in the base or foundation. The shield has a group of *three* lions on the first quarter, and another on the fourth, giving double *trinity*. In the wreath there are *three* kinds of flowers, the rose, the shamrock (*three*-lobed as a clover), and the thistle, representing respectively, England, Ireland and Scotland. There are *three* flowers or leaves figured on each of them. There are *three* crosses, St. George, St. Andrew, and St. Patrick's, and combined many times into *one* figure. There are *three* living animals outside the shield and one of these, the unicorn, is composed of *three* parts, *viz.*, the head and neck of the horse, the body of a lion, and the limbs and feet of a gazelle. There is also a *double trinity* of words around the shield.

One plus three equals *four*, denoting harmony. The ancients taught that there were *four* elements —fire, earth, air, and water, which still obtains among us, although we know that they are not simple bodies or elements. There are *four* cardinal points of the compass, the *four* winds, *four* seasons, the *four* corners of the earth. The camp of the Hebrews was divided so that three tribes were located on each of the *four* sides of a rectangular parallelogram. The Holy of Holies was a cube, as was the heaven seen in the vision of St. John. "The city lieth *four* square." Double couplets are common in their poetry, and enter into combination in many of their calculations.

In the Coat-of-Arms, the shield is divided into *four* quarters, and if divided from right to left there are *four* figures on either side, or if divided from top to bottom we still have *four* figures on either half of it.

Three plus four equals seven, the perfect number. God himself hallowed this number by the sevenfold division of time which he ordained in so many instances. There was the one day in seven which was set apart for his service; the sabbatical year, in which the land was allowed to rest; the seven times seven years, which were immediately followed by the jubilee; the seven days of "unleavened bread"; the "feast of weeks." We read of Balaam's seven altars, of the stone with seven eyes (Zech. 3: 9), of the seven-branched candlestick, of Naaman's seven dippings in Jordan, of Elijah's seven times repeated prayer for rain. Seven nations were driven out of Canaan, seven priests with their trumpets walked around the walls of Jericho seven days, and on the seventh day they went around seven times. In the New Testament we have seven petitions in the Lord's Prayer, the seven distinct "blesseds" in his Sermon on the Mountain, and the seven last sayings of Jesus on the cross. In the Apocalypse we have seven churches, seven spirits, seven candlesticks, seven stars, seven seals, seven trumpets, seven

*The theory of Anglo-Israel, or that Saxons are of the Ten Tribes of Israel, is herein indorsed.

thunders, seven vials, seven plagues, seven angels, and seven words of worthiness to the Lamb (Rev. 5: 12).

This perfect Hebrew number is displayed on the Coat-of-Arms thus: There are *seven* lions on the shield, *seven* strings to the harp of David, and *seven* broad arrow-heads, as they are called, around the lion rampant on the second quarter of the shield. There is one *double seven* in the fourteen "Union Jacks" figured on this Coat-of-Arms.

Seven plus three is *ten*, and ten is the sum of the first four digits, which Dr. Schaff calls the perfect number of Life, Law, and Liberty. The Rabbins called ten "the all-comprehending number." There were *ten* commandments, *ten* formed a family to eat the Passover, *ten* lamps were usually borne in marriage processions (ten virgins), and *ten* men were necessary to form a congregation before a synagogue could be erected. Forty, the multiple of *ten* and *four*, is frequently met with in the Bible. Dr. Schaff sees a significant meaning in the fact that our Savior fasted forty days, thus conquering the Spirit of the World. Moses and Elijah fasted forty days; forty days were allowed the Ninevites for repentance; the flood came down in the days of Noah during forty days; the children of Israel wandered in the desert for forty years, and forty stripes was the limit of punishment. Forty days elapsed between the resurrection and ascension of our blessed Lord.

Seven is also combined with *ten*; thus we have the seventy elders under Moses, the seventy disciples, equal in number to the seventy members of the Sanhedrim. There were the "seventy times seven" a brother is to be forgiven, brought into beautiful contrast with Lamech's seventy and seven fold revenge. Lev. 4: 24.

Look at the Coat-of-Arms; there are nine lions and a unicorn, making *ten* animals. There are only *ten* words as a motto, and the Cross of St. George is super-imposed on a Roman *ten*—the X.

Three multiplied by four is twelve, and is a symbol of completeness. There were twelve tribes, twelve apostles, twelve angels, and twelve gates to the Holy City. And on the National Arms the chain attached to the unicorn has just twelve links. There are also three crowns, each having a triple cross at its base, and surmounted by a single cross, which gives us *twelve* crosses.

There are a few other nations representing on their Coats-of-Arms some of these numbers and Scriptural objects, but no others but Saxon Israel have shown them so fully and surprisingly combined. The unicorn (the one-horned), rendered the wild ox (R. V.), is compared to Israel (Num. 23: 22), and when in exile, it is said, "He hath as it were the strength of a unicorn." "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" 24: 9. "Behold the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." Num. 23: 24. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." Micah 5: 8.

The horn or horns of the unicorn are equally applicable to the figure on the Arms, as there were originally two horns, whereas one only appears at present. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth." Deut. 33: 17. The rendering of the Revised Version, "the wild ox," corresponds with "the firstling of his *bullock*." The ox being figuratively applied to Israel, may be fairly emblematical of the world-wide fame of John Bull. Did all this merely happen so?

ENTIRE CONSECRATION.

BY S. Z. SHARP.

After more than twenty-five years of observation and experience in the ministry, I am more than ever convinced of the importance of entire consecration to Christ at the outstart of one's Christian journey. To give up like Paul, and, like him, go where Jesus directs, will give such strength to our Christian character that the allurements of Satan are not apt to overcome us. Where many make a mistake, I fear, is not to wrestle sufficiently with Jacob's angel, and not to separate themselves from the world at the outstart. They carry too much longing for Egypt with them on their journey to the promised land. Like Simon Magus, they may believe on the Lord Jesus, and be baptized with water, and have their names written in the church register, and yet be "in the gall of bitterness and the bond of iniquity."

I fear that some of us are not careful enough, in taking in members, to explain to them the necessity of a thorough surrender to Christ, reserving nothing. Too many want to have the privilege of reserving "just this one thing." This gives Satan an advantage at some future time to regain the whole heart. The heart is like a garden. If we root out all the tares at the beginning, we can employ all our time in cultivating the corn that is planted in it.

I recall the sad consequences to many souls, and the trouble to the church that was made several years ago by professed evangelists of Christ, yet if they were not embassadors for Satan, they had at least a part of their object in boasting how many they had taken into the church. Like the Pharisee praying on the street, they had their reward, and the church had the trouble such unconverted church members made. To all young converts I say, Make a full surrender to Christ at once, and you will have less trouble with the world afterward.

"SUFFER HIM NOT TO GO DOWN INTO THE PIT, I HAVE FOUND A RANSOM."

BY B. F. MOOMAW.

The history of Job, is a very striking representation of the condition of the human family. First in affluence, luxury and happiness, then in ruin, misery, destitution, affliction, and near unto death by the devices of the devil. Then, by the providence of God, he is delivered from going down into the pit. Then he is blessed with wealth and glory more abundantly than at first.

So with humanity. First in the garden with all that was needed of life and enjoyment, then, because of sin, driven out of the garden and from God's presence, incurring the penalty of death in all its specifications, and only prevented by the last alternative, the ransom found in the person of the Son of God, our Savior.

So also with us, as individuals. In infancy we are safe and happy, afterward, in the downward tendency of sin, we seem to be going down to the pit, but when converted to God, in the arms of Christ and by the use of means, the tendency is upward, the Christian character is developed, the soul is happy in the prospect of the inheritance with the saints in light.

JESUS LOVES YOU.

BY J. M. MARTIN.

There could be no stronger proof of this than his coming from heaven to suffer and to die. His own words were, "Greater love hath no man than this, that a man lay down his life for his friends." Why did the Savior leave heaven to redeem a sinful world? Why did he exchange the songs of angels for the temptation of devils,—a throne of glory for a cross of agony? It was love and only love; love not to friends but to foes. While we were yet sinners, Christ died for us. He showed his tenderest love in a thousand ways while on earth, going about doing good, healing all manner of sickness, never turning from the poor and broken-hearted, but always the friend of sinners. How he wept over Jerusalem at the thought of her sins and her approaching sufferings! When in agony of death on the cross, how kindly he spake to the penitent thief, and how earnestly he prayed for his mocking murderers, "Father, forgive them; for they know not what they do." He could have called forth an army of angels to deliver him, but if he had not died for us, we would not have been saved and, therefore, because of this love, he drank the bitter cup to the very dregs, and now, that he has risen again, his love to sinners is as strong as ever. Love prompts him to intercede for us, and pity us.

Sinner, though you have rejected him, his love bears with you, and again calls you to come and accept pardon in his blood. If some friend would spend his fortune for you, to deliver you from prison, or if he would give his life to save yours, would you treat him with disrespect? Jesus has done far more for you. He died to redeem you from eternal woe and make you forever happy.

IS IT STRANGE?

BY JAMES M. NEFF.

Is it strange that ministers should tell us that food, raiment, and all our physical comforts are blessings which we enjoy through the goodness, the *grace* of God, in view of the fact that we have to *work* for nearly all we get?

Is it strange that they should tell us that it is *grace* that brings all our spiritual blessings,—even salvation, and at the same time tell us that we must *work* for them, otherwise we shall never enjoy them? What is the relation between grace and works? If we must work, why is grace offered? If grace is given, why need we work?

I have thought of it in this way: It is as if God had made two vast enclosures surrounded by high walls. In one he placed man, in the other he deposited an inexhaustible store of blessings. Grace threw down the intervening wall, and made it possible,—yes, easy and convenient for man to pass over and possess.

Or, it is as if God had placed man on one plane, and all blessings both spiritual and temporal on a plane above him, entirely out of his reach. Grace has placed a ladder reaching from the lower to the higher. He who will climb, may enjoy; he who will not climb, must suffer.

Readers, make applications, and then answer me, are the figures true? Do they not apply equally to blessings, temporal and spiritual?

Covington, Ohio.

Flight of Time.—Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers can not entreat one of them either to return or slacken pace. The misspent moments of each minute are a new record against us in heaven. Surely, if we thought thus, we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message, but the fruits of good, and stay with God,—the Ancient of Days, to speak for us before his glorious throne.—*The Guide.*

THE GOSPEL SYSTEM.

BY J. J. EMMERT.

THE above to our mind would comprehend the whole arrangement of God in the plan by which he saves us, and secures for us eternal life. This fact is revealed to us,

1. In the coming of our blessed Savior into the world, "not to do his own will, but the will of him that sent him," not deviating one iota from the will of the Father who sent him, although it cost him anguish of soul, cruel apprehension, a mock trial, derision, a crown of thorns, crucifixion, and death for sinners. The whole plan or system was carried out fully by him, without a murmur.

2 All of his commandments in ordinances and examples are also given for our observance and are a part of that divine system.

We have faith, repentance and baptism, as essential principles to be observed, in order to the remission of sins. What a beautiful arrangement is here made for us, and what a glorious promise to us upon obedience!

The Gospel system also embraces feet-washing, the Lord's Supper and the communion of the bread and wine, as emblems of his broken body and shed blood, and all of our faithful brethren and sisters do know and realize for themselves, that the nearer they live to the divine requirements of the Gospel, the more abundant and true happiness they enjoy, because there is an inward, approving consciousness of having followed the blessed Master in filial obedience to all of his precepts and examples.

In order to carry out the system that God through Christ has given us, the church has its work to do, as well as the individual members.

The Lord has not told us in so many words all that is necessary to do or say in administering baptism, hence the church has adopted words to be used on the occasion that are in harmony with the spirit of the Gospel.

The Gospel does not say, in reference to the anointing, what words should be used, nor in the laying on of hands in an ordination to the eldership, how it should be done. The same might be said in reference to other ordinances.

This being the case, the church of Christ has long since labored for a oneness of mind to preserve the order of God's house. In order that the work be properly done, the necessity of a system as near to the literal word as we can get, and having the spirit and tenor of the Gospel, is apparent to all.

For instance I refer to the ordinance of feet-washing. Many of us remember well the time when we did not have the work systematized near so well as at present,—since a majority of the churches have adopted what is called the single mode.

At that time, without any particular order, in which the ordinance was to be observed, we had disorder and I may, say, confusion. I have at times really felt ashamed when there was so much noise that it seemed almost impossible for a brother to preach (and be heard) on the subject, during the observance of the ordinance.

But then, how glad we were when the present mode was adopted by one, then another, and another, until nearly all the churches in our beloved Brotherhood fell in line.

Formerly, when we had not much system in the work, one earnest brother might wash a half dozen, while another brother, just as much devoted to the cause, was deprived of the opportunity of washing. Perhaps another, just as faithful, would not wash for fear he might take the privilege from another, and, thus, not wash feet for years,—the very thing the Master has told us to do.

But, thank the Lord that to-day there is a system adopted, and one by which and *in* which all can work faithfully, humbly, cheerfully, and we can do just what our blessed Master has said we shall do,—"Wash one another's feet," and then, because of the good order pervading the whole assembly, the subject can be treated understandingly, and enforced on the mind by following the example given by the Great Head of the church himself. John 13: 15.

REST.

BY C. H. BALSBAUGH.

To a deeply distressed Sister:—

SOONER or later we all find that the soul needs an anchor, a refuge, a home, which it has not in itself, and which no external circumstance or environment can give it. Originating in God, our only rest is in him. Reaching this, we are not only safe, but as blessed as God Himself can make us. This is what is offered us in Christ, for this He came in the flesh, and this He has provided in "all the fulness of the Godhead." God has spent Himself to the last inch and atom of His capacity in the redemption of man, so that no sinner need despair on account of the multiplicity and aggravation of his crimes. Crimson sins and scarlet sins are all washed whiter than snow in the blood that pulsates with the very life and love, and righteousness, and holiness of Jehovah. Even if a legion of devils are packed in one soul, and all the blackness and horror of hell concentrate in a single conscience, the blood of Jesus counterbalances all devils, and all guilt, and all damnation. When you want to settle the question about the sin against the Holy Ghost, do not begin on the side of the atonement, as though that were not sufficient for *all* sin; but begin and end at your willingness to accept the illimitable provision of God for every soul, and for every sin. No sinner can empty the fullness of God by his utmost rebellion and hardihood and guilt; but he can empty himself of all desire and capacity for holiness. But this is not *you*. Your faith is weak, but your heart pines and sobs day and night for Jesus, and cries out incessantly for the Living God. Do not for a moment question God's power and readiness to save you. Even with your deep sense of condemnation, you are dearer to God than you can be made to believe. You are not to make your weakness strong by wrestling and struggling, but in your utter helplessness you are to lean the whole weight of all your needs on him who died for all your sins, and now lives at the right hand of God to intercede in your behalf, and *claim your salvation as His right.* ONLY TRUST HIM, and YOU CAN NOT BE LOST. If a trusting soul goes to Hell, Jesus goes along. Jesus is the sinner's bail, and God must become bankrupt before a believer in His Son can perish. Go to Him quietly and confidently, and rest in Him just as God does. That is salvation. That gives perfect peace.

"The wages of sin is death," and if God had not been perfectly satisfied with the redeeming work of His Son, He would never have raised Him from the dead. The resurrection is the eternal pledge of our justification before God. "He reconciled the world unto Himself;" and all that the greatest sinner has to do is to accept, as a free gift, all that God has put in Christ. This acceptance means not only a simple, child-like, absolute apprehension of the perfect righteousness of God in Christ, but equal renunciation of self and all its issues. Emmanuel and self can not sit in one throne. Distrust of God's perfect provision for the vilest sinner, is a subtile form of self. Do not seek rest in doctrine or ordinance, but in Christ Himself. Vehicles of approach are not the object in which the soul can consummate its desires. "Come unto *Me—I* will give you rest." The Yoke of Jesus is the connecting link between Him and the soul, and this is faith. To believe is to *live*, and all life is *expressive*, and must take form after its essential type. Fear not, dear sister, God is your Friend, and has given you abundant proof of His Love in the Gift of His Son.

Thanks for the stamp you enclosed. I write but little, and that little in agony. I have no penministry now, only a fragment once in a while when some piercing cry reaches me from some soul shivering on the brink of despair. May God bless these lines to souls that hunger and thirst after righteousness!

Union Deposit, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Clover Creek Church, Pa.

OUR esteemed brethren, J. W. Brumbaugh and Jos. Snowberger (home ministers), conducted a series of meetings in the Albright house. They preached nineteen sermons during these meetings. Their subjects were well chosen and very ably handled. They did not shun to declare the Truth as given unto us by Inspiration. As an immediate result of their labors, one made the good choice and was baptized. Some, with king Agrippa, were almost persuaded to become Christians. Would to God that the seed which has been sown may be as bread cast upon the water to be gathered not many days hence! The brethren and sisters in general, were built up in that most holy faith once delivered unto the saints. The attendance, in general, was very good. My prayer is that we may all so live that we may be ready, with the five wise virgins, to be admitted into the kingdom above, where we shall walk the golden streets of the New Jerusalem! J. R. STAYER.

From California.

AFTER the close of the series of meetings at Los Angeles, Bro. Witmore went to the beautiful town of Pasadena and commenced a series of meetings, continuing for five days. There were two other protracted meetings held in the immediate locality of the town, yet at the Brethren's meeting there was a fair turn-out at each meeting, and considerable interest awakened, which will doubtless bear fruit in the near future. On Sunday, Feb. 10, Bro. W. went to Covina to attend appointments there. On Monday following he returned by way of Los Angeles to Glendale, where he commenced a series of meetings on Monday evening, in the Methodist church. A more than ordinary interest was awakened at an early stage of the meeting. Among the leading members of the Methodist people, several were very much taken up with Bro. Witmore's sermons. His straight-forward, uncompromising truths of the Gospel plan of salvation were taken into a serious consideration by a number of persons, especially so by a local minister of the M. E. church, who said he could not be otherwise than honest in confessing that the doctrine preached was the Gospel. On Friday three precious souls were added to the church by baptism, making twelve

baptized at the hands of Bro. Witmore since coming to California. The baptismal scene last mentioned was one of an impressive nature to the many witnesses.

One lady, who had never seen anything of the kind before, said it affected her more than any religious work she had ever seen. The local minister, above referred to, said to the writer, it was the most glorious and far-reaching work ever done in the community, in a religious point of view. There was a most urgent request from all classes that the meetings continue, but, owing to other appointments, he had to close at Glendale on Saturday night.

Early on Sunday morning, aboard the train, Bro. Witmore, with others, came into the San Fernando Valley and commenced his series of meetings, here at Tuhunga, at 11 A. M.

J. S. FLORY.

From Knob Creek Church, Washington Co., Tenn.

BRO. J. W. ELLER, of Salem, Roanoke Co., Va., came to us and began a series of meetings Feb. 1. Bro. Eller was a stranger to us but he soon found the way into the hearts of our people. We had a refreshing season, for we felt the Lord was present with us in his Spirit's power and blessed the labor of love amongst us. "How beautiful," indeed, "are the feet of those that preach the Gospel and bring good news and glad tidings to the dying sons of men!"

Bro. Eller held forth the Word in its beauty and power, and the water was moved, causing the saints on earth and in heaven to rejoice in the bringing back of eleven precious souls.

They followed their blessed Redeemer into a watery grave, notwithstanding the cold weather and chilly waters, and rose, we trust, to walk in newness of life. Others, we hope, will soon return to the Father's house.

The brethren and sisters were encouraged and built up in the faith of the Gospel during those meetings. Bro. Eller preached seventeen sermons for us and then, too soon, we parted. It made us sad to bid our dear brother farewell. May the Lord bless him in his labors and give him many precious souls for his hire!

S. J. BOWMAN.

At Work in the Field.

THE writer held a series of meetings at the Oliver Lake school-house, near Valentine, Lagrange Co., Ind. The meetings commenced on Saturday, Feb. 9, and were conducted by Bro. Joseph Weaver and the writer. We held thirteen meetings in all.

Four desired to unite with the church. After closely examining them by the Word, we baptized three, leaving the fourth one until some time in the future. Four others manifested their willingness to come to Christ, but their companions would not come with them, therefore they refused. May the good work go on and may the borders of Zion be enlarged!

JOHN H. CRUME.

From the Salem Church, Ohio.

WE just closed a very interesting meeting, conducted by our esteemed brother, Jesse Stutsman. He began meetings Feb. 2, and closed the 18th. The meeting was largely attended, and the best of interest was manifested to the last. As an immediate result nine were baptized. It is presumed that if the meetings would have been continued a few days longer, quite a number more would have joined in with the people of God. We hope they will still come. It is in this church that Bro. Stutsman was born into the spiritual family, called to the deacon's office and also to the ministry. He is an able defender of the Gospel and a living epistle by example.

Since my last report, last March, up to this meeting, seven were received by baptism, making sixteen in all. Bro. Robert Miller, of Indiana, gave us some meetings in the village of Salem, last December, which made quite a stir, and I hope the good seed sown will not be unfruitful. May the spirit of God rest and abide with those dear brethren for their labors of love, and upon God's Israel every-where, especially upon the babes in Christ. Peace and harmony is prevailing amongst us. Come again, brethren!

JOHN H. BRUMBAUGH.

From Octavia, Nebr.

ACCORDING to arrangements the brethren commenced a series of meetings in Octavia, Feb. 2. Feb. 5 they had their church meeting. All things passed off in love and union. How pleasant it is when Brethren agree! Bro. G. W. Stambaugh did the preaching at the meetings, and our hearts burned within us when we heard him expound the Word of God.

On Sunday we witnessed what we never saw before,—two funerals in the same family at the same time. The mother, aged forty, and the daughter, aged sixteen years, died the same day. The mother preceded the daughter only eleven hours.

The meetings were continued until Thursday Feb. 14. There were no accessions, but the seed sown, we hope, has lodged in good and honest hearts, and, we hope, will bring forth its fruit in due season.

L. J. REDDING.

From Bijou Hills, Brule Co., Dak.

I RETURNED Feb. 16 from a short visit to my former home in Marshall Co., Ind. By the blessings and care of my Heavenly Father, I found all well at home, and I hereby return my sincere thanks to all the dear brethren and sisters for their kindness manifested to me while among them. May the few meetings we enjoyed have so benefited us that we may all work more earnestly to do his perfect will and walk more in the light. The joy to meet so many with whom we aforetime have sung and prayed, brings pleasures that only the follower of Christ can truly enjoy, and while I, in my weakness, occupied the stand to preach to so many familiar faces, I thought of those who once shunned not to declare the words of life to this assembly but who now are silently sleeping.

In this County I was born and reared to manhood. Here are the graves of fathers, brothers and sisters. Here are our aged mothers living. God help them to continue to walk faithfully in God's Holy Word, that if we meet no more on earth, we may all meet in heaven, justified by doing the will of God.

The pleasantest of all reminiscences is, that here I gave my heart to God and my fellowship to the church of my choice. To it, as a mother, do I give the praise of as much as I am, by the blessing of God, and as long as I live will I ever look back to the dear brethren and sisters with a grateful heart for their Christian walk and example, that assisted me to come to Christ and the church!

By the help of God it shall ever be my desire to so live and walk in life, as to lead some one else to the Savior and his church.

All the brethren and sisters in this part of Dakota are at work and doing good for the Master, to the strengthening of the church. God bless my young co-laborers who are so earnestly doing their duty. Pray for us here on the borders of civilization. Come and see us and our country! May God bless all!

WM. G. COOK.

Among the Colored People of Ohio.

SEEING so little said of late in the MESSENGER, relative to the work amongst the colored people, I fear that some may even think the work with them is dying out, hence I write.

The colored brethren are not boastful and say but little, hence I speak for them. The papers and tracts are still being spread amongst them, and preaching is regular at two places, Frankfort and Circleville and, occasionally, at other points, and some six or more have been baptized since 1887. Two love-feasts are being held with them each year, at Circleville in the fall, and at Frankfort in the spring, the distance apart being some eighteen miles. The attendance at these is large, and the interest and order very good, and we find the behavior at all their meetings to be very good. And to some of the feasts many of the brethren and sisters from the Miami churches go over, which visits have always given pleasure and also benefit to all parties.

Bro. Harvey Carter is the minister at Frankfort, and Bro. J. C. Jones, deacon. At Circleville, Bro. James H. May is the minister, and Bro. Charles May, deacon, and while the preaching for a time was confined almost exclusively to the colored people, of late the attendance of the whites has been large and some four of these have been baptized, and quite an interest among them has been awakened, which should by all means receive attention and encouragement.

Bro. James May, of Circleville, was taken very sick in May of 1888, and could not attend the feast at Frankfort, but the sister came with his request that the elders come, and that he be anointed. Accordingly the Brethren, among whom was our dear old brother, John Metzger, of Illinois, went up, held a little meeting at night, and Bro. May was anointed and got well.

The family was in great need at the time, and the sister out washing to obtain means to buy food, when the brethren arrived, and these facts being named that same week, to the churches of Bear Creek and Lower Miami in Montgomery County, ample funds were sent and the family provided for.

Bro. May returned again to his work on the farm, but in November he became sick again, and the word being sent, and named to the churches of Palestine and Covington, in Darke and Miami Counties, ample funds were bestowed again to assist the family with food and fuel for the winter. So it can yet be seen that while the colored Brethren are willing to work on for the Master, the white churches are also willing to aid both by prayers, and faith, and works, and also by gifts.

In Sept. 1888, old Bro. Metzger and the writer went again to Circleville, and held several meetings, and baptized three whites, Dr. D. Stout and wife, and a sister Harris. A love-feast was arranged for Sept. 18th, and was held, but the son of brother and sister Stout having been crushed on a freight train and dying the 17th, they could not attend the feast; and as yet have had no other opportunity.

Since November 1888 Bro. May has been unable to do physical labor, but he still labors for the cause, and meetings are still held. Two have been baptized and there are two applicants, —two whites and two colored.

As yet the Brethren of Circleville, have no house of their own in which to hold service, but the colored Methodists, who are quite numerous there, and who have a large church, and well furnished, have all the while been very kind to furnish freely their church to us, both for our meetings and also for the feasts.

LANDON WEST.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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Mount Morris, Ill., - - - - March 12, 1889.

BRO. ISAAC STUDEBAKER changes his address from Quinter to Gardner, Johnson Co., Kans.

SINCE sister Ecker's last report, one more has been received into the Locust Grove church, Md., by baptism.

"WHAT a lesson the word 'diligence' contains! How profitable it is for every one of us to be reminded that the only secret of true industry in our work is the love of that work."

BRO. J. C. LAHMAN, who is now at Keuka, Fla., will return to his home at Franklin Grove, Ill., on the 15th inst. His correspondents will please make a note of this change of address.

BRO. D. B. GIBSON has been on the sick list for several weeks. He is able to be up again. He last held a series of meetings in Fayette County, where eight were added to the church by baptism. We trust Bro. Gibson may soon be fully restored to health, so that he may continue his work for the church.

BRO. OLLSEN reports one received by baptism since his last report. Bro. Hansen will spend several months in Copenhagen, and labor for the cause at that place. The good work is moving forward in Denmark and Sweden, and we are glad to know that our ministers there are full of zeal, and are laboring faithfully for the Truth as it is in Jesus.

OWING to sickness in his family, and a misunderstanding as to the meeting at Batavia, Bro. Hope did not come East, as was expected. A telegram sent him from Batavia failed to reach him; and, then, several cases of lung fever among his children made his presence at home necessary. We are sorry that our dear brother was thus detained at home.

SILAS WEIDMAN, of Carey, Wyandot County, O., wants the address of Bro. Fred Weidman, of Nebraska. Will some one who knows, please favor him?

BRO. JACOB WITMORE'S mission to California is meeting with success, and we also rejoice that the Lord is so abundantly blessing the labors of our dear brother. Since the last report, six more have been added to the church by baptism, and others were deeply impressed with the Truth. We are sorry that Bro. Witmore can not remain longer in the Golden State, and we yet hope that the way will open so that he may remain and continue in the good work. There are thousands of men and women who will accept the Truth, if presented to them properly, and when a brother is found who can do this work successfully, he ought to be kept at it. Bro. W's. letter will appear next week.

THE following true anecdote is related of a man who went to hear a minister discourse on the subject of money. He cared but little about religion, but was much concerned about getting money, and had laid by considerable wealth. The minister said he would consider money under three topics of thought. The first was, "*Get all you can.*" He spoke of having a purpose in life and of providing things honest in the sight of all men. The man's attention was at once secured, and he nudged his neighbor and said, "I never heard such preaching before. This is very good. That minister knows something; it is admirable preaching." The minister went on to speak of activity and of industry, and announced his second thought, which was, "*Save all you can.*" The man became more excited. "Was there ever anything like this?" he said. The minister denounced thriftlessness and waste, and satirized the willful wickedness which lavishes in luxury; and the man rubbed his hands with satisfaction, and said, "I have been against these evils all my life;" and what with getting, and what with hoarding, it seemed to him that "salvation had come to his house." But the minister advanced to the last topic, which was, "*Give all you can.*" "There," said the man, "he has gone and spoiled the whole sermon." There was no further interest in the discourse. The moral and the application may be easily made.

"I ONCE saw the sweetest sight—a little, weary child falling asleep upon the green, with a posy of flowers in its hand. By degrees the little fingers relaxed their hold, the little head drooped gently, the little eyes closed, and the child slept. God grant that when I fall into my last sleep my poor fingers may have in them some posy, some sweet flowers! Is there anything in my little garden that I may hold in my hand when I come to die? Righteousness? Ah! that is a poor weed at best. Genius? What will that do for me in that sublime hour when the babe and the suckling have more knowledge of the things of God than the very wisest in the world? Great riches? Even the man of the world will laugh at you if you propose to hold those in your hand in the hour of death. A worldling made himself famous by telling a man who was on his death-bed, but did not want to part with his riches: "Where you are going," said he, "the gold would melt even if you could take it with you." But there grows sometimes in the deep shadowed part of a man's heart the sweetest flower—lowliness towards God; and another flower—humbleness towards man. But even that does not make a handful. When a man is sinking to his last sleep let him turn to the fulness of God. Then gathers he, if he be wise, the flower of forgiveness, the great passion-flower of God's love, the crown of thorns, the blood-red rose, and the amaranth of the Eternal Realm."

BRO. R. H. MILLER will hold a discussion with Eld. D. Sumer, of Cincinnati, a representative of the Disciple or Christian church, in the Rockingham church, Ray County, Mo., at some time in the near future. It had been partly decided that the discussion should commence on the 13th inst., but it has not as yet been definitely settled. If the Lord will, we hope to attend the discussion, and will give our readers some account of it in these columns.

COMMENCING with the "Triumphal Entry," Mark 11: 1–11, the lessons in the *Brethren's Quarterly* for the second quarter of this year still continue in the Gospel of Mark. We need only glance at the titles of the different lessons, to see that a rich, spiritual feast awaits those who carefully study the lessons. Besides the subject already mentioned, we have "The Rejected Son," Mark 12: 1–12; "The Two Great Commandments," Mark 12: 28–34; "Destruction of the Temple Foretold," Mark 13: 1–13; "The Command to Watch," Mark 13: 24–37; "The Anointing at Bethany," Mark 14: 1–9; "The Lord's Supper," Mark 14: 12–26; "Jesus Betrayed," Mark 14: 43–54; "Jesus before the Council," Mark 14: 55–65; "Jesus before Pilate," Mark 15: 1–20; "Jesus Crucified," Mark 15: 21–39; "Jesus Risen," Mark 16: 1–13; "Review Lesson." The *Quarterly* should be in the hands of every Sunday-school worker, and the price is low enough to place it within the reach of all. Price, single copy, 10 cents; three copies, 25 cents; eight copies, 40 cents; fifty copies or more, 4 cents each.

SOMETIME ago we referred to the difficulty attending the distribution of tracts in Germany, and especially to the fact that the distribution of Bro. Vaniman's tract, "The House We Live In," which had been translated into the German by Bro. Plate, had been forbidden by the police. Bro. Plate wrote to the Inspector General of the police at Bremen, explaining the matter fully, and calling his attention to the fact that such action had been taken by subordinate officers. The following letter has been received from the officer: "*Dear Sir:*—In response to your favor of Jan. 27, you are respectfully informed that now there is nothing that would prevent the distribution of that tract, entitled, 'The House We Live In,' in this city, provided the person, intending to undertake the distribution, previously applies for permission, which is rendered necessary by §43 of the Statutory Law. A certificate, embodying the above permission, and bearing the name of the distributor, to be carried during the distribution." Thus the way is again open for the distribution of the Brethren's tracts in Germany. Another matter of interest to us is, that recently the German authorities passed a law permitting the Russian Mennonites, who have settled in that country, and who hold to the peace principles as do our people, to do hospital duty instead of bearing arms. This they can do without a violation of their religious convictions. We see, in all this, the way opening for the Brethren to establish a mission in Germany. One hundred and seventy years ago the Brethren emigrated to America, having been driven from the Fatherland by persecution and intolerance, and now, as the church is growing stronger, year by year, in numbers and in means, and we also trust in spiritual strength, it would be well to make an effort to again establish a church in Germany. The distribution of tracts, which will now be continued, may open the way, and what has been done in Sweden and Denmark may be repeated in Germany. A great work is opening up before us as a church. May we not be doubting and faithless, but may God help us to do with our might what our hands find to do!

We have received a card from Bro. Enoch Eby, giving us the sad intelligence of the death of sister Hillery, wife of Eld. Lemuel Hillery, of Hutchinson, Kans. We extend to our dear brother and the bereaved family our heart-felt sympathy in their great loss. May God comfort them, and help them to bow in submission to this trying ordeal! Truly, the "angel" of the house has taken her departure; but she has only gone before, and, waiting, will watch her loved ones approaching the shore.

THE FIRST BRETHREN'S CHURCH IN CHICAGO.

The Chicago Mission has had, from its first inception, peculiar trials and difficulties, and it may be truly said, that it has come up through many tribulations; but difficulties are helpful in the development of strength, and to the bringing out of latent energy. Under circumstances which would, and did, discourage many, the work has been carried steadily forward, with a firm reliance in the Lord, and in the ultimate triumph of the right, until at last it was thought safe and proper to organize the faithful band of mission workers into a church.

The Missionary Board of Northern Illinois, under whose care the work had been placed, appointed elders David E. Price and Daniel Dierdorff, with Eld. J. G. Royer, who has had immediate charge of the work for two years and a half, to attend to the work of organizing the church. They, with three members of the Mission Committee, brethren Zellers, Riddlesperger and Slifer, met in Chicago on the third inst., for the purpose of attending to the important work. Bro. Simon Yundt, of the Naperville church, and other brethren, were present.

It was at first decided to establish a boundary line, but as the Naperville church was not officially represented, this could not be fully done. It was, however, decided to make the boundary between Cook and Du Page Counties the line between the Naperville and Chicago churches, with the privilege that members living in the suburban towns, beyond the line, who are engaged in business in the City, may hold their membership in the Chicago church. This action was taken because the railroads sell monthly commutation tickets, and members living in suburban towns may attend meetings without additional expense. This decision will stand, unless objected to by the Naperville church, in which event it will be amicably adjusted; but it is believed that no objection will be urged against it.

After the above matter was disposed of, it was found that the following named brethren and sisters were present and entitled to take part in the organization: Nathan Spare and wife, John J. Shively and wife, John Emmert and wife, Andrew Emmert and wife, sister George Long, daughter and two sons, W. R. Miller, George H. Vandyke, Hannah Tomlinson, brethren Humphrey, Nicholson and Barley, and sister Sharp and her daughter Annie,—in all, twenty names. Two were present who did not have their letters of membership, and two were unable to meet, so that there are at this time twenty-four members in the Chicago church.

Bro. Dierdorff then spoke to the members present of the importance of the work in which they were about to enter. He referred to the principle of Gospel plainness and to the necessity of our conforming, in all things, to the Gospel rule. In doing this, sacrifices would have to be made, and he exhorted that all should live up faithfully to the commandments of Jesus. Bro. Price spoke briefly, and then it was unanimously decided that the church in Chicago will labor in harmony with the principles of the General Brotherhood, as set forth by our Annual Conference, and the church was declared to be organized and ready to proceed with the election of officers.

It was decided, for the present, to elect two deacons, a Clerk and a Treasurer. The voice of the church was then taken and Bro. William R. Miller and Nathan Spare were chosen to the deacon's office, and they were duly installed by Bro. D. E. Price. Bro. S. D. Humphrey was chosen Clerk, and John Emmert, Treasurer. They then unanimously voted that Bro. J. G. Royer should be their elder, and afterwards adopted the following name: "The First Church of the German Baptist Brethren of Chicago." The meeting was closed with devotional exercises.

After a short intermission the members met again to celebrate the death and suffering of our Savior. They had brought together all that was necessary for the feast of love, and we can say it was an enjoyable occasion. Brethren Yundt, Price and others spoke on the subject of examination, and brethren Royer and Dierdorff on feet-washing and the Lord's Supper. Thirty-two members sat around the tables, and a number of interested spectators were present. Many of them, no doubt, saw for the first time an apostolic *agape*, or feast of love. We have, during the last twenty-six years, attended a great many meetings of this kind, but we never attended one before where such marked interest was taken, and where such good order and solemnity prevailed among the lookers-on. Bro. D. E. Price officiated and everything was done in harmony with the Gospel.

It was the first public love-feast ever held in the great city, and we could not help but wonder what of the future? Will the little plant which has taken root in Chicago grow and become a power for good? This question will occur to the minds of many of our thoughtful readers, and we believe the answer will depend largely upon the methods adopted to carry the work forward. The little church is composed of a good class of people—men and women of good social standing, of integrity, and, we believe, of deep convictions of the Truth. Some of them have been isolated from the church for years, and yet they have held firmly to her principles, and are ready and willing to work for the cause of the Master. It seems to us that here is a good foundation upon which to build, and so far, the conditions of success seem good. What is now needed is to have pastoral work done. Paul speaks of pastors, and we believe that if the work in Chicago is to be carried forward to a successful issue, it will only be done by locating a faithful minister in the city, give him an adequate support, and then let him give his time to the work, for which he should be well fitted. He should be sociable, affable, of pleasant address, so that he might visit from house to house, distribute tracts, and preach in private conversation. He should be rooted and grounded in the faith, a man of convictions, rather than of opinions. Such a man could find constant labor in Chicago, and we hope to see the day when not only one but many such men will be engaged in this great work. When we thus go to work, good results are sure to follow. Bro. Hope's success in Denmark grew out of just this kind of effort, and what has been done may be done again.

It is thought by some that plain dressing will operate against our work in the cities. It may among some people, but there are thousands of people who are tired of serving the goddess of Fashion, and there are many who will gladly accept a reform in this matter. Ministers of other denominations are beginning to deal heavy blows at the fashionable follies of the age, but they only speak and do not act. Not long ago we heard an eminent divine discoursing eloquently against fashion, and at the same a diamond pin sparkled in his clerical neck-tie. We want our preaching and our practice to harmonize, and we believe that if the little church in Chicago will stand firmly for the right, and if a faithful minister and pastor will locate among them, they will see the time when their labors will bring a rich harvest for the Lord. In the great city they are as a mere handful, but who can tell what the Lord will do for them if they are but faithful! "The conies are but a feeble folk, yet make they their houses in the rocks." Prov. 30: 26. If we build on the Rock Christ Jesus, and faithfully do our part, we will never fail.

AN EDUCATIONAL VISIT.

(*Concluded from first page.*)

The Friends don't do things by halves, but go on the principle that the best is always the cheapest in the end. They consider what are called "cheap" schools as being a disadvantage to the cause of education. To prepare for thorough teaching costs money, and therefore the teaching received should receive an equivalent in value. Hence they provide first-class educational facilities for their children, and those who enjoy these advantages are willing to pay for them.

We hope the time will soon come that we, as a church, will learn something in this direction. While those who go to those schools pay $500 and over, a year, and believe that they get full value for the money, the question is naturally raised, Do those who go to our schools for $150 and over, get value for their money? If they do not, whose fault is it? The demand is for cheap schools; and to meet these demands, our schools have been putting their rates down so low that, in the end, they will prove damaging, both to the cause of education among us and our schools. And, as a result, they will have to continue to be preparatory schools for those of higher grades under the control of other churches, unless they are most liberally endowed. The demand for cheap schools can not be healthy, as the supply will necessarily have to be correspondingly cheap. We have been impressed with this fact during our late school visit, and thus present it with the hope that our brethren will take a common-sense view of our school projects, the same as they do in buying horses and farms, or building houses. A wide-awake farmer is willing to pay $8,000 or $10,000 for a productive farm, rather than $2,000 or $3,000 for a poor one. The same discretion should be exercised in regard to our schools. Let us encourage the building up among us of good schools by being willing to pay a fair price for good service when rendered. Unless we are willing to do this we can not have such schools as will supply the demands of our children.

Our visit to the educational institutions named was a very pleasant one, and, we hope, profitable, as we saw and learned many things in regard to buildings, government and the exigencies growing out of mixed schools, that can be used to profit in our own work.

H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer. - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"IT is estimated that 25,000 new books are published in Christendom every year. In a single library in Paris there are 800,000 volumes, representing about 150,000 acres of printed paper. The British Museum has nearly the same amount, and its book-shelves would stretch forty miles. According to De Quincey, it would take over 2,000, years to get through either of these two libraries, should he do nothing else but read. What pours out of Paternoster Row alone, it is said, would make a pyramid as high as St. Paul's in a few years. Emerson says only six out of the 25,000 new books each year published are worth reading. The torrent of printer's ink is a deluge that is appalling."

WHY NOT AID THE WORK?

BY LANDON WEST.

WHEN every servant of Jesus Christ is told by him to go and work in his vineyard, to let the light shine before men, and to preach the Gospel to every creature in all nations, there is ample reason to make all of us see and feel the importance of the great and good work entrusted now to our hands, and feel, too, that each one can and is expected to do a share of the work. But, great and urgent as the commands are, and rich as are the rewards to all the workers, yet these are not all the inducements now had why the commands be obeyed and the work be done. For the *calls*, now urgent and constant, come from afar, urging upon every child of the kingdom to do his part of the work, to stand to his post and help do our Father's will.

But to whom can it be said in our day, as was said to the devoted sister at Bethany, "She hath done what she could"? Mark 14: 8. I fear to but few, if to any. But the work can be done, and the same will be said to all, if all will do what they can,—will do their part,—will fill their place and use their talent.

It is true, all can not go, nor need all go, but those who do not go can push the work at home and help those who go afar. And now, since a leaflet is a sermon, and can be sent to the four winds for a nickel, why can not every one see the pleasure, the greatness and the glory of the work and do what we can to send the Bread of Life to every creature and into all the world! O, that it may be said of all of us by the Master, "They have done what *they* could."

HOW LONG SHALL THEY CONTINUE!

BY WM. M. LYON.

IN holding protracted meetings there is sometimes a difference of opinion among the brethren, as to the length of time that they should be continued. How are we to decide this question? Let us see. Please read Acts 19: 9 and 20: 31. What a meeting that was! What a preacher, too, to keep on for three years, "warning every one night and day with tears!" I wonder how many of them got tired of the meeting! You remember that they had quite a stir over some things, still Bro. Paul went on. What a big discussion he had in the school of Tyrannus! Those Jewish exorcists, you remember too, how they were beaten by the devil! Next came that sweeping bonfire made up of conjuring books! But on goes the meeting! Next that silver-loving Demetrius made a big fuss, but still they could not stop that good old preacher; he staid till the storm was over, and then delivered his farewell sermon. Paul's big meeting at Ephesus has a most excellent lesson in it for us. What! do you mean to say that it teaches us that our meetings should last three years? No, but it does teach us what can be done by perseverance and continuance in a good work. If any of the disciples that were with Paul ever tried to stop the meeting, we have no account of it.

Some of the disciples of modern times, I fear, would not have acted so. No, I can hear one come up and say, "Look here, Bro. Paul, don't you think the meeting ought to stop? These people coming out here, confessing their wrongs, showing their deeds and burning their books that cost fifty thousand pieces of silver, I tell you I'm afraid we'll get some into the church that will not hold out and will give us trouble." But not so. Bro. Paul had already noticed how that "Fear had fallen on them all, that the name of the Lord was magnified." Acts 19: 17 Moreover he saw how "mightily grew the word of the Lord and prevailed." Here the Spirit of the Lord was at work. When that works, we must work. That is the time to get something done. And if our meetings can't last as long as Paul's serial meeting at Ephesus, they might often last much longer than they do. Ah, how many times have meetings been stopped because of selfish motives and wrong views of those who claim to be the disciples of Christ! What a fearful responsibility rests on him who "standeth in the way of sinners!" Can it be less than when we step up at the very moment when precious souls are "trembling in the balance," and say, "Cut them off,"—stop the meeting before so many come out on the Lord's side, lest some of them prove unfaithful? Who would dare quench the spirit? "I am made all things to all men, that I might by all means save some." 1 Cor. 9: 22. That was one of Paul's favorite mottoes. By trying *all* means he hoped to be able to save *some;* he did not expect to save all. See how that man strikes the hard blows in order to break that stone! We will say now that it will require one hundred strokes to accomplish it. After he has dealt out ninety-nine blows, supposing I step up to him and say, "Stop, it's no use to go on." What a change in the result! One more blow would have brought the desired result. So, who knows how many souls may be shut out of heaven because some meeting was closed too soon! The blood rests alone on those who interfere with the work of the Lord. Let us beware!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Marcus Fowler is expected to commence a series of meetings at Spencer, Iowa.

—IN GOSPEL MESSENGER No. 6, page 93, under the head of, "From the Old Chippewa Church, Wayne Co., Ohio," read thirty, instead of thirteen.

—Under date of Feb. 20, Bro. E. W. Stoner writes: "I just returned from a series of meetings at Locust Grove meeting-house in the Brush Creek congregation, Md. The meetings were well attended."

—Under date of Feb. 26, Bro. Landon West writes: "I came to the Jonathan Creek church, Perry Co., Ohio, yesterday afternoon, and expect to remain until March 7. Health is good, and work abundant."

—Bro. N. W. Helfer, of Pyrmont, Ind., writes of some very interesting meetings at the Richland church. Brethren F. Weimer and Wm. Murray are doing the preaching. There are four applicants for baptism.

—At a council in the Ogan's Creek church, Ind., one brother was restored to the fold again, after having been away for twelve years. Bro. Ulrey informs us that the joy was great and that many tears were shed when the wanderer returned.

—Bro. M. M. Eshelman writes: "We left the hospitable home of brother and sister Early at South Bend, Ind., Feb. 22, and arrived home the evening of the 23rd. I endured the trip well, and am still improving, bless the Lord. However, my ministerial labors can not, for some time, be resumed."

—Bro. Eli Rule informs us that he has so arranged his business matters, as to devote himself entirely to ministerial work during the coming spring and summer. He intends to go to Ohio, but will preach at points in Iowa, Illinois or elsewhere, if requested to do so. Those desiring his services, will please address him at Washington, Kans.

—Bro. L. A. Honberger, of Mound City, Holt Co., Mo, writes: "During a series of meetings held by Bro. Joel Glick in the Brush College school-house, near Forest City, three young men consecrated themselves to the service of the Lord. May they be kept from the evils of the world! Bro. G. A. Shamberger has again taken up his abode in Barber Co., Kansas."

—Bro. S. W. Hoover writes: "The meetings at Stillwater Junction (Mummaville, O.), conducted by Bro. Isaac Frantz, closed on the 22nd with two accessions by baptism. On account of the illness of a member of Bro. Frantz's family he was called home, or the meetings would have continued several days or a week longer, and a number more, it is believed, would have been added."

—Bro. S. H. Bechtelheimer, of Lower Deer Creek, Ind., writes: "Bro. Isaac Billheimer, of Heath, Ind., commenced a series of meetings for us at the Nebo church, Feb. 10. He preached eight sermons at that place, with a growing interest and the very best of order. He then moved the meetings to Camden, and held three meetings at the last-named place. He delivered eleven sermons in all. There were no additions to the church, but I think I can safely say the members were considerably built up, and sinners warned to flee the wrath to come. We think some were almost persuaded to come out on the Lord's side. May God enable them to heed the good counsel and make the good confession while they have the time and opportunity."

—Under date of Feb. 21, Bro. Silas Hoover writes: "According to previous arrangements I commenced meetings near Mt. Pleasant, Jacob's Creek district, Feb. 12. On account of the inclemency of the weather, the congregations were not so large. Meetings closed on Sunday evening, the 17th. As a result, Bro. Lopas and wife, who had gone with the Progressives, were reclaimed again, and one was baptized. May the Lord bless the members for their kindness!"

—Under date of Feb. 28, Bro. J. E. Young writes: "It is a pleasure for us to inform you that W. C. Teeter is now preaching for us in his forcible way. He came to us last Friday and commenced meetings on Saturday. We have large attendance and there are good prospects of a bountiful harvest for the Lord. Eld. Urias Shick and the writer held a week's meeting at Odell. We postponed the services on account of the cold weather. Two said they were ready to serve the Lord. The meeting will be resumed again in the near future."

—Under date of Feb. 22, Bro. P. J. Baltimore, of Albany, Linn Co., Ore., writes: "We have been having meetings only once a month this winter, but will have meetings twice a month soon. We have had such a fine winter that we might have had meetings twice a month all winter. We would like to have some good ministers come out and locate here. We need ministerial help very much. I do not see why they do not come. They can not find a better country to live in. There are only about twelve ministers of the Brethren in the entire State of Oregon. So you see there is room for a great work."

—Under date of Feb. 17, sister Mattie Hogan, of the Wakenda church, Mo., writes: "Our quarterly council was held Feb. 9, at the Rockingham meeting-house. Everything passed off pleasantly. There were two letters granted and four members received by letter; also one expelled. How sad we feel to see a dear brother or sister fall by the way, and how we should pray the Lord to give us strength that we may be able to overcome and resist all evil. We have six appointments a month for preaching, and prayer-meeting every Thursday night. Our members seem to be in love and union, for which we feel to thank the Lord!"

—Under date of Feb. 21, Bro. Geo. W. Kaetzel, of Brownsville, Washington Co., Md., writes: "We have been having quite a number of series of refreshing from the presence of the Lord, recently. After the meeting by Bro. Sanger closed, at Brownsville, with one addition and one reclaimed, Bro. D. C. Moomaw, of Roanoke, Va., began a two weeks' series of meetings at the Broad Run church, same congregation. At this writing quite a number avowed their allegiance to the King of Peace, and others are not far from the fold. O that men would praise the Lord for his goodness, and for his wonderful works toward the children of men."

—Concerning that "Uncertain Sound," Bro. Wm. M. Lyon has this to say: "In current volume of GOSPEL MESSENGER, No. 8, page 117, I notice that some one has detected an uncertain sound from the '*Gospel Harp*.' '*Beware how ye hear!*' In the sentence, 'Christ must decrease and Satan increase,' I simply meant that the true religion of Christ must decrease, and, in proportion to its decrease, the power of Satan will increase. If I am at all able to understand the Bible on this subject, it teaches that there will be in the last days a general departure and falling away from the true faith. What is it that makes perfect Christians? Is it not Christ in us? What causes a corrupt Christendom? Is it not Satan in the flesh? Then what is wrong to say, 'Christ must decrease and Satan increase'? Is the mistake in the '*sounding*' or in the '*hearing*'? Let this suffice!"

—Under date of Feb. 22, Bro. C. Bigler, of Webster, Darke Co., Ohio, writes: "The Oakland church, built a meeting-house in her district last summer, in Beamsville, where Bro. Isaac France held a very interesting series of meetings two weeks ago,—preaching to a large and appreciative audience. The Truth was so ably vindicated that thirteen precious souls made the good confession and were baptized. Others are favorably impressed."

—Bro. George Winand writes: "Bro. John Trostle came to the Trostle meeting-house in Upper Conewago congregation, Pa., Feb. 10. We had meetings each evening, excepting Saturday evening, and closed on the 17th. On Tuesday, Bro. Benjamin Kittinger came to his assistance. The best of order and attention were paid to the preaching. The brethren filled our regular appointment at the Latimore house on Sunday. The work is now in the hands of the Lord to bless it as he deems best."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Olathe, Kansas.

FEB. 3, I left home to fill a call made by the Brethren in Crawford Co., Kans. I commenced meetings the same evening in their meeting-house and continued until the 12th, holding twelve meetings in all, with a growing interest. I also attended one council-meeting, which was truly controlled by the spirit of the Lord. During the meetings three came to the Lord and were baptized. We were also made to rejoice when one dear brother, who is of much use in the vineyard of the Lord, again returned to the family of God's children. One of those who was baptized is the last one of Eld. Martin Neher's family. He had stood away from Christ till well advanced in years. More joy we never saw, than was manifested when he came forward and declared his intention of serving the Lord! What a joyful thought that the entire family may now meet in that world of joy and peace, with none left out of the reunion there!

The Osage church has lost by emigration, and at present numbers about thirty active workers. The ministry is in the hands of Eld. Martin Neher and his son John H. They are having an evergreen Sunday-school.

Feb. 16th, was the quarterly council in the Olathe church. Bro. S. S. Mohler was with us and did good service. All business was transacted to general satisfaction. Five were received by letter, among them one deacon and one minister, whom we rejoice to have, as helps to advance the good cause here. But while we rejoice in adding to our number, we were made sad that the pruning knife had to be used, and one diseased branch cut off.

Feb 21, we again left home, and met with the Father's children near Ottawa Kans., where we held eight meetings, including two excellent prayer-meetings. The weather was very unfavorable. The congregations were small and the meetings closed with good prospects for additions in the near future. While there were no additions, the members were revived to that degree, as to settle a trouble of several years' standing to the satisfaction of all. So the little band of nine members, who have been under the cloud of trouble, are once more out in the sunlight of love and union, and by care the little band can become a thrifty vine, shooting out many branches, and producing much fruit. They live isolated and have no minister, but desire greatly to have one. Any minister in good standing will find a hearty welcome and a good country, and may obtain further information by addressing Bro. John Eshelman, Ottawa, Kans.

The Lord willing, we will meet with them again March 9th, and hope arrangements can be made by which they can have regular meetings.

ISAAC H. CRIST.

In Memoriam.

IT is with deep sadness of heart that we chronicle the death of Dr. E. Brallier, our brother in the flesh and also in Christ, who departed this life Feb. 6, 1889, aged forty-eight years, ten months and seventeen days. In his death the wife has lost a kind husband, the children an indulgent father.

Bro. Brallier was born in Cambria County, Pa., March 20, 1841. After receiving a liberal education he began teaching school and served as Principal of the Cherry Tree Academy. Several years later he united with the church. In 1868 he graduated from Jefferson Medical College, and immediately began the practice of medicine in Indiana County. He was most successful, and so extensive became his practice that his health at length gave way. The district in which he labored was very large, and after his recovery he sought a new home where he would have less area of country. In 1880 he moved to Chambersburg, and almost immediately acquired a large practice, by his ability, his energy and his courteous demeanor.

Bro. Brallier was united in marriage to sister Lucy Kinports, and is survived by his wife and five children,—three sons and two daughters. Bro. Brallier was in ill health for several weeks before he took his bed, which was Jan. 11, 1889. The deceased had a fall last December. The ablest medical talent was employed, but without avail. The Lord gave and has taken again.

Our heart-felt sympathies go out to the dear ones who are left behind, to battle with the cares and affairs of this life. We need not sorrow as those who have no hope, for some of his last words were that his trust was in Christ alone, and he was sure of that rest which Christ alone can give. So our duty will be to do the will of the Lord in order to meet those who have gone before. A few days before he died he was anointed by his request. After this was done, he seemed to rejoice in the hope of eternal life in the great beyond. He had his family called about his bedside and made his last requests of them. He bade them all farewell and told them to meet him on the other side. Death came to him quietly, his end seeming to overtake him as he slept. His remains were interred Feb. 11, in Chambersburg, in the Cedar Grove Cemetery. Services were held at his residence. HANNAH GOOD.

From Claar Church, Blair Co., Pa.

FEB. 3, Bro. Michael Claar,—one of our home ministers,—commenced a series of meetings which lasted two weeks. The Word was preached with power. Saints were made to rejoice, and sinners came flocking home.

There has not been such a general awakening in the church for ten years. There were ten additions made to the church by baptism and one reclaimed. There is yet quite a number outside the church that ought to be in the church. We hope the word preached may yet have its effect. The members were very much built up. It is a mistake to think home ministers can not do the good strange ministers can.

Bro. Claar has been away from home, preaching, the greater part of the time, for the last year. We hope the effects of his work may still be seen, and that many may yet come into the church!

H. H. Brumbaugh.

From Maple Grove Church, Norton Co., Kans.

According to previous arrangements the church here met in quarterly council Feb. 23. Everything passed off pleasantly. Bro. Isaac Studebaker, our elder, met with us. His labors while here are always appreciated, and should he be spared to return in the near future, all will welcome him. The church chose Bro. Studebaker as delegate to Annual Meeting. Brethren George Throne and John Garber were chosen as delegates to District Meeting.

Our church here is in good working condition. Although we have passed through some dark clouds of discouragements, we are not ready to despair, but are determined, by the grace of God, to stand firm upon the foundation of Christ and the apostles. Let us all look to Jesus, press onward and be faithful till death! We have three ministers in this arm of the church,—all young in years. Our prayer is that they may hold out faithful till the end, when they may obtain the crown that awaits them. Brethren and sisters, we all have a work to do. Let us press onward and upward toward the mark of the prize of the high calling in Christ Jesus! Let us ever be found in the path of duty! Mary E. Garber.

Tidings from the Field.

Our Maryland mission is now on record among heaven's archives. The Brethren of the Broad Run congregation, Frederick Co., Md., began a series of meetings Feb. 9, and continued till the 24th, holding one service each evening during the week, and two each Sunday. We assisted them to the extent of our feeble ability in preaching the Word. They worked faithfully in the various departments of the service allotted to them, and, I think, fully acquitted themselves of all the responsibility their Father in heaven imposed on them. The immediate apparent results of the series of services are twelve baptisms and "more to follow" in the near future. The congregations were large and very attentive. Some few giddy youths of both sexes succeeded in getting in some little laughter occasionally. They will feel less inclined to indulge in such pastime when God's trumpet sounds. "They who laugh now shall weep then."

The congregation is presided over by elders Emmanuel Shifer and —— Cassel. The readers of the Messenger will be glad to hear that our patriarchal Bro. Slifer is enjoying fine health, considering his great age. His mental strength is unabated, and his hope continues firm unto the end. He is now about eighty years old, and his love for the cause of the Master is as fervent as ever. Brethren David Ausherman and Eli Yourtee are assistant ministers, and are doing excellent work in the Lord's harvest field. Bro. Ausherman's daughters, — Mary and Emma,— were among the baptized, to the great joy of their affectionate parents.

Bro. Yourtee lives nearly five miles from the place of meeting, and a pretty rugged mountain intervenes, yet, excepting a few evenings, he and his loving daughters,—Edith, Kate and Bessie, all sisters,—were in prompt attendance and helped much in securing God's blessing on our services. What a power for good are our faithful young sisters whose devotion to the humble ways of the church rises above the fascinations of a giddy and sin-loving world!

The brethren and sisters who compose the loving band at Broad Run have enshrined the sweet memory of their kindly deeds in my heart as a perpetual heritage. During my sojourn with them, I had my home with the affectionate family of brother and sister Joshua Arnold, near Burkettsville. They wrought in loving ministrations so as to make it impossible that I should ever forget them. Their daughters,—Nellie and Bessie, aged fourteen and twelve years respectively,—were among the first fruits of the meeting. Sister Bessie, the youngest of the little lambs, showed mature wisdom in coming to the good Shepherd at the first call.

Without exception, all the members filled the measure of their obligations, in their desire to make our sojourn among them especially delightful. Sister Moomaw and our D. C. Moomaw, Jr., are accompanying us in our travels.

We reached Huntingdon yesterday evening and were met at the station by our loving children who are here attending college. It is needless to say our greeting was mutually pleasant, as we had not met since last September. We expect to remain here and work for the spiritual welfare of this people till about March 10. It is our first visit to Huntingdon, and the pleasure we experience is exceedingly sweet. Everything here seems to be in first-class condition. I feel deeply, however, the painful void occasioned by the removal of our Bro. Quinter to another field of Christian work. How happy it would have been could we have met him at his home and sat at his feet and heard his patriarchal counsel!

We have been laboring in the vineyard since Dec. 3, 1888, excepting two short periods for rest at home. The work has been exceedingly pleasant, though sometimes arduous, and the Lord has greatly strengthened us. We feel more sensibly than ever the value of properly conducted revival work. It can be made a powerful factor in enlarging the borders of Zion. May God bless the reapers! D. C. Moomaw.

Special Thanksgiving Offering.

The following amounts were overlooked in a previous report. They were received from Dec. 27, 1888, to Jan. 1, 1889.

Rock River church, Ill	$27 65
Mary Murry, Kans	3 00
A. H. Duncan	25
Catharine Landis, Ohio	2 50
Eve Slifer, Ill	1 00
Wiley Sheets, N. C	25
J. H. Rosenberger, Ohio	1 00
Mary A. Keller, Iowa	1 00
Harriet J. Broadwater, Md	40
Sarah C. Goughnour, Ohio	1 00
James Glotfelty, Iowa	1 00
Philip Detrick, Ohio	1 00
Lucy Boyer, Ind	50
A brother, Ind	1 00
A sister, Va	1 00
Samuel Riddlesberger, Ill	5 00
Sister Crow, Ohio	50
Noah Long, Mich	25
Mary Anderson, Pa	25
Peter J. Shutt, Ohio	1 00
E. M. Powell, Va	50

Notes by the Way.

After a lapse of some weeks since my last, on leaving Pennsylvania for Florida, I now note a few of our observations and incidents here in the South.

On leaving Pennsylvania Jan. 1, our first stop was at Washington, D. C, where we spent a day with friends and took a hasty look at the Capital of our country. We called to mind some reminiscences of the past and present, and observed some of the workings of the vast machinery necessary for the carrying on of the Government and the good of its subjects. Certainly we, as a people, should not forget our rulers, and obey the injunction as found in Romans 13. Read to the end of the 7th verse. While the administration in all the details may not always meet our views, we should remember that there is a great country to rule. Let us remember the command to pray in faith for those who make laws.

We have but little conception of the amount of business done here. One of the well-regulated parts is the Post Office Department. On our visit its workings were kindly explained. Tons of mail matter are lost, of all descriptions, on account of carelessness in directing, etc. The money findings, coming into the dead letter office, are said to amount to $39,000 last year. These letters, after being assorted and passing through several hands, are opened, and the contents accounted for, if valuable. A letter should always have the party's name, to whom addressed, also the town, County, and State, on the inside, as well as *outside* of the letter, so that if lost, the proper direction may be obtained.

From a visit to the seat of Government, much information may be obtained. The Capitol building, Post Office, Smithsonian Institute or Museum, Treasury building, President's house, Washington Monument, 520 feet high, recently completed, with elevator, and many other views, are all very interesting.

Thirty-six hours' ride brought us to Gainsville, Fla. From there we went twelve miles east and arrived at Hawthorn, the home of Bro. Daniel Stover and the few Brethren of the Keuka church. At this point, on Saturday evening and for several days, in the evening, we had preaching. Brethren Sherfy and Bowser are the ministers. There are, in all, fifteen members. Bro. Sherfy soon expects to return to Virginia.

After a week's meetings we went to Keuka, twelve miles east. Here Bro. J. H. Moore commenced the work of sowing the seed and planting the doctrine of the church of the Brethren in Florida. The village is situated on the banks of the beautiful Lake Keuka. We had preaching here for a week. Bro. Moore has charge of this church, though now at Waycross, 100 miles away. One minister, Bro. Ezra Nair, is located here. There is a membership of fifteen or twenty. Brethren Garman and R. Metzger, ministers, are stopping here for a time. The meeting-house conveniently accommodates all that gather for Sunday-school and preaching each Lord's Day.

After returning again to Hawthorn, I preached from time to time for several weeks, after which we visited Indian River, 150 miles south of the Narrows. There are but three members living at this point, but, owing to circumstances over which we had no control, we had preaching but once. We met with much kindness by the few settlers as well as the members. We have now visited all the members with one or two exceptions. The address of sister Woodward, near Tampa, Manatee County, I do not know.

Bro. J. H. Moore will be here to-day to look after his interest and attend to some matters in the interest of the church. During our journey we distributed tracts and papers on board of cars and boats, and did what we could for the cause and the encouragement of the members. One was received by baptism here, a few weeks ago. May the Spirit of the Lord still encourage the few members scattered in the South!

J. C. Lahman.

Keuka, Fla., March 1.

From Little Traverse Church, Mich.

FEB. 14 I left home for the District Meeting, to be held in the Sunfield church, about 240 miles distant. Feb. 15 I attended a council in the Thornapple church. There I met with elders Daniel Chambers, of New Haven church; Isaiah Rairigh and Isaac Miller, of Woodland church, and Hiram Kreighbaum, of South Bend, Ind. Next morning we went to place of District Meeting. We had a pleasant meeting. Eld. Eleazer Bosserman is the delegate on Standing Committee. We remained until Monday, and then went to the Woodland church, where we remained until Friday. Again returning to the Thornapple church, on Saturday, Bro. Kreighbaum left us to return to Woodland. I remained until Monday, and then returned home, where I arrived on Tuesday, Feb. 26, and found all well. We had pleasant meetings at all of the places named, and found these churches to be well grounded in the principles of the Gospel. SAMUEL WEIMER.

From Timberville, Cal.

SUNDAY, Feb. 17, Bro. Witmore commenced a series of meetings at our school-house at Tuhunga. Increasing interest was manifested during the continuance of the good work. On Thursday two precious souls put on Christ in baptism, and at night another came forward for admission into the fold. At the same hour of the night we went to the river-side where prayer was wont to be made, and Bro. Witmore and the willing applicant went down into the water, both came up out of the water, and the new-born soul went on his way rejoicing.

How similar to apostolic preaching and practice are the proceedings of those meetings by our efficient evangelist! He does not teach a *smoother* way or a more *convenient* mode or manner of induction into the church of Christ than did the apostles. Neither does he allow, in his after-teaching of converts, a more liberal religion than the Gospel allows. What a blessed thing it would be for the church if all who are sent out to work for the Lord would do likewise! Then there would be a unity of mind and practice, becoming a people professing primitive Christianity!

Early on the morning of Friday, Feb. 23, we set out by private conveyance for this point, in Ventura County, where meetings commenced the same evening. We expect to continue here for ten days. J. S. FLORY.

From Red Cloud, Nebr.

ELD. ISAAC STUDEBAKER, of Dove Co., Kans., came to us Feb. 25 and preached four sermons. We had good interest and attendance, considering dark nights and muddy roads. Some said they never heard so much Gospel in one sermon as he preached the last evening. We think much good could have been done, had he staid longer. Brethren, we need help. There is too much here for one minister. Come and see, and we will do the best for you that we can. "The harvest is great and the laborers few!" SARAH MOHLER.

From Rockton, Pa.

AGAIN we have had a season of refreshing. Our home ministers, brethren J. H. Beer and Peter Beer, began a series of meetings Feb. 10, and closed on the evening of the 24th. They preached seventeen sermons in all, and held forth the Word of Life in its primitive purity. The words spoken were as a refreshing shower of God's blessing upon the saints at this little place. We were made to rejoice to see one precious soul leave the ranks of Satan and come into the fold of Christ to be cared for by the good Shepherd of the sheep. May she hold out faithful to the end, is my prayer! We hope the seed sown may bring forth much fruit in the near future!

Bro. James A. Sell was to be with us Feb. 11, but we were disappointed on account of his dear companion being ill. This world is full of disappointments and afflictions, but all these things are only to draw us closer to our blessed Master and to show us how weak and frail we are and how soon our hopes in this life may vanish away! Oh, may we put our hope and trust in the Word of God, and may we lay up our treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal!

ELLA B. HUMMEL.

From Galt, Mich.

BRO. GEO. E. STONE, from Carson City, Mich., came to us Jan. 29, and held a few meetings with good congregations and the best of attention. The meetings continued till Feb. 6, when a severe snow-storm set in and made the roads impassable. We were very sorry that Bro. Stone could not continue his meetings longer, for a good interest had been aroused. We hope Bro. Stone or some other brother will soon come and stay till he can more fully expound the Word of God, which has never been done here before.

We ask the prayers of the church, that we may not be a hinderance to the cause, but that our life may prove to be a light in this part of God's moral heritage, so that when brethren come here, we may prove to be some help to them instead of a hinderance. Any one desiring to come here, will address me at Galt, and I will make arrangements for meetings, and will meet them at McLane.

MOSES BURKET.

Report of Funds for the Salem Church, Nebr.

THE following is a statement of the amounts received up to March 1, 1888, since last report:

Snake Spring Valley church	$19 05
Bro. Francis Baker	9 50
Bro. W. Brooks	5 00
Sister J. Brooks	10 00
Brethren, sisters and friends around here.	21 25
Total amount contributed	$64 80

S. H. KNISELY.

From Hansell, Iowa.

BRO. J. F. EIKENBERRY, our elder, and Bro. Wm. Hipes, of Greene, Butler Co., Iowa, came to preach for us on the evening of Feb. 14. Bro. Hipes did the preaching. We first met in the Union Ridge school-house. After three sermons we moved to the United Brethren church-house, where we held eight meetings.

Bro. Hipes is an able expounder of the Gospel. Some knew nothing of the church until they heard Bro. Hipes preach. One man said to me, "Some good must follow that man's preaching."

The meetings closed on the evening of Feb. 24. The brethren and sisters were built up in the most holy faith, and one dear sister came out on the Lord's side. Many more are counting the cost, but were not quite ready. May God help them that they may not procrastinate too long!

W. H. PYLE.

From York, Pa.

THE little band of brethren and sisters which live in and around the city are a branch of East Codorus church, York County. We have meetings every two weeks in day-time and regular meeting every Sunday evening. We also organized a Bible class which meets every Tuesday evening, and adds greatly to the edifying of the members.

I am glad to say we are increasing in number. Four were received from the city, by baptism, since Christmas. The Lord be praised! Bro. Jacob Hedrick, from Midland, Fauquier Co., Va., and our home ministers, held a series of meetings for us which lasted about two weeks. The last week was extremely cold, nevertheless the attendance was good, and good attention was paid by all. Bro. Hedrick's preaching was solid truth, and we know the seed was sown on good ground and will, sooner or later, spring forth and grow. There were no immediate additions during the meetings, but there are those who we know are very near and about ready to come. Our dear brother has now left us, and is at this writing preaching for the dear Brethren at East Codorus church. May the Lord crown Bro. Hedrick's earnest appeals and sincere labor, is the prayer of one and all. Bro. John Flory, from Bridgewater, Rockingham Co., Va., surprised us very agreeably by paying us a short visit during our meetings, and preached for us twice. Come again, brethren. K. W. BAUGHMAN.

From Sandy Creek Church, Preston Co., W. Va.

ELD. SOLOMON BUCKLEW has gone from our midst to Southern Illinois, where he expects to make his home. Bro. Bucklew has been among us for upwards of thirteen years, and has had the oversight of this church. He gave us a week's meetings before he departed, preaching his farewell sermon on Saturday evening, Feb. 23.

At our council on Saturday, everything passed off pleasantly. As our only elder was about to leave us, another one from our midst was elected. The lot fell on the writer, who was, accordingly, ordained to the full ministry. Our dear aged brother, Eld. Jacob Beeghley, of Markleysburg, Pa., was with us during our week's meetings, and appeared to enjoy himself very much. He is still unwavering in his faith in God, and looks with an eye of faith to the time when he will be called home, to rest from all his labors.

During our meetings, Bro. Bucklew, as usual, preached the Word with power. One sister, who had wandered from the fold, was reclaimed, and, we believe, others were almost persuaded.

When our dear Bro. Bucklew took his leave, many tears were shed by the brethren and sisters, as we were loath to part with one who was truly a shepherd to the flock. We sustain a great loss, but hope that our loss will be a corresponding gain for those for whom he will labor. May the good Lord abundantly bless him in his new field!

JEREMIAH THOMAS.

From Pleasant Grove, Kans.

FEB. 2 Pleasant Grove church, with fair representation, assembled in council, and, in accordance with previous arrangements, and the usual custom of the Brethren, held an election for officers, resulting in the election of Bro. Ephraim Hertsler to the ministry, and brethren John Baker and Henry Eberhart to the deacon's office.

May God help them to become efficient workers in the great cause of the Master, and to be willing to devote time and energy to the labors set before them! May God speed the day when the entire Brotherhood will become more aggressive and enthusiastic in counteracting the influence of those who ridicule the commands which we hold so sacred and essential! May there be more effectual preaching of the Gospel to every creature, so that we may not find so many localities where people are groping in darkness simply because the true Light has not been proclaimed to them!

JOHN HERR.

From Bush Creek Congregation, Md.

We have just closed a very interesting series of meetings, which continued from Feb. 3 until the 17th, conducted by our home minister, Bro. S. H. Utz, who labored faithfully and earnestly for the Master's cause. Although feeling somewhat disappointed in not succeeding in in getting a strange brother to assist, we feel as if the Lord was in the work.

On Wednesday, Feb. 13, we repaired to the waterside where prayer was wont to be made, and were made to rejoice by six precious souls being led into the stream and buried with Christ in baptism, to arise and walk in newness of life.

Feb. 23 two more were made willing to forsake sin and follow Christ. We hope they may all hold out faithful to the end! Four were heads of families, one grandfather and three young sisters. We have had eighteen accessions to the church since Aug. 14. We feel to thank the brethren from adjoining congregations who came to us and dealt out the Word of Eternal Truth so richly. Feb. 13 Eld. E. W. Stoner came among us and staid until our meetings closed.

Our quarterly council was held Feb. 14. All passed off pleasantly. The meetings were well attended and we had perfect order. During our meetings Bro. Stoner was made to rejoice by the conversion of his son at Bridgewater, Va., for which we feel to thank the Lord. Our communion meeting will be held at Monrovia, May 15. M. E. Ecker.

From Hadley Creek Church, Barry, Ill.

Bro. Conrad Fitz, of Astoria, Ill., came to our place, Feb. 9, and commenced a series of meetings, and continued the meetings until Sunday evening, the 17th. On account of lung fever and measles in the neighborhood, the congregations were not very large.

Bro. Fitz is a good speaker, and gained the love of all that met him. He revived our little church very much. We enjoyed his preaching greatly, and were sorry to see him leave us. Bro. Fitz has our best wishes and he will always be made welcome at our place. I am well pleased with the Gospel Messenger, and would feel lost without it.

Susan Eliza Mickey.

Why Is It?

Why is it that so many seats are vacant at the house of prayer? Why is it that so many of our members do not have time to attend council-meeting but can be found in town at the same time, to spend the day on the streets in idle talk? Why is it that so many will plead poverty, when asked to donate something for the spreading of the Gospel, or general church work, and at the same time their lips and breath are polluted with tobacco?

Why is it that, when you visit some of our members and ask for the Messenger, they say, "O, we are too poor; it is too high-priced"? On their center table may be found some magazine or political paper at a much greater price.

Why is it that we say, "We are not proud," while, at the same time, many things can be found on our bodies that are only for the eye? Why is it that we do not thank God more for his goodness, for we must all acknowledge he is good to us?

We say, in conclusion, why not see our condition and ask God to help us to be better men and women?

G. W. Fesler.

Explanatory.

I wish to say that my address is Union Bridge, Carroll Co., Md., instead of Lancaster, Pa.

Sometime ago it was announced through the Messenger that I had located in Lancaster. Some may inquire, "Why leave Lancaster?" We went there expecting to get a suitable position — something from which to obtain a living. We waited hopefully for nearly four months, only to be disappointed, and as we had not yet moved from Maryland, we were compelled to decide not to move away from our home church.

My heart bleeds for the little family in Lancaster, and I hope and pray that the day may soon come when they can have a minister to locate there permanently. To any minister who may be procured to go there to live, I can truthfully say that he will find the members to be worthy, striving zealously to advance in their holy calling.

I suggest that the District Missionary Board use its influence and assist in the effort to obtain and establish a preacher in Lancaster.

W. M. Lyon.

From the Weeping Water Church, Cass Co., Nebr.

We are still trying to do our part for the advancement of all in the divine life. We sometimes meet with discouragements, but we will endeavor to attend on every good work and every means of grace. We need to watch and pray, because various are the ways in which the evil of men's hearts leads them aside from simplicity and godly sincerity, but in all our good works, the less we covet and seek honor from men, the more confidently can we expect honor from God. It does seem, as far as we are able to learn, that it is peculiarly important that each one examine himself in such matters as will go far in deciding for or against us in the last day.

What discoveries there will be made at the last day! Many individuals that are now admiring themselves and are admired by others, will then be detected as vainglorious in their worship. Brethren, there is work for us all!

On the evening of Feb. 9 we commenced our series of meetings in the Weeping Water church, and continued two weeks. Bro. Jesse Y. Heckler, who has lately come into our midst, labored faithfully in word and doctrine. He held forth the Word in its clear and pure form and plainness. Congregations were moderately good, and good attention was given to the preaching of the Word. There were no additions by baptism, but we pray that the seed that has been sown here from time to time, may produce a copious harvest in the near future! May God bless all and keep us faithful till he comes!

J. L. Snavely.

Greenwood, Nebr.

From Aurora, Lawrence Co., Mo.

There are six of our members at this place, but we have preaching only about twice a year. We have circulated a good many papers and tracts among the people, which have caused some inquiry about the doctrine of the Brethren. One Baptist preacher says, "I am a Dunkard excepting trine immersion."

Brethren, you who have time, come and help us convince them who is right. We have some advantages here not found in some other places. We are located on one of the main railroad lines. Any brother passing through, would be gladly received by the writer or D. B. Rantz. Who will be the first one to come?

Jacob Fortner.

From Hickory Grove, Ill.

Bro. Simon Yundt, of Naperville, came to us Feb. 7, and continued meetings till the 22nd. His labors were at two different points in the district, to the full appreciation of the members and the satisfaction of those that are without.

"That fortnight is gone of sweet pleasure,
When thy voice and discourses consoled,
But deep in our memories we'll treasure
The words that are purer than gold."

Geo. D. Zollers.

Notice to the District of Northern Indiana.

The District Meeting of Northern Indiana will be held in the Bethel church, two miles south-east of Milford, Kosciusko Co., commencing at 9 A. M., April 4, 1889. Those coming by rail from the North and South will stop off at Milford, from the West at Milford Junction, and from the East at Syracuse. From those points they will be conveyed to place of meeting.

I wish to impress on the delegates the necessity of arranging to remain two days. Considerable business was left over from last year, and it now seems very apparent, from the new matter coming, that the work will require two days. It is much to be hoped that all the churches will be represented by delegates, as business of a very important nature will be before the meeting. See Minutes of 1888.

Amsey H. Puterbaugh.

Notice to the Brethren of Kansas and Nebraska.

The Brethren's Mutual Aid Association of the North-eastern District of Kansas will hold their Annual Meeting in the Chapman Creek church, on the day following the District Meeting, April 3, 1889. All policy holders and others interested in the work are invited to be present.

S. B. Katherman, Sec.

Lawrence, Kans.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

COURTRIGHT — CRISWELL. — At the residence of the bride's parents, Feb. 17, by Eld. Adam Wise, Mr. Albert L. Courtright and Miss Florence Criswell.

Andrew Chambers.

KECKLER—BLOSSER —At the residence of the officiator, Simon Brallier, near Spencer, Iowa, Feb 16, Mr. W. B Keckler and Miss Laura Blosser.

FINCH—FLORA —At Los Angeles, Cal., Feb. 12, by Bro. Christ. Wine, Bro. Henry D. Finch, of Ventura Co., Cal., and sister Sadie C. Flora, of Ventura County, but lately of Maxwell, Story Co., Iowa.

FLORY—SHUSS.—At the residence of the bride's parents, John and Rachel Shuss, near Prairie Star, Pawnee Co., Nebr., Jan. 15, by B F. Flory, L. M Flory and Amanda E. Shuss.

FLORY—FRY At the same place, Feb. 20, by Eld Aaron Berkeybile, H M. Flory and Jennie E. Fry, daughter of John G. and Sallie Fry. The above are sons of Eld. B. F. and Sallie Flory, of Pawnee City, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

EARLY —In the Sugar Creek church, Allen Co., Ohio, Jan. 3, sister Sarah, wife of Bro. A Early, and daughter of John B. Miller, aged 39 years, 4 months and 17 days.

Deceased united with the church when about thirteen years of age, and continued a faithful, Christian life until the end.

A. Early.

BINGAMAN.—At Ephrata, Pa., Feb. 15, Bro. George Bingaman, aged 91 years, 11 months and 10 days.

Deceased was the oldest brother in our congregation. Four sons and two daughters mourn their loss. He died in the faith and wished to go to his heavenly rest. Services by brethren S Harley and J. B. Keller, from Rev. 14: 11.

HARMISON.—In the Urbana church, Ill., Feb. 16, of congestion of the lungs, sister Maria, wife of Levi Harmison, aged 64 years, 10 months and 6 days.

Deceased was baptized in 1873 and has ever since lived a faithful member of the church. Services at the residence by Eld. A. J. Bowers. Ruth Bowers.

LATSHAW.—In the Middle Fork church, Clinton Co., Ind., Feb. 17, Bro. Stephen Latshaw, aged 42 years, 5 months and 4 days.

Deceased leaves a wife and two children to mourn their loss which, we believe, is his gain. Services in the Pleasant View church, by Solomon Blickenstaff and Michael Flory, from 1 Thess. 4: 13-18, to a large audience.

John E. Metzger.

RUPERD.—In the bounds of the Rockton church, Pa., Jan. 26, James, son of brother and sister Canada Ruperd, aged 9 years, 5 months and 22 days. Services by the writer, from 1 Thess. 4: 13–18, to a large and sympathetic audience. PETER BEER.

KRIDER.—In the Canton congregation, O., Jan. 22, sister Catharine Krider, daughter of Samuel and Lydia Royer, aged 28 years, 7 months and 14 days.

In her death the husband has lost a kind wife, the children an indulgent mother, and the church a faithful member. She was born in Stark Co., Ohio. She united with the church in her early days, and was a consistent member. In December of 1889 she was united in marriage to Jeremiah Krider. The family was composed of two children, a son and daughter. The son went to the spirit world 29 days after his mother's death. Services by Eld. Conrad Kahler and Jacob Weirich, from 2 Cor. 4: 17. HENRY ROYER.

HARLACKER.— In the Lower Cumberland church, Cumberland Co., Pa., Feb 17, sister Catharine Harlacker, aged 59 years, 1 month and 23 days.

Deceased was a member of the church about six years. Though she suffered great affliction in the body for over twenty years, we hope she may be permitted to enjoy a "far more exceeding and eternal weight of glory." Services by the Brethren, from Eccl. 9: 10 HARRY BEELMAN.

SEARS.—At Moscow, I. T., Dec. 24, sister Barbara Sears, aged 65 years, 6 months and 26 days.

Deceased desired to go to her long home. She was anointed during her illness. She leaves a husband, a daughter (a sister) and two sons to mourn their loss.

ISAAC HERSHEY.

RITTER.—Feb. 18, Esther Ann, daughter of John S. and Lizzie Ritter, aged 4 years, 6 months and 11 days.

HESS.—In the Oakley church, near Cerro Gordo, Ill., Feb. 21, Bro. Jacob Hess, aged 662 years, 7 months and 16 days.

Deceased was a member of the Brethren church for about 18 years. He was born in Dauphin Co., Pa.; was married to Barbara Minick in March, 1849; came to Illinois in 1850; buried his wife Sept. 19, 1866; was married to Elizabeth Longanecker, July 9, 1868. Bro. Jacob has been a constant sufferer for several years from paralytic strokes, but he bore his affliction with patience. Services by Bro. David Frantz, from 1 Thess. 4: 13–18, to a large audience. J. V. EILER.

TROSTLE.—Feb. 14, Clara Amanda Trostle, aged 3 months and 18 days.

J. B. GARVER.

DANNER.—In the Woodland church, Ill., Feb. 2, William J. Danner, aged 17 years, 5 months and 25 days. Services by the writer. JOHN H. BAKER.

REAM.— In the Johnstown church, Pa., Nov. 24, 1888, Stella Elvira Ream, aged 2 years, 1 month and 10 days. Services by the writer.

SPANGLER.—In the same church, Dec. 15, Jane Spangler, aged 2 years, 6 months and 26 days. Services by the writer.

GARDNER.—In the same church, Jan. 7, Matilda M. Gardner, aged 6 years, 11 months and 29 days. Services by the writer.

MOSHOLDER.—In the same church, Feb. 2, Clara Bertha Mosholder, aged 2 months and 25 days. Services by the writer.

A. W. MYERS.

Church Register.

—:o:—

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DISTRICT MEETINGS.

April 3, Middle District of Indiana will be held in the Lancaster meeting-house, nine miles south of Huntington Those coming on the Wabash railroad, and also on the C. & A. get off at Huntington. Those coming on the Clover Leaf will stop at Warren, where they will be met with conveyance. Come the day before the meeting

April 3, at 9 A. M., District of North-eastern Kansas, in Chapman Creek church, Dickinson Co All expecting conveyance to meeting must be at Abilene the day before, April 2.

April 11 and 12, Second District of Virginia, in the Greenmount church, Rockingham County, Va Brethren coming up the Valley by rail will be met at Linville on the 13th; those coming down will be met at Harrisonburg, by addressing Benjamin Miller, Greenmount, Va.

April 15, District of North-western Kansas and Colorado, at Quinter, Kans.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co., Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots

April 23, Eastern District of Maryland, in Frederick City congregation

May 14 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses

LOVE-FEASTS.

April 2, Chapman Creek church, Dickinson Co., Kans A series of meetings will commence March 30. Those coming by rail should stop off at Abilene and notify Ben Forney, Sam Haugh, or John Forney of that place, or Jacob Baumbaugh, of Detroit, Kans

April 11, at 10 A. M., Pleasant Hill church, near Virden, Ill.

April 13, Quinter church, Kans

May 15, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co., Md., on the B. & O. R. R.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 6, Little St. Joe church, De Kalb Co., Ind.; at Bro Samuel Strafford's 5 miles south-east of Auburn, and 5 miles west of St Joe

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., March 19, 1889. No. 12.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WE are now having, each evening, good and interesting meetings in the Normal Chapel, by Eld. D. C. Moomaw, of Virginia. The services are well attended, with a growing interest.

BRO. D. EMMERT is in town looking after the interests of the Orphans' Home. His health is much improved, and he seems to be relieved from his former afflictions. We fondly hope that this very desirable change may be permanent!

ON account of the regular time for holding our Annual Meeting coming unusually late in the season, we are informed that our Virginia Brethren are considering the propriety of changing to several weeks earlier. The established time will put the meeting in the midst of their harvest season, which would be a serious disadvantage to them, and be a hinderance in giving the entertainment that they could under more favorable circumstances.

SOME of the elders of Middle Pennsylvania are considering the propriety of dividing the District. The new District would likely be called the Southern District of Pennsylvania, and contain eleven or twelve churches, leaving fourteen or fifteen for the Middle District. The advantages would be, convenience in attending, and a better representation. The time for holding our next meeting will be given in the near future.

ON Tuesday morning, the 5th inst., self and wife, and Bro. D. C. Moomaw, wife and D. C., Jr., took the train at this place to make a visit to Eld. Geo. Brumbaugh, of Grafton. The visit was one of unusual satisfaction, and the day was pleasantly spent. In the evening we again returned to Huntingdon, and Bro. Moomaw preached for us in the Normal Chapel. Our meetings are quite interesting, and we hope good results will follow.

THE WAGE-WORKER.

WE are a world of wage-workers. Almost all men and women have wages of some kind set before them as an incentive to work or labor. If not directly, indirectly. And it is right that we should so have it, as the Lord so intended and so arranged. The laborer is worthy of his hire, no matter in what field he may choose or be compelled to labor. Every kind of labor has a corresponding wage that is to follow. And as labor differs in character, desirableness and hardness, so it is with wages. Hence, when we engage to labor, we are as much concerned about the character of the wages we are to have, as we are concerned about the kind of labor we are to do, and our willingness to do the labor depends on whether we care to receive the wages offered.

Financially, we, as wage-workers, generally act discreetly. That is, as a rule, we try to make sure that the wages we are to receive are fully an equivalent for the labor to be given. This is a first and primary consideration, and we, as a rule, test the matter thoroughly and to our satisfaction. If mistakes are made, it is not because we failed in the testing, but for lack of knowledge. And when we become cognizant of the fact that our compensation is not equal to the labor given, we say that we were deceived, or that the party deceived us, and we express, or, at least, feel our disappointment. In either case, we become subjects for sympathy, because, in the case, we did the best we could. We utilized all the wisdom we had at command, and yet we sustained a loss in receiving inadequate wages for the labor given.

Notwithstanding wages are very different in character, yet they are generally satisfactory, because men get what they want. Shakespeare says: "Men's praises are their wages." This is fair if praises are what men bargain and labor for, because they get what they want.

But then, men do not always get what they labor for. They make bargains and receive promises, but are disappointed in their fulfillment. This is a second important consideration on the part of the wage-worker. He has learned that bargains are easily made, and that "promise to pay" is a cheap commodity unless there is something solid behind it. Hence, he wants to know whether those who make bargains have the power to meet them, and what has been their reputation for meeting, promptly, their engagements? If all these tests are made and prove satisfactory, bargains are entered into with assurance that all the conditions will be complied with, and that the wages will be exactly as represented.

As before remarked, the financial wage-worker, as a rule, acts wisely in regard to the kind of labor he is willing to do, and the wages he wishes to receive. This is right and commendable, and in perfect harmony with the laws of our being.

All this labor and wage has a primary reference to bread or our physical life. But the Lord tells us that we can not live by bread alone. Bread will do for our physical wants, but we represent a spiritual being and have spiritual wants that can not be supplied by this bread. God is the dispenser of the bread that is essential to our spiritual life, and for this bread we must also labor. To him we may become wage-earners in a higher and better sense, because the wages given are more lasting and afford enjoyments that are eternal. For our souls, our spiritual wants, there are also different kinds of wages to be earned and received. And the Lord says that we shall receive as we labor,—"My reward I will give to every man according as his work shall be." So the Lord promises. Again, it is said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh [for the gratification of the flesh] shall of the flesh reap corruption." As spiritual wage-earners, the truth is plainly set before us. Both the kind of work and the wages given are specifically named. There are two employers that will give us labor and our hire. The one is God, and he promises rewards that are rich, sure and eternally satisfying. The other is Satan, the representative of all sin, and his reward is corruption and eternal misery. We are the wage-workers, and are laboring. Who is it for? Is it the Lord or Satan? It is plainly and most emphatically said, that "the wages of sin [the devil] is death." About this there can be no misunderstanding, so that those who are in the employ of Satan must know exactly what the wages will be. When we determine to whom we will yield ourselves servants, we do it with as fair an understanding as when we agree to do a day's labor for a stipulated sum of money. We are placed in the world as free moral agents. God wants our service, and offers for it a most gracious reward,—a hundredfold in this life and in the world to come eternal life. Satan also wants it, and offers big rewards in this life, but has nothing to give except disappointments and husks in this life and in the world to come an abode with himself in the regions of eternal despair. The promise to those who serve the evil one is, that they shall go to the place prepared for the devil and his angels.

These different kinds of wages are thus set before us and we are called upon to make our decision. Which shall it be? Reader, you are an interested party,—you are a wage-worker. Who are you working for? In making the decision use the same wisdom and discretion that you do in making your decisions about your life work. Don't allow yourself to be deceived. Satan flatters,—his business is to deceive. He offers worldly honor, fame, and the applause of men. And if he could succeed in giving you this, would it be a good bargain? When you come to die, would it satisfy your soul? If a man gain the whole world and lose his own soul, what will it profit? No, you don't want this. You don't want a few days or years of pleasure here, at the expense of spending an eternity with the devil and his angels in hell. Don't forget it. The wages of sin is death, which means an abode with the wicked in hell. It is a terrible truth, yet the conclusion is unavoidable. Ponder it well and make your decision wisely while the opportunity is afforded.

But God, our Heavenly Father, offers more than wages. What he intends to give those who serve him can not be expressed by the word wages. He calls it a gift. "The gift of God is eternal life through Jesus Christ his Son. He is not even willing that we shall be called wage-workers and servants, but his children—his heirs, heirs to the unsearchable riches of his kingdom. O, why not, why not decide to enter into covenant relation with the Lord and thus become partakers of his glorious kingdom? May the Lord help you to so decide!

BLIND BARTIMEUS.*

IMMEDIATELY after the lesson of last Sunday, the Savior gave some additional words of warning to those who trust in riches. Peter, in justification of himself and his brethren, said that they had left all to follow him, which he, no doubt, thought was about as great a sacrifice as could be made, and was at least a positive proof of the absence of a feeling akin to that of the young man. Then follows the encouraging and comforting promise that will be realized when we forsake all for Jesus' sake. This conversation occurred in Judea beyond the Jordan, where Jesus and his disciples had come on their way to Jerusalem. As they were journeying towards the city, Jesus turned the conversation to what would happen to him there. He told his disciples, as he had done before, that he would be mocked, scourged, spit upon, killed, and the third day rise again. The protest against such a course, as on future occasions, was not raised this time, but, in view of the fact that he was to rise again and become the head of a kingdom, the nature of which, with all their teaching, they were not fully acquainted with, the minds of James and John turned again to the matter of position. They wanted the chief seat in his glory. Then followed some words of instruction from Jesus as to the standing of those who were the subjects of his kingdom. "Whosoever of you will be the chiefest, shall be servant of all." Finally, as they proceeded on their journey, they came to Jericho, and there occurred the scene of our lesson. When they came to the city, blind Bartimeus sat by the way-side begging. This was the fourth and last case of blindness that Jesus healed, and was a forcible and fitting illustration of his power and goodness so near the close of his life-work.

Before proceeding further, we notice apparent discrepancies in statement by the different Evangelists. Matthew speaks of two blind men, and Mark and Luke of only one. There is, however, nothing in this statement really contradictory. Mark and Luke do not say there was only one. They only mention one, and the fact that they give his name indicates that he was well known, and, therefore, naturally made more prominent. It is further stated by Mark and Matthew that the blind man was healed as he went from the city, while Luke says, "as he drew nigh unto Jericho." A number of theories are advanced for this difference, but the most probable one is that he entered and departed by the same gate, having in the meantime visited Zacchæus, and, while the cry was made at his entrance, it was not heeded until he departed. In short, there is nothing in these statements that is at all contradictory. They were made under different circumstances, and are nothing more than what might be expected from different persons writing about the same incident.

In the study of the lesson we note, first, the condition of the blind man. Nothing more distressing can happen to any man than blindness. Think of him told of the beauties of this world, and yet never able to see them! Think of not seeing father and mother's face, and the friend's with whom we converse; of going about in the world with nothing to guide but the touch! There are blind persons who, fortunately, have wealth, and, of course, have friends who are ready and willing to lead them about and administer to their comfort, but this blind Bartimeus was not so fortunate. He was a beggar, and was obliged to sit by the way-side, where he received from the unseen hand of charity the mites that kept soul and body together. The condition of this man is a forcible representation of the sinner. The eyes of the sinner are closed to his condition. He does not see the dangers to which he is exposed, neither does he see the beauties of the Christian life. It was this blindness that Jesus alluded to when he said, "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also." The Pharisee was blind to the condition of his heart, and to his true needs. So it is with all sinners; they are blind to their highest needs. And this is the worst kind of blindness. It is unfortunate to have our eyes closed to the dangers and the beauties of this world, but it is nothing to having our eyes closed to the truths of religion. Natural blindness affects our happiness in this life only, but spiritual blindness affects our happiness in the life to come. This is what makes it so important that the sinner be brought into contact with Christ, who alone can give life to the dead optic nerve, and clear the retina of the spiritual eye. How our sympathies go out to those who are deprived of their natural sight, but all around us there are those who have a worse blindness, and yet how indifferent Christians often are to their condition! The more of the love of God we have in our hearts, the more we will love our fellow-men, and the more we love them, the greater will be our concern for their salvation.

2. Note that this man was anxious to see. As soon as he heard the crowd coming and learned that Jesus was in it, he was concerned. This same feeling must characterize the sinner before his eyes can be opened. Jesus will not open our eyes without our consent, neither will he do it if we are indifferent. We must *feel* our condition and come to him with a deep sense of our need. This was the feeling of this poor, blind man. When he heard that Jesus passed by, he cried out from the very depths of his soul, "Jesus, thou Son of David, have mercy on me." Oh, how deep was his sense of need! He felt like the poor uneducated Greenlander. When he, for the first time, heard the love and death of Jesus explained, he said, "If this Savior underwent all this untold suffering, and died for me, from henceforth he shall be my Savior." Poor, blind, unsaved soul, Jesus died that you might have sight! He is passing by you daily and is just as willing to open your eyes as he was to open the eyes of blind Bartimeus at the way-side.

3. Note that this willingness to open the eyes of the blind man is indicated by his calling for him. When the man called so earnestly on Jesus, those about him tried to quiet him, but he commanded him to be called. He was on his way to Jerusalem where he expected to be crucified, yet with this fiery ordeal before him his mind was not too much occupied to hear and attend to the earnest cries of this poor, unfortunate man. Neither will he fail to hear the sinner who, with a deep sense of his need, calls upon him. The soul of a human being is very precious in the sight of the Lord. He gave his life as a ransom for the souls of men, and therefore they are too precious in his sight to pass any by that want salvation. What a glorious thought it is that all may come to a knowledge of the Truth and be saved!

4. Notice, that there were those who discouraged Bartimeus when he called upon the Lord. "Many," it is said, "charged him that he should hold his peace." Indeed, they were probably annoyed and even vexed at his cries. But there is no hushing the cries of an unsaved soul when it feels its true condition. Bartimeus wanted Jesus. The Son of David was his only hope. He was now passing by and it was his opportunity. Sinner, to-day if you hear his voice, let no one hinder you from calling on him! Your worldly associates may try to silence you and to keep you in the old paths of sin and folly. Oh, how many there are who, by the influence of their associates, are quieted even when Jesus of Nazareth is passing by! Had Bartimeus listened to those about him, he might have been left blind and begging by the way-side, and so there are many to-day left in this world,—poor and blind, all simply because they permit the hinderances incident to this world to come in between them and God.

5. Note that, when Jesus called the blind man, he cast aside his garment and came to him. So must the sinner do. He must *come* to Jesus. It will not do to sit still and call on him. An effort is required on our part. The way, and how we are to come, is given in God's Word. We may not at first see the way clearly, but if we determine to go, his spirit will guide to the truth. Here is where so many make the fatal mistake. They call on the Lord, but are not willing to come to him in his appointed way. The command is, "Strive to enter in," which implies effort on our part. Then, too, we must lay by every hinderance. This man laid by his garment, that it might not impede his progress in coming to Jesus. So we, in coming to him, must lay aside every hinderance. We can not carry with us all our carnal desires and worldly lusts. These must be laid aside.

Notice, lastly, the part that faith had in opening his eyes,—"Thy faith hath made thee whole;" the final result,—"he received his sight;" and his course afterwards,—"followed Jesus in the way."

J. B. B.

*Sunday-school Lesson for March 24.

THE HELP OF OTHERS.—We have gifts differing on purpose that we may edify each other. When a carpenter builds a house he does not do the brickwork, or the plastering, or the plumbing. A savage can build a wigwam, but a house, a temple, is the result of the skill and co-operation of many builders. And such a house is a noble character. We can not each build ours alone and unaided. We must have the help of others. And often those who seem least fitted to help are our most efficient helpers. The pious pauper, to whom he would minister Christian consolation, sometimes teaches the teacher more than he could learn from his commentaries. Space would fail us to even enumerate the many ways in which each is to edify others, or the reflex influence on himself of such work outside of himself. But we would impress upon all our readers the beautiful idea of co-operation presented by the apostle. Every one of us is to do something for all who are within our sphere. Every one of us needs something for our own upbuilding from all our neighbors, and just so far as we try to do good will we get good. Just so far as we are unselfish, will we find illustrated in our experience, as fact, the fable of the oriental builder. He left his grand house unfinished, though winter was near, to assist his poorer neighbors in completing their cottages. He slept sweetly after a day of toil and dreamed that angels were working on his walls. In the morning, lo! it was even as he had dreamed. His own house was finished by unseen builders because, like his divine Lord, he pleased not himself, but went about doing good.—*Sel.*

ESSAYS.

"Study to show thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE WEST WINDOWS.

We stand at life's west windows,
And think of the years that have gone;
While we think of the coming sunset,
We too must remember the morn:
But the sun will set, the day will close,
And an end will come to all our woes.

As we watch from the western casements,
Reviewing our happy youth,
We mourn for its vanished promise
Of honor, ambition and truth;
But hopes will fail and pride decay,
When we think how soon we must pass away.

We stand at life's west windows,
And turn not sadly away,
To watch on our children's faces
The noontide of sparkling day:
But our sun must set, our lips grow dumb,
And to look from our windows our children come.

Still looking from life's west windows,
And we know we would not again
Look forth from the eastern lattice,
And live over all life's pain;
Though life's sunrise be brilliant, its sunset is sweet,
Since it brings longed-for rest to our weary feet.

—*Selected.*

TO THE LAMBS OF THE FOLD.

BY D. C. MOOMAW.

You have a fierce, bitter struggle in getting out of that relentless clutching of Satan. He showed you the gaudy, pretty baubles of the world, its pleasures, its ever-changing fashions and sportings, which, like the kaleidoscope, present beauty, like the eyes of the basilisk, in all its seductive combinations and variations. He held the tempting chalice to your lips and begged you to drink the nepenthe of the soul. He threatened you with the proud world's burning scorn. He would bid the giddy world laugh, and call down on you society's frown.

You chose between that and the sure mercies of the incomprehensible God, and angels blessed you for the wisdom of your choice. You turned your backs on Satan's gilded, whitewashed, bedizened, lying promises and you despised the impotency and malice of his threatenings. You turned your faces toward the bright dawn of the everlasting morning, and you gave your hearts to be cast in the mold of Christ's divine image. You asked to have your names enrolled in Heaven's fair register and you can sing now more sweetly than ever: "Is my name written there?" You have come from dim shadows of this dark world of sin into the light of God's precious and unchanging love, from the degrading, debasing bondage of Satan to the freedom of a loving God and Father whose service is a perennial spring of unspeakable joy.

Let your coming thus to God be the beginning of a new and blessed era in your lives. Bear cheerfully the world's scorn and the devil's hate. See what they did for our dear Savior. Can we expect them to entreat us with more consideration? "If they persecuted me they will also persecute you." How portentious is that prophecy! You must not waver and faint when

> "The tempter comes in like a flood,
> To drive your poor soul from the fountain of good."

When you feel the burden of the battle and your soul is weary unto death, and your feet bleed because of the thorns Satan places in your path, take your Bible and read John 15 while you kneel in your chamber to ask your loving Lord to bear you up on his omnipotent arms. When you need the refreshing from the presence of the Lord, and want to drink from the fountain of the everlasting love, go up to the sanctuary and, with the saints, sing the praises and glories of our dear Redeemer and hear from his messengers the wondrous story of the cross and crown, and lay your loving sacrifice with your brethren's on the congregational altar. Let each day be opened with fresh vows of consecration and each day closed with fresh garlands of praise, woven of the day's victories, placed on the brow of our sweet and precious Savior.

Follow this life and you will see how light is the burden and how easy is the yoke. It is only those who dally with sin and, like the silly moth, flutter near the glare of the world's false light, who bring reproach on religion and put to shame the crucified Jesus. May God abundantly compensate you for your trustful coming to him and may he shield you from the scorching blasts of the tempter! May each day bring you nearer to him and farther from a chilling, wicked, wretched world!

JESUS, GRACE, FAITH, SALVATION.

BY C. H. BALSBAUGH.

Beloved Sister:—

Often there seems to be but a step between me and death. Congestion of the brain, and heart affections, often unravel life down to a single thread. This curtails, and often entirely prevents, my pen-ministry. My heart is well nigh bursting this 22nd day of February, for reasons too numerous and grave for publicity. In the church and in ourselves, and in the world, there is much, very much, to elicit our tears. The anthem of the nativity is deplorably forgotten even by believers. Luke 2: 14. Jesus is by many, in the church, denied his name. Grace is no more Grace, Faith is only *trying* to believe, and salvation is after all of works. O how much I would like to tell you, although I know so little myself, were you able to bear it. I perceive by your correspondence that you are not prepared to receive all that is in Christ for you, 1 Cor. 3: 2. It is so hard, even for believers to believe that Eph. 2: 8, 9, is exactly true. So much are we like Philip, and so shallow our acquaintance with Jesus, John 14: 8–11. We work, work, work, as it is meet we should, forgetting, however, that work, the expression of life and condition of its development, is not salvation. To be saved by works is just to ignore Jesus, as it shows that man under sin can do what is possible only to the Sinless One. In faith that saves there is no effort. The Grace that makes faith possible is the absolute, faultless, fulfillment of law. Salvation is primarily and essentially law salvation. To us it is Grace, the Gospel of Holiness and Justice satisfied. "What saith the Scriptures? Abraham *believed* God, and it was counted unto him for righteousness." Rom. 4: 3. This justification by faith is the Gospel preached unto Abraham. Gal. 3: 8. Jesus is Alpha and Omega, the Genesis of life as well as its consummation. Salvation is the start as well as the goal of the new life.

No one has Divine Life until he gets it by faith, and no one retains it but by faith, and no one perfects it in glory but by faith. And *it takes form in all that Christ enjoins.* Works are *expressions* of salvation as well as the *conditions* of its maintenance. We can no more be saved without works than we can live without breathing; but respiration is the effect, not the cause of life. "*Believe* on the Lord Jesus Christ and thou shalt be *saved*," and "work out your own salvation," are perfectly consistent correlatives. Faith makes Christ ours, and Christ in us necessitates the fulfillment of Eph. 2: 10. Works are only faith's form.

We live by faith, walk by faith, think and love, eat and drink, rest and work and die by faith. It is all Grace on the one side, including all the activities of the Godhead; and it is all faith on the other side, including all the activities of humanity. To *trust* the Love and Wisdom and Power of Jehovah seems the easiest of all things, but is in reality the hardest. Sin and selfishness are synonyms; and for such self-centered creatures as we are, to live wholly and always in the element of 2 Cor. 4: 18, is utterly impossible without a realization of Titus 3: 4–7. Let us not overlook the two radical Gospel phrases,—*not by works of righteousness which we have done*," and "*being* JUSTIFIED *by* HIS GRACE." Here we have the history of six thousand years in a nut-shell. "*Kept by the power of God through faith unto salvation.*" 1 Pet. 1: 5. Here faith and God are a unit. "The *work* of *faith with power.*" 1 Thess. 1: 11. Here faith and work are a unit. What God hath joined together let no man put asunder. "To him that *worketh not*, but *believeth* on Him that *justifieth* the *ungodly*, his *faith* is *counted for righteousness.*"

What God hath sundered let no man amalgamate or identify. To clear up "this mystery hid from ages and generations, but now made known to the saints," (Col. 1: 26,) turn to Eph. 3: 3–12. Then repeat verse twelve with tremendous emphasis. This will give you all the heavenly sweetness of the words *rest* and *peace* and *joy* in Matt. 11: 28, 29; John 14: 27; Rom. 5: 1; Philpp. 4: 7, and John 15: 11. We must realize 1 Cor. 1: 30, before we can exemplify 1 John 2: 6. We may think ourselves perfectly sincere in our prayers for Divine guidance, and yet be all the time resisting the Divine Providence that would lead us to "*the end of the Lord*," James 5: 11. Beloved, suffer the word of exhortation, and let Eph. 4: 1, 2, 3, sink down into the bottom of your heart and transfigure your whole life with the glory of God. Let no attachment to places or persons or occupations hinder you from going out at the voice of the Lord, like trustful Abraham, not knowing whither you go. Let no preference of the natural heart, no attainment however desirable, no duty however flesh-crucifying, stand between you and God's purpose and pleasure. No one can have the unutterably sweet experience of the peace of God, keeping mind and heart through Christ Jesus, unless he lives in the perfect and constant commitment of body, soul, spirit, and circumstances to the Omnipotent, Allwise, and Merciful Father in Heaven. Let every word in that wonderful faith passage—Philpp. 4: 6, 7, have its full meaning in your heart and life. It asks so much and promises so much that but few dare to claim it. To be calm and restful as God—this is the privilege of those who "*endure* as *seeing* Him who is invisible." Heb. 11: 27. Faith has eyes and ears, hands and feet, heart and mind; it is the very Christ in us acting out the "good and acceptable and perfect will of God." For *the joy set before you endure the cross, despising the shame.* Heb. 12: 2.

To dress and speak and act with a view to mitigate the hostility and derision of the world, is to discount the whole life and work of the Son of God. If we can not defy the Gates of Hell in the Name of Jesus in the entire periscope of our being, we walk not after the Spirit, but after the flesh. "Christ in you the hope of glory," will far, far overbalance all the trials and sorrows and agonies and disappointments of earth. The fellowship of God and His Son, and a far more and exceeding and eternal weight of glory is the inspiration of faith here, and the endless, ever-deepening rapture of our Hereafter. Stephen-like, look up, beloved, and behold your glorified Redeemer as your Advocate at the right hand of the Eternal Jehovah and ask the Holy Ghost to burn into your inmost soul the words of Heb. 12:

3, and the parenthesis in Heb. 11: 38. And then as a seal put on Col. 1: 10, and Eph. 3: 20, and Philpp. 4: 19, and the "*much more*" of Matt. 7: 11. Wherever you go, and whatever you do, let the deep, thrilling, wonderful words of the Holy Ghost ever ring in your soul—"*walk* WORTHY OF THE LORD, UNTO ALL PLEASING." "WORTHY OF THE LORD, *yea*, WORTHY OF THE LORD," EVEN AS JESUS WALKED. Then will you know, at every step of your pilgrimage, the Beatitude of Isaiah 48: 18, and 2 Cor. 3: 18, and finally and fully 1 John 3: 2. *Who would not be a Christian?* A conscious, palpitating realization of Rom. 8: 15-18?

FRIENDLY CRITICISMS.—No. 2.

Dear Brother:—

YOUR remarks in No. 7 of the GOSPEL MESSENGER, in reply to my queries in regard to belief and faith, are satisfactory, showing from the testimony of the Gospel that they are closely akin to each other,—in fact, each a part of the other, and it is not good logic to try to define where one ends and the other begins. To illustrate: A graft in a nursery is the tree in its infantile state, so to speak, but to tell where the graft in its growth ceases to be any longer a graft, and when it may first be called a tree, is a period of no definite time,—both stages of growth are necessary before we can expect a tree sufficiently developed to produce a fair crop of fruit. Just so it is in regard to belief and faith. Without doing violence to the character and interpretation of faith in its more advanced development, we may conclude it is a *power* in its make-up, equivalent to omnipotence, as in the power given to the apostles to heal the sick, raise the dead, cast out devils, etc, etc.

Our next criticism we venture to make, subject to your consideration, is in regard to the oft-repeated assertion that repentance changes our life. Would it not be better to qualify that doctrine by saying it changes our *purposes?* Under the preaching of the Gospel a sinner may be so wrought upon as to become a believer, be sorry for sin to such a degree as to become a truly penitent character. In the first place his affections become changed through faith; in the next his purposes are changed through godly sorrow and repentance. His life is not yet changed, but through faith and repentance his affections and purposes spur him on to action. Thus his life becomes changed. If this is a logical conclusion, is it not true that the change of life is the result of the combined agencies of both faith and repentance? If so, why say, repentance changes the life? There can be no genuine conversion without a change of both affections and purposes. This, I trust, you will admit. Now what we want is a plain, logical exposition of repentance. What is it? J. S. FLORY.

REMARKS.

If I understand the purport of the foregoing, it simply calls for a definition of repentance as a matter of personal experience, necessary to enter upon a Christian life so as to realize and enjoy its promises.

Godly sorrow is the antecedent of repentance, and has reference to the past life, as it may affect the person's present relation to God. Repentance has reference to the future life, and it may affect and contribute its part toward a change of the person's present relation to God, from that of condemnation to that of reconciliation.

Godly sorrow leads to repentance. "That ye sorrowed to repentance." 2 Cor. 7: 9. "Godly sorrow worketh repentance." Verse 10. Repentance is, forming the purpose to turn to God. It precedes the *actual* turning. "That they should repent and turn to God, and do works meet for repentance." Acts 26: 20. The word "meet," as used here, and in Matt. 4: 8, means, "adapted to," or as Luke 3: 8 gives it, "bring forth therefore fruits *worthy* of repentance." "Repentance is accompanied and followed by amendment of life."—*Webster.* It is the state of mind which godly sorrow produces. It is the motive that leads to a reformation of life. It is the deliberate act of the mind in resolving to quit the old life and to begin the new life, and it may be truthfully said that it leads to, and virtually does change the life. It is the power behind the change, but brings about the change, but it is not the word, the Gospel word,—describing that change.

It is the power behind the machinery that changes the wheat into flour, but the power that does this is not the machinery, for it may exist without the machinery. It is the application of the power to the necessary machinery that changes the wheat to flour; so, then, the power is *one* thing and the machinery another and additional thing. So in all Gospel conversion, the power which effects it is God's power and the man's power united, consisting of the Word of God and the Holy Spirit and man's power of mind,—to think, to feel, to will, to do.

"To do" is the *act* of which all the others are the *power*. The word repentance includes all of these several powers up to and including the power to will. It does not express the act "to do," but it contemplates it and bears upon it as the only and proper object of its exercise. The act or change which results from the exercise of these combined powers is described by another word than the word repentance, and that word is "conversion," which means to change from one condition into another and different condition, hence to convert wheat into flour, a house into a stable, lands and goods into money, *i. e.*, turning their use from one thing into another thing. So, then, conversion to God is turning to God. It is the machinery of man turned from a life of sin to a life of holiness, by the powers before alluded to, including that of repentance and faith, so that repentance is not the *actual* turning. It is the *mental* turning, over which the will has control, from which the *actual* turning, or not turning, proceeds. Hence the command, "Repent ye therefore, and be converted," Acts 3: 19, which means, "Form the purpose or the will to turn, and then go on and *actually* turn to God," "that your sins may be blotted out." Such turning is the "fruit meet or worthy of repentance." S. S. MOHLER.

PULPIT AFFILIATION OR UNION MEETINGS.

BY M. M. ESHELMAN.

ANY one who is in Christ, who has put him on in the manner prescribed by the Lord Jesus, is a Christian, if he walks in the ordinances of God, and keeps himself unspotted from the world. If a man is not in Christ, has not put him on as ordained of God, is not walking in the way of the Lord, and does not maintain fellowship with the Lord's people, he is not a Christian, and it is a sham to receive him into the pulpit and make him believe he is in Christ.

That man's principles are simply on the surface who can set them aside for a little act of *courtesy*, or a small pretense of *liberality*. It is nothing but a sham, an act of hypocrisy, to receive a man into the pulpit, and recognize him as a Christian worker, to whom you would not extend the right hand of fellowship, nor break bread with him. A man who ignores the law of the King, and recognizes those who are not in Christ as members of the one body, instead of manifesting a broad liberality and a wide charity, simply shows he has no settled or fixed principles—that he sets aside both law and principles.

Jesus did not recognize the sects that kept *nearly* the whole law—who were zealous and charitable. He held no union meetings with them. No apostle ever recognized any rabbi as his equal—as a minister sent from God. No union meetings were held with any preacher of the Pharisees or Sadducees. There was no pulpit affiliation. When Demas went off into the world, no apostle met him, took him in as a preacher, affiliated with him as a minister, and held union meetings with him. When Phygellus and Hermogenes and "all they which are in Asia" "turned away" from Paul, did the apostles recognize them afterwards as believers and affiliate with them? When Hymeneus and Philetus went astray and taught that the resurrection is past, and made their words eat up the faith "as doth a canker," did Paul go on recognizing them as brethren, associate with them, call them disciples, hold union meetings with them, and make them believe they were all right, doing good and blessing God? Never!

What do so-called union meetings mean? Do they mean that there is to be oneness of mind and heart, all speaking the same thing, obeying the Word from the heart? Nay verily! In the first place the preachers are not agreed, neither are the members. The preachers are divided—one believes sprinkling is baptism; the other, that immersion is the only Scriptural way of baptism. One believes in secret societies, in all kinds of amusements to raise money for Christian purposes; the other's heart is set against these things as *dead weights* in building up true principles. The whole thing is a sort of side institution.

Men who go into union meetings with those who are not in fellowship with the church, unite and co-operate on a level with their partisan opinions, and soon ignore both the human and the divine part.

No brother can go into such alliances and confederations without coming out shorn of his strength. He leaves a false impression, or he himself is untrue. If true to the Gospel he knows that some things have been set aside in such meetings. If he knows compromises have been made, people left under the impression that they are saved though they have received only *some* of "the things of the spirit," he has deceived them, led them, not into the whole truth, but to a false position where they think they are secure, yet are in great danger. We are for the kind of union meetings held by the apostles and all who hold to apostolic ground. In these meetings all who participate are of the same faith, all trying to "keep the unity of the Spirit," all with the same hope fixed upon the one divine law and principles of eternal right and glory.

The citizens of Christ's kingdom have never received any authority from him to negotiate with any party, however nearly they may be like his people. They have no authority to meet others, nearly like them, half way—to compromise with them, give up some things written in the Gospel, and accept some things not found therein. They have no authority to make terms of union with those who have "gone out from us because not of us." He has set down the terms of union and communion, the ground of fellowship and Christian unity.

What do union meetings with those not of us mean? They mean loss of love for the Brotherhood; a disregard for ties of discipleship; a wandering from the broad ground of Christian union as laid down by Jesus, and manifested to us by those who heard him; a mingling of spirits not congenial, and not to be sustained by the principles of true Christian charity. It means more. It means the wounding of Christ, the bruising of him afresh; the grieving of the Holy Spirit; the

breaking of humble hearts, whose unction from above with the Word teaches them that such a mixture is not of God. It means lawlessness. It means division, separation, loss of sympathy, indifference to those of like precious faith, cruelly wounding the body of Jesus, spurning the counsels of the good and the wise, the overthrow of Gospel simplicity. And more. It means an open door to liberalism, individualism, spiritualism of the dangerous sort, wordlyism, notions, opinions, personal views instead of the plain Word of God, the destruction of old ties fixed on the divine law of fellowship and the charity which is from above. In short, it means the giving up of all that is distinctively apostolic, the loss of the church's identity, the swallowing of the church by the world.

The true ground of union is known. Our brethren for many years have tried this ground, and found it fixed and true. As a people we have made no compromises with Satan nor the children of the wicked one. We have maintained the faith in its purity and preserved the unity of the faith, as ordered by our Lord and Master. He has helped to solve every difficult problem sent up to him. He has not forsaken us, neither will he so long as we maintain, advocate and defend his principles. Thousands from all parties have come and united with us, become one in faith and practice, with the exception of a few erratic spirits that still go about, knocking for recognition, but who can not be admitted because they have not learned the law of submission.

Compromise with factions, embrace them, take them in and cause them to think they are *about correct*, and down goes the simplicity, and the wings of unbelief will carry many to the field of scepticism; doubts, fears, misgivings, uncertainties, as mighty waves, will roll over congregations, and wrecks and misery will follow in the trail. God will do better by us than this. Here and there, indifference, a spirit of worldly liberalism, politics, love of gain, greediness, dishonesty, and kindred evils will sweep some off the deck of the great ship, but the old house will stand, the beams and girders and timbers are sound, and the ground of union will not be ploughed up by weak men—men whose love of sects and sectism exceeds their love of the truth and the church.

Let us continue the old-fashioned union-meetings—the assemblies of saints, where the preachers and members have been born of the same Spirit, whose faith is the same, whose affections, zeal, hope, desires, practices are alike, where the good old songs of Zion are sung *with* the spirit and *with* the understanding; where all work together before the meetings and eat the same spiritual meat, and drink the same spiritual drink when the meetings are over; whose fellowship is without any doubts; whose works are works of love, and whose oneness is beyond questioning. These are the kind of union meetings which make strong; which give life, sweetness and energy to the soul; which bring in sinners, who live like saints; and the end thereof is glory to God and salvation to men. Who is against such union meetings?

THE RELIGIOUS ADVANTAGES OF MOUNT MORRIS COLLEGE.

BY L. A. PLATE.

"WHAT an excellent place for our young people!" was the exclamation of a good old brother, upon beholding the religious privileges to be enjoyed by the students of the "Old Sandstone." He was right, for parents who entrust the welfare of their children to this school, can rest assured that the religious wants of their children will be well attended to. They may be sure that every effort will be made to have them accept Christ, and become active members of his church. While other schools lay especial stress upon the superficial accomplishments, this one aims to do *solid work*, not only in literary culture, but upon the *heart*. The result is that many of our dear parents have with gladness heard of the conversion of their dear ones to Christ. Their children have been not only preserved to the church, but proved themselves useful workers.

Experience has demonstrated the fact that at most of the literary institutions, outside of the church, there is a strong tendency to lure away, those attending them, from the simple teachings of the Gospel to the popular religions of the day, and, in some cases, even to infidelity.

There are many sad hearts in our Brotherhood to-day, because sons and daughters have returned from some popular schools,—full of knowledge, perhaps,—but their hearts, oh, so empty! A little thought, a little care, might have saved these parents the anguish of heart that is always caused by a neglect of duty to their loved ones.

As brethren and sisters it is our duty to do for our children *the best* in our power. That duty is met then only when we educate our children at such a school, where the principles of the Gospel are fully maintained, and where they may fit themselves for active work in the church after becoming members.

This is practically applied at the "Old Sandstone." Parents, just look at the many chances for some good seed to fall into the hearts of your children! There is regular meeting at least *once* each Sunday; Sunday-school each Sunday afternoon; daily Bible reading and devotional exercises in the Chapel; evening worship conducted by the students; members' meetings every two weeks; prayer-meeting every Thursday evening.

Regarding the great value of the members' meetings, perhaps no one is so fully able to judge, as those who have enjoyed them. These meetings, as their name indicates, are intended for the mutual benefit of the members. Thoughts and questions in regard to the welfare of the church are freely discussed, admonitions are given, stumbling-blocks removed, and a union of hearts established that can, perhaps, not be so well attained in any other way. As at the prayer-meetings, ample time and opportunity are given for all to take part who wish to do so. It is the tendency of a well-conducted members' meeting to keep any church in a healthy, working condition, and it will frequently obviate the necessity of settling difficulties at council-meeting, by checking the *beginning* of some trouble, which, if it is not nipped in the bud, might develop into a matter of some magnitude.

And, then, those prayer-meetings! In life's weary pilgrimage they seem like a valley of peace to the troubled soul! Many a time the aching heart, the careworn spirit, have found a solace in the Balm of Gilead, and a hiding-place in the shadow of the Most High! Is it any wonder if our students, after leaving the hallowed associations of the Chapel prayer-meeting, often go back in spirit to the precious seasons of communion with Christ and fellowship with those of like precious faith,—times when the scenes of earth were lost in the contemplation of heaven,—God, Christ, the Holy Spirit, and the loved ones gone before, who, beyond the pearly gates await our coming!

A BUDGET OF FRAGMENTS.

BY SADIE C. BRALLIER.

LAST evening GOSPEL MESSENGER No. 10 arrived, laden with luscious food for the mind and soul. Surely it is rightly named, for it conveys sweet messages of the Gospel of Peace to every home that hails it as a guest. How sad that it should be a stranger to one individual who belongs to "the household of faith!"

* * *

"Fifty Years In Retrospect," has filled our soul with loftly aspirations for the sublime and beautiful. Many thanks, dear sister Fanny, for your kindly words of hope and cheer! May they encourage us, who are young, to bear up bravely under the burdens of life, and should *we* attain the ripe age of fifty years, may we, too, take a retrospective view of time, and find that we have not spent our years in folly, nor lived our life in vain. Ah, yes, dear sister, your sun has already crossed the meridian,—you are growing old! We had thought of you as in the prime of life, because of your lofty hopes and broad desires. It seemed that such were created only within the youthful breast. But thus it is with the pilgrim, whose soul is warmed with Jesus' love! As the flesh grows old and feeble, the heart grows young and strong. O, we are happy to believe that for you advancing age has no terrors nor distrust. Why should it have, since it only brings you nearer that sweet, eternal life, whose blessed morn shall dawn, even ere your physical existence wanes, and illume with glorious splendor the dark portals of the grave? God bless you, dear sister, for your spirit of zeal! We hope to strike glad hands with you, in the grand Elysium, by and by!

* * *

A dear sister, whose soul is hungering for the Bread of Righteousness and thirsting for the Water of Eternal Life, in a recent letter says: "I often lie awake at night and think how I may live and work for Jesus. In the past I know I have not done what I should, but I am determined that, with his help, I will this year work harder in his service than I have ever done before." O, what a resolution! Would to God that every heart on this great earth might make the same resolve!

* * *

Here, in the city of Johnstown, may be seen a host of churches, each one representing a people of different faith. Since there is but *one* Way that leads to the land of glory, we have to wonder where all these by-roads will terminate.

* * *

While we are gathering up these "Fragments," the snow is descending from heaven's dome in millions of fleecy flakes. But scarcely has it robed the earth, until the fair mantle is trodden in the slush and mire by a multitude of reckless feet. Just so it is with the blessings of life. God sends them to us in rich profusion, as numberless as the snowflakes; but regardless of the fact that they come from heaven, we trample them within the dust, and then murmur because our pathway seems so rough and joyless. Ungrateful beings that we are!

* * *

We are glad to note that so many precious souls are being initiated into the holy church of God. Dear brethren and sisters, let us not grow weary in well doing, but go forth with united efforts to the field of battle, laboring nobly, as valiant soldiers, so that through our ardent zeal many others may be persuaded to leave the ranks of sin, and enlist under the blood-stained banner of King Immanuel. O, may we never rest from labor, until every knee shall bow, and every tongue confess that Jesus is indeed the Savior of the world, unto the glory of God the Father!

Johnstown, Pa.

"LOVE is never lost; if not reciprocated it will flow back and soften and purify the heart."

"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."

Matt. 28: 19.

BY S. N. M'CANN.

Baptize Signifies an Immersing.

It is clear, from Christ's commission, that, whatever baptize signifies, whether sprinkling, pouring or immersing, it should be done in the name "of the Father, and of the Son, and of the Holy Ghost," to get the one ordinance of baptism. The word baptize does not imply, in the original, to sprinkle, or to pour, but to dip, to plunge, to immerse, to overwhelm. There is not a single command in the New Testament for sprinkling or pouring, not even any attendant circumstances that imply a sprinkling or pouring in the ordinance of baptism. If any should think this assertion too strong, let them produce the testimony to the contrary from the "word of life."

The strongest reason that can be given in their support is founded on the expressions, "I believe they will do," or, "I can't see why they will not do." Balaam believed it would do for him to go with the servants of Balak; and there are persons who believe it will do to call on the name of the Lord, and not do what he says. Matt. 7: 21.

Attendant circumstances are strong enough to determine the use of the word baptize, without a single reference to the original, for the people went where there was much water, went down into it, and came up out of it, in the ordinance of baptism. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there." John 3: 22, 23. Much water seems to be necessary in order to perform the ordinance, for a man could not be buried by baptism, or born of water, without a quantity of water. The Philippian jailer brought Paul and Silas out of the prison, Acts 16: 30, "and they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway." Acts 16: 32, 33.

They were brought out of the prison and taken to the water, and after baptism were brought into the house, rejoicing and believing in God. When Philip preached Jesus to the eunuch, they came "unto a certain water, Acts 8: 36, "and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," the eunuch went on his way rejoicing. Acts 8: 38, 39. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mark 1: 9. "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16. It is clear that in baptism the early Christians WENT UNTO THE WATER, even to "MUCH WATER"; that they not only went unto it, but that they went down INTO THE WATER, and were baptized. Modern theology has found that the disciples went to too much trouble in baptizing, for we find modern teachers telling people that much water is not necessary, that there is no need of going down into the water, nor even of going unto the water, for a few drops will answer, without all this extra trouble.

The disciples of Christ found it necessary not only to go where there was much water, but to go down into the water, and there be BURIED by BAPTISM into CHRIST'S DEATH. Can a man be in the water, and be buried, without an overwhelming, a dipping, or an immersing? It is evident that we can be buried by baptism if we go where there is a sufficient quantity of water, go down into it, and receive an immersion.

But do we need three immersions to represent a burial? No; we do not. But three immersions do not destroy the idea of a burial, and we need the three to represent the one ordinance of baptism that Christ commanded. The word burial signifies a hiding, and does not imply that Christ should not be obeyed. A figure is not destroyed by being repeated, but is only strengthened. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4. We can not be "buried with him in baptism" without going to much water, going into the water, and then being born "of water," according to the Word.

Christ told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. This accords with what Peter said to the people on the day of Pentecost: "Repent, and be baptized, . . and ye shall receive the gift of the Holy Ghost,"—BORN OF WATER and OF THE SPIRIT, or be baptized, and receive the Holy Ghost as a gift from God. Could circumstances or words make a thing clearer than Christ has made the subject of baptism, if our wills are lost in his will? The Word tells us that, in performing the ordinance of baptism, the apostles went "unto the water," even unto much water, that they went down "into the water," and that they were "born of the water," buried and planted by baptism "into Christ"; for "as many as have been baptized into Christ have put on Christ."

Yes, but Paul says, "Christ sent me not to baptize, but to preach the gospel," and he also says, "I thank God that I baptized none of you, but Crispus and Gaius." Does Paul question the necessity of baptism? If he does, why did he baptize Crispus, Gaius, and the household of Stephanas? Paul well knew, when he preached "THE GOSPEL," that baptism would be included, but not in his own name, nor by his authority, but by the authority of a crucified Savior. There was division and strife in the churches at Corinth, and some were saying, "I am of Paul," some, "I am of Cephas," and, thank God, some could see through the administrator back to him who commanded baptism, having all power "in heaven and in earth." Paul was grieved, as every true minister would be, because some were looking no higher than their minister, and he asked, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" "I thank God, . . . lest any should say that I had baptized in mine own name," or by my own authority. I am sent to preach the gospel, and those that I baptized were baptized according to the gospel, and not in my own name. 1 Cor. 1: 11-18.

I wish we could have more of those brethren who are "of Christ," more that could look through the Pauls, Apolloses, and Cephases of this day to Christ, following none further than they follow Christ, remembering that he was crucified for them, and that when they are baptized by his directions they are baptized in his name, whether Paul, Apollos, Cephas or John administers the ordinance.

But all should remember that when we refuse to take Christ's directions, we are baptized in some other name than his, and then we virtually say, Lord, Lord, and do not do what he commands. If we are born of "corruptible seed," that is, "of blood," "of the will of the flesh," or "of the will of men," we will think a drop of water as good as "much water," INTO THE WATER, and then DOWN INTO IT, as unnecessary, and planted in the likeness of Christ's death, in the name of the Father, and of the Son, and of the Holy Ghost no better than in the name of Father, Son, and Holy Ghost. But if we are born of "incorruptible seed," that is, "of God," or "BY THE WORD OF GOD," we will go unto the water, and then down into the water, and then be buried in the name of the Father, and of the Son, and of the Holy Ghost, in the likeness of Christ's death. John 1: 13; 1 Peter 1: 23.

PREPARE FOR THE END.

BY THOS. O'HERON.

It is well for the young man, even in entering upon life, to remember its termination, and how swiftly and suddenly the end may come. "Here we have no continuing city," and the road of life, at its very opening, may terminate, and ere we have well entered upon the enjoyments and work of the present, we may be launched into the invisible and future world that awaits us. At best, life is but brief. "It appeareth for a little moment, and then fadeth away." It is but a flash out of darkness, soon again to return into darkness. Or, as the old Saxon imagination conceived, it is like the swift flight of a bird from the night without, through a lighted chamber filled with guests, and warm with the breath of passion, back into the cold night again.

It is not easy for a young man, nor indeed for any man in high health and spirits, to realize the uncertainty of life and all its ways.

Religion does not require nor countenance any morbid anxiety; yet it is good, also, to sober the thoughts with the consciousness of life's frailty and death's certainty.

It is good above all to live every day as we would wish we had done when we come to die. We need not keep the dread event before us, but we should do our work and duty as if we were ever waiting for it, and ready to encounter it. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Our work here should always be preparatory for the end. Our enjoyments should be such as shall not shame us, when we stand face to face with death.

The young, and the old too, but especially the young, are apt to forget this. In youth we fail to realize the intimate dependency, the moral coherency which binds life every-where, and gives an awful meaning to every part of it. We do not think of consequences as we recklessly yield to passion, or stain the soul by sinful indulgence.

But the storm of passion never fails to leave its waste, and the stain, although it may have been washed by the blood of a loving Savior and the tears of penitence, remains. There is something different, something less firm, less clear, honest, or consistent in our life in consequence; and the buried sin rises from its grave in our sad moments and haunts us with its shame. Assuredly it will find us out at last, if we lose not all spiritual sensibility.

When our feet begin "to stumble on the dark mountains," and the present loses its hold upon us, and the objects of sense wax faint and dim, there is often a strangely vivid light shed over our whole moral history. Our life rises before us in its complete development, and with the scars and wounds of sin just where we made them. The sorrow of an irreparable past comes upon us, and we are tortured by the thought of the good we have thrown away, or of the evil we have made our portion.

Let no young man imagine for a moment, that it can ever be unimportant whether he yields to

this or that sinful passion, or, as it may appear to him at the time, venial indulgence. Let him not try to quiet his conscience by the thought that at the worst he will outlive the memory of his folly, and attain to a higher life in the future.

Many men seem to him to have done this. Many of the greatest men have been, he may think, wild in youth. They have "sown their wild oats," as the saying is, finished doing so, and their future lives have only appeared the more remarkable, in view of the follies of their youth. A more mischievous delusion could not possibly possess the mind of any young man. For as surely as the innermost law of the world is the law of moral retribution, they who sow wild oats will reap, in some shape or another, a bitter harvest. For "whatsoever a man soweth that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit, shall reap of the spirit life everlasting." There is nothing more sure than this law of moral connection and retribution.

Life, through all its course, is a series of moral impulses and consequences, each part of which bears the impress of all that goes before, and again communicates its impress to all that follows. And it is with the character, which is the sum of all, that we meet death and enter on the life to come.

Every act of life—all our work, and study, and enjoyment, our temptations, our sins, our repentance, our faith, our virtue, are preparing us—whether we think it or not—for happiness or misery hereafter.

It is this more than anything else that gives such a solemn character to the occupations of life. They are the education,—a discipline for the hereafter. This is their highest meaning. Let young men remember the essential bearing of the present upon the future. In beginning life let them remember the end of it, and how it will be in the end, as it has been throughout life. The future and the eternal will take their character from the present and the temporary. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

The threads of our moral history run on in unbroken continuity. The shadow of death may cover them from sight; but they emerge in the world beyond in like order as they were here.

Make your present life, therefore, a preparation for death and the life to come. Make it such by embracing now the light and love of God, your Father,—by doing the work of Christ your Savior and Master,—by using the world without abusing it, by seeking in all your duties, studies, and enjoyments, to become meet for a "better country that is an heavenly." To the youngest the time may be short. The summons to depart may come in "a day and hour when you think not. Happy, then, the man whose Lord shall find him waiting—working—looking even from the portals of an opening life here to the gates of that celestial inheritance "incorruptible, and undefiled, and that fadeth not away."

"Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone forever."

"In every human being there are many grains of gold. When one is down, even by indiscretions of his own, do not stoop to throw additional mud upon him. Strive rather to reach him a helping hand to extricate him from the mire in which he is wallowing. This is true manhood."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Timberville, Cal.

We commenced meeting in the Methodist meeting-house in Glendale, Los Angeles Co., Feb. 11, and continued with increasing interest until the evening of Feb. 16 inclusive. We delivered six sermons in all, which resulted in three additions by baptism. We were made to realize here the great mistake of preaching just long enough to get up a good interest, and then leave. Members of other churches come to me and begged me just to stay one week more, saying, "We know you will get more members if you stay one week more." One of those who so earnestly urged me to stay longer was a Methodist minister, in tears, who was almost persuaded to unite with us, but as appointments were made ahead, through bills and newspapers, I had to leave. Brethren who are sent out as missionaries should not have their time limited. Better have more meetings at one place, and not at so many places.

I left Glendale on the morning of Feb. 17 for Tuhunga (the home of Bro. J. S. Flory), and began meetings the same day at 11 A. M. I continued each evening until Feb. 21st inclusive. Six sermons were delivered at this place, and three souls baptized. At this place also the meetings had to close just in the midst of good prospects to have gathered in more by having a few more meetings, but in order to meet the appointments at this place,—Timberville,—on the 23rd, we had to close on the evening of the 21st. All of the places at which we have been holding meetings in California should have another series of meetings soon. But I have a family that is *dear* to me, whose interests I can not neglect, and therefore will be obliged to return home this spring, when, perhaps, the way has just been opened to reap a harvest for the Lord in the "Golden State," whether it be large or small, the Lord knoweth. I am glad to know that the Lord has blessed our feeble labors while on the coast, and I do pray that he will continue to bless, for we fully realize that without him we can do nothing. I hope our brethren and sisters will everywhere pray for me, that I may be an instrument in the hands of God for good!

Jacob Witmore.

Covina, Los Angeles Co., Cal.

From New Carlisle, Ohio.

In my last I wrote you from Bunker Hill, Ind. I staid with the Santa Fe Brethren about one week. Our meetings at first were small, but at the close we had a good attendance. One brother was reclaimed. The Santa Fe Brethren were a little slow about getting some one to preach for them. We should not wait too long about our meetings, and have them in good season, so that our children are properly taught.

The work of the church should be such as to induce people to come and find a home with us. Some of our good brethren do not not see the propriety of Sunday-school work, and will work against such enterprises as Sunday-school and social meetings. Sociability and friendship are some of the characteristics of a lively, working church. The minds of our children are such that they want to be engaged in some work. If we oppose Sunday-schools in our church, our children will go to schools, conducted by other denominations, and, finally they will be drawn away, and, perhaps, join other churches. Then our members will mourn over the sad state of affairs. Why not have a good, lively Sunday-school in *every* church, and throw such an influence around it, that our children will come and join in with us and make their parents feel hopeful and joyful?

Another thought. Our young members, as well as older ones, have a desire to work, and sometimes the meetings are so far apart that the church becomes a little cold because there is not enough active work done. Such members need something like a Bible class, or social meeting, to meet more frequently and read the Scriptures. By so doing, the laity, and especially the younger members, will engage in more active service. Our singing will be improved, and we will also get a better knowledge of the Bible.

I prefer having those meetings at our houses, as much as possible, and get our children to take an active part in the work. Many impressions can be made in this way, that will be retained in their minds, and develop good results. Brethren, and sisters, let us look after the interests of our children and young members, so they will not be drawn away!

I returned home Feb. 18, and found Bro. J. C. Murray still at work in Nappanee. One brother found a home in the church, who, for years, was near the kingdom, and whose wife often had prayed for her husband. The Nappanee people were well pleased with the good meetings held there.

Bro. D. L. Miller, of Mt. Morris, came to us, and delivered some very interesting sermons on Bible Lands. I call them *sermons*, for such they are,—such as the Savior would use while here to illustrate and confirm his mission on earth. I see that in some places our people call those "Bible Talks," lectures. I wish the Brethren would either call them "Bible Talks," or "Bible Land Sermons." If Bro. Miller could deliver these sermons in every congregation of the Brotherhood, I am sure it would be a great help to our members, to confirm their faith and more fully establish the truthfulness of God's Word!

J. H. Miller.

From the Arcadia Church, Ind.

Eld. I. J. Rosenberger, of Covington, Ohio, came into our midst Feb. 20, and held forth the Word with power, day and night, until March 3, preaching in all twenty sermons. The congregations were large and attentive. One was added to the church by baptism, and our prayer to God is that this dear young brother will prove faithful until death. Many others were made to tremble under the plain and true manner by which he presented the Gospel unto them, but, like one of old, they thought they would "put it off until a more convenient season." Oh! may the Lord spare their lives until they make their peace with him! The church was much revived, and offers her prayers to the Almighty in behalf of Bro. Isaac.

Our church lost one of her old standard bearers recently, Bro. David Bright, brother of Eld. Isaac Bright, of Dayton, Ohio. He was born near Dayton, June 2, 1824, and died Feb. 15, 1889, aged sixty-four years, eight months and thirteen days. He came to the Arcadia church in his early life, where he lived a devoted Christian life until death. He was the father of fifteen children. His wife and eight of his children preceded him to the other shore. Three weeks previous to his death he called for the elders of the church according to James 5: 14, and was anointed with oil in the name of the Lord. We trust that our loss is his great gain, and hope that the prayers of the whole Brotherhood will ascend in unison for the good cause at this place!

Hattie Kinder.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - March 19, 1889.

THE new meeting-house at Pine Creek, Ill., will cost about $2,500.

BRO. M. M. ESHELMAN, we are glad to note, is able to be at work again.

THE District Meeting of Northern Illinois will be held at Lanark, May 14.

WE can fill promptly all orders for "Cruden's Complete Concordance." Price, postage prepaid, $1.50 per copy.

MASSACHUSETTS will vote on prohibition April 22. We hope the people of that State will be able to overcome the drink evil!

THE German missionaries, who were captured by the Arabs at Zanzibar, have been released, upon the payment of a ransom of $3,000.

BRO. D. E. PRICE is at present holding forth the Word in Wisconsin. He will spend several weeks in the mission field in that State.

THOSE wishing a good commentary for a small sum of money, can not do better than order Jamieson, Faussett & Brown's. See advertising page.

AT this writing, March 13, we are having beautiful spring weather, and if it continues, farmers will soon be busy working the ground for spring crops.

BRO. J. C. MURRAY closed a series of meetings recently at Colfax, Ind., with nine additions by baptism and two applicants to be received in the near future.

THE General Missionary Committee will meet at this place on Tuesday, April 2. Any one having business with the Committee will please make a note of the meeting, and write to D. L. Miller, Secretary, Mt. Morris, Ill.

BRO. R. H. MILLER will, it is expected, stop at this place on his way to Missouri, where he goes to hold a debate. Bro. J. G. Royer expects to accompany him.

BRO. J. C. MURRAY moves from North Manchester, Ind., to Nappanee, same State, where he will make his home. His correspondents will please make a note of his change of address.

OUR Sunday-school *Quarterly* ought to be used in every Sunday-school in the Brotherhood. We will send sample copy free for examination, with a view of introducing it into the Sunday-school.

BRO. JOHN WISE has again returned to his home at Conway Springs, Kans. He spent some time at Farwell, Texas, in the mission work, and reports a good feeling, with fair prospects for future work at that point.

THE Missionary Hymn Book, published, by authority of Annual Meeting, by the General Missionary Committee, seems to give good satisfaction. Many orders are coming in, all of which are promptly filled. Price, 10 cents per single copy; $1.00 per dozen, postage prepaid.

WE received, too late for insertion last week, the date of Bro. R. H. Miller's discussion with Eld. D. Summer. The discussion will be opened on Wednesday, the 20th inst., and continue from day to day until the close. It will be held with the Wakenda church, in the Rockingham meeting-house, Ray Co., Mo.

BRO. G. N. FALKENSTEIN and his wife, sister Eva, paid us a short visit last week. Bro. George has been teaching for several years in Kansas. He now goes to the University of Michigan, at Ann Arbor, to take a special course of study and to better fit himself for his chosen calling. We wish him abundant success.

UNDER date of the 11th inst., Bro. Daniel M. Garver, of the Bear Creek church, writes: "Dear brethren, please publish in GOSPEL MESSENGER that my address is changed from Dayton, Montgomery Co., Ohio, to Farmersville, same County and State. Meetings are in progress in our congregation. Eld. Jesse Stutsman is preaching. Some have been baptized; others have made application. Give God the praise!"

BRO. DANIEL VANIMAN, with his family, started yesterday from their old home at Virden, Ill., for McPherson, Kansas, where he goes to take charge of the business management of McPherson College. We are sorry to have him leave us, but we hope that his labors in his new home may be abundantly blessed, and that he may yet have many years of usefulness for the church and her great work.

THE following item is from the Beatrice, Neb., *Democrat*. We rejoice with our Brethren at Beatrice in the great work the Lord is doing through them:

> The meeting is continued with good interest at the Brethren (Dunkard) church. Subjects which ought to be considered by everybody, are being treated. Much that was taught and practiced by the early Christians has been lost in modern formalism. The good old ways ought to be established. Come and help us!

AT our quarterly council, held at this place on the 9th inst., an election was held for a minister and deacons. Bro. Galen B. Royer was called to the ministry, and brethren Samuel M. Eshelman, Lewis D. Miller and William Gaffin to the deacon's office. They were all installed in office by Bro. Edmund Forney. We trust that they may all prove efficient workmen, and that the Lord will help them to faithfully do the work given into their hands by the church.

A BROTHER in Floyd County, Va., says, "I took the MESSENGER about twelve months, and was thoroughly convinced of the Truth, and when Bro. C. D. Hylton preached at Mount Jackson I was constrained to believe and accept the whole Truth. I earnestly pray the MESSENGER may besucce ssful, and that others may be led to the Truth as I have been."

UNDER date of March 9, Bro. Andrew Hutchison writes: "At this date I am suffering very severely. About the time I was in a fair way to rally from the pneumonia, I was seized with acute muscular rheumatism in the same side which had been attacked by the pneumonia. At present I could get about, were it not for the rheumatism. Those who have never had this form of disease, may think they have some idea of what one suffers; but it must be felt to realize what it is. My relish for food is about natural again. But when the terrible paroxysms occur, the pain is so intense that all relish for earthly things seems to vanish. I have been a great sufferer for thirty-five years, but no pain that I have felt seems more unendurable than that which I am now called upon to bear. The physician, with all his skill, can do nothing with it. Pray for me still!"

RECENTLY we spent several weeks very pleasantly, to ourself, at least, in Northern Indiana. We visited the Union Centre, Solomon's Creek and Bethel churches, in each of which we enjoyed refreshing seasons of worship with the brethren and sisters. We visited these churches last September, and gave a somewhat extended notice of them in the MESSENGER at that time, hence we shall only refer briefly to our visit this time. We found the churches, for the most part, in a prosperous condition, with a disposition on the part of the ministry, to zealously carry on the work, and spread the Gospel of Christ. They are actively engaged, and are doing a good deal of evangelistic work. We are indebted to the members generally for the love and kindness shown to us during our stay with them. May the Lord bless you all, and bind you close together in bonds of Christian love and fellowship!

"CHILDREN, look into those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that hand! Make much of it while yet you have that most precious of all good gifts,—a loving mother. Read the unfathomable love in those eyes, the kind anxiety of that touch and look, however slight the pain. In after-life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but the mother bestows. Often do I sigh, in the struggle with the hard, uncaring world, for the sweet, deep security I felt when of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her untiring voice. Never can I forget her tweet glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church-yard; yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed to the memory of my mother."

MAY WOMEN PUBLICLY PROPHESY?

[IN a recent issue of the MESSENGER we referred to the examination given the above-named subject by our late, beloved Editor-in-Chief, Eld. James Quinter, and stated that, if it was desired, the articles might be republished. A number of requests have come in, asking that we give them again to our readers, and this we now do. We suggest to those who do not preserve files of the MESSENGER, that they carefully preserve the num-

bers of the MESSENGER containing Bro. Quinter's exposition, for future reference.—ED.]

NUMBER I.

THERE have been several articles recently published in the GOSPEL MESSENGER upon the subject indicated by our heading. Both sides of the question have been written upon, and that, too, with considerable ability. But the subject has not been exhausted, and we propose to give it some further consideration. We are not led to write on this subject because others have written on it, neither do we design to make a reply to anything that has been written by our Brethren. We have had queries and requests bearing on the subject, and that under different aspects, before us for some time, and we have been giving the matter thought, with the intention of giving our Brethren, in due time, the result of our investigation of it. We have been asked to explain Paul's language in 1 Cor. 14: 34, "Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." But we think that this passage can not be properly and fully explained, and justice done to it, and to the apostle who wrote it, without being considered in the light of the general teaching of the Scriptures upon the subject of women's liberty in the church. We therefore design, under the question contained in our heading, *May Women Publicly Prophesy?* to examine the teaching of few the Scripture as a whole, and not merely a passages on the subject. This is the only way that justice can be done to it and things of a like nature.

We have said that we have given the subject, alluded to in our heading, thought. We have given it much thought. We have not found many practical subjects in the Scriptures that have given us more labor in forming a satisfactory judgment upon them than has the one now under discussion —women's liberty in the church. The Apostle Paul has, in the passage we have already quoted, and which will be further considered in due time, used language that would, if there were no other passages of Scripture to modify it, seem to imply that women are not to prophesy in public. And the same may be said of his language in 1 Tim. 2: 11, 12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This passage will also be further considered. Now while these two passages seem to prohibit women from prophesying in public, the inference to be drawn from the general teaching of both the Old and New Testament, is plainly in favor of women's speaking in public. Hence the necessity of giving the subject a very careful and thorough investigation, if we would get the true meaning of the teaching of the Scriptures upon it.

The text in 1 Cor. 14: 34, in which Paul apparently prohibits women from speaking in the church, refers to a law, "for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." This law is understood to be the law in Gen. 3: 16, "And thy desire shall be to thy husband, and he shall rule over thee." Now, when we understand what liberty women were permitted to take under this law in other cases, we shall be prepared to understand the application which the apostle makes of it when he quotes it as an evidence of the propriety of the restriction that he puts upon women in regard to their speaking in the church. It is very evident that the apostle in his reference to the law given to woman in the garden of Eden, has reference to the principle of obedience in its general application.

All the good women whose names appear honorably recorded on the pages of the Scriptures, were under the law to which the apostle refers, and, no doubt, obeyed that law, but they were by no means silent. We shall first take the case of Miriam. She is referred to by the prophet Micah, as follows: "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron and Miriam." Micah 6: 4. She was chosen by the Lord with Moses and Aaron, to lead his people out of Egypt into the land of Canaan. She was the sister of Moses and Aaron. And after the Israelites had escaped from Pharaoh, and had crossed the Red Sea, they praised God for their deliverance. Moses seems to have led the men in the song that was sung, and Miriam led the women with the timbrel. She was a prophetess, and we believe the first named on the sacred record. She was also a woman of culture, skilled in music and probably also in poetry. She called upon the women to sing to the Lord, reminding them of what he had done: "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. 15: 21. This ancient and noted Hebrew woman was one of the leaders that brought the people of Israel out of the land of Egypt, and then she led her Hebrew sisters in commemorating the victory in a song of triumph. She probably acted under a divine impulse, and did nothing in her public career that was contrary to the law that woman is under, according to the language of Paul already quoted. It is true, Miriam committed a sin for which she was punished, as did Aaron, her brother, with her. But her sin was not in assuming the function of a public leader; to such a life she seems to have been called by divine authority, and there could have been nothing in the performance of such public duties inconsistent with her proper submission to man.

The next noble woman among the ancient Jews, that we shall notice, is Deborah. She is thus introduced to us in the sacred history of the Jews: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment." Judges 4: 4, 5.

Deborah was a prophetess, and a judge of Israel, and her administration of public affairs occurred at a time when her people were oppressed by Jabin, a king in Canaan. She was grieved, apparently, at the oppressed condition of her people, and she appealed to Barak, a leading man of the Israelites, to undertake the deliverance of the nation from its bondage, intimating that God would help in the work. But Barak declined undertaking the work unless Deborah would accompany him. "If thou wilt go with me," said he, "then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak." Judges 4: 8, 9. It will be seen that great confidence was placed in Deborah, and she was faithful to her God, and devoted to her people. In the battle that followed, Sisera was defeated, and the Israelites were delivered from the power of Jabin. "Then sang Deborah and Barak, the son of Abinoam, on that day, saying, praise ye the Lord for avenging of Israel, when the people willingly offered themselves. * * * The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord." Judges 5: 1 9. Such were the feelings of this noble-hearted woman. And such feelings disclosed no ordinary character. She was called to take an active part in the public affairs of her nation. But we have reason to believe, that, while she was the active public woman that she was, she was, nevertheless, "under obedience, as also saith the law," 1 Cor. 14: 34. She did not go beyond her legitimate sphere of labor.

We have the case of another remarkable woman which bears so directly and so forcibly upon our subject, that we shall give it as the last one under the Jewish dispensation that we shall notice. The following is the account we have given us of the woman to whom allusion has been made, by Luke: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayer night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2: 36–38. Here we have a woman of a pious character of a very high type. She was a woman of self-denial, as she "served God with fasting night and day." She was also a woman of much prayer. And she was much devoted to the service of God, as it is said to her honor, that "she departed not from the temple," from which language we may infer that much of her time was spent in the temple in devotional service.

Anna was a prophetess, and it is probable that she possessed the spirit of prophecy, as well as the gift of speaking. And she exercised the gift of prophecy in speaking "unto men to edification, and exhortation, and comfort," 1 Cor. 14: 3, which is Paul's explanation of prophesying. And it is said, "she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Simeon had been speaking of Christ. And when he ceased, Anna, coming into the temple, took up the subject of the advent of the long-looked-for Messiah, "and spake of him to all them that looked for redemption in Jerusalem." Here we have a very plain case of a woman's prophesying in public. And looking at her character, and the circumstances under which she spake, we can not for a moment, doubt the propriety or legality of her doing so. And yet she was, unquestionably, "under obedience." according to the apostle's meaning of that phrase, when he says, "Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The examination of this subject will be continued.

J. Q.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR TRACTS.

BY I. M. GIBSON.

Number One.

HAVING long believed that, if the general Brotherhood not only knew what tracts we, as a church, have in circulation, but knew also by whom they were written, and something of their nature, it would tend to awaken a more general interest in them, we have concluded to write a brief review of the same.

Lying before us is a copy of nearly all of the tracts that are in circulation at this time. First on the docket is

"THE HOUSE WE LIVE IN,"
By Daniel Vaniman.

This tract is too generally known to need much description. There have been about one hundred thousand copies of it published. Truly this can be said of but few. It is extant now in the German, Danish, as well as in the English language. The author, in his clear and concise way, tells us not to pull other peoples' houses down, but to build a better one and invite them over to live with us. It does seem that people ought to leave a bad house for a good one, but we suppose pride arises in them and, although their house is leaking and comfortless, they refuse a good chamber in the "better house," as many are drifting along here where "we have no abiding city," neglecting to lay up for themselves treasures that would win them entrance into the "many-mansioned home." Bro. Daniel then proceeds in a brief way through the various ordinances and doctrines of the Bible, giving a few arguments, Biblical, critical or historical for each. It has gone far, and should go farther.

"THE PATH OF LIFE,"
By Daniel Hays.

This is a pamphlet of twenty-eight pages, replete with explanations of the various steps along the pathway leading to the heavenly world. In the introduction Bro. Hays says: "We accept the New Testament of our Lord and Savior Jesus Christ in all its precepts as the will of God and the *only infallible rule of faith and practice*."

Such an introduction promises much to the seeker who has turned away discouraged from creeds and man-made rules and plans of salvation. Yes, the New Testament plan is the one the world wants, and we think the author has fully sketched that plan by beginning with "Faith,—its Origin, Nature and Office," and passing on through all the doctrines, such as repentance, baptism, giving the meaning of the latter term; then also historical evidence for our practice. While we can not entirely agree with the author in his "Philological Argument," yet in many points it is good. It throws light upon the subject. After "Baptism of the Holy Spirit" is treated, the subject of "Church Fellowship and Church Government" is considered. This is a weighty subject and something which, in our weakness, we may abuse by either being too lax or too rigid. We have seen the evil effects of both. Then follow in their regular order, "Feet-washing," the "Lord's Supper," and the "Communion." Passing from these plain ordinances we are told of the "Brotherly Love" that should characterize the saints. "The Holy Kiss," "Non-resistance," "Anointing," "Temperance," "Taking Oaths," are all more or less touched upon. We are led to think that, after a person has perused this pamphlet, he would have a pretty fair idea as to what we, as a church, believe, teach and practice.

"THE ORIGIN OF SINGLE IMMERSION,"
By Eld. James Quinter.

The name of the author at once suggests to us that no unfair advantage will be taken in argument, and no point given to the public that has not been thoroughly examined and tested. Bro. Quinter assigns the origin of single immersion to Eunomius. It was administered only into the death of Christ, and after its *invention* many years elapsed before it met with much favor. Chrystal and Bingham are quoted in evidence. Dr. Schaff may also be cited in proof of the above. Next comes

"A SERMON ON BAPTISM,"
By B. F. Moomaw.

The author being an old veteran of the cross, with much experience in handling the Sword of the Spirit, and having held several written discussions on the subjects he treats, we naturally expect his sermon to clear away the mists surrounding us concerning baptism, should any exist. In this we are not disappointed, although, had Bro. Moomaw treated fewer departments of the baptismal subject, he could have been more exhaustive, and, therefore, more convincing. He treats the entire range of the subject,—(1) "Who are Proper Subjects for the Rite?" (2) "What are the Claims of Sprinkling?" (3) "Which has Precedence, Single or Trine Immersion?" (4) "The Design." Of course this is possibly necessary for tract distribution, but we wish the author had given us four sermons upon the subject instead of one.

"WATER BAPTISM AND ITS IMPORTANCE,"
By Landon West.

This work tells us that, to be obedient children of the Heavenly Father, we must submit to this rite. It is a command of God through the blessed Christ, and if we love him we will keep his commandments. How true! Why should we claim to be followers of the Nazarene while rejecting one of his plainest and oft-repeated commands? Bro. West having under consideration one department,—the design,—treats it exhaustively and produces some twenty separate and distinct arguments for its observance. We can not see that it lacks anything.

"CONVERSION.—FACTORS NECESSARY TO EFFECT IT,"
By J. S. Mohler

Among the many false religions of the day, this is an important theme. There is one road in which one must walk in order to enter the "Pearly Gates," and only one road. There is one way to experience a true conversion, and only one way, and that is by following the precepts laid down by the Great Teacher. Any deviation from that way is to lose one's self in the mists and fogs of worldlyism and man's opinions. If there is anything of which we should be careful, it is that we make no mistake in the genuineness of our conversion, because we can only travel the road once. Bro. Mohler has treated the subject in a practical as well as a scholarly way, and pointed out the sure signs of a conversion that will, if persevered in, end in rest and happiness with earth's glorified ones, beyond the surges of the Jordan!

"SALVATION, OR THE GLAD TIDINGS,"
By B. C. Moomaw.

Yes, the warrior may marshal his hosts upon the embattled field, and give his attention to winning glory with the sword. The statesman may successfully consider grave questions upon which hinges the nation's weal or woe,—the lawyer may wade through large volumes of legal lore, and the financier heap unto himself millions of the dross of this world, but *salvation* after all outweighs all their glory, learning or wealth. How true, as Bro. Moomaw says, "Man was created with a goodly heritage of innocence, happiness and immortality." No sorrow dimmed the pleasure of the first parents in their lovely home. But alas, how changed! Instead of innocence, immortality of body and angels to converse with, man is now guilty of every crime in the calendar of transgressions. The angels have flown to their heavenly abode and man must face, whether he would or not, the grim tyrant. Truly "lost happiness is the logical result of lost innocence," and "another result of lost innocence is lost immortality." Yes, Bro. Moomaw, lost immortality in the presence of God in glory, but not a lost immortality of suffering and pain. . . . . How sad to contemplate the fall of a kingly race. But in the Star of Bethlehem, guiding the wise men, and at last standing over the cradle of the infant King, we read a panacea for the world's ills and sins. The "Almighty Help" has come and man may reasonably hope to lead a higher and nobler life than could Adam, even though he had not transgressed. Higher on account of difficulties and temptations encountered and overcome.

Bro. M. tells us of the Incarnation of Christ's love for a fallen race,—how we, through him, are made heirs of a goodly heritage, not bounded by time or death. After reading "Salvation, or the Glad Tidings," we arise refreshed, with our faith strengthened and a higher heart, better prepared to go forth and renew the conflict on the broad battle-field against sin for Immanuel's King.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—In No. 8, page 119 of GOSPEL MESSENGER, in Bro. J. T. Myers' article for "*afraid* of education," read "*a friend* of education."

—Under date of March 4, Bro. H. W. Strickler writes: "I have just closed my work at Laurel Run, Pa. We had good interest during all our meetings. Although the roads were muddy most of the time, we had fair congregations. At our last meeting, March 2, many could not get into the house. After the morning services, all went to the water, where nine precious souls were buried with Christ in baptism. Four applicants we leave for future attention, and there is one applicant for re-instatement. I am now wending my way westward, and expect to reach home March 15."

—Bro. C. W. Shoemaker, of Appanoose, Kansas, writes: "The members of the Appanoose church Kansas, held their quarterly council March 2. All business which came before the meeting was disposed of, we think, to the satisfaction of all. Two letters of membership were granted. Brethren D. B. Barnhart and S. Harshman were elected delegates to District Meeting."

—Under date of March 4, Bro. John E. Young, of Beatrice, Nebr., writes: "Bro. W. C. Teeter is still with us. We are having very good meetings. Eight precious souls have made the good confession. Many seem just ready to enter and, we hope, will, before the meeting closes. On Sunday night our new house was completely filled. The Brethren all rejoice that the Lord is working with us. May we ever keep humble and be willing to sit at the feet of Jesus and hear his words."

—Bro Eli Roose, of Wakarusa, Ind., under date of March 3 writes: "Our second series of meetings in the Yellow Creek church is now in the past. Bro. Alexander Miller preached for us from Feb. 4 to 17, during which time twelve precious souls joined in with the children of God. May they now fear and love, trust and acknowledge, call on and praise, him who brought them from darkness into the marvelous light of the Gospel, until they, together with us, all can enjoy the gladsome experience of being brought from this earth into the blissful condition of angels, is our prayer!"

—From the Mill Creek church, Ill., Bro. B. F. Britt writes: "Bro. John Metzger, of Cerro Gordo, Ill., came to us Feb. 17, and gave us a week's preaching, which we appreciated very much. Saints were made to rejoice and sinners to tremble. Bro. John tells the same old story of the cross, although it never seems old to the Christian, for it leads to our home above. One feature of Bro. John's visit we regret,—his taking away our much loved sister, Permelia Wolfe, widow of our deceased Eld. David Wolfe. They were married by the writer at the bride's residence, Feb. 26. May the Lord bless them in their old age, and may we finally all meet on the shining shores of eternal glory!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Messages Dropped by the Way.

I REACHED my appointment, 150 miles from home, near Steffenville, Lewis Co., Mo., Jan. 31. Here I felled the first tree for the Brethren's meeting-house of the Novelty congregation, right at the center of the spot where the house is to be erected. Before I left, a good part of the logs were at the saw-mill, and most of the frame timbers hewed. There was also a fair subscription for labor and money obtained. I also saw to it that the use of saw-mill and the service of its manual forces was donated to the Brethren for two days' sawing for the house.

During these labors in Shelby County we baptized one young brother and reclaimed a sister. Besides attending a council-meeting, we preached thirteen times, then went to Millport, Knox County, some thirty miles distant, to visit and comfort our two isolated and bereaved sisters, McQuoid. I held four meetings and then returned home, with the promise that several more would soon be ready to come and go with us.

I saw the brother and sister who originated the Lord's manna (Sunday eggs) proposition, and they told me when the announcement came out in the MESSENGER that their proposition was accepted and proposed to all others, they set in to prepare a report at the close of the first quarter of the year 1889, hoping that the first report in the MESSENGER on this proposition will bring many more names besides their own. To those not acquainted with this proposition I would say, read "Messages Dropped by the Way," on page 45 of this volume of GOSPEL MESSENGER.

C. C. ROOT.

From the Sunfield Church, Eaton County, Michigan.

OUR council-meeting of Feb. 9, passed off very pleasantly. Our home ministers commenced a series of meetings on the evening of the 9th, and on the 10th, Eld. Isaiah Rairigh came to their assistance and stayed with us until the morning of Feb. 14, when duty called him home.

Feb. 16 was our District Meeting. We can truly say that the spirit of the Lord was with us during our exercises, and the best of feeling prevailed throughout the entire meeting. The churches were well represented; only two failed to be represented. All questions before the meeting were attended to, and no query sent to Annual Meeting. The brethren from the different arms of the church gave us many lasting and useful instructions. We had no additions, but we have reason to believe that there are some who are counting the cost. We hope that the spirit of the Lord will prevail on their hearts that they will come to Christ and live.

Our quarterly council of Feb. 2 passed off very pleasantly. The brethren agreed to build an addition to the meeting-house, for the purpose of making it more convenient during love-feast exercises. The Brethren also decided to organize a Sunday-school March 31. This is a move in the right direction. Brethren, if we teach our children the ways of the Lord while they are under our care, we have done our part, and when we meet them at the bar of judgment, they can not condemn us.

District Meeting appointed Eld. Eleazer Bosserman as delegate to Annual Meeting. Brethren, let us all bear in mind that the prayers of God's children have a great influence in behalf of our delegates and the other brethren that are entrusted with the work for the Annual Meeting. If we want the church to prosper in the right way, let us bear up those, that are entrusted with the work, at a throne of grace, and all will be well!

SOLOMON C. SMITH.

Here and There.

J. B. B., which stands for J. B. Brumbaugh, gives the readers of the MESSENGER good and practical suggestions on the Sunday-school lesson for each Sunday. Every church paper ought to have, at least, one page each week devoted to the Sunday-school lesson. Teachers in our Sunday-schools will be benefited by reading J. B. B's timely suggestions on the lesson for each Sunday.

LIQUOR OR NO LIQUOR?

The question is to be voted on by the people of Pennsylvania the 18th of this coming June. A more vital question could not, at this time, be brought before the people. Every year nearly one hundred thousand of the human race are being swept away by this terrible soul-and-body-destroying demon — alcohol. As a Christian people we ought to do all in our power to help put down the rum power, and it is hoped our Pennsylvania Brethren will not neglect the opportunity on the 18th of June, 1889, to vote for God, home, and native land. We have never taken much interest in politics. Sometimes we go to the polls and vote, and sometimes we don't. We have never allowed ourself to be drawn into the whirl of political excitement. But the question to be brought before the people of the State of Pennsylvania this coming June, and to be decided one way or the other, is not practically speaking, a political question. It is simply a question of liquor or no liquor for the State of Pennsylvania, and it is for the Christian people, and voters in general, to say—independent of political proclivities or affinities—whether the terrible demon shall be wiped out, or still be permitted to go on and do his work of devastation for time and eternity. If Christian people will vote as they pray, and do their duty for God, home and native land, they will help to bury, if possible, the rum demon so deep that there will be no possible chance of his resurrection again.

AROUND THE BAPTISMAL WATERS.

The last day of February, 1889, we gathered around the baptismal waters, when fourteen precious souls were baptized by the writer. Quite a number of people were gathered together to witness the occasion, and though the water was quite cold, yet the applicants were all baptized without offering the least resistance or struggle, a spectacle we ought always, if possible, cautiously to guard against. If only those who baptize would keep themselves composed, and not attempt to put the applicants for baptism under the water until first asked whether ready, with the request to hold the breath while being put under the water, very little struggling and gasping for breath, which makes baptism, by immersion, so objectionable and obnoxious to many people, would have to be witnessed! We are strong in our convictions and faith, as to *trine* immersion being the only true mode for baptizing; yet, to the shame of some it must be said, we have witnessed baptismal occasions which were far from being what they ought to have been. Of course an excitable and flustering baptismal scene is, in itself, no argument against trine immersion, as the true mode of baptizing, yet excitable and flustering baptismal scenes carry with them a certain amount of objectional features, which the more sensitive and refined are not so soon ready to overlook. A solemn, composed and dignified baptismal scene will always leave an impression for good with the people, while a flustering baptismal scene, where modesty, solemnity and dignity are lacking, will have just the reverse effect. Let us ever aim to have all our baptismal occasions characterized with the solemnity and dignity becoming the occasion, and we will not be obliged to do so much preaching on the subject of baptism. "*How*" it is done will go a great way towards satisfying the people *why* it should be done.

J. T. MEYERS.

From the Bremen Church, Ind.

WE have just closed, last Sunday evening, a series of meetings that was held in the Hepton meeting-house. Bro. George B. Shively, from Camp Creek, did the preaching. He preached for us two weeks. We had good interest and good order. He delivered to us the whole counsel of God, in plain words. As a result two young men came over on the Lord's side. May they walk in that narrow road that leads from earth to glory! Let us work while it is day, for the night will come in which no one can work!

JOHN S. KAUFFMAN.

To the Churches in Nebraska.

INASMUCH as the churches of Nebraska are very much scattered, and have been very poorly represented by delegates, for the last few years, at the District Meeting, we have placed the meet-

ing near the center this year. The Secretary was informed by District Meeting, of 1888, to urge all churches to send *delegates* this spring, instead of representing by letter. There will be some important business to transact, such as the question of dividing Nebraska into two districts.

Let all the churches of Nebraska bear in mind, that if we do as half of them have done the past two years, there will be no delegates at District Meeting to transact the business. The next meeting will be held in the Exeter church, Exeter Nebr., April 12, 1889. J. E. YOUNG, Sec.

From California.

THE series of meetings in the Conejo Valley, Ventura County, lasted ten days, with increasing interest to the last. Bro. Witmore's earnest and uncompromising way of presenting the Truth resulted in building up the members more firmly in the faith of the Gospel, and the bringing in of six more precious souls to work for the Lord in his kingdom! The last two were baptized on the last night of the meeting, about the hour of ten o'clock.

On Saturday, March 2, we met in council with the members, and found them all in union and love, and in unanimity of sentiment in regard to organizing a new church district, to embrace the territory of Ventura County and adjoining territory, most convenient to that locality.

An election was held for a minister, which resulted in the choice of Bro. Geo. F. Chamberline. Bro. Brandt was elected to the office of deacon. We hope the dear brethren will, by the grace of God, be qualified to magnify their office to the good of the church. The newly-organized congregation now has twenty-five members, including the two ministers and two deacons resident there. Bro. C. Wine is a minister in the second degree, so the congregation is now in good working order. Several more members soon expect to locate there, and we can say to brethren who contemplate coming to the coast country, you will find a good country there, with warm-hearted brethren and sisters. Land is comparatively cheap and very productive.

The writer having been chosen as overseer of the above congregation, and having many other duties to see after, takes this opportunity to say that if there is an elder anywhere who contemplates coming West, we would like for him to think of this little band of brethren and sisters, and locate among them. Only such as are efficient in word and doctrine, and fully identified with the distinctive features of the general Brotherhood, and full of love and humility, can be a success in communities where there is so much to contend with. For particulars, write to Bro. C. Wine, Timberville, Ventura Co., Cal.

J. S. FLORY.

From the Field.

TIMBERVILLE is in the Conejo Valley, Ventura County. We commenced meetings at this place Feb. 22 and closed March 3. We had twelve sermons in all, three of them by the home ministers. As an immediate result of the meetings there were six additions by baptism, with a fair prospect for more in the near future. The Conejo Valley is not so large as some other valleys in California. It has plenty of timber for fuel, and wells of good water can easily be had at a depth of twelve to thirty feet. There is running water through the Valley also. The soil is excellent. I think it is a healthy Valley. Good land can be had in small forty to fifty acre lots, from $50 to $65 per acre, and in large tracts, I was told, it could be had for $30. Some of it can not be farmed, but nearly all the rough land will produce pasture.

Brethren desiring to locate in California would do well to look at this valley before purchasing elsewhere. There is now a church organized there. Bro. J. S. Flory will give the particulars of the organization which was effected last Saturday. Ministering brethren who are firm and true to the doctrine of our beloved Brotherhood, as based upon the New Testament Scriptures, are much needed in California to help along the cause of Christ.

I expect to go to the beach to-day and spend a few days by the side of "Old Ocean," for a little recreation. On the evening of March 10, I expect, by the help of the Lord, to commence a series of meetings at the urgent request of the Christian church, in their house in the town of Glendora, five miles from Covina, to continue as long as may be thought prudent. If I were to stay here and fill the urgent demands that are made for me to preach, I would not get home this year. Thirty-one have been baptized since I left home, Nov. 29. Brethren, pray for me, that the Lord will continue to bless our labors more and more. I never was in a country where there was as much unbelief as in California, or else it did not show itself so much at other places.

JACOB WITMORE.

Covina, Cal., March 5.

From Shideler, Ind.

IN my last report I was with the Brethren in the Landisville church, Grant Co., Ind., where I labored in the cause of our Master until Dec. 19. At this place four young sisters were baptized. May they prove faithful in their holy calling!

Dec. 22 we began a series of meetings at Royerton, in the southern part of our church district. Bro. Joseph Spitzer did the preaching. The meetings continued until Jan. 6, and closed with three additions by baptism.

On account of my health not being good, I remained at home until Jan. 23, at which time I started for the Southern mission field of Indiana. I was met by Bro. D. F. Hoover, at Indianapolis, and remained in the city all night. Jan. 24 I arrived at Velpen, Pike County, and began meeting on the evening of the 24th, and continued the work until Feb. 5, when I took sick and had to return home one week sooner than anticipated. I left Bro. Hoover to continue the meetings. There were no immediate accessions, but we believe there were many good impressions made. If the work would be followed up soon, much good might be accomplished.

On Monday, Feb. 11, I was called to preach the funeral of Bro. Jacob Gump, aged eighty-three years, three months and fifteen days. He was one of the oldest brethren in the Massissinewa church. He united with the church in the year 1833, and moved to Indiana from Ohio in the year 1835. He was elected to the deacon's office in 1845, in which office he served faithfully until death. Funeral services were conducted at the residence, assisted by Eld. J. U. Studebaker, to a large concourse of friends. May God bless the old and afflicted sister who has been bereft of a kind and faithful companion!

I remained at home until Feb. 16, when I went to the Hickory Grove church, Miami Co., Ohio, began meetings that evening and continued until March 4. Although the weather was somewhat inclement, our meetings were quite interesting. We had the pleasure of leading six souls into the liquid stream and burying them in baptism! May God bless them and keep them faithful!

On Monday, March 4, I was called to the Lost Creek church, Miami Co., Ohio, to preach the funeral of friend Alexander Smith, aged sixty-eight years, six months and eleven days. He, like a great many others, had his treasures upon the earth, and had neglected the "one thing needful."

On the evening of March 4 I went to New Carlisle, where Bro. J. H. Miller was conducting a series of meetings. I had the pleasure of hearing him preach one sermon. May God bless his labors! Next day I returned home. The brethren were conducting meetings in our home church, and continued until the 10th. One was baptized.

Our quarterly church council was held March 2. It was decided to hold a communion this spring, May 17, at 10 A. M. May God bless his people every-where! May Zion's border be enlarged, and may we all be found at our post of duty, so when the Lord sees fit to call us hence, we may be ready and prepared!

GEO. L. STUDEBAKER.

Final and Last Report of the Altoona Meeting-house.

THE following is a report from April 1, 1888, to March 1, 1889:

RECEIPTS.

Balance on hand at last report	$82 46
Lewistown	5 00
Clover Creek	10 00
Back Creek	12 00
Spring Run	8 00
Jacob Miller	63 00
Upper Conewago	13 00
Lewistown	14 50
Jacob Miller	10 00
Warrior's Mark	15 00
Total	$232 96

EXPENDITURES.

Paid to Building & Loan Association	$200 00
J. F. Oller	6 00
Postage stamps	2 18
Other expenses	10 60
Total	$218 78
Balance on hand	$ 14 18

JOHN H. STIFLER, Treas.

From Chiques Church, Lancaster Co., Pa.

WE recently closed a very interesting series of meetings, held at different places in our district. The first week's meeting was held in Elizabethtown, following the dedication of the new church, recently built. It was conducted by brethren James Sell and H. E. Light. A few weeks later quite an interest was awakened at the Green Tree church. A number made the good choice to walk with the people of God, and work for the Master, finally to obtain that eternal crown of life. We hope they, with all of us who have previously begun this noble work, may ever be faithful, and, if trials and temptations assail us, take all to the Lord in prayer! Our good Master is ever willing to take the weak lambs by the hand, and lead them gently on, if they wholly consecrate themselves to him. During the last few weeks our brother, John Flory, from Virginia, was among us. Our prayers are that the good seed, sown during these meetings, may bring forth copious fruit in the near future! ELLEN R. HEISEY.

Elizabethtown, Pa., Feb. 26.

From the Field.

BY the earnest request of the brethren and sisters of the Sandy church, I commenced a series of meetings in the Reading meeting-house, located two and a half miles east of Homeworth, and about two miles west of Georgetown, Columbiana

Co., Ohio. The meetings began on the evening of Feb. 2, and continued for two weeks, day and night. The ronds were excellent, and the dear members were greatly interested in the noble work. The meetings grew more interesting every day, until their large house was completely packed with attentive listeners to the Word preached. We preached in all twenty-one sermons, including one funeral discourse. As an immediate result of our labors, three precious souls were united to the church by baptism. They all being young in years, I hope the dear members will carefully guard them, being ready to give encouragement, so that they may grow up as useful members in the Christian church, and find a place at last in the city not made with hands, eternal in the heavens, whose Builder and Maker is God. I feel glad that the ranks of Satan are being broken and the church strengthened. Allow me, dear Brethren, to urge you always to work for the overthrow of sin in every form, and your labor in the Lord will not be in vain. What an encouragement to work! I thank the members and community for their good attention and excellent deportment during the meetings.

REUBEN SHROYER.

Pierce, Ohio.

From Solomon's Creek Church, Ind.

GOD'S faithful children at this place have had another happy season of worship together. Bro. D. L. Miller fed us with "heavenly manna." He came to us Feb. 26, preaching in the Syracuse church in the evening and in day-time at the other church-houses in our district. Although he only remained four evenings with us this time, he made many warm hearts feel sad when he extended his parting hand. Bro. Miller preached the Gospel in its primitive purity. While he talked about the "Bible Lands," he also preached from the Bible itself, proving that the Word is true. Oh, how we do enjoy such seasons of worship with the dear brethren and sisters!

Brethren and sisters, do we appreciate the blessings of God as we should? We certainly have enjoyed a rich harvest of spiritual food this winter. For nearly four weeks Bro. Loomis dealt out the Bread of Life to us so richly that each one of us ought to know our duty we owe toward God. Bro. Loomis labored hard for both saint and sinner. Although there were no immediate accessions to the church, there were good impressions left.

Saturday, March 2, was our quarterly council. The church sent Bro. Daniel Shively and my father, J. H. Warstler, as delegates to District Meeting of Northern Indiana.

CANDACE WARSTLER.

From Middleburg, Elkhart Co., Ind.

THE brethren, sisters and friends of the Pleasant Valley church held a series of meetings commencing Feb. 2, and continued until Feb. 19. Much good was accomplished while Bro. W. R. Deeter was with us. May the Lord bless Bro. William wherever he may go! There were ten baptized and made willing to take up the cross and follow the meek and lowly Lamb of God. May they, though young and tender lambs in Christ, be such a shining light to the world that men may see their good works and thereby be convinced that there is a reality in the religion of Jesus Christ. One who had wandered away from the church was also made willing to come back again. May he be faithful in the days to come!

While Bro. William was with us, sinners were made to realize that they, too, had a soul to save. May not one of the many who attended these meetings ever have cause to say, "The harvest is past, the summer is ended, and I am not saved"! May they make their peace, calling and election sure, while in a time of grace! We enjoyed the meetings very much, and rejoiced to see Bro. William hold forth not part, but the *whole* Word! May the Lord Jesus Christ ever be with his people here and elsewhere, for evermore!

CLARA SCHROCK.

From Dry Creek, Linn Co., Iowa.

WE met in quarterly council Feb. 25. Quite a number of the brethren and sisters were present. All the business was disposed of in a Christian way. How glad we should be when we thus meet! It is encouraging.

The District Meeting will be held at this church May 24. We concluded to have our love-feast on the 25th, —the day after the District Meeting. This gives a better opportunity to those who will stay with us during our meeting.

We are trying to have a social prayer-meeting this winter. Our dear old sister, Rachel Stamy, wanted us to meet every two weeks at her home, to have these meetings. Her cancer is troubling her, so that she does not get to church at all. It is as great an enjoyment to us to go there and hear her talk, as to her to have us come. She feels lonely living, as she does, with her mute sister. When we last parted she said, "I am waiting for the Master's call! Remember me in your prayers!" Oh, how happy we would be, could we all say, "I am ready when he calls." My prayer is, Remember us all! JENNIE B. MILLER.

From Goodland, Kans.

TO DAY (March 3) the brethren and sisters were made to rejoice when Bro. Cline led one precious soul down into the water and baptized her. She had never heard of the Brethren until about one year ago, when she began coming to our meetings. This was the first one baptized in the immediate neighborhood. It was something new to most of the spectators. Her husband, when she came out of the water, said, "I know that my days are but few, and I, too, am coming soon!" Others were deeply impressed, and we hope the Lord will help them to realize their condition, before it is eternally too late! LEVI WHISLER.

From Hickory Grove Church, Miami Co., Ohio.

WE have just closed a very interesting series of meetings at West Charleston. We had called to our assistance our esteemed brother, G. L. Studebaker, of Indiana, who came, according to appointment, Feb. 16, and continued until the evening of March 3. Quite an interest was manifested during all the meetings. As an immediate result, six were received by baptism to walk in newness of life, and the members much encouraged. Another very enjoyable feature of the meetings was a children's meeting, that was held at the request of the teachers of the Charleston schools. Although the weather was very inclement, the turn-out was good and the interest of the children was excellent. We feel that such meetings make lasting impressions on the young minds.

JACOB COPPOCK.

Tippecanoe City, Ohio.

Notes.

WE left Arcadia, Ind., March 4. Just before leaving, we met in prayer with our aged brother, Eld. Elias Caylor. We were sorry to find him suffering very much. Bro. Elias has passed his fourscore years, and is nearing his setting sun. It was interesting to me, on a former visit, to hear him relate his pioneer ministerial labors in the cause. Traveling for miles, following zigzag paths through the dense forests, crossing bridgeless rivers on canoes, swimming his horse behind him, he often preached and slept in cold log-houses, etc. He will soon "rest from his labors," and may his be "good works that will follow him," is our prayer! We were pleased to find his zeal unabating in the cause for which he has labored so long with untiring zeal.

A number of agents, carrying Bro. Miller's and Bro. Eshelman's books, have written to handle our Chart. We invite others to do so. Do not think our Chart will detract from the sale of those books.

Bro. I. M. Gibson has taken the entire field of Southern Illinois to canvass for our Chart.

I. J. ROSENBERGER.

Notice to the Elders of the Middle District of Indiana.

IN MESSENGER No. 7, present volume, page 107, appeared a notice with regard to a donation of an Orphans' Home, or a "Home for the Poor Members and Orphans" of the Middle District of Indiana, and as we learn that many do not understand what is requested of the elders, we will say that Bro. Levi Miller, of Mexico, wishes that each elder, having charge of a local church, should immediately get the expression of said church whether they will accept it as a gift, and, also, when accepted, support it by endowment funds or some other way as may be thought proper. The delegates of each church should be instructed to give a definite answer at District Meeting, as Bro. Miller wishes to begin the enterprise just as soon as spring opens. We hope this will prompt Brethren to act at once in this case. May God bless Bro. Miller in so important a work as this, and may this be the means of awakening many more brethren that have a surplus of this world's goods! NOAH FISHER.

From Middletown, Md.

As previously arranged, Bro. D. C. Moomaw came to Broad Run Feb. 9. He commenced meetings in the evening, and closed on the evening of the 24th, after preaching nineteen sermons. With little exception the weather was favorable and the attendance good. As an immediate result, twelve were received by baptism and others are near the kingdom.

Bro. Moomaw preaches the Gospel very zealously and effectively, and shuns not to declare the whole counsel, yet does it in such a way that those who differ most widely from him in doctrine, do not become offended. He endeared himself not only to the brethren and sisters, but to others also, and his labors were highly appreciated. May God ever be strength and wisdom to him and continue to bless his labors!

Broad Run is on the east side of South Mountain, Md., and is a part of the Brownsville congregation, under the care of Eld. Emmanuel Slifer.

DAVID AUSHERMAN.

From Walnut Church, Marshall Co., Ind.

BRO. JACOB SNELL, of Collamer, Ind., came to us Feb. 4, and remained with us until Feb. 17, preaching day and evening most of the time.

Bro. Workman, of the same district, also came to us Feb. 13, and remained until the 16th. The brethren labored earnestly while with us. The church was much encouraged, though none were made willing to forsake sin and walk in newness of life. May the good seed sown yet bring forth an abundant harvest for the Master!

MARY ZEITERS.

Notice to the Brethren of Kansas and Nebraska.

THE Brethren's Mutual Aid Association of the North-eastern District of Kansas will hold their Annual Meeting in the Chapman Creek church, on the day following the District Meeting, April 3, 1889. All policy holders and others interested in the work are invited to be present.

S. B. KATHERMAN, Sec.

Lawrence, Kans.

From Mainland, Montgomery Co., Pa.

We have enjoyed a series of meetings in the Indian Creek church. Bro. Hiram Gibbel, of White Oak, Lancaster Co., Pa., and Bro. Hottenstein from Petersburg, Lancaster Co., Pa., preached for us. The meetings commenced on Saturday evening, February 9, and continued until February 19. They were well attended, with an ever-increasing interest until the close. The brethren proved themselves faithful embassadors. Surely their reward will be a glorious one, for, by the blessing of God, several precious souls were brought to Jesus' feet, and the members were very much encouraged. It was truly a *church revival*. We know that the influence of these meetings will be unending as eternity. May God bless the Brethren for their labor of love: their services were appreciated. We trust they will come again.

LIZZIE H. DELP.

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ALMOST daily I get letters asking me questions about TWO STICKS. Here are some and my answers to them.

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M. M. ESHELMAN.

McPherson, Kan.

To the Churches in the Southern District of Iowa.

THERE has been, for some cause, a lack of attendance, by delegation or otherwise, at our District Meetings.

While our District is only a small part of our great Brotherhood, and each congregation only a small part of our District, yet District Meeting is our only avenue to pass business to our Annual Meeting. When local churches are not represented by delegate at District or Annual Meetings, they have no voice whatever, in the business done. This certainly shows a lack of zeal and interest.

It reminds me of a great piece of machinery, with its smaller wheels all in subjection, and working in harmony with the larger. Should the smaller wheels become inactive and not perform their duty, a dullness comes over the whole machinery.

So it is with our work in the Gospel vineyard. Our congregation may be small but it is our duty, and it shows life and zeal in our Master's cause, if we are represented.

Our District Meeting has been appointed for April 26, and we would be pleased to see every church throughout the District represented by delegates. If you have no queries, come and help those churches that may have. Come and hear the report and progress of the home mission work, and make arrangements for the future prosecution of the great work of saving souls. May we all be encouraged to be more zealous in the future, is my prayer!

PETER BROWER.

Number Baptized in 1888.

I ENCLOSE herewith a report of the number of persons received by baptism during the year 1888, according to the count I made of it. By States, they are as follows:

Indiana,	649
Ohio,	432
Virginia,	422
Pennsylvania,	328
Kansas,	311
Iowa,	168
Missouri,	143
West Virginia,	136
Illinois,	119
Tennessee,	114
Maryland,	99
Nebraska,	48
Arkansas,	44
North Carolina,	41
Wisconsin,	28
Texas,	21
Minnesota,	20
Oregon,	12
California,	10
Michigan,	8
Colorado,	8
Dakota,	6
Canada,	6
Denmark,	5
Sweden,	4
Indian Territory,	1
Idaho,	1
New Jersey,	1
Not located,	14
Total,	3,199
Reclaimed,	134

A. W. SHAFER.

THE divinest attribute in the heart of man is love; and the mightiest, because the most human principle, in the heart of man, is faith. Love is heaven; faith is that which appropriates heaven.—*Sel.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CLOUSE—BURGER.—At the residence of the officiator, C. L. Buck, New Enterprise, Pa., Feb. 28, Bro. George W. Clouse and sister Ella Burger.

RAKER—ROCK.—At the residence of John Evland, Fulton, Ill., Feb. 8, by Mathias Lingenfelter, Nelson Raker and Josephine Rock.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SHOWALTER.—In the bounds of the Linville Creek church, Rockingham Co., Va., Dec. 28, 1888, of typhoid fever, Joseph Daniel Showalter, aged 27 years, 5 months and 27 days.

Deceased leaves a wife and one child; also a widowed mother to mourn his untimely death. Services by the writer, from Ps. 103: 15-18.

KLINE.—In the same church, Feb. 20, William Joseph, son of brother and sister B. B. Kline, aged 1 year and 3 months. Services by Eld. Christian Wine and the writer, from Num. 14: 31.

SHIRKEY.—In the bounds of the Greenmount church, Rockingham Co., Va., Feb. 21, sister Catharine, wife of Bro. David Shirkey, aged 82 years and 3 months.

Deceased was a consistent member of the Brethren church for 49 years. She leaves a husband, well stricken in years, 10 children, 58 grandchildren and 50 great-grandchildren. Her remains were buried in the Linville Creek church graveyard, followed by a large number of friends. Services by Eld. Benjamin Miller and others, from 2 Tim. 4: 6-8

J. P. ZIGLER.

ICKIS.—In Virden, Ill., Jan. 29, Mathias Ickis. His wife, sister Lucinda, and two children are left to mourn their loss. Deceased had applied for baptism, but, not being very well, said he would wait until he felt better. He grew worse, however, and died. J. H. BRUBAKER.

METZGER.—In the Powell's Valley congregation, Multnomah Co., Oregon, Bro. John Metzger, aged 65 years, 11 months and 7 days.

Deceased was born in Pickaway County, Ohio, Jan. 31, 1823; was married to Margaret Wagner in 1843. Seven children, five sons and two daughters, blessed their union. One son and one daughter preceded their parents to the spirit land. He leaves four sons and one daughter, twelve grandchildren and many relatives and friends to mourn their loss. Bro. Metzger was a faithful member of the Brethren church for about eight years. Services by the writer and J. A. Royer.

M. M. BASHOR.

ANDERSON.—In the Macedonia congregation, Knox Co., Tenn., of consumption, sister Sarah J. Anderson, aged 35 years, 1 month and 1 day.

Deceased united with the church at Cedar Grove, Hawkins Co., Tenn., about ten years ago, and has lived a faithful and devoted Christian life ever since. She was loved by all who knew her. She leaves a husband and four children to mourn their loss, but their loss is her eternal gain. She bore her affliction patiently, and her only regret was to part from her husband and little children. Services by the writer.

J. M. BOWMAN.

MADISON.—At Birmingham, Huntingdon Co., Pa., Feb. 27, sister Elizabeth Madison, aged 80 years, 1 month and 5 days.

Deceased was a consistent member of the church for about 52 years. She was the mother of ten children, five of whom are left to mourn their loss. Her husband died about 34 years ago. Services by the writer.

S. S. GRAY.

CUMMINS.—At Beatrice, Nebr., Feb 17, infant daughter of Mr. and Mrs. Cummins.

ASHENFELTER.—At the same place, Feb. 26, Mable Ashenfelter, aged 3 weeks. Funeral services by the writer.

J. E. YOUNG.

HENDERSON.—Within the bounds of the Plum Creek congregation, Armstrong Co., Pa., Feb. 28, sister Lorie Ann (Fry) Henderson, aged 32 years, 6 months and 8 days.

This sister has been much troubled in her short life. A little over three months ago the family was composed of father, mother, daughter and granddaughter. To day only a grandfather, and granddaughter of thirteen years of age, are left to mourn their loss. Services by the writer, to a large audience.

R. T. POLLARD.

WRIGHT.—In the Beaver Creek congregation, Rockingham Co., Va., Feb. 11, sister Sarah Wright, aged 78 years, 6 months and 24 days.

Deceased has been a consistent member of the Brethren church for nearly a half century. Her Christian life has been one worthy of imitation. Her greatest concern and desire for a number of years has been for several of her children who are yet out of the church. May her prayers yet be answered! For more than twenty-five years she was sorely afflicted with rheumatism. Services by brethren Jacob Thomas and Martin Miller, from Ps. 36. 9

JOSEPH.—In the Cook's Creek congregation, Rockingham Co., Va., Feb. 28, sister Fannie Joseph, aged 20 years, 2 months and 16 days.

Sister Fannie, though young in years, was held in high esteem by all who knew her. She was received into the church about one year ago. She faithfully endeavored to exhibit to the world the true ideal and realities of the Christian life. Her remains were interred at the Beaver Creek church, in the presence of a large concourse of sympathizing friends and sorrowing relatives. Services by Bro. Martin Miller and the writer, from Phil. 1: 21. J. W. CLICK.

CUSTER.—In the Harlan congregation, Shelby Co., Iowa, Oct. 27, sister Elizabeth, wife of Henry Custer (deceased), aged 80 years, 8 months and 1 day. Services by Bro. Stephen Yoder and the writer, to a large audience.

SHATTS.—In Kirkman, Shelby Co., Iowa, Feb. 25, of pneumonia, Harry, son of friend J. B. and sister Anna Shatts, aged 16 years, 11 months and 22 days. Services in the M. E. church, by Bro. Stephen Yoder, the writer, and the pastor of the M. E. church, from 1 Cor. 15: 22, to a large audience.

R. A. YODER.

SNOKE.—In the Eel River church, Ind., Feb. 23, Bro. Jacob Snoke, aged 85 years, 3 months and 3 days. Services by Leander Pittinger and the writer.

EMMANUEL LECKRONE.

REISH.—In the Sandy church, Columbiana Co., Ohio, of old age, Bro. Simeon Reish, aged 91 years and 14 days.

His companion preceded him to her eternal home about ten years. Their union was blessed with seven children, two of whom survive him. Services by the writer.

ELI STROUP.

POOL.—In Spring Run church, Ill., Feb. 24, Elizabeth Pool, aged 79 years.

Deceased was born in the State of New York; moved with her parents to Indiana when quite young; was married to John Pool Jan. 30, 1830; moved to Illinois about 1843. Her husband departed this life some years ago. She, with her husband, although living isolated from the church for many years, believed in practical Christianity, and was always ready to help the poor and needy, and they were permitted to see a church of the Brethren organized in their own neighborhood. Sister Pool leaves two sons and one daughter to mourn her departure. Services by the writer and H. C. Lucas, of Prairie City.

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DISTRICT MEETINGS.

April 3, Middle District of Indiana will be held in the Lancaster meeting-house, nine miles south of Huntington. Those coming on the Wabash railroad, and also on the C. & A. get off at Huntington. Those coming on the Clover Leaf will stop at Warren, where they will be met with conveyance. Come the day before the meeting

April 3, at 9 A. M., District of North-eastern Kansas, in Chapman Creek church, Dickinson Co. All expecting conveyance to meeting must be at Abilene the day before, April 2. There will be an Insurance Meeting April 4.

April 11 and 12, Second District of Virginia, in the Greenmount church, Rockingham County, Va Brethren coming up the Valley by rail will be met at Linville on the 10th; those coming down will be met at Harrisonburg, by addressing Benjamin Miller, Greenmount, Va.

April 12, District of Nebraska, at Red Lion, York Co., three miles east of McCool Junction. A Missionary Meeting will be held on the 11th Those coming on the B. & M. should stop off at Fairmount, and change cars for McCool Junction, where they will be met by Brethren. Also those coming from the north should stop off at McCool Junction.

April 15, District of North-western Kansas and Colorado, at Quinter, Kans.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans.

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co., Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots

April 19 and 20, First District of Virginia, at the Brick Church, Floyd County.

April 19 and 20, the First District of West Virginia, at the Alleghany church, Grant Co., W. Va. Brethren coming by rail will be met at Gorman, formerly Elkins, by giving timely notice to R. Baker or W. F. Nize, Elkins, Garrett Co., Md. Those coming either from the north or south should be at Gorman Thursday afternoon

April 23, Eastern District of Maryland, in Frederick City congregation

April 23 at 9 A. M., Southern District of Iowa, in the English River church, Keokuk Co., three miles east of South English and two west of Kinross. Those coming on any of the convenient railroads will be met the day before the meeting, by notifying some of the brethren

May 14 at 8 A. M., Northern District of Illinois, at Lanark church, Carroll Co., Ill.

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses

LOVE-FEASTS.

April 2, Chapman Creek church, Dickinson Co., Kans A series of meetings will commence March 30. Those coming by rail should stop off at Abilene and notify Ben Forney, Sam Haugh, or John Forney of that place, or Jacob Baumbaugh, of Detroit, Kans.

April 11, at 10 A. M., Pleasant Hill church, near Virden, Ill.

April 13, Quinter church, Kans

May 10 at 4 P. M., Woodbury church, Bedford Co., Pa.

May 15, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co., Md., on the B. & O R. R.

May 15 and 16, Dallas Center, Iowa

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25 and 26, Dry Creek, Linn Co., Iowa.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 8, Little St. Joe church, De Kalb Co., Ind., at Bro Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St Joe

June 8 and 9, Indian Creek church, Iowa, 8½ miles South of Maxwell, Iowa.

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

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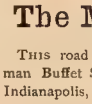
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., March 26, 1889. No. 13.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

OUR meetings in the Chapel closed on last Sunday evening, and although there was only one addition to the church, the services throughout were interesting, and we feel that we were greatly benefited by the meetings held, and believe that the good seed sown will yet produce a good harvest. Bro. Moomaw is an acceptable and zealous worker for the Master, and has been spending, for the last three months, all his time in the service. He left us with our good wishes and prayers accompanying him. May the Lord abundantly bless all those who are laboring for the extension of Christ's kingdom on earth!

ON Monday, the 11th, we attended the funeral of Eld. Jacob Mohler, of the Lewistown, Pa., church, and father-in-law of Eld. Wm. Howe, the present elder of the above-named church. Father Mohler was one of those exemplary Christian men of whom nothing but good could be said. His life was an exceptionally blameless one. His *life* was the light of his church and the community in which he lived, and he leaves a record in the memories of those who knew him that is more blessed than the worldly fame that is emblazoned on the pages of history. Although he never did much oral preaching, he was an excellent elder, who ruled in love and with wisdom, and his sweet Christian life preached more loudly than words. He was in his eighty-seventh year, and passed away without a conflict with the grim monster, death. He leaves an aged and afflicted wife, who is patiently waiting to pass over and be at rest. The funeral was largely attended, and the services were conducted by the home ministers, Samuel Swigart and S. G. Rupert. The relationship was large, and much feeling was manifested on account of the departure of the aged soldier of the cross. Truly, blessed is the death of the righteous!

STUDY TO SHOW THYSELF APPROVED.

A VERY suggestive and important precept, Paul gave to Timothy, when he said, "Study to show thyself approved." It is a far-reaching truth, and is applicable to every phase of Christian experience. Our study should ever be to stand approved before God and men. And to do this, requires earnestness of purpose and a willingness to sacrifice self. Charity, it is said, thinketh no evil,—is kind, and always puts the best constructions upon things with which it comes in contact, and blessed are those who come within the range of its power and influence. It always seeks after the motives that prompt action rather than the dead form of expression, or our actions as circumstances are made to make them seem.

The Apostle Paul most eminently illustrated the true principle of charity, and yet some of his actions are made subjects for severe criticism by the baser sort. The central thought in all his actions was, that he might save sinners, and, to put himself in the best possible position to do this, "he became all things to all men." His far-reaching intelligence enabled him to see, at once, that, to save sinners, he must first make them his friends, not by indulging them in their wrongs, but by accepting their customs when they did not conflict with the principles which he was preaching. Here it was that he exercised the wisdom of the serpent and the harmlessness of the dove. In studying to make himself approved, he adapted himself to the circumstances by which he was surrounded. When he was with the Jews, he was a Jew; when with the Romans, he became a Roman.

The first question that is presented is, Did he do right in thus adapting himself to the customs and habits of the people with whom he labored and associated? We answer, Yes. First, because in doing so he violated no principle. He accepted no custom and adapted himself to no habit that could, in any way, be construed as a violation of any part of the great Truth that he was so anxious to inculcate into the minds and lives of the people.

And again, it was right, because, in so doing, he placed himself in a moral relation to the people that he could reach them and they could reach him. This relation is the great secret upon which success depends. Opposites will not attract, and separate bodies can never become one by remaining separate and away from each other. This spirit was not a creation of Paul's, but an amplification of that of the Master. The principles of the scheme of redemption are self-adapting. To the Jew and the Gentile, the bond and the free, the rich and the poor, they were alike suitable, so that the saving efficacy is as universal as are the subjects from whom it was made.

The next thought is, Are we justifiable in following the same course? We believe that we are, as far as we can do so without violating a principle. And in our own churches we have ample room for exercising this very commendable grace, —that which thinketh no evil.

Though the desirableness of a complete unanimity among us in customs and practice has been fostered for years and years, yet we have not succeeded sufficiently to wipe away all differences as to customs and forms, and the question is very practically raised, How shall we respect these differences without affecting our bond of union? Of course, the better way would be, not to have the differences, but we must look at things as they are, and not as we would like to have them. Things that *do* exist are the inevitable for the time being, and we must so treat them.

Some of our old and well-established churches, especially in German settlements, are to-day much as they were fifty and seventy-five years ago. While they preach the same truth and practice the same principles, their customs are quite different from many others that are equally orthodox in their faith and practice. In these forms and customs they have become so well-established that they would be slow indeed to make any change. They are satisfied with their present environments, and to bring in among them the unlike, would be to disturb their peace. Hence we believe that, if Paul would have visited such brethren, he would have made himself one among them and done as they did. And it seems to us that this is the right thing for us all to do, when it can be done without sacrificing principle. It is easier for one man or a few to sacrifice their preferences than to expect a whole church or congregation to change, to accommodate the few.

The uncharitable would say, This is a deception, but we do not so consider it. If the motive is pure, the sacrifice that we thus make to avoid giving offense to our brethren, or placing a stumbling-block in their way, is commendable, and is characteristic of that charity that thinketh no evil. Many of our customs have been accepted as a means to an end, and so far as they fill a good purpose in this direction, they should be respected. Such is the case with our form of apparel. We profess to be a plain people, and it was thought, by the church, that plainness can be best promoted and perpetuated in unanimity of form or cut. If this form or cut is not uncomfortable, —is neat and modest, there is no good reason why we should take pleasure in rebelling against it,—by adopting other forms that afford no greater advantages, unless we are fully persuaded that adhering to a certain form is a detriment to the furtherance of the Gospel.

Even under such convictions Paul would say, Go in the way in which you can reach the hearts of the people and gain their confidence. To go in any other way is to fail in the mission and throw a stumbling-block in the way of others. Some good brethren have lost their influence and failed in their purposes by ignoring this principle. Truly, charity thinketh no evil, doth not behave itself unseemly. Those who can adapt themselves to their work and become all things to all men that they may win some to Christ, are the ones that will meet with success and make the most acceptable workers for the Master.

In taking this position we have reference only to customs that are the outgrowth of circumstances and yet are in harmony with the principles which we profess. We should never do wrong that good may come, but we may modify our forms and preferences in doing good, by sacrificing, to some extent, our wills for the pleasure of others, ever remembering that, naturally, we are, after all, largely what our environments make us. It is the grace of God and the charity that thinketh no evil that enables us to rise above these things and measure men by the mold in which they have been molded. When we get wisdom and grace enough to do this, we will be ready to make any reasonable sacrifice rather than place a stumbling-block in the way of others.

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

SECRET PRAYER.

THERE is an hour of calm relief
From every throbbing care,
'Tis when before a throne of grace
I kneel in secret prayer.

Where one by one like threads of gold,
The hues of twilight fall,
O sweet communion with my God,
My Savior and my all.

There beatific tones that float
Amid celestial airs,
And bathe my soul in streams of joy
Alone, in secret prayer.

O when the hour of death shall come,
How sweet from thence to rise,
With prayer on earth my latest breath,
My watchword to the skies!

O may that word, to me so dear,
Breathe softly on my ear,
O, lonely child, look up and see
Thy Savior speaks to thee!

Susan Sidle.

"WHY TARRIEST THOU?"

BY WM. M. LYON.

WE should always be able to give good reasons for all that we do, morally and religiously.

It has always been a query in my mind, why the brethren in some places are accustomed to waiting in the administration of baptism. Why tarry in attending to this duty after all has been made ready on the part of the applicant who now desires baptism?

We know of instances in which applicants have been made to wait for considerable time after they had complied with all the necessary conditions prior to baptism. In some of these cases the duty was attended to by and by and all seemed to pass off satisfactorily, while in other instances the results were quite different. From good authority I have learned of one instance of this kind to which I will now refer. A meeting was held in the winter season at a certain place and at its close there were nine applicants for baptism. They were put off till spring. When that time came, lo, all were gone. Not one of the whole number was to be found, *i. e*, ready for baptism.

To my mind this is shocking. What a fearful responsibility must rest on him who says to the seeking penitent as he stands at the door of the church, asking admittance, "Hold on now, just wait till we get ready to let you in." It is too bad to think about.

How we plead with the unconverted to forsake sin and join in with us! When they come then, will we say, "Just wait now, we are not in a hurry"? Tell the poor sinner he is starving for want of the Bread of Life, then, when he comes and knocks at the door of the church, say to him, "Just stay out there now and starve on a little longer." This we virtually say to every one that is kept waiting for baptism after he has complied with all the duties preceding this ordinance. Hear what Ananias says to Paul: Why tarriest thou? Acts 22: 16.

Had Ananias been like some of our modern officials, most probably he would have said, "Brother Paul, just wait awhile for baptism; we are not quite ready to receive you." (Ananias and the other brethren having already decided that since Paul had been such a wicked man before this, that perhaps they had better test his sincerity, etc., before receiving him by baptism.)

Again in the case of Philip and the Ethiopian eunuch there was no tarrying. Peter here meets an entire stranger (at least we infer this), though a great man in the world, but just as soon as application had been made, this chosen administrator says, "All right, if you have complied with all the requirements, you shall be baptized," and it was done. Now turn to Acts 16: 33. In this instance we also find that baptism was administered on very short notice. Paul and Silas did not even wait till morning. It must be attended to at once. We could refer to other cases, supporting the position already taken. Suffice it to say, however, that in all instances of baptism recorded in the Gospel, if not specific, the implied meaning of the language agrees with what we have here been advocating. Therefore we feel at a loss to know why any among the Brethren should step aside from the Word of Truth on this subject. Why go beyond the Word of the Lord? Who would dare to say, "Wait" when God's Word and Spirit says, "Delay not," "Make haste?"

Besides all this we have often noticed that the practice of prompt action upon application for baptism is attended with encouraging results. For instance, a meeting is continued for a considerable time at a certain place, and there are those who come out for baptism at different times during the meeting; now, instead of postponing baptism, once for all, till after the meeting is over, let it be attended to in order as the applications have been made, and notice the results. A baptismal scene now and then during a protracted effort, has a telling effect. No difference if it is every day; the oftener the better. Who has not noticed this?

Which is the better way?

Union Bridge, Md.

"TO THIS END."—Rom. 14: 9.

BY C. H. BALSBAUGH.

To George Hossack, Leask Dale, Ontario, Canada:—

YOUR unlooked for, but very welcome missive is here. I would gladly refresh your soul weekly through the GOSPEL MESSENGER, but am too weak and nervous, and am not sure if the little I am able to give is not too concentrated for the generality of readers. The persistent injunction of editors is, "*Boil down, boil down.*" But in God's furnace truth is boiled down to an intensity that will not be tolerated by those who have not *learned* BY HEART Gal. 6: 14. We must learn to read John 18: 36, 37, and Rom. 14: 8, 9, and 2 Cor. 5: 14, 15 as complemental. No person knows Christ who does not carry in his hands and feet the nail-prints of Golgotha. "*To this end was I born,*" is the constant and emphatic testimony of every true believer. "God in the flesh" pertains to the members no less than to the Head. The body is a unit in nature and purpose. The life of God and the glory of God—this is what distinguishes Christians from the world. When God begets, He begets in His own likeness. No hybrids in His family. His Spirit is in their hearts, and His Name in their foreheads. "*Holiness to the Lord*" shines in the Golden letters of Heaven's chirography on the brow of every saint. "The voice of many waters, and the voice of mighty thunderings" that roll the anthem of creation and redemption eternally around the Throne of Jehovah, is ever repeated in solemn and joyful undertone in the walk and talk of the church militant. "ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH." Rev. 19: 6. In the church nominal are found those whom Paul describes in Philpp. 3: 18, 19. But in the Elect Church are only those which the same Apostle represents in Eph. 5: 27. Not lip-worshipers, not tradition mongers, not ordinance-idolators, but life-consecrators, heart-lovers, spirit-adorers are the true seed of Abraham, the joint-heirs of Emmanuel in the boundless riches of God's Grace.

You refer to isolation and loneliness in your Canadian home. Well, my dear brother, I do sympathize with you in my inmost soul, and would esteem it a great pleasure to give you such fellowship as my poor heart is able; but the isolation, and solitude, and heart-ache of the sick-chamber is as painful, and more so, than any mere geographical gulf. If the will of God were so, I would sooner be a silent, patient, consistent witness for Jesus in Ontario, than be apparently useless in the crucible of suffering. But I say to my eager soul, Hush, poor, ignorant worm, what do you know of the manifold relations of your lot to God's great end? The best service you can do, the most eloquent sermon you can preach, is to LIVE JESUS—"*evidently* set forth the crucified before the eyes" of your neighbors in the beauty of holiness. Gal. 3: 1, and 1 John 2: 6. "TO THIS END:" *what end?* "That GOD is in YOU *of a truth.*" 1 Cor. 14: 25. Now, my sad-hearted brother, take courage, and let Jesus be your Alpha and Omega, and think only of what He is *in Himself*, and what He is *willing* to be *to* you and *in* you by *faith.*

FIDELITY TO THE LORD NECESSARY TO SALVATION.

BY GERTRUDE A. FLORY.

To A. E. N., Columbiana, Ohio:—

YOU have presented in your letter some knotty subjects,—some that I feel hardly able to expound. Nevertheless, God has promised "strength for our day," and as his promises are true and faithful, I am trusting the Holy Spirit to dictate my thoughts, and the divine Hand to guide my pen, while I endeavor to clear away the mist that shadows your spiritual vision.

"Professors" will tell you, "Do as you think to be right, and you will be right, no matter what church you belong to;" but Jesus says, "*I* am the way . . . and no man cometh to the Father but by me." John 14: 6. Mark, he does not say *ways*, but "THE WAY." Again he says, "If ye love me, keep my commandments." John 14: 15. He makes obedience the test of love and fellowship, as well as discipleship. See 1 John 1: 3, 6, 7; 2: 4–6, and 5: 3. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." John 15: 10. "And whosoever doth not bear his cross, and come after me, can not be my disciple." Luke 14: 27.

Nowhere in the blessed Bible have I found where Jesus bade us, "Do as you think," or, in a broader sense, "as you please." His command is, "Deny *thyself* and take up thy cross *daily* and *follow* me." Luke 3: 23. We must not follow our own carnal inclination, but the holy Lord Jesus. We must not walk in our *own* pathway, but in the narrow path of self-denial,—the path that Jesus trod,—the one that leads to life and immortality!

To accept the theory that what we believe to be right, is right, would grant the vilest sinner the privilege of continuing in his sinfulness,—just so he thought he was right. That will not do. The Bible is our only standard of right. It is our guide, our governor, and unless we are led and controlled by it, we have no assurance of inheriting eternal life. "If thou wouldst have life, keep my commandments," says Jesus, the Savior. Not one, not a few, but "*all things whatsoever I have commanded you.*" Matt. 28: 20.

True, we may take faith, repentance and prayer only, for a profession, and hang our hope of heav-

en upon it, but we do it on our own responsibility, and without the assurance of reaching that blissful place. Christ has laid the foundation for our salvation, and unless we build thereon, the structure we erect will not stand the test of the final Judgment. Oh, what a disappointment that will be! A life-work lost, because we did not build our house according to the plan of the Master Workman,—because we built upon the sand, and not upon the eternal Rock! How sad! Strange that we, of finite minds, prefer our own wisdom rather than the infinite wisdom of the Lord Jesus! He came not to do his own will, but the will of Him who sent him. By his obedience to the Father, he gained sovereignty over heaven and earth, and an eternal habitation near the Father's right hand. So we, too, by an obedience to the Son, may win eternal heirship with Jesus, and a place at his right hand in the sweet glory home.

"Straight is the gate, and narrow is the way that leads to life, and few there be that go in thereat," because this gate is so difficult of entrance that none but the humble cross-bearers can enter it. The way is so narrow that the pilgrim must lay aside "every weight and sin," the "carnal mind," the "lust of the eye and the pride of life," and the "love of the world," because the way will not admit one laden with such ponderous burdens. Hence, many go in at the "wide gate," and console themselves with the thought, "It is just as you believe," and "No difference what you believe, just so you *think* it is right." But the Lord requires us to *know* whether we are in the faith, and the only way to prove our faith to be that "once delivered unto the saints," is to prove it by the Word of God. If it stands the test, it is well; if it will not, the sooner we set about correcting the error we have believed, the better it will be for us, as no one can tell what a day may bring forth.

Dear sister, I now approach a subject of deep thought and solemnity,—one that often causes me to blush with shame, and one at whose door can be laid drunkenness, debauchery, ill-fame, bankruptcy, forgery, intemperance, divorce, discord, unfaithfulness, incontinence, broken vows, and a world of heartaches and sorrows. This evil is, the fashions of the world.

Among those invented for woman's attire, there are none so unsightly as the bustle. Yet there are those who would entice you to "wear one when you visit them." Oh, what a shame that woman (of whom it is said, "She is God's last, best gift to man") should thus degrade herself, to dress in such a manner that the form, made in the image of God, should appear so hideously deformed! No doubt, if the bustle were a natural deformity, the one possessing it would beseech the Lord in lamentations and tears for its removal, and spend all her possessions for that end. But since it is an invention of the spirit of darkness, she accepts it as an indispensable article of dress. Surely some one must have got the idea that the All-wise God did not know what it took to constitute beauty when he created woman, that the bustle had to be invented to improve her! Whether it has done so or not, I shall let common sense say. But I am sorry, oh! so sorry, that among the senseless things in dress, this, too, has crept into some of our local churches. But, thank God! my sister, it is *only in some of the local churches*, where "members don't have to dress plain if they don't want to." The church as a body is yet pure, and will ever remain so until Jesus claims her as his holy bride.

Were the rules and principles of the church enforced, there would be no local church or congregation of our Fraternity where members could dress as they please. But this is not the kind of obedience that pleases the Lord. He desires the free-will submission, prompted by the love of the whole mind, soul and strength. When members of a church "*have to*" be obedient to the rules governing them, it becomes compulsion, and not the free-will offering of love to Jesus, which ought to constrain each soldier of the cross to live in the strictest obedience to the laws of God and his church. Hence, disloyalty to the church must come from an improper appreciation of Christ. We cannot love one without loving the other, for the two are as inseparable as Father, Son and Holy Spirit.

The child that loves father and mother most, will do most to please them. So, too, the disciple who loves the Savior most will obey the most. And his wonderful love ought to induce us all to love, with an undying affection, him and his blest commands. Oh, that each member of the church of Christ would *live* the principle and doctrine thereof! What a blaze of Gospel light would then illuminate the world! Satan would destroy the church, root and branch, if he could, and he knows that if it is ever done, it will be through individual members,—by dividing the fold and scattering the sheep. But, thanks be to God, that disloyal members, the world with all its fashions and allurements, and Satan, with all his devices and mighty hosts combined, can not destroy the church of the Living God, for it is built upon the Eternal Rock,—Jesus Christ, and the gates of hell shall not prevail against it. So, too, shall each member of the church be kept safe in the hand of the Father, if they trust in him. But relax your hold upon him, and give Satan a chance, and he will entice you into his dominion by some worldly allurement. O, that all would run with willing feet to do the will of the Lord! Then Satan would search in vain for subjects for his kingdom, and one of the last places he would visit would be the church of Christ. May we not hope that the time is not far distant when the soul-damning fashions and worldly devices can not get a foothold in its borders? Will you not join me in the prayer that we may?

You "think it is of as much importance for sisters to have their heads covered while asking a blessing at table as during church services," and would know "what I think about it"? Well, I find it much easier to "think" than to impart thoughts to others, yet I shall try to give you an outline of "what I think about it," and trust you to decipher the rest for yourself. Inasmuch as "every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head," 1 Cor. 11: 5, and a "blessing asked at table" is nothing more or less than a short prayer of praise and thanksgiving for blessings received, and intercessions for future blessings desired, we conclude that it is wrong for any woman to return thanks at table with her head uncovered, or even be present in that manner where prayer of any kind is offered. Paul says: "The woman *ought* to have power on her head," 1 Cor. 11: 10, but attaches no penalty to not having. Therefore, to cover the head during prayer may seem a little thing to do, or not to do; but if the penalty of *not doing* is as great as in the case of the servant who *ought* to have put his talent to the exchangers, but hid it in the ground instead, we do not desire a portion in it. Matt. 25: 24–30. His portion for not doing what he *ought*, was "outer darkness," where there is "weeping and gnashing of teeth." The same God that commanded us to pray, commanded us to cover our heads during prayer, and as he is such a tender, loving Father, as well as a righteous God, to do his will ought to be our delight. I know that when we consider the ridicule and scoffs of the world, the ordinances of God's house often become a heavy cross, but when we look beyond, to the glorious reward that shall be ours if we suffer persecution with Jesus, we need not care for the jeers of a sinful world. "If we suffer with him, we shall also reign with him." "Delight thyself in the law of the Lord," is an injunction of one of old, and to abide in Jesus is to live in perfect obedience to his commands and precepts, thus making the doing of his will a delight. We must be faithful to the Lord if we desire the reward. Had we a friend who had stood by us in distress and affliction, and succored us in time of danger, we should feel that we owed him the strictest fidelity in friendship. We have no greater, truer, nobler friend than Jesus, and we ought to be honest in all our dealings with him.

What we want, to make the world and church better, is, more *honest* Christians; zealous, glowing, earnest *workers*, not simply *professors*. The profession will take care of itself, if the professor is loyal to it. For "a city that is set on a hill can not be hid." And when sin is overcome, the Christian light will shine.

I am glad that you are striving, in the face of such difficulties, to do *right*, but sorry that you have not fully conquered. Remember, it is the brave and earnest soldier that wins the victory, and never, for one moment, listen to the persuasions of those who would entice you from the narrow way of life into the way that leads to death and eternal gloom. To live a consecrated life to God, even though surrounded by frowning relatives, will win a bright crown and glorious reward. On the other hand, to be disobedient to your Redeemer, to gratify man, will bring as great a condemnation to your soul.

From sad experience I know what courage it takes to leave the dear ones of the flesh, to hear daily their censure, and sometimes scoffs and ridicule of the church of our espousal, but from *sweet* experience I also know, how *exceedingly sweet* is the tender love of Jesus, who says, "There is no man that hath left houses, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18: 29, 30. Consoling promise! Let us "go on unto perfection," rejoicing on our way, with exceeding great joy, forgetting the cares, by keeping the reward in view. I sympathize with you, because you are a pilgrim to the same country to which I am journeying, and our situations are similar. I pray for you because you are a soul redeemed by blood,—the precious blood of Jesus. I love you, because a precious life was given up for you,—the life of the Son of God. I love you, because I want to greet you on the other shore, among the white-robed throng of purified saints. I persuade you to "lay aside every weight, and the sin which doth so easily beset thee, and run with patience the race that is set before thee, looking unto Jesus, the Author and Finisher of our faith." Don't forget, however, that it is not the swiftest runner, but the *careful, watchful* runner that wins the prize, and only then, when the race is run. Let the Bible be your counselor! In it are mines of untold wealth. Daily we may draw supplies, and use, to our heart's content, of its delicious food, yet there is still something sweeter and better to the taste each time we renew our supplies. We have the precious promise that its countless riches shall never be exhausted, and if we drink of its fountains we shall never thirst any more, and after partaking of its life-giving food we shall not hunger again, for it is life everlasting to the soul.

Jewell, Ohio.

"DEATH removes the shutters from the windows of the soul. Why should we dread his coming, since his work is to let light and air into rooms which are now dark and suffocating?"

THE GOOD WAY.

BY JAMES EVANS.

A Sermon Preached on the Evening of November 22nd, near Bro. Wampler's.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6: 16.

WHEN the Gospel was first preached to the Gentiles, it came to them unsought. Men did not ask after God, still God visited them to take from them a people for his name. Acts 15: 14. The way of life was clearly set before all who heard the Word. No darkness then rested on the Gospel of the grace of God. The wisdom of men had not yet corrupted the Bread of Life. Jesus was still the Head.

A falling away came. The traditions of men made void the Word of God. The darkness of Babylon fell on the temple of God, hiding it from the sight of men, so that, far from being a *high-way*, as it will be in the millennial age, it was buried under a mass of human inventions, rendering it almost impossible to find the Truth as it is in Jesus. The restoration of the Bible to the nations did much to remove the mass of over-lying traditions, but it did not remove it entirely. Much remains to be removed yet, so that it is no easy matter to know the exact Truth of God.

Our text has three commands in it, one declaration, and one promise. We are commanded, first to

STAND IN THE WAYS.

We are to come in contact with the means of instruction. We must honestly and sincerely desire Truth. We are not to remain in ignorance. Those who never attended preaching, or any other means of enlightenment, are not standing in the ways. We are to stand in the way of honest investigation. We are to come to the light and have our deeds reproved. We can place ourselves in ways so dark that no ray of Truth will ever reach us. We thus exclude the light from our souls, and never come to a knowledge of the Truth.

The young are standing in the ways when they attend Sunday-schools, prayer-meetings, public preaching, or hear the instructions of parents. The older are standing in the ways whenever they come to be taught the oracles of God.

WE ARE TO ASK FOR THE OLD PATHS.

Mere standing in the ways is not enough. We are to enquire for the *old paths*, because they are of God. The paths of obedience, holiness, self-denial, crucifixion of the flesh, non-conformity to the world, and a careful observance of all that Jesus commanded, are the ancient landmarks set up by the wisdom of God, and ordained for us to walk in. We are not to ask for *new* paths, for these are of men, and lead to perdition.

To ask for the old paths is to honor Jesus, the Author and Finisher of our faith. To seek *new* paths is to forsake the narrow way of life. To ask for the *old* paths is to manifest an earnest desire to be saved. We are convinced not only of sin, but we want the righteousness of God. We ask, What shall we do to be saved? We search for Truth, we investigate; we are not afraid of the light, we ask those who know the way to instruct us in all Truth. We are not satisfied with *partial* truth, we want the whole Truth to sanctify us wholly, and we thus continue asking, inquiring and seeking until we find it.

We are not only to stand in the ways, and ask for the old paths, but we are TO WALK THEREIN. The knowledge of the Gospel alone will not save us; we must walk in the newly-found paths. To the carnal mind this is painful, but to the soul, renewed in the knowledge of God, it is pleasant and full of peace. We feel that we are safe there. To walk in the old paths is to follow Jesus, our forerunner. We shall enter within the vail, and be forever with the Lord. Our feet are now on the way to God. Our faces are Zionward. Our feet may become weary and sore, but when shod with Gospel peace, we will endure the journey. We are fed with the Bread of heaven, and are led by the still waters. We can not go back, for that is perdition. We must keep marching on, obeying the orders of our King.

Many, seem to stand in the ways, asking for the old paths, but never enter them. Such never find rest. The old paths are called the *good way*. The way of holiness, and eternal life must *par excellence* be a good way. The way of peace and safety must be a good way. The way of assurance, of the abiding assurance that we are loved of God, and cared for by him, must be supremely good. All other ways are evil.

Finally rest is promised to our souls. Jesus repeats this promise to the seeking, weary and heavy laden. In him our sorrows end. He bore our sorrows, sin and infirmities, and he is now our merciful high-priest. In him we find pardon for sin and abiding strength. Our burdens are cast on him, and he is our never-failing friend. Would we be saved from the unrest of sin, the labor and weariness of life, let us come to Jesus! Let us be meek and humble! Let us wear the yoke of Christ!

Frederick, Dak.

THE HEART.

BY ENOCH EBY.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

A PROVERBIAL sentiment very extensively, if not universally, obtains, "If the heart is right, all is right." While that is true, viewed from a Bible stand-point, it nevertheless requires some Bible analysis to know *when* the heart is right. This task would not be so difficult, or important, if it were not so deceitful. Notice the language of Jeremiah 17: 9. "The heart is deceitful above all things, and desperately wicked. Who can know it? I, the Lord, search the heart." This language shows the heart to be more deceitful than anything else, and desperately wicked. It plainly signifies that none can fully search it but the Lord; yet our text requires us to keep it, and with diligence. "*Keep*,—to tend, to have the care of." —*Webster*.

We will first notice where the deception lies; otherwise we can not escape its bad results. It may be summed up in this,—making us believe we are right when we are wrong, telling us that if we are honest and sincere in our motives and are praying men and women, and strictly moral in character, we are safe, without obeying from the heart that "form of doctrine delivered to you." Hear Jesus: "Not all that say, Lord, Lord, shall enter into the kingdom, but they that do the will of my Father which is in heaven." Again, "Many will come to me in that day and say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity."

Here we have the worst deceived people on record. They thought they were right, but they were wrong, hence were not saved,—their heart deceived them. Let us see what kind of persons these were that were so disappointed. Were they wicked? They did not think so, for they did some good things. They prayed much,—even on the corners of the streets, where most people would be ashamed to pray, but their heart did not tell them they were only doing it to be heard of men. Some of them made long prayers, and, at the same time, would cheat a poor widow out of her living. The heart said, That is right, only pray. The heart was so deceitful, it would not tell them the wrong, but the Word of the Lord did. The Pharisees even fasted, disfigured their faces, and were of a sad countenance. They gave much alms to the people, but their heart said, That will do you no good unless you sound a trumpet, so the people will know it. What satisfaction is it to give your goods to feed the poor, and no one know it but the receiver? They were not ready to confess they were deceived, even when Jesus told them what kind of hearts they had, and that they had their reward, and would not need to expect any other. They also cast out devils, but yet Jesus would not accept them, because their heart was not right. They did some wonderful works. It does not say *what*, but I can conceive of nothing more wonderful than to compass sea and land to make one proselyte. What zeal! Look at the expense of travel, the time, the danger! Is it not simply wonderful? It is a great work to save one soul, which is worth more than all the world. This, surely, must be one of the many wonderful works, but, alas, alas, is he saved? No, no; he is twofold more the child of hell than himself. O cruel, wicked heart, to run a man over sea and land, with all that expense and travel, to make one proselyte, under the impression that he is a child of God, when he is a child of hell, and the convert twofold more so! My heart beats, my hand trembles, my pen is ready to drop, while considering the deceitfulness and wickedness of the heart, and yet, out of it are the issues of life, or "issue the actions of life," as a better rendering has it; hence, how important to have the fountain pure, so that the stream may be pure; as the heart genders thought, and thought moulds action, and action forms character, so keep thy heart with all diligence.

"Diligence," says a certain writer, "is the philosopher's stone that turns everything into gold." Hence, dear reader, we must go about this important work in good earnest, and get our hearts right, and then keep them so. Even though you *think* it is right, another examination will not be lost time.

You ask, How shall I proceed? Take the Word of the Lord. It is a perfect law. James 1. Look into it, as you would in a mirror, to see your face, and you will soon see even the thoughts and intents of the heart. Heb. 4: 12. It will show you that your heart is full of evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies, covetousness, deceit, lasciviousness, pride, foolishness, lust, hatred, malice, strife, envyings, etc., Mark 7: 21, 22, and then be not a forgetful hearer, but a doer of the work, and your heart will be purified in obeying the Truth. Christ said: "Sanctify them through thy truth: thy word is truth." John 17: 17.

The Word of Truth is not only a mirror to see our true spiritual condition, but it is the power of God unto salvation. It saves from every sin, within and without. It is perfect because it first points out the sin, then gives the remedy, and the only reliable evidence of a good heart is an unconditional surrender to the Gospel of Christ, without even mental reservation. A heart that is right will take pleasure in obeying the simple commands and examples of Jesus, whether he fully comprehends the whys or wherefores or not.

A heart that is right never finds anything in the Scriptures that is not essential to our salvation. You will not hear it say, That was for the apostle, but not for us. The system of religion that Christ and the apostles had, is the same to-

day as then, and is the only religion that will get the heart right and keep it right. The Bible must control our hearts, and not our hearts the Bible.

Here comes sister A., so-called, in the latest style, with her ruffles and flounces, and the abominable "Grecian bend." Her hair, if not shamefully shingled, is pompadour. There are several finger-rings on her hand, rings in her ears, and a gold chain, or an imitation, round her neck. She wishes to commune, or enjoy church fellowship with us. We would say, We would be glad to do so, but you must change. You look too proud, and God hates a proud look, and so do his children. "Oh," she says, "I am not proud; my heart is not on those things." Well, then, you can easily give them up, especially your rings and chain, which do not serve for heat or cold.

"Well, but I don't see why we need be so particular, if only our heart is right." Well, are you sure your heart is right?

"Would you question my heart religion? I know I was converted at such a meeting, and I am happy ever since, and besides, this ring I got as a present, and I will never part with it, no, never. I can not see any harm in it when I know my heart is right." Well, admitting your heart is right, do you really think it would be right in the sight of God to do anything that his Word says we shall not do?

"No, of course not; I did not mean to convey such an idea. I do not know that the Gospel says anything about such things. I never heard our preacher say anything about non-conformity to the world, or being separate from the world. I do not get much time to read myself, and if I did, I do not think I could understand the Scriptures, for if no one can preach the Gospel without a theological course, I do not see how I could succeed, hence I am not accountable for anything the preacher does not preach." On the last point I would say, that when the learned scribes and Pharisees saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men, they marveled and they took knowledge of them that they had been with Jesus.

Here the educated or learned took knowledge of the unlearned. Acts 4: 13. Again, "I speak as to wise men; judge ye what I say." 1 Cor. 10: 15. How can we be judges of what the minister says, if we can not understand the Scriptures?

"Well, if we can understand the Scriptures, wherefore the necessity of a preacher?" I answer, because "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Now please turn with me to 1 Tim. 2: 9, 10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Now turn to 1 Pet. 3: 3, 4, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Now, in these texts, the things you wear are positively forbidden; and in all candor, appealing to your intelligence, if your heart is all right, would it not condemn you in doing that which the Gospel forbids? "Yes, it does now, since I know it, but it did not before." You can now see plainly that we can not confide in the heart. Solomon says, "He that trusteth in his own heart is a fool." Prov. 28: 26. Read also the third chapter of Isaiah and see what the Lord says about the daughters of Zion. If he hates a proud look, he surely loves an humble look, or appearance. "Wherefore he saith, God resisteth the proud, but giveth grace to the humble." James 4: 6. If there is no pride in the heart, the outside will indicate it as clearly as the fruit indicates the tree. Jesus was meek and lowly in heart. Matt. 11: 29. So must we be, for if any man have not the spirit of Christ, he is none of his. Rom. 8: 9. The law of God must be in our heart. Ps. 37: 31. We must love the Lord our God with all our heart. Matt. 22: 37. We must keep our heart from all dissembling. "This people draweth nigh to me with their mouth, and honoreth me with their lips; but their heart is far from me." Mal. 15: 8.

We must diligently keep the thoughts of our hearts. Simon, the sorcerer, discovered he had a wicked thought in his heart, after he had believed and was baptized, hence was admonished to repent, if perhaps the thought of his heart would be forgiven. Acts 8: 22. We must keep our heart pure; call on the Lord out of a pure heart. 2 Tim. 2: 22. Our charity must come from a pure heart, 1 Tim. 1: 5, we must love with a pure heart fervently, 1 Pet. 1: 22. "Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

Hutchinson, Kans.

CHRISTIAN PROGRESS.

BY B. C. MOOMAW.

PROGRESS is one of God's thoughts which is written every-where in nature. The tree, the plant, the flower, the animal which stops growing before it reaches maturity, misses the true end of its being and becomes a monument of decay and death. The divine law of growth, as written upon all the lower order of creation illustrates the law of grace, and finds its antitype in that growth of soul which is the essential evidence of spiritual life. The soul which does not grow in grace cannot be planted in grace, for growth is the outward manifestation of grace. Grace is a soil so rich that every one who is planted in it must increase in stature until eventually the full measure is reached of manhood in Christ Jesus. There can be no such thing as a permanent state of imperfection with any soul which has felt the regenerating power of the Holy Ghost. It may have imperfections such as are common to an unripe state,—a lack of maturity,—but it cannot have the imperfections of decay. There may be scars of former decay-spots, but the wound is healed, and nothing but the scar remains. The nature is *radically* regenerated, if regenerated at all. If this is not yet manifest outwardly, it must be true fundamentally, and will, sooner or later, produce its visible results.

A perfect tree, a ripe ear of corn, a full-blown rose, is not produced in a night or a day. But God has patience and so ought we. Christian men and women are often judged by false standards, or judged impatiently. God only can judge right, therefore he has forbidden us to judge at all. You cannot judge a tree in January by its fruits. Wait until the time of fruitage. The ear of corn is not perfect at all times. It is hard to tell what process of discipline God has employed, or what seeds of life he has sown in any soul. But if we are not sure of the method, we are certain of the fact. Every living branch in the vine must grow, and must bear fruit in its season. The controversy, therefore, is not between me and my neighbor, but between me and myself,—between my soul, as the branch, and God as the husbandman.

There is another reason why we cannot judge others in respect to their regeneration. A man may not himself be planted, rooted and grounded in Christ, but may be so much under the influence of those who are, as to bring forth, what seem to be, the fruits of grace.

The unregenerate member of a godly church may appear as a saint to all eyes but God's. He yields to his environment. He feels the outward pressure of public sentiment in the direction of godliness. It is this *outward* influence and not the *inner* power of grace which sustains his semblance of spiritual life. So we may be equally mistaken, if, taken two professors of religion, we pronounce one a saint and the other a sinner. But there is no necessity that any one should be self-deceived. To be honest and impartial with one's self, will surely lead to self-discovery. We may quickly learn whether or not we are born again, and whether we show evidence of it by steady growth.

Now this growth must be principally in two directions,—in knowledge and in character. We have named them in their logical order.

The accurate knowledge of any science must be based upon its technical terms and definitions. After we pass these vestibules and halls, we reach the large inner chamber where we breathe the spirit of the science, and find, with surprise, that it bears a vital relation to consciousness. It seems to be a part of our inner being,—of our nature. Did we remain forever in the antechambers and outer courts, we would never see the glory of the Shekinah.

So the knowledge of God cannot be acquired at a bound. We cannot leap at once into this infinity. It has its long and gradual approaches of definition, illustration and discipline. It has its "first principles."

Many become discouraged at the magnitude of the task, or, failing to comprehend it altogether, stop at the first principles, and content themselves with "the doctrine of laying on of hands, and baptisms, and resurrection and eternal judgment."

Those who fail to see that the ordinances are essentially first principles, or the outward symbols of vital spiritual truths which lie behind, beyond, and above them, are likely to do one of two things, either they will ignore the ordinances altogether, or blindly worship them as the end and not the means of spiritual knowledge and experience. It is difficult to decide which is the worse. Therefore the two apostolic admonitions are weighty, first, to keep the ordinances; second, to "leave them,"—grow beyond them,—"and go on to perfection."

To grow in the true knowledge of God is to grow in character. The last is the legitimate fruit of the first. When we pass the technical or theoretical stages of spiritual knowledge, we enter the rich experimental stage. This is the land of Beulah where the soul holds communion with God without the intervention of forms or priests, excepting the Great High-priest,—Christ. Here we may be conscious that we speak directly with God, and he speaks to us. The listening inner ear can hear the divine voice, and the heart can feel the throbbings of infinite love. This is a dreadful place, for it is none other than the house of God and the gate of heaven.

But one result can attend those who often frequent these hallowed courts,—they grow in all the lovely attributes of character, and display the rich fruits of the Spirit. Wealth which suffocates or hardens many a soul, pleasure which withers, ambition which blights;—all lose their power for evil. They consecrate these things to God and make them holy saints, conquerors, gods! Such are they unto whom, in its inner and spiritual sense, and in its transforming power, the Word of the Lord has come, and while behind them, in their behalf, and in their own experience, are the sufferings of Christ; before them is the glory which shall follow.

"THE fewer words the better prayer."

SABBATH LOUNGING.

BY JOHN HARP.

"WELL, I believe I'll not go to preaching to-day, as I feel quite fatigued this morning, and must be out bright and early to-morrow, besides it is likely that only Bro. Brown will be there, and he is not much of a preacher anyhow, and I believe I can do as much good by staying at home and reading my Bible."

Suiting his actions to his words, he takes down the old family Bible, wipes off the dust, sits down in the old arm-chair, and begins to read. But before he reaches the Omega of the first chapter, his eyes become heavy, his head begins to droop, the book falls out of his hands, and behold,—he is asleep! He has given way to the first temptation in the morning, and now the devil has taken him captive at his will.

Presently he discovers his mistake, and, true to his first resolution, he makes a second effort with no better success.

Feeling himself foiled in his efforts, he yields to the demands of nature, and as the day passes wearily by, he concludes he will take a stroll across the field to see his neighbor, and as he reaches the house, he finds him ardently engaged in looking over the morning papers. Entering the house, he is cordially received, and soon enters upon a lively conversation, "and out of the abundance of the heart the mouth speaketh." After some preliminary remarks about the state of the weather, the topic of conversation may turn on the condition of the crops, upon their horses, upon the market, upon politics, upon the shortcomings of their neighbors, and, in short, upon every conceivable object, except about Jesus and him crucified. About that there is not a word. He is left standing "out in the cold," while His bleeding heart yearns for the poor souls. He mournfully says, "Father, forgive them for they know not what they do."

In speaking of his neighbors, he will ask his friend: "Have you heard of that trick of Mr. A.? If not, I will tell you."

In relating the story, he is careful in giving it all its original force, and if there are any weak points about it, he must spice it a little and it will pass for good.

This reminds his friend of a similar circumstance that happened with Mr. B., who has many defects, and so few good qualities.

Next comes up Mr. C., who is the worst character of all, and thus they will pass through the whole catalogue, until they have taken in the whole community, and passed judgment upon all. While he is wending his way homeward, he thanks God that he is not as other men are,—extortioners, unjust, adulterers, or even as the publican,—not knowing that he is poor, and wretched, and miserable, and naked, and blind.

All this time Bro. Brown's little audience were fed with the crumbs that fell from the Master's table,—they were strengthened that they could ascend the mount with Peter of old, and behold the beauty of holiness in all its brilliancy, until they were loath to depart from the scene of glory.

McAllisterville, Pa.

THE ORDAINING OF ELDERS.

BY BRICE SELL.

IN every church reform we are prone to forget that the church is composed of individuals. We often forget that, to improve or reform the church, we must commence with those who compose it,—the members. To try to do otherwise, is, to make the rose bloom before the bush is rooted, or to erect the tower before the corner stone is laid. The center of all organizations (or churches) and social existence is the individual man. All improvements should begin with individuals, and to make improvements or reforms in the church, *that* reform must begin with those who *need* reforming.

No business of greater importance can come before a church than the election of its officers, and as the election is always in the hands of the elders, they constitute the board that holds them. They have the qualifications of elders plainly told them in 1 Tim. 3: 1–7; Tit. 1: 6–8. If any are holding that office in the church to-day without possessing the proper qualifications, they have obtained it through the hands of the elders themselves.

Some of the elders may say, "We are not to blame. We acted for the church. The church said they wanted a certain brother ordained and we did what they wanted."

Stop a little! Did you take heed to 1 Tim. 5: 22, "Lay hands suddenly on no man?" Did you go on in the laying on of hands before you knew whether they possessed the proper qualifications? If you did, who is to blame,—the church, or the system, or the elders?

If the querist is an elder, he knows whereof he affirms when he says: "The candidate aspires to office and his friends arrange for the matter. Help is secured [that help is an elder or two], and the question is half answered in the asking, or put in a shape looking to a certain end, and the ordination is completed." An elder is ordained and one of those fatal mistakes is made.

Who made it? The church? No! Is the system at fault? No. The elders are at fault, and no one else. The querist says himself that if "the question would have been otherwise, the decision would have been accordingly." Again I say, the fault is with the *elders*. One of the qualifications required for an elder is lacking in them, for they are self-willed,—wanting their *own* way or *no* way.

If elders will thus arrange and take advantage of the membership, to accomplish their own selfish purpose what better can be expected than the present state of things?

THE REMEDY.

1. Let the elders who know that such a state of affairs exists, call the offending elders to account, that the church in general may know who they are, so when a board is needed, they be not called.

2. A church may need an elder and have a number of ministers. The oldest may possess the qualifications, but his days of usefulness are about over. He can not attend to the duties of his office,—feed the flock of God, taking the oversight of them! He lacks, by reason of age or ill health, the qualifications necessary to enable him to perform the duties of the office. If the older one is not qualified, do not ordain him. That is plain. If any such *are* ordained, the officiating elders are to blame.

You may say, "Ordain two to get the one you want." By no means! If there is not intelligence enough in the elders officiating to know the proper qualifications, it is a bad state of affairs indeed! If the querist knows of a case of this kind, and is an elder, it is his duty to make it known, and see to it for the sake of the church! He says, "In most cases the objections are a lack of qualifications, or a want of influence, or a peculiar turn of mind, or narrowness of views.

Now if these are the objections offered by the membership before the board of elders, and they overlook them all and set them at naught, and set up their own selfish wills, and accomplish their own wish, do not wonder that churches are retrograding, and are on a dead-lock. If churches have such men at the head of their affairs, and it is known, it is the duty of those who are conversant with the fact, to report at the proper place, that things may be set in order, for such elders are certainly out of order, and need to be corrected. If they will not bear correcting, they should be removed from their office.

3. The third difficulty is easily disposed of. Do not ordain a brother who is not in full sympathy with the church. If the church, in which he lives, knows of this and gives it as an objection, and the elders in charge heed the objection, they will never get into the office. But if the elders are self-willed, they may perhaps install such. So eager are they sometimes, to install their favorites, that when objections are filed by some one of average ability, they will call him in the second time and ask him to withdraw his objections. A brother told me that it was so done with him when his objection was a Scriptural one.

I asked a brother a short time ago, why they did not ordain one of their ministers. His answer was, "I would object to that because they are not in full sympathy with the church."

According to the foregoing considerations, we are inclined to think the fault lies with the elders in charge. They stand at the head and are hard to reach if out of order. If an elder makes a move for reform, the cry is, "He is jealous or envious." If one in the second degree makes a move, he "is aspiring." If the laity says anything, "they are not acquainted with the matter sufficiently," and so the matter is deferred.

4. The fourth difficulty is to know what to do with the superannuated elder,—who has outlived his influence,—who is incapable of attending to the wants of the church, but will not give it up. It is certain that the church has power over its own affairs, and when she sees he is misleading the flock, she has a right to take the charge from him. Should he refuse to give it up when the church says so, he is self-willed and lacks one of the essential qualifications!

Newry, Pa.

THE FRIEND OF GOD.

BY FLORA E. TEAGUE.

IN the second chapter of James, we find much said in regard to faith; also in the eleventh chapter of Hebrews. In this latter chapter we find it is impossible to please God without faith. A careful study of this subject seems to convey the idea that the faith most desired by God and the faith most acceptable in his sight, is the perfect faith that never questions any of God's reasons for his obligations and commands placed upon us. A perfect, child-like faith, before contamination with evil surroundings, wicked companions, or deceptive parents, has perfect trust and confidence in what father or mother say. But just as soon as the Evil One, arrayed too often in the garb of an angel of light, steps in and begins to tamper with our conscience in regard to some matters which our Heavenly Father has bidden us do, we begin to doubt, to waver, and to decide finally that this or that matter is not necessary, until there is so much of a falling away in faith, that there is but little left of what we do consider necessary.

How different is this from the description of Abraham's faith, given in the above-mentioned chapter. The most sublime faith ever known belonged to this old patriarch. He was entirely willing without any doubt or questioning, to submit to God's will by sacrificing his dearly loved son, after God's promise to him in regard to his seed in the future! Oh, what trust! and oh, what a reward! His faith was imputed to him for

righteousness, and he was called the Friend of God! His works proved his faith and trust in his God, too! He was not satisfied with simple belief but must prove it by action.

Would you have your faith imputed to you for righteousness? Then do *all* that Christ bids you without seeking to know the why and wherefore. Would you be called the Friend of God? Put your trust in him fully and entirely, and prove it by your work.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Rejoice with Us.

According to previous arrangements, Bro. Landon West came to the Jonathan Creek church, Ohio, Feb. 25, and commenced meetings the same evening, continuing day and night until March 2, when he held a "Children's Meeting," which was much appreciated by the little folks, and enjoyed by older ones. That same evening Bro. George Worst came to assist in holding a council, or rather a business meeting, which was held March 6th. The church being without an elder, it was thought best to select some ordained elder to take charge of it, and Bro. I. D. Parker, of Ashland, was chosen.

After the council, which passed off harmoniously, Bro. Worst returned home, leaving Bro. West to continue the meetings. Although the roads at times were almost impassable, the congregations and interest increased, which proved that his labors were not in vain, and as the council passed off so pleasantly, it seemed that Bro. West continued the meeting with renewed zeal and unabating energy. Bro. West is a fearless expounder of the Word, and shuns not to proclaim the whole Truth. On the night of March 8, after holding his audience in almost breathless silence for nearly an hour, he extended an invitation to all who felt the need of a Savior, and while the congregation was wafting a hymn of praise to heaven, three dear souls declared themselves for Jesus.

The following day, after preaching at the church, the congregation repaired to the water near the home of Bro. J. Leckrone. As the weather was inclement, preparatory services were performed in the house, and they were the most solemn we ever witnessed.

The meetings continued until the night of the 10th, when Bro. West bade us farewell. The church was edified and built up. His preaching seemed to create a desire for searching the Scriptures, and no doubt the dust will be brushed from many an old Bible, to see whether these things are so. Let all the praise be given to the Father above!

Benjamin Leckrone.

Somerset, O.

A Sad Accident.

On the afternoon of March 1, Bro. John Holsinger went to Carleton, and sister Sally sent by him for some quinine for herself, as she was not well. Bro. John also purchased some corrosive sublimate, to use for a ring-bone on a horse. On his return, late in the evening, as he passed the house, going toward the stable, Aunt Sally came out and called for the quinine, and Uncle John gave it to her (as he thought), and went on to put up his team, but he soon heard Aunt Sally screaming, and he went to her assistance as soon as possible. To his surprise and astonishment, he found he had given her the wrong paper, and, instead of quinine, she had taken a dose of corrosive sublimate. Assistance was soon at her side, and antidotes administered until a physician could be had. Her son, L. T. Holsinger who had recently come to see them, from Ladoga, Ind., and who was conducting a series of meetings in the Exeter church, York Co., Nebr., was telegraphed for, and the next morning, at 5 o'clock, was by her side. Her son and daughter at Oakville, Ind., were also notified by wire, and her son, J. T. Holsinger, also arrived on the dreadful scene before she became unconscious. All that could be done by loving hands to alleviate her intense suffering, was done, but she suffered untold agony until the evening of the 6th inst., when she became partly unconscious, in which state she lay, growing weaker and weaker, until the morning of the 8th, when, at near 3 o'clock, she passed quietly over the river.

Sally (Teeter) Holsinger was born Jan. 16, 1823, in Bedford County Pa. She was married to John Holsinger, Feb. 9, 1845, with whom she lived a devoted wife and mother. To this union were born two sons and one daughter, all of whom are now living. They moved from Pennsylvania to Indiana in April, 1849, where they lived until October 10, 1876, when they removed to near Carleton, Nebr. Deceased united with the church in 1846, and was a faithful member for forty-three years. Her age was sixty-six years, one month and twenty-one days. Funeral services were conducted by the writer from Luke 8: 52.

Thus passed away a loving wife, devoted mother, and an humble Christian. A mother in Israel has left us, and gone to the loving embrace of her blessed Redeemer! Oh! may we all remember her kind admonition and entreaties, and live a righteous life, that we may all meet with her in the Redeemer's kingdom!

The writer was acquainted with Aunt Sally (as she was called), for about forty years, and in all these years always found her striving for the right. She suffered many afflictions in this life, and though weak in body, was strong in mind. She had to bear many of the sorrows of this life, but all seemed to be borne with patience and Christian fortitude. A very large concourse of friends, brethren, sisters and neighbors, attended the services and followed her to her last resting place. Let us all try to meet her in heaven!

John J. Hoover.

Carleton, Nebr., March 11.

North Carolina Field Notes.

Feb. 20 I left home to visit the Brethren in Forsythe Co., N. C. This church has no resident elder, but is under the care of Eld. J. W. Eller, of Roanoke Co., Va. J. F. Robertson is the only minister they have. He is in the second degree of the ministry, and has no small amount of work to do.

The peace of this church has been very much disturbed by false charges against our Annual Meeting. I was told of some things, but no proof was produced. Missionaries have been sent there who did not have the Brethren's cause at heart, and the usual result followed.

The cloud seems to be vanishing, and we trust the church will soon be gliding along peacefully again.

We began meetings Feb. 23, at Fraternity, with small congregations, and continued until March 3, when we closed with a much increased crowd.

The church here knows how to get work out of a visiting minister. The last day of our labor with them we traveled in buggy twenty-eight miles and filled two appointments. Three were baptized (Bro. Robertson's wife was one of the number) and another visited. The morning we left we met another lady in the road who had been at our meetings. She expressed herself as being ready to unite with us, but desired to wait a few days on her husband.

We had a very pleasant visit among the Father's children and we learned to love them dearly. They need more ministerial help and would be glad if some minister would locate in their midst.

They have a very good country and can raise wheat, corn, oats, cane, cotton and, in fact, everything adapted to the temperate zone in the way of fruits and vegetables.

Land is worth from $12 to $20 per acre. Railroads are being built all through this section. Any minister desiring information can apply to J. F. Robertson, Salem, N. C.

We arrived home March 6, where we found all well, for which we feel grateful to the Father.

Hylton, Va. C. D. Hylton.

In Memoriam.

The people all around were startled when they heard the first announcement that Eld. William P. Nice was dead. It was so unexpected that it could hardly be credited. It was known that he had not been quite well, but his case was not considered serious, even by his physician.

The brethren, assisted by Eld. Hiram Gibble, of White Oak, Lancaster Co., Pa., held a series of meetings in the Indian Creek church near Harleysville, Pa., of which Eld. Nice was the housekeeper. Bro. Nice took much interest in the meetings, and was very solicitous for the prosperity of the church. The weather was cold at the time, and Eld. Nice, though a healthy man, took a cold, which resulted fatally. He died Feb. 27, 1889, leaving a disconsolate widow, and seven children, all married. His funeral was a very sorrowful one, for nearly the whole church seemed to mourn. His age was sixty-six years, nine months and ten days. He served in the ministry about thirty-five years, and was ordained to the office of bishop in November last. He was quite a fluent speaker in the German language, and was well versed in Scripture. His death is a hard stroke on the church and a great loss, according to our way of thinking, but God's ways are not our ways.

Bro. Nice will surely receive a crown of glory and an inheritance among the children of God!

Jas. Y. Heckler.

From Lick Creek Church, Williams Co., Ohio.

The home ministers of the above-named church began a series of meetings Feb. 10, and on the 11th Bro. David Berkeybile, of Delta, Ohio, came to their aid and conducted the meeting until the evening of the 13th, when Bro. Henry Frantz came and took charge of the meeting, and continued until the evening of the 24th, preaching in all nineteen sermons, in which he shunned not to declare the whole counsel of God. We think many good and lasting impressions were made by his clear way of explaining the commands and precepts of Christ. He appealed to the intelligence of the people, and not the emotional nature.

We also had a series of meetings in the western part of our congregation in, what is known, as the Eden church. Bro. John Felthouse, of Brighton, Ind., did the preaching. This meeting began on Feb. 17, and continued two weeks. Interest and attendance were good.

Nancy Brown.

Bryan, O.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, }
J. G. ROYER, } - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. S. Mohler, Daniel Hays

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☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - March 26, 1889.

BRO. SOLOMON BUCKLEW'S address is now Canton, Fulton Co., Ill.

OUR hooks are filled with manuscript. We have many excellent articles which will appear in due time.

WE have a large number of queries on hand. These will be answered as soon as we can find time and space.

ARRANGEMENTS with Western railroads for those desiring to attend the Annual Meeting, will be announced in a short time. Our railroad agent, Mr. G. L. McDonaugh, has made requests of the various associations, and an early reply is expected.

A FRIEND, to whom some one kindly sent the MESSENGER as a donation, says, "The MESSENGER is the best religious paper I have read." We have many unsolicited expressions of this kind, showing that our church paper is appreciated by others than our own members.

REV. ROBERT BROWN, pastor of the M. E. church at this place, has been preaching a series of sermons against dancing, card-playing and kindred vices. He has the courage of his convictions, and calls these evils by their right name. He characterizes the ordinary church festival and lottery with other forms of gambling. We commend him for his courage.

BRO. R. H. MILLER reached this place on the 15th inst., and left on the 18th, in company with Bro. J. G. Royer, for Ray county, Mo., where, as has already been announced in these columns, he will meet Eld. Daniel Summers, of the Christian church, in debate. Bro. Miller preached several sermons during his short stay, which were much appreciated by all who heard them. We expect to publish a synopsis of the debate in the MESSENGER.

WE give this week a letter from the Secretary of the Committee of Arrangements for our next Annual Meeting. Preserve this copy of the MESSENGER, as you may want to refer to it again.

MAY WOMEN PUBLICLY PROPHESY?

[IN a recent issue of the MESSENGER we referred to the examination given the above-named subject by our late, beloved Editor-in-Chief, Eld. James Quinter, and stated that, if it was desired, the articles might be republished. A number of requests have come in, asking that we give them again to our readers, and this we now do. We suggest to those who do not preserve files of the MESSENGER, that they carefully preserve the numbers of the MESSENGER containing Bro. Quinter's exposition, for future reference.—ED.]

NUMBER II.

IN the examination of the subject that we are making, we examined in our first article what liberty women enjoyed in regard to prophesying under the Jewish dispensation. From the facts we gathered, it seems they enjoyed considerable liberty. We shall now examine the New Testament oracles, to ascertain their utterances on the same subject.

During our Lord's ministry on earth, such respect was shown to the female sex, that clearly indicated that a degree of honor was to be given to woman in the kingdom of heaven that he came to introduce, and her sphere of activity was to be enlarged in that kingdom beyond what she had generally before experienced in the different nations of the earth. In the history of the early part of our Lord's ministry we read that among those who followed him in his journeyings, were certain women who had been healed of evil spirits and infirmities, and these ministered unto him of their substance. Luke 8: 2, 3. These women, living when they did, and under the circumstances under which they lived, had, no doubt, much opposition to encounter in thinking for themselves upon the subject of religion, and in accepting the religion of Christ, which was at that time very unpopular. But that opposition was boldly and successfully encountered. Our Lord not only accepted the ministry, or assistance, of these women, but he departed from the popular usages of society in giving the attention he did to females that needed his attention and help. Several women, that probably were despised by many, met with favor and sympathy from the merciful Savior. Among these were the women of the despised Samaritans, John 4: 7-30, the trembling suppliant who sought his gracious favor, but who only ventured to touch the hem of his garment, Matt. 9: 20, 22, and the poor, humble penitent that washed his feet with her tears, Luke 7: 36-50.

After the resurrection of our Lord, still more regard was shown by him to several of his female followers. It was to Mary Magdalene that he first appeared after his resurrection, Mark 16: 9; and it was she whom he first commissioned to bear the tidings of his resurrection to his disciples. This was done in the following words: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." John 20: 17, 18. And as our Lord's female followers showed so much courage and so much devotion to him, during his trial and crucifixion, it seems reasonable and right that he should honor them as they had honored him.

What is said in regard to the results of the pouring out of the Spirit on the day of Pentecost, plainly shows that women were to prophesy under the Gospel dispensation. Peter's application of the language of Joel clearly proves this: "And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Acts 2: 17, 18. While it is plain, from the language of Peter above quoted, that women were to prophesy, there is no intimation whatever that there was to be any difference between them and men. This does not seem to have been any new endowment of women, for we have already seen that "Deborah was a prophetess and judged Israel." Judges 4: 5.

But while there were but few that prophesied in the Jewish dispensation, it was to be common in the Gospel dispensation, as Peter's language implies, and with this idea agrees Paul's language in 1 Cor. 14: 31, "For ye may all prophesy one by one, that all may learn, and that all may be comforted." The apostle seems to give liberty here to both men and women to prophesy, for he says, "ye may *all* prophesy one by one." The word *all* is used here three times—*all* may prophesy, *all* may learn and *all* may be comforted. Then, as *all*, in the last two applications that are made of it, embraces both men and women, it would seem that in the first application it should also refer to both. It is true, a passage that seems to forbid woman to prophesy, follows pretty closely after the one above quoted that seems to give liberty to all. But we shall see hereafter that the passage that forbids women to speak under certain circumstances, does not prohibit them from prophesying. That women had the liberty of praying and prophesying seems to be plainly conceded from 1 Cor. 11: 5: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven." If the apostle would have designed to prohibit women from praying and prophesying in public altogether, it appears to us that he evidently would have done so in connection with the reproof that he administered to them for praying and prophesying with their heads uncovered. That this had been done by them in public, there can be no doubt. This is clear from the way in which the apostle speaks of the reproach that women incurred by having their heads uncovered in time of worship. For a woman to have appeared with her head uncovered in retirement from the world, or in her own family, would not, we presume, have been the great reproach to her, that the apostle exposes and reproves. So it seems that the offense that the Christian women of Corinth committed, was, praying and prophesying with their heads uncovered, not in the family, but in church. This is further manifested from the consideration that the disorder in praying and prophesying among the Corinthian Christians, is mentioned in connection with the disorder in holding the Lord's Supper. But the disorder in the Lord's Supper occurred in the church, hence the inference would seem to be just, that the disorder in praying and prophesying also occurred in the church.

That the apostle did not design to prohibit Christian women from prophesying altogether,

and that there were some in the apostolic church that did prophesy, is further manifest from what is said of, and to, the church of Thyatira, Rev. 2: 18–29. There was a woman called Jezebel in this church, that taught a very corrupt form of heresy. The prophetess is threatened with severe punishment, and the church is reproved. But a careful reading of the address of our Lord to this church, will show that it was the wickedness of this prophetess, and of the doctrine that she taught, that was so offensive to him, and not the fact that the church permitted a prophetess to teach. There is nothing apparently said against her teaching, and, had she taught the truth, from all that appears, there would have been no offense committed by her, or by the church. There were some that kept themselves pure from the corrupt doctrine taught by Jezebel. These are addressed by our Lord as follows: "But unto you I say, and unto the rest in Thyatira (as many as have not this doctrine, and which have not known the depths of Satan, as they speak) I will put upon you none other burden; but that which ye have already, hold fast till I come." Rev. 2: 24, 25. The faithful in the church at Thyatira, were not commended for having opposed the teaching or prophesying of a woman, but for having rejected her corrupt doctrine. Had it been wrong for a woman to teach, as Jezebel did, the faithful would have rejected her, and for such a rejection they would have been commended. But they are not commended for that, but for showing no countenance to her heretical doctrine. Hence, we infer that the offense of the church in Thyatira was not that it permitted a woman to teach, but that it permitted a bad woman to teach, and to teach very corrupt doctrine.

As a fulfillment of the prophecy of Joel, quoted by Peter, we have the following: "And the next day, we that were of Paul's company, departed, and came unto Cesarea: and we entered into the house of Philip the evangelist (which was one of the seven), and abode with him. And the same man had four daughters, virgins, which did prophesy." Acts 21: 8, 9.

The gift of prophecy enjoyed by the daughters of Philip, seems to have consisted in that form of prophecy that Paul explains in 1 Cor. 14: 3, "He that prophesieth, speaketh unto men to edification, and exhortation and comforteth," and not in foretelling future events. This is probable from the consideration that, though these virgins did prophesy, they did not foretell the trouble Paul was to meet with at Jerusalem. This the prophet Agabus did. Acts 21: 10, 11. And as all these virgins, the daughters of Philip, did prophesy, it is not at all probable that their prophesying was confined to their own family, or to the private circle.

In the further discussion of our subject, we shall notice a number of texts occurring in the epistles of Paul. And we shall first notice the great truth stated in the following passage: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28. While the oneness in regard to male and female, that is referred to by the apostle, may not be a oneness in every conceivable respect, we can not limit it to mere enjoyment. It no doubt extends in a considerable degree to the privileges enjoyed by Christians of both sexes under the Gospel dispensation. But whether the oneness in regard to the sexes, recognized by the apostle, extends to prophesying in public, we shall not here positively affirm, as that must be determined by the general tenor of Gospel teaching. The oneness referred to no doubt extends to many things to be held and enjoyed in common by Christians of both sexes, and it may extend to the liberty of prophesying in public. Dr. Macknight, a popular commentator, in explaining 1 Cor. 14: 34, and 1 Tim. 2: 11, 12, makes Paul's language contain a prohibition of Christian women's speaking in public, yet, when paraphrasing and explaining Gal. 3: 28, he gives the passage the following meaning: "*In Christ Jesus* there is no distinction of persons as under the law: under the Gospel *no Jew is superior to a Greek; neither are slaves inferior to free men, nor are males preferred to females;* for ye are all one, in respect to dignity and privileges, under the Gospel dispensation." Now, how males and females can be one "in respect to dignity and privilege," and yet females be prohibited from prophesying, or from "speaking unto men to edification, and exhortation and comfort," which is the meaning of prophesying, according to Paul, if they should feel prompted to do so, we can not understand, for there seems to be a contradiction in such a view of the subject.

We have already seen that Paul, in 1 Cor. 14: 34, one of the passages in which he is thought, by some, to prohibit women from prophesying publicly, refers to a law to which they are to be obedient. That law is understood to be Gen. 3: 16, "And thy desire shall be to thy husband, and he shall rule over thee." This law was given by God to woman after the fall, and it was intended to humiliate her because of her transgression. And we presume that we may justly infer that, had not woman sinned, her subjection to man would not have been required of her to the extent it now is, and that there would not have been as much difference between them in regard to the authority that the man has over the woman, as there now is. Hence it seems to be reasonable that in the new creation that takes place when men and women are born again, the difference between them in respect to the power of the man over the woman is not so absolute as it was at first, when woman was a transgressor.

We shall next notice what Paul says of certain Christian women, and of the position they seem to have occupied in the apostolic church.

1. "I commend unto you Phebe, our sister, which is a servant of the church, which is at Cenchrea; that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." Rom. 16: 1, 2. Here we have a Christian woman distinguished for her labor and official standing in the apostolic church. The honorable title of "servant of the church," is given to her by the apostle, according to the reading of our version of the New Testament, but the general judgment of writers, in referring to her position in the church, has decided that she was a deaconness. And several translations of the New Testament read, "a deaconness of the church." And this seems to be a correct translation. The *Revised Version* has *deaconness* as a marginal reading. And it is stated on good authority that there were deaconnesses in the primitive and apostolic church.

If, then, Christian women filled the official position of deaconess in the apostolic church, it would seem to follow that we must put a construction on Paul's language in 1 Cor. 14: 34, 35, different to that which is put upon it, when it is interpreted to prohibit women from speaking or prophesying in the church. For, with the duties that are usually associated with the office of deacon or deaconess, we can not easily reconcile the performance of those duties by the incumbent if debarred from all liberty of speaking in the church.

2. "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." Rom. 16: 3–5. These two earnest workers in the church are also referred to in the Acts of the Apostles. When Paul came to Corinth on one of his journeys, he met them at Corinth (Acts 18: 2), and they accompanied him on his journey. Acts 18: 18. At the close of the same chapter, we have the statement made that Aquila and Priscilla took unto them Apollos, "and expounded unto him the way of God more perfectly," as he knew only the baptism of John. In the case of Priscilla, the wife of Aquila, we have a Christian woman mentioned in connection with her husband, and in a manner that seems to indicate that she stood on a level with him in regard to the high tribute of praise bestowed upon them by the apostle. (1) They taught Apollos "the way of God more perfectly." (2) They had done that which justified the apostle in saying they had "laid down their own necks for him." (3) They had done that which made all the churches of the Gentiles feel under obligations to them for they all gave thanks to them. (4) They had a church in their own house. (5) They are called by Paul his "helpers in Christ Jesus." In the Revised Version the reading is, "my fellow-workers in Christ Jesus." Lord translates it "my co-laborers in Christ Jesus." Dr. Macknight translates it, "my fellow-laborers in Christ Jesus," and paraphrases it as follows: "In my name *wish health to Priscilla and Aquila* her husband, *my assistants in preaching the Gospel* at Corinth." Now the idea that a Christian woman of such a noble Christian character, and of such a great Christian influence, as Priscilla is represented to have been, would not be permitted to speak or prophesy in the church, not even in the church in her own house, can not easily be reconciled with the general teaching of the Gospel, nor with the spirit of Christianity as it is learned from the Gospel, and Paul could hardly have designed to prohibit such a Christian woman from prophesying in the church publicly.

3. "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16: 12. Here we have three Christian women who are said to have labored in the Lord. This form of expression, "labor in the Lord," seems to refer to spiritual labor, though not necessarily to public labor. Yet, if women did prophesy publicly, as we are inclined to think they did, then such a phrase as "labor in the Lord," would naturally associate with it the idea of public labor for the promotion of the cause of the Lord. We have the following in Rom. 16: 6, "Greet Mary, who bestowed much labor on us." Now this, no doubt, was Christian labor, but it was labor bestowed by Mary on the servants of God. But the phrase, "labor in the Lord," which is applied to the service rendered by Tryphena, Tryphosa and Persis, seems to convey a different idea, and, as already remarked, seems to associate with it the idea of ministerial labor.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9:7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8:12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

KNOWING that we as a people have much to learn about city work, I clip the following from the March number of *The Treasury*, coming from one who has much experience in city work. It is well worth careful reading and prayerful thought.

CITY EVANGELIZATION—ITS METHODS.

By Moses D Hoge, D. D.

In the destitute districts of our cities I venture to suggest that we should combine two plans of operation — the establishment of a few large churches and the multiplication of small centres of evangelistic effort. There is a strange power in the sympathy and zeal engendered by the aggregation of numbers in a noble enterprise. The Church of England has taken advantage of this principle in the use of its great cathedrals for popular services. This is notably true of St. Paul's Cathedral and of Westminster Abbey. Once these stately edifices were the shrines of exclusive aristocratic churchism; now they are thronged by the multitude, made up of all sorts and conditions of men, attracted by the most eloquent and learned divines of the English Establishment. If the best known, most honored ministers of our great city churches would each select the most destitute locality known to him, inhabited by the most ignorant and degraded of the population, and in the largest building which could be secured for the purpose would commence an afternoon or a night service, results the most cheering would crown these labors of love. The inhabitants of these neglected localities would be conciliated by the spectacle of men, constrained only by love for their souls, engaged in these self-denying toils; and far more important than that, men who have proved their power by the capacity they have shown in the management of the great charges committed to them are the men best qualified to minister to those who differ from the heathen only in speaking the English language, and in adopting the vices of civilization. And when under their ministrations souls are awakened, and the cry, "What must I do to be saved?" is heard, then the experience, the prudence and the sympathy of such pastors will find the noblest field of exercise.

I know the objections that can be urged to such a course. I know how city pastors are already overburdened, how they are pressed beyond measure by exacting duties regularly recurring, and distracted by unexpected demands on their time; but, brethren, we do not know how much work we can accomplish under the fresh incitement of new and promising avenues for usefulness opening immediately before us, and beckoning on to success surpassing any we have hitherto known.

If, I, an humble minister in a small city, without presumption, might refer to my own experience in mission work, I would say that for three years I have preached three times every Sabbath, the third service being held in what is called the Old Market Hall, the largest in Richmond, and situated in a densely populated neighborhood, singularly overlooked, and in sore need of what the Gospel alone can supply. There I have a congregation limited only by the size of the building.

It is an eager, expectant throng, the very sight of which is at once subduing and animating. If I am fatigued by the second service in my church in the afternoon, I am refreshed and invigorated by the third, held in the hall at night.

At first my congregations were disorderly, many of them never having attended a religious service in their lives; but now they are as decorous as any of yours are on a sacramental Sabbath. We have connected with this mission a medical infirmary, free of charge; a Bible-class, a Sabbath-school, prayer-meetings in private houses, a society, composed of the young ladies of my church, rendering help in every way in their power to girls living in the vicinity of the hall, and every Thursday night a meeting for inquirers, seeking the way of life; and the last one I attended was the most encouraging of all since I commenced my work in that part of the city.

I number these three years among the most delightful of my life, and I can never be too grateful for the privilege of gathering such a multitude around me, so willing to be instructed, and rewarding my interest in them by the most unmistakable evidences of affection.

In providing places for the gathering of the people in such localities, it will often be found that a public hall or large apartment in some building devoted to secular purposes, is more attractive than a church edifice. Mortifying though it be, it is a fact that many of those whom we wish to reach regard churches as the retreats of spiritual aristocracy. Ecclesiastical architecture has no charm in their eyes. The freedom of a hall into which they can enter unembarrassed, as open to them as a public square, where they can feel at ease in their working clothes—the only ones they have, it may be—and where there is no reminder of social inequalities, is something they appreciate most decidedly, and forms a strong inducement to attend the religious services to which they have been invited. This must not be forgotten by those who seek to gather in the classes that have no pleasant associations with the house of God. That will come afterwards, if they can be interested in the first services which they have been persuaded to attend.

There is one department of worship which may be made especially attractive to the multitude gathered at our mission stations. All of us have felt what Augustine experienced in listening to the commingled voices of the great congregation lifted up in praise, though we might not be able to express it as he has done. "How freely," says he, "was I made to weep by those hymns and spiritual songs, how transported by the voice of the congregation sweetly singing. The melody of their voices filled my ear, and divine Truth was poured into my heart. Then burned the flame of devotion in my soul, and gushing tears flowed from my eyes, as well they might." Such music goes down into the memory as dew sinks into the heart of a rose, giving refreshment and gaining sweetness.

The hymns which never wear out are those which are rich in evangelical truth, expressed in the language of true poetry; and yet, for the masses, hymns made up chiefly of chorus are often the most effective. There may be little connection between the hymn and the chorus, so far as the thought is concerned. It does not matter. The chorus may contain but a single truth. It is all the better for that. That one idea is worked into, sung into the mind and heart by repetition, and thus the chorus is more effective than the hymn. Take this for example:

"O, depth of mercy! can it be
That gate was left ajar for me."

All through the week such refrains run through the memory; to the man on the scaffold of the house he is building, to the driver of the tram-car, to the woman bending over her needle, the words return,

"O, depth of mercy! can it be
That gate was left ajar for me?"

Hymns of *worship* are to be preferred to didactic hymns, and yet one expression concerning the worth of the soul or the preciousness of the Savior, may awaken conviction, or the hope of pardon and lead that soul to Christ.

A *solo* is out of place in congregational worship, and yet in this very city I saw hundreds in tears as Mr. Sankey sang one year ago in the Wanamaker building.

Then, with what care the preacher to such an audience must select his themes! How natural must be his manner, how patient, earnest, tender must be his spirit, and if he hopes to secure attention at all, how simple must be his style, how full of illustrations drawn from common life, that his sermons may be intelligible from end to end. A minister once rose to address one of the most ignorant audiences ever gathered. His first sentence was this: "As in physics so in ethics, like causes produce like effects!" Of course his hearers did not know even in what language he was speaking. How different would have been the introduction, had Whitefield been the preacher, or Archibald Alexander, or Spurgeon, or any of God's chosen sons anointed to preach the Gospel to the poor and to move the multitude, as the trees of the wood shaken by mighty winds.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—A series of meetings, continuing for two weeks, was held recently in the Richland church, Richland Co., Ohio. The meetings closed Feb. 24, with five additions by baptism.

—Bro. L. D. Caldwell, of Matthias, W. Va., informs us that during 1888 they had forty-one additions to their congregation by baptism. Bro. Caldwell states that during the same length of time he conducted the funeral services of seventeen persons.

—Sister Berkey, of Rossville, Shawnee Co., Kans., has been isolated from the church for over three years. She knows of no church near the place where she lives, and, in her isolation, she doubly values the weekly visits of the MESSENGER. She asks the brethren and sisters to remember her in their prayers, that she may once more enjoy sanctuary privileges.

—Under date of March 7, Bro. Josiah Beeghly, of Engle's Mills, Garrett Co., Md., writes: "We had our quarterly council to-day. Everything went off peaceably and quietly. We had no query for District Meeting. Four were added to the church by baptism. One sister was baptized about seven weeks ago, which makes five additions since Jan. 1."

—The particulars of a sad accident are given to us by Bro. C. D. Hylton: "On Feb. 15, while cutting timber, Abram Weddle was killed instantly by a falling limb, which struck him on the head. He did not have time to offer the publican's prayer, but was hurled into the presence of God in a moment. He had neglected that all-important work of preparing to meet God. He was a son of Bro. Isaac Weddle. Funeral services by the Brethren, from Heb. 10: 31: 'It is a fearful thing to fall into the hands of the living God.' Sinners, prepare to meet God!"

—Bro. S. T. Harnes, of the National Soldiers' Home, near Dayton, Ohio, writes: "The Brethren of the Lower Miami church held their regular quarterly council March 7. Considerable business was before the meeting, but there seemed to be a good feeling among the members, and all business passed off pleasantly. The church was admonished by Bro. John Bowman. The Sunday-school question was brought up, and it was decided to have a school, and arrangements were made to organize March 16. We hope that it will prove a source of good to us all, as well as to the building up of the church."

—Under date of March 11, Bro. Lemuel Hillery, of Hutchinson, Kansas, writes: "The Pleasant View church has decided to hold a love-feast on Thursday evening, April 18. This will be the day following District Meeting. Communion services will commence at 3: 30 P. M. We want the brethren and sisters to stay for the feast, and one or more of the ministering brethren to remain with us over Sunday. All those who come by rail should start so as to be here day before meeting. Those coming from the South on Missouri Pacific, will be met at Elmer at 1 o'clock P. M. on the day before meeting (ministerial meeting), and 1 P. M, next day, for District Meeting. Those coming on Missouri Pacific from the North and West, and also from the Sante Fe and Rock Island, will be met on both Monday and Tuesday, but only for the forenoon trains, the place of meeting being ten miles from Hutchinson."

—Bro. Samuel A. Driver witnessed a distressing accident at New Hope, Augusta Co., Va., of which he writes as follows: "While I accompanied my brother to the depot to board the train, we saw Mrs. Geo. Weaver coming toward us, shouting wildly and frantically to her husband, who was at work near by, that their little girl, Maggie, had caught fire at the stove while she was on an errand to a neighbor's house. I started, with the father, to run to the scene, about a quarter of a mile distant. When within a short distance of the house, I met the most ghastly sight I ever beheld. The little girl, in a sitting posture, was in the open yard gate, her clothing all burned off excepting her shoes and stockings; her flesh was burned to a crisp. With outstretched arms she plead to her father for help. Whilst her father picked her up and carried her into the house, I summoned doctors Ewing and Christian to her assistance, but it was of no avail except to alleviate her pain while life lasted. She lived but four hours, and was rational until put under the influence of morphine. She was a bright and intelligent little girl of nearly six years. Her interment took place next day."

—George U. and Ida Creager, of Baltimore, Md., write: "We wish to thank all the brethren, sisters and friends at McPherson for their kindness extended to our son, Charles F. Creager, during his sickness. Brethren Sharp, Studebaker, and Eshelman are especially deserving of praise for their untiring efforts in his behalf. May the Lord bless them!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Waynesborough, Pa.

JAN. 9, Bro. James A. Sell, of McKee's Gap, Pa., came to the Antietam congregation to hold a series of meetings, which continued for two weeks. During this time Bro. James labored each evening, and several meetings were held in the daytime. All of them were instructive and edifying There were no accessions to the church, though some felt the convictions of sin. The church is constantly standing, with her arms open, and glad to receive all true seekers into her fold. Great danger and much trouble may grow out of an *imprudent* ingathering, by unduly prevailing and working on the *feelings* of persons, instead of proper teachings and instructions being imparted to them, that they may fully know their duty,—what they can expect of the church, and what the church will expect of them. This not being fully understood *before*, afterwards they become dissatisfied with their engagement and proceed to violate the contract. We have experienced that, from our meetings, there were lasting impressions made upon the minds of the membership.

T. F. IMLER.

From Florida.

THE death of my companion last fall, the sickness incident thereto, and the additional family care that has fallen upon me since I am left alone, have prevented me from doing much preaching for nearly one year. One week ago I visited the members at Keuka and Hawthorn, Fla., remaining with them nearly one week. I had not been on my place since last spring, and was pleased to find it in such fine condition. Many of the orange trees that I set out with my own hands are now in full bloom and the peach trees laden with fruit, now the size of hazel-nuts.

I found the members in peace, cheerful and hopeful. At times the Florida excitement ran high, but it has now settled down to the reality, and those that are here are likely to remain, and form a solid basis from which the upbuilding of the church and country will take another and a better start. From time to time others will settle here, and I look for the church at Keuka to be strong and influential. The members are well disposed toward each other, and stand well with their neighbors. In their church and Sunday-school work they are in advance of other denominations in that community. They are now preparing to place a neat picket fence around the meeting-house, repaint the building and set the lot in orange trees, so that in coming years our visiting members, from the snow-covered regions of the North, can have the pleasure of worshiping amid the outspreading branches of the evergreen orange trees, either laden with the golden fruit, or covered with bloom, emitting a fragrance that, amid prayers and songs, will remind the faithful of that land beyond the river where frosts are never seen and the long summer is given.

The work is in charge of Bro. E. J. Neher, who, during the last winter, has been greatly assisted by brethren J. C. Lahman, of Franklin Grove, Ill.; Robert Metsker, of Denver, Ind., and Garman, of Ohio, all of whom, with their families, have been spending the winter at Keuka, and it is a pleasure for me to say, that they have all conducted themselves in such a becoming Christian manner as to have made many warm friends, both in the church and out of it.

I spent two days with the members at Hawthorn. Bro. Frederick Sherfy had charge of the work here, but much to all of our regrets, he is going to Virginia, leaving the preaching in the hands of Bro. B. F. Bowser, who lives a little to one side of the main body of the members. At this place I presided over the first council-meeting, for adjusting difficulties, that I have attended in Florida. There was one last winter, that I could not attend. Everything was settled to the entire satisfaction of all present. We had managed to get along without regular council-meetings. Occasionally, prior to love-feasts, the members met to consult, and all passed off peaceably.

Bro. J. C. Lahman has purchased land, and planted out a grove near Hawthorn, much to the encouragement of the members at that place. The members here seem to be doing well, and are likely to make a success of it, but they need more help in the ministry, and I hope some good ministers will locate among them. They live in a good country, where people have lived and prospered for forty years.

My visit to Florida, after an absence of nearly one year, is a source of considerable satisfaction to me. I now have more confidence in the future of that State than ever before. The work may be slow, but I think it will be sure, and the good cause firmly established by and by.

Concerning my own work I have little to say. While none of my four children are very young, the youngest being nearly five years old, they are, nevertheless, too small to be left much alone. It will therefore not be possible for me to do anything for some time. We are well situated for making a good living, have good school facilities, and plenty to keep us all busy, but the departure of my wife has made it necessary for me to suspend my regular appointments, and devote my attention to the family till the children get older. In the start we had a good prospect for locating members, and I believe a church might have been built up in the course of a year or two. I have said this much personally in answer to many inquiries, and also as my excuse for not finishing my promised series of articles on the Great South.

J. H. MOORE.

Waycross, Ga., March 10.

From Fredonia, Kans.

BRO. SIDNEY HODGDEN came among us Feb. 1, and held forth the Word with power, shunning not to declare the whole counsel of God. He preached for us one week, baptizing three, assisting in the holding of an election for two deacons, and advancing a brother to the second degree of the ministry. The lot fell on brethren Frank Waas and Charles Horner as deacons. Bro. Jacob Frantz was advanced. Such are God's ways,—the young are stepping in, while the old are stepping out. Soon we all may join the angelic throng!

ALLEN A. OBERLIN.

From Laurel Run, Pa.

BRO. H. W. STRICKLER, of Loraine, Ill., commenced a series of meetings Feb. 8, and continued till March 1. Nine souls expressed a desire to go with the people of God, and were buried

with Christ in baptism. There are four other applicants that were not ready yet for baptism, and many others that were almost persuaded to come. Oh, sinner, do not put it off too long, but come to Christ while it is yet called to-day, for to-morrow is not ours! May the Lord help many more to come soon, for the night cometh wherein no man can work! The writer could not attend these meetings on account of his wife's illness. She has been confined to her bed for four weeks with a severe attack of pneumonia. She called for the elders of the church during our meeting, and was anointed in the name of the Lord, according to the epistle of James. She feels much strengthened, both physically and spiritually, and desires the prayers of the entire Brotherhood in her affliction.

The church was much revived by the meetings held at this place. A prayer-meeting will soon be organized. Bro. Strickler did us much good by coming among us. We had truly an old-time revival meeting. Bro. Strickler held forth the Word with great power and zeal. May God bless the dear brother in his work! J. M. Ritter.

Kecksburg, Pa., March 4.

From Okaw Church, Ill.

March 7 we held our quarterly council. The attendance was rather small, owing, I suppose, to bad roads, but we had a good meeting. Everything passed off pleasantly. We felt sorry that we had so many letters of membership to give. Seven of the number have been teachers in our Sunday-school, and two of them scholars. While we will miss them, other churches will be benefited by their walk and conduct among them. Our church decided to commence her Sunday-school again this spring, and elected Bro. Uriah Edgecomb, Superintendent, and Bro. Rufus Hendricks, Assistant.

We have had no additions this winter. We expect Bro. Menno Stauffer, of Mahomet, Champaign Co., Ill., this evening, and, if the weather is favorable, he will preach a while for us. We hope that our members will be revived and built up in the most holy faith which was delivered unto the saints. May sinners be warned to flee the wrath to come!

Our church is in peace and union, as far as I know. Many warm-hearted members give to the missionary work with a free will. This is right, for God "loveth a cheerful giver." While we give to him, he will give to us, not only in this world, but in the world to come, a hundredfold!

Alta C. Eikenberry.

Cerro Gordo, Ill., March 8.

From Edgemont, Md.

Bro. S. F. Sanger, of Bridgewater, Va., met with the brethren and sisters at the Welty church, near the above-named place, belonging to the Antietam congregation, Feb. 9. He preached, in all, twenty sermons, and also two sermons in the Brethren's church at Waynesboro'. The meetings were well attended, notwithstanding the uninviting state of the weather and bad condition of the roads at times. Bro. Sanger has made many friends at these places, by "earnestly contending for the faith once delivered unto the saints."

Bro. Sanger showed with force the propriety of our entire consecration by and through our love for the Brotherhood. The fact was firmly impressed upon us that we are either representatives of Jesus Christ or of Paris. Unfortunately for the human race, the majority seem to be for Paris. The covering and non-covering question was candidly treated. He showed that there is power to be realized in the observance of it. Sisters, who wear the covering adopted by the church, do not want to wear the hat, as the two do not agree. This will also prevent our sisters from going to places not befitting them. The brethren, also, if strictly consistent, will be kept from many a snare.

These meetings resulted in four applicants. Three have been baptized, and one is to be baptized in two weeks. One of this number is an old soldier who has now concluded to become a soldier of Jesus Christ. He has been making his home with Bro. J. M. Stover, near where the meeting was held. We hope that all may prove valiant soldiers of the cross! T. F. Imler.

Report of the Treasurer of the Northern District of Missouri.

RECEIPTS.

Balance on hand at last report,				$125 15
April 18, 1888,	Wakendah church,			2 00
May 1,	"	Hamilton	"	3 00
Oct. 9,	"	Log Creek	"	7 00
Dec. 1,	"	Wakendah	"	8 50
Dec. 11,	"	Smith Fork	"	15 00
Dec. 29,	"	Bethel	"	10 00
Jan. 10, 1889,	Novelty		"	6 00
Feb. 14,	"	Gentry	"	1 50
Feb. 15,	"	White Cloud	"	3 00
Feb. 17,	"	Wakendah	"	9 00
Feb. 27,	"	Novelty	"	5 55
Total amount received,				$195 70

EXPENDITURES.

April 18, 1888,	C. C. Root,		$ 3 05
June 12,	"	G. A. Shamberger,	3 00
July 18,	"	William B. Sell,	20 00
July 30,	"	J. G. Royer,	5 96
Dec. 1,	"	Peter E. Whitmer,	3 00
Dec. 29,	"	Peter E. Whitmer,	20 40
Jan. 16, 1889,		W. B. Sell,	21 50
Jan. 16,	"	C. C. Root,	9 00
Jan. 18,	"	C. C. Root,	54 20
Feb. 15,	"	S. B. Shirky,	17 00
Feb. 19,	"	Joel Glick,	12 00
Feb. 19,	"	S. A. Honberger,	9 00
Feb. 27,	"	C. C. Root,	5 55
March 4,	"	C. C. Root,	5 45
Total amount expended,			$186 11

Jacob Shamberger,
March 11. Treasurer.

Notes by the Way.

I am home again from York County, Pa., where I have been laboring for the Master in Eld. Jacob Shamberger's district for three weeks. I preached in the city of York two weeks. Here Bro. John Flory, of Rockingham County, Va., kindly filled two appointments for me, to the satisfaction of all present.

York is a city of about 28,000 inhabitants. The Brethren there have a commodious, plain house of worship, and they are in earnest. They realize what it has cost them to become free men and women in Christ, and their desire is that their friends may also become free. They love to hear the plain, unvarnished truth. They are aware that they are living in the age when men will not endure sound doctrine.

Through the labors of the Brethren quite a number of persons in the city of York see the "confusion of Babylon," and I hope and pray that they will come out of her before her overthrow, as she is destined to be overthrown.

I also spent a week in the country, about eight miles from the city, at the Codorus church, which is the mother church of that district. They have been accustomed to holding but a few meetings at a time; I found them just as eager for the sincere milk of the Word here as anywhere else. My conclusion is that the children of God are the same anywhere—that is, they want to know all things commanded of Jesus, and they love to feast upon his promises.

The brethren and sisters there are mostly of German descent, yet they can understand English. They love to hear the Gospel preached, either in German or English, just so that it is simplified, as Jesus intended it should be, when he gave us examples by his illustrations, such as the "lilies," "sparrows," "buildings," parables of "sheep," "fishes" and the "sower."

Brethren in the ministry, if you visit York City and County, you will feel that you are in the royal family. All are children of a King. I was cared for in every particular, for which I hope the good Lord will reward them all!

I have a desire to meet all again, though it be not until the battle-scarred soldiers will have their reunion on the other shore, after the contest with sin and Satan is over! Jacob Hedrick.

Midland, Va.

A Missionary Tour.

Father and I left home Feb. 1st, to visit the Brethren, and hold meetings for them. Our first point was at Neel, Nebr., where Bro. Short and wife reside. Here we held three meetings in the town hall with good congregations and attention to the Word preached. We then proceeded on our journey to a few members living about fifteen miles north-east of Benkelman, and held four meetings for them, with good interest. From there we went to Cheyenne Co., Kan., and met with the Brethren in Bro. Slifer's school-house. Here we had three meetings and one applicant for baptism—the youngest son of Bro. Esrom Slifer. We then went to Bro. J. F. Cline's, in Sherman County, who is one of the ministers of Fairview church. The officials of said church, feeling that the harvest truly was great and the laborers few in this church, called for help both in the ministry and deacon's office, and, accordingly, the members met at the house of Bro. Cline, Feb. 12th, and, amid much prayer, and solemnity, gave their voice for the brethren whom they wished to make servants of the church. The lot for speaker fell on Bro. Marinus Peterson, and for deacon on Bro. William Welch. These brethren were installed into office amid many tears, and may God's choicest blessing attend them through life, to make them faithful workers in his kingdom.

The brethren of the above-named church had three appointments for meeting, and therefore father and I were separated, he going to one, and I with Bro. Cline to another. I preached twice a day until Friday evening. At this place one old lady, nearing her threescore years, came and said she wanted to unite with the people of God. It was said by all present that meetings closed too soon. All said, if we could have continued our meetings over Lord's day many more would have come, but arrangements had been made for another appointment on Sunday, and we had to bid them farewell, and go to feed other hungry children. Having done our Sunday's work, and the time having arrived when we had to turn our faces homeward, we again met at Bro. Cline's, and then bade the brethren farewell to go on our journey and do some more church work on our road home.

In company with Bro. Cline, we went to Lawn Ridge, and held one meeting in their union church in Cheyenne County. The next day, as previously appointed, we met at the house of Bro. Slifer for the purpose of holding an election for deacon. The lot here fell on our dear young brother, Oliver Slifer. May God's blessing and the prayers of the church be upon him, that he may prove a blessing to the solemn charge conferred upon him, and to the church for which he is call-

ed to work. The next day was set apart to administer baptism, and, in the presence of a large crowd of anxious, eager lookers-on, a young soldier went down into the liquid waters and was buried in the likeness of Christ's death.

This closed our work in Kansas, and bidding the Brethren farewell, we started again for Neel, Nebr., where we had agreed to preach again on our return home. Therefore, at the appointed time, we met a goodly number assembled, and tried to point them to the Lamb of God that taketh away the sins of the world. The people desired more meetings, and, to supply their wants, father remained over Sunday with them. I set out for home on Saturday morning, and arrived home that evening; found all well, after an absence of three weeks, for which we thank the Giver of all good. Father arrived home on the following Thursday and reported two applicants for baptism.

A. C. SNOWBERGER.

Annual Meeting for 1889.

THE Annual Meeting for 1889 will be held at Harrisonburg, Va., opening for public business on the 11th day of June.

To the brethren and sisters who will attend the Meeting, the following sketch of the town, surrounding country, and means of reaching the place, may be of some interest.

Harrisonburg is located in the center of the Shenandoah Valley, and surrounded by a thickly-settled country, under a good state of cultivation.

The town has a population of nearly 4,000 persons, and all seem to be interested in the coming Meeting. Much inquiry is made, and many are offering their services and putting forth their efforts to make the stay of the brethren and sisters here, a pleasant one.

The healthfulness of the country is hardly surpassed anywhere. The surrounding country is thickly settled, in various directions, by Brethren, and while the Meeting will be held in the Cook's Creek congregation, there are two more very near,—three church districts cornering at Harrisonburg.

The scenery is interesting. On the east and west are the Blue Ridge and Alleghany Mountains. Through the Valley flows the historic Shenandoah River, and sparkling streams make the country fertile in every direction. But a few miles distant are the watering places to which many persons resort, during the summer months, to regain their wasted health by the use of mineral waters. The famous caverns are of easy access, with all their beauty and grandeur. In many of these caverns nature has been lavish in her adornments, and the beholder is struck with awe at the huge pendants and glistening stalactites.

The Meeting grounds are immediately on the railroad, and also within three-fourths of a mile from the center of the town. There will be a station, during the Meeting, at the grounds, and within 200 yards of the Tabernacle.

Situated, as it is, on the Valley Branch of the Baltimore & Ohio Railroad, ample arrangements will be made, and the said Railroad Company has promised to furnish ample accommodations to reach the place of meeting, and good platforms, telegraph and ticket offices, etc., at the grounds.

Persons coming from the West will find the Baltimore & Ohio Railroad their most direct route, and the only one running to Harrisonburg, enabling them to reach the Annual Meeting grounds without delay. Upon arriving at Harper's Ferry, the Valley Branch train is taken, and the passengers step off the cars at the place of meeting.

In consideration of the fact that the Baltimore & Ohio Company will give a commission to the Executive Committee on each ticket sold, those who are interested in the success of church work should use this Road as much as convenient. This is not asked from a selfish motive, nor to the detriment of any other railroad, but from the fact that, all things being equal, a ticket over the Baltimore & Ohio Railroad means a revenue to the church, without any additional cost to the purchaser. As all surplus of Annual Meeting funds goes to the mission work, each one is enabled, without extra cost, to add materially to the welfare of the church, and we feel that this request should be fairly considered.

Persons desiring to secure lodging can do so by writing to any of the following brethren, who compose the Lodging Committee: N. W. Beery, Edom, Va.; D. T. Click, Dayton, Va.; D. B. Wampler, Keezletown, Va.

The Executive Committee is trying to secure tents to be used on the grounds, and should any desire to use them, write to the above-named Lodging Committee, and arrangements will be made.

Further notice in regard to railroad matters, schedules, connections, etc., will be published later, if necessary.

Any desired information, relative to the Meeting, will be cheerfully given.

P. S. THOMAS, Sec.

Harrisonburg, Va., March 12.

From Sand Ridge Church, Henry Co., Ohio.

A SERIES of meetings in the above church began Feb. 11, and continued until the evening of the 25th. Bro. Joseph Holder, of Lacon Co., O., did the preaching; he delivered nineteen discourses. An excellent interest was manifested all through the meetings, and good order prevailed. As an immediate result two souls were received, and baptized on Saturday, the 23rd. May God nourish and revive our little church that it may do more good in this part of God's moral vineyard! May the blessings of the Lord accompany our beloved minister through his future life, that he may do still more good and cause sinners to repent and become children of God!

T. J. MALLOTT.

From Dayton, Ohio.

I WISH to make a suggestion through your valuable paper in regard to the debt on the Dayton Brethren church, as suggested by a sister in No. 6, of GOSPEL MESSENGER "on bearing one another's burdens"—which we think would be quite an advantage. Why not sell the present church property, which is valuable, pay off the debt, and with the remainder buy a cheaper lot, build a neat, and comfortable church to Almighty God, make the city a district of itself, and have a good preacher who would reside here, for the people of Dayton are used to good preaching, if not used to so good a Gospel. A live, energetic, zealous man, after God's own heart, could build up a congregation here. He could have preaching every other Sunday morning, and every alternate Sunday evening. In this way we would have divine service every Lord's Day. Heretofore the preaching in a great measure has not been to that edification, for which the Gospel is intended. Then the members from the country, who live near by, could make it their personal duty to attend all these services. By so doing it will encourage the little band to press toward the mark for the prize of the "high calling of God in Christ Jesus." There is also a class of people who never attend church anywhere, on account of pride, and coldness in other churches. These might, by the power of God, and the earnestness of preacher and members, be saved. There are members and friends living in the city who would enjoy all these privileges, whereas it is now inconvenient to attend in the country.

The old, old story of Jesus is ever new, if the teacher is apt to teach it. If not, we are fed on husks, and might, perhaps, as well stay at home, and study the Scriptures for ourselves. It was partly from this cause that we left the "church of our first love," some six years ago. Being outside the fold so long, we feel a more urgent call than ever before to come home, if none should forbid our coming. Yet, who would dare, when Jesus said, "Whosoever will come unto me, I will in no wise cast out."

AUGUSTA ELSON.

Dayton, O.

From Fremont, Kans.

THE members of the Sand Creek church, Graham Co., met in quarterly council Feb. 15, at the home of Bro. Wm. Crouse. Our elder, Isaac Studebaker, of Quinter, Kans., was with us to give us counsel, and encourage us on our way. All the members were present but two. All business before the meeting passed off pleasantly. The church is in love and union, and in the order of the general Brotherhood. Bro. Studebaker gave us four sermons while with us. At present we are without a minister, hence Bro. Isaac has more to do than he is really able, as his health is poorly.

The writer was instructed to write for the GOSPEL MESSENGER, and invite a ministering brother to locate among us and labor for us, as we have a large field to work in, and the laborers according to the Gospel of Christ are few. The M. E. friends have organized a union Sunday-school, and have preaching every two weeks. As this is a good point for preaching, we hope soon to have the whole Gospel preached to us. Brethren, wanting to change their location by coming West, will address the writer at Fremont, Graham Co., Kans., who will give all information desired.

WM. C. HEISEL.

From Medical Lake, Spokane Co., Wash. Ter.

HAVING received many letters of inquiry from the Brethren and others, about our country, I thought best to write a little through the MESSENGER.

We have a healthy country, good climate, good water and plenty of timber. The land lays rolling and hilly in the eastern part of the Territory, but lays level west of here, though it is not as rich as the rolling land. We have much Government land yet, and all of the school land, which will soon be in market. We have railroad land worth from $2.50 to $10.00 per acre, on reasonable terms. This land all produces well, and a failure has never been known.

Grain averages from twenty-five to thirty bushels to the acre. Vegetables do well here; also fruit of most all kinds. We do not have any cyclones or heavy thunder-storms here. We have but little rain after July until fall, so that you can thresh your grain and leave it lay in sacks in the field. We do not have any insects to injure the grain. It will stand two weeks after being ripe, without harvesting.

We have a grass here, on the prairie, called "bunch grass," on which stock can live the year round. Horses are cheap out here, but cattle are high,—a good milch cow bringing from forty-five to sixty dollars.

There are only about thirty members living here, but they are in need of a shepherd to look after the little flock out here. We hope that our Brethren in the East will soon send us a speaker. Then others will follow.

JOHN H. POWELL.

Literary Notice.

"The Path to Wealth, or, Light from my Forge," published by B. F. Johnson & Co., Richmond, Va., price $1 75, is a book that none can read too carefully. It is written by "a blacksmith." There is an introduction by J. H. Vincent. There are papers on systematic beneficence, written for the work, by E. C. B. Hallam, F. R. Beattie, R. W. Woodsworth, John Pollard, and Wm. Taylor. From first to last, the book is a plea for Christian giving. The author takes the position that every Christian must give at least one-tenth to the Lord's work. No matter what his circumstances may be, no one is excused from giving. Books like this one are needed at the present time, and so are men who will advocate such principles. Professing Christians say that all they have comes from God. If this is so, are they doing a very great thing when they return a tenth of it to him? "Self-interest and blind prejudice, backed up by the devil, are arrayed on the one side, while God's plain declaration, . . . as well as sound argument, are on the other side, and I most earnestly exhort you to render obedience to these messengers of God, and 'Bring all the tithes into the storehouse'" And in the papers added to the work proper there is much that is good and helpful. One should not say that he has given anything to the Lord until after he has paid what God claims as his own. The evils of church sociables, etc., are spoken of. F. R. Beattie writes of them as follows: "I have looked with some care at these things, and have become more and more convinced that for the purpose of raising money for religious objects they are all wrong in principle and injurious in practice." Many other things are discussed, and the writers look at their subjects from a Bible stand-point. And this is why there is so much Christian principle in their words.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SPEICHER—RUMMEL.—At the residence of the officiator, in the Quemahoning congregation, Somerset Co., Pa., Feb. 28, Stephen W. Speicher and Sarah M. Rummel.

BROOKS—HORNER.—At the same place, March 5, Charles Brooks and Emma L. Horner. E. J. Blough.

SANDERS—WILSON.—At the residence of the bride's parents, near Deep River, Ia., Feb. 26, Newton E. Sanders and Miss Hannah D. Wilson.

GILLASPIE—ATHERTON.—At the residence of the bride's parents, near Deep River, Iowa, Feb. 27, Mr. John S. Gillaspie and Miss Mary E. Atherton. H. R. Taylor.

FETTERS—McPIKE.—At the residence of the officiating clergyman, Reuben Shroyer, March 2, Bro. Wm. H. Fetters and Miss Lilly E. McPike, both of Stark Co., O.

CANADAY—DILLION.—At the residence of the bride's parents, Feb. 20, by C. D. Hylton, Bro. W. H. Canaday and sister Cora V. Dillion, both of Floyd Co., Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

DAVIS.—In the Dunning's Creek church, Bedford Co., Pa., Oct. 29, 1888, sister Rebecca Davis, aged 70 years, 1 month and 26 days.

Deceased joined the church Oct. 18, 1846, and lived a consistent Christian life ever since. Services by J. B. Miller and Levi Rogers, from 2 Tim. 4: 6, 7.

MILLER.—In the Brother's Valley church, Pa., Dec. 23, sister Magdalene, wife of Bro. Henry Miller, aged 63 years. Services by Eld. Michael Weyandt and S. F. Reiman. G. J. Schrock.

GUYER.—In the Snake Spring congregation, Feb. 20, Blaine, son of Emmanuel and Elizabeth Guyer, aged 9 months and 14 days. Services by brethren Jacob Koontz and John B. Fluke. A. S. Replogle.

ROOF.—In Sunfield, Eaton Co., Mich., Mar. 6, Leander Roof, aged 48 years and 2 days. He was born in Columbiana Co., O., Feb. 14, 1841. Services by the writer, to a large audience. Benjamin Frygogle.

SHOWALTER.—In the Aughwick church, Huntingdon Co., Pa., March 2, sister Mary A. Showalter, daughter of David Bowman, deceased, aged 33 years, 8 months and 12 days. Services by Eld. James R. Lane, from 2 Cor. 5: 1. Interment at Stone meeting-house in Germany Valley. John E. Garver.

SMITH.—In the Clear Creek church, Ind., March 8, sister Catherine, wife of D. Smith, aged 71 years, 1 month and 19 days. She leaves an aged companion, who has been blind for several years, and two sons. Services by the writer, to a large audience. Dorsey Hodgden.

ROWZER.—At the same place, Feb. 13, Armenia C. Rowzer, daughter of Joseph and sister Susanna Rowzer, aged 17 years, 5 months and 20 days. Services by Eld. J. S. Holsinger and the writer. J. B. Miller.

GREENFIELD.—In Mansfield, Ohio, Feb. 22, sister Ann Greenfield, aged 73 years, 9 months and 25 days. Services from Job 14: 14. Israel Whisler.

PENTZ.—At Shepherdstown, Pa., Feb. 22, after a short illness, Bro. David Pentz, aged 66 years, 10 months and 1 day. He leaves seven children. Services by Bro. I. H. Raffensberger and the writer.

ECKERT.—At the same place, sister Salinda Eckert, aged 46 years, 2 months and 14 days.

Deceased had gone up-stairs to attend to some work, and her husband not hearing her for a short time, went up to ascertain the cause of her silence. He found her lying on the bed, and her spirit gone to the eternal world. She leaves a husband, three sons and one daughter, and a large number of relatives to mourn their loss, which, we hope, is her gain. She was buried at the Stone meeting-house, eighteen miles north of Mechanicsburg. Services by Henry Beelman and the writer, to a large audience. Daniel Landis.

CONNER.—At Salfordville, Montgomery Co., Pa., at the residence of her son, Eld. Jacob Booz, in the bounds of the Indian Creek church, Feb. 28, sister Barbara Conner, second wife of the late Bro. Jesse Conner, aged 72 years and 6 months.

She suffered severely about four months from cancer, but she bore it patiently, and died in the hope of a glorious hereafter.

SOUDER.—In the Hatfield church, Montgomery Co., Pa., Feb. 19, after a lingering illness and mental debility, Bro. Samuel Y. Souder, aged 66 years, 11 months and 13 days.

Deceased was for some time quite zealous in the work of the Lord, but for the last year or two he was unable to walk, and weakened in his mind. About the year 1877 he moved his family to Lanark, Ill., but not succeeding so well there as expected, he returned after living there several years. He leaves a disconsolate widow and eight children to mourn their loss, though not without hope. His funeral was very largely attended.

SLABAUGH.—At Goshen, Ind., March 8, sister Mary Slabaugh, aged 74 years and 22 days.

Deceased was born in Basel, Switzerland, Feb. 14, 1815; brought to this country when six weeks old. Her mother died on the sea. She lived a consistent member of the church for 35 years. She was on her bed about one year, and suffered much, but was very patient. She was the mother of seven children. The aged husband and four children survive her. Services by the writer. J. L. Berkey.

REINER.—At his residence at Line Lexington, Montgomery Co., Pa., Jan. 12, Eld. Jacob Reiner, aged 81 years, 9 months and 22 days.

Deceased was married to Lydia Harley, Nov. 28, 1833, and their union was blessed with five children, three of whom are still living, namely, Joel K., a minister in the Brethren church in Philadelphia, Isaiah H. and Samuel. Bro. Reiner had been failing for several years, and kept his bed the several last months of his life. He was an exemplary Christian, and served the church in the ministry nearly forty-five years. He was an able speaker in the English language, and was often called to preach at funerals for people of other denominations. He will undoubtedly have a diadem on his brow in that day when the Lord gathers his jewels!

Jas. Y. Heckler.

FITZ.—In the Antietam church, Franklin Co., Pa., Feb. 2, Bro. Daniel R. Fitz, aged 37 years, 9 months and 2 days.

Deceased met with a sudden and instantaneous death. He went to work at Frick & Co's. works, where he had been employed for years in the boiler department. He was asked to leave his work and help to lay a gangway on the new building, the height being 41 feet. He did so, and in the course of a few hours he stepped on a faulty board and it broke, and he was precipitated to the ground 41 feet, landed on his head, with his neck broken, causing instant death. He leaves a widow and four little children, three having preceded him to the spirit world. Our brother joined the church one year ago. He was one among the twenty four that joined during the series of meetings, held at Waynesboro, by Bro. H. C. Early. He was a faithful member, and very attentive to the services of the house of the Lord. He leaves a sorrowing widow, but she gave her heart to the Lord early in life, and is thus enabled to look on the right side of this bereavement, and is bearing it with Christian fortitude. This is a loud call to his brothers who are out of the church. It is a warning to us all to be prepared to meet our God in peace, for death is ever near. Services conducted by J. F. Oller, assisted by brethren Jacob Snider and B. E. Price, from Matt. 24: 44.

BARTLEY.—In Cleveland, Ohio, March 4, Jacob W., son of Bro. A. C. and sister Mary A. Bartley, aged 3 weeks and 1 day. Services by Z. Hornberger, from Gen. 37: 30. C. McFarlin.

BLEDSOE.—In the Osceola church, St. Clair Co., Mo., sister Janie, wife of Bro. John Bledsoe, aged 14 years, 11 months and 5 days.

Deceased was a member of the Brethren church for about five years. She was the mother of eleven children, five of whom preceded her to the spirit world. Services by elders Jacob Yost and T. J. Simmons. Josh. Cripe.

BARKLOW.—At the residence of Bro. Peter Wise, in Myrtle Point, Ore., Feb. 5, of typhoid pneumonia, Eld. David Barklow, aged 67 years, 8 months and 27 days.

Bro. David had been called to Myrtle Point to solemnize the marriage of Mr. Perkins and Miss Flentge, when he was taken sick. He remained in the house of Dr. Flentge several days. Then he was taken to Bro. Wise's, where he remained until his death. He lingered on his bed of sickness for twenty-six days. Jan. 20 he called for the elders and was anointed, and after the anointing he expressed himself as being willing to die.

He was born in Union Co., Pa., Nov. 8, 1821. He emigrated to Stephenson Co., Ill., in 1848, with his parents, where he resided until 1865. While in Illinois he was elected to the ministry. In 1863 he married Elizabeth Miller in Bedford Co., Pa., and immediately thereafter moved to Keokuk Co., Iowa, where he lived until 1867. From there he moved to Boone County, same State, residing there four years. He established a church here, and was ordained as elder of the congregation. In 1871, in company with twenty others, he started for California. From there he went to Myrtle Point, where he arrived in August, 1871. In 1873 he helped to organize a church, now known as the Coquille church. Here he labored till the Lord saw fit to call him home. He leaves a wife, one daughter, a son in-law, and two grandchildren, with many relatives and friends, to mourn the loss of a father in Israel. Services by the Brethren, in the Brethren's meeting-house. Interment at Norway cemetery. Thos. Barklow.

GARDNER.—At the home of her brother, Hammon Pryor, in Brown Tp., Knox Co., Ohio, Dec. 16, 1888, Mary Gardner, aged 64 years, 11 months and 16 days.

Deceased was born in Belmont Co., O., Jan. 31, 1824; moved with her parents, W. M. and Mary Pryor, to Knox Co., Ohio, about the year 1828. She was married to Joseph Gardner in 1852, and was the mother of seven children, four of whom survive her. Funeral services by Bro. James Workman, from Ezek. 8: 8. B. W. DeWitt.

WYSONG.—In Upper Twin Creek church, Preble Co., Ohio, Feb. 28, Sarah Wysong, aged 77 years, 4 months and 10 days.

Deceased was born in Highland Co., O., Oct. 18, 1811; soon after she moved with her parents to Montgomery County, same State. She was married to Henry Wysong when about 20 years old, and soon after moved on the farm on which she died. She was a consistent member of the church about 45 years. With her husband she was permitted to share the blessings and enjoyments of life for about 33 years, when she was left a widow. She was the mother of twelve children, five sons and seven daughters. Eight children and four grandchildren preceded her to the spirit world. Services by John Bowman, Jonas Horning and the writer, from Rev. 14: 13, 14. Samuel Miller.

MORT.—In the bounds of the Elk Lick congregation, Somerset Co., Pa., March 9, Martha, daughter of Bro. Abraham and sister Maria Mort, aged 11 years, 9 months and 24 days. Services by Silas Hoover.

REED.—In the Pleasant Valley church, Augusta Co., Va., March 4, sister Sarah F. Reed, aged 43 years, 5 months and 16 days.

Deceased was sorely afflicted for the last six months, and during that time she did not speak above a whisper. She bore her affliction with fortitude and sincerity. She did not neglect to call the elders to be anointed. In her dying hour she expressed a willingness to go to rest, and appealed to her husband to meet her in heaven. She was a devoted sister for many years, and a kind and affectionate mother to her children, of whom five were left to mourn their loss, ranging in age from four to twelve. Services by elders Daniel Miller and Levi Garber, from 1 Thess. 4: 18. Samuel A. Driver.

GARVER.—In the Pipe Creek church, near Uniontown, Md., Feb. 27, of gangrene, sister Susanna, wife of Bro. Martin Garver, aged 67 years, 1 month and 17 days.

"Death enters and there is no defense," and it has invaded this quiet family circle and severed the silken cord of affection which bound a devoted wife to her husband, a faithful sister to the church she had served so long, and who was to all around her an unwavering friend.

The high esteem in which she was held by the church and the entire community was clearly evinced by the attention given from the first to the last during her illness and after her decease. Her funeral was largely attended. Many sympathizing members and friends followed her remains to the place of interment. Services by the home brethren, from Is. 25: 6-9.

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13



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April 3, Middle District of Indiana will be held in the Lancaster meeting-house, nine miles south of Huntington. Those coming on the Wabash railroad, and also on the C. & A. get off at Huntington. Those coming on the Clover Leaf will stop at Warren, where they will be met with conveyance. Come the day before the meeting

April 3, at 9 A. M., District of North-eastern Kansas, in Chapman Creek church, Dickinson Co. All expecting conveyance to meeting must be at Abilene the day before, April 2. There will be an Insurance Meeting April 4.

April 11 and 12, Second District of Virginia, in the Greenmount church, Rockingham County, Va Brethren coming up the Valley by rail will be met at Linville on the 10th; those coming down will be met at Harrisonburg, by addressing Benjamin Miller, Greenmount, Va.

April 12, District of Nebraska, at Red Lion, York Co., three miles east of McCool Junction. A Missionary Meeting will be held on the 11th Those coming on the B. & M. should stop off at Fairmount, and change cars for McCool Junction, where they will be met by Brethren Also those coming from the north should stop off at McCool Junction.

April 14, Western Maryland, at Broadfording meeting house, 5 miles south-west of Hagerstown. Those coming by rail will be met at Hagerstown, Md., on the day before the meeting, by addressing Nicholas Martin.

April 15 District of North-western Kansas and Colorado, at Quinter, Kans.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans.

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co., Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots.

April 19 and 20, First District of Virginia, at the Brick Church, Floyd County

April 19 and 20, the First District of West Virginia, at the Alleghany church, Grant Co., W. Va. Brethren coming by rail will be met at Gorman, formerly Elkins, by giving timely notice to R Baker or W. F. Nine, Elkins, Garrett Co., Md. Those coming either from the north or south should be at Gorman Thursday afternoon

April 23, Eastern District of Maryland, in Frederick City congregation

April 23 at 9 A. M., Southern District of Iowa, in the English River church, Keokuk Co., three miles east of South English and two west of Kinross. Those coming on any of the convenient railroads will be met the day before the meeting, by notifying some of the brethren.

May 14 at 8 A. M., Northern District of Illinois, at Lanark church, Carroll Co., Ill

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro S Click, 2 miles north-east of Nevada. All coming by rail will plesse be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses

LOVE-FEASTS.

April 2, Chapman Creek church, Dickinson Co., Kans A series of meetings will commence March 30. Those coming by rail should stop off at Abilene and notify Ben Forney, Sam Haugh, or John Forney of that place, or Jacob Baumbaugh, of Detroit, Kans.

April 11 at 10 A. M., Pleasant Hill church, near Virden, Ill.

April 13, Quinter church, Kans

May 10 at 4 P. M., Woodbury church, Bedford Co., Pa.

May 17, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co., Md., on the B. & O. R. R.

May 13, at 3 P. M., Lanark, Ill.

May 15 and 16, Dallas Center, Iowa

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa

May 17, at 10 A. M., Massasinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house Those coming by rail get off at Shideler, and inquire for the Brethren.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25 and 26, Dry Creek, Linn Co., Iowa.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 1 and 2, at 10 A. M., Garrison, Iowa

June 4 North Manchester church, Wabash Co., Ind.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 2, 1889. No. 14.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

OUR aged brother Kauffman, of this place, is in feeble health, and is waiting for the call of the Master. The promises of the Lord grow in spiritual sweetness as the weary and life-worn traveler nears the gates of eternal deliverance.

THE money that was foolishly spent, in Washington, to be present at the inauguration of the new President, if spent in missionary work, might have enabled many precious souls to be joyfully present at the inauguration of Christ as the King of heaven. How much better it will be to be present there where the joy will be unending, and where every one will receive a position and a mansion that will be fully commensurate with his possibilities of enjoying and doing!

A MAN well grounded on convictions of right is like the tree by the river-side,—not easily moved. Those who are most ready to attack those who honestly differ from them, as a rule, are most unstable in their own ways, as convictions of right are not included in the estimate. If we are sincere and well grounded in our own views, that sincerity will enable us to respect the sincerity of others. And no man's views should be treated with disrespect until thoroughly tested and found wanting. To impugn another man's motives is not argument. Any tyro can do that. A man should not speak until he is sure he has something to say.

"THE Gospel Chimes" is a new music book being prepared by Bro. Beery, who has made the service of song his life-work. It will be a small work of over one hundred pages, and is intended to be used in our Sunday-schools, series of meetings, prayer-meetings and the home circle. The first five or six pages will be taken up with the "rudiments," which will adapt it to use in singing-schools, and for the purpose of teaching this most beautiful science or art, whichever you may be pleased to call it. The character notes will be used, as the large majority of our patrons prefer this kind of musical notation. The selection will be the best that can be had, and we advise all in want of new music books for the purposes named, to hold their orders.

PROHIBITION.

As, on the 18th day of next June, the people of the State of Pennsylvania will have the privilege of saying, by their vote, whether or not the Prohibitory Amendment shall be added to the Constitution of our State, we have been urged upon by a number to give our views on the subject. So far we have held back for want of time, as we consider it a subject of more than ordinary importance, especially to us as residents of the State.

The Prohibitory Amendment, if passed, will mean the prohibition, on the part of any citizen of this commonwealth, of the manufacturing and selling any spiritous or vinous liquors as a beverage. This includes all distilled or fermented drinks that contain alcohol or are intoxicants,—that make drunk.

In treating the subject we shall have reference to our own church and people, and what we believe to be our religious duty as to how we shall decide.

Although the church has always advised against taking pledges and uniting with secret temperance organizations, on the subject of temperance the record is a good one. The following is the latest decision we have on the subject by our Annual Conference:

Resolved, That we, assembled in Annual Meeting, re-affirm our strict adherence to the principles of temperance, as laid down in the Gospel, and repeatedly affirmed by our beloved Brotherhood, heretofore, beginning as far back as 1783, when our Brethren took a decided stand against the manufacture and sale of intoxicants, and we will use all lawful Gospel means to suppress and eradicate this great evil from our land.

This resolution, as to the question before us, is strong and comprehensive. The "decided stand against the manufacture and sale of intoxicants," is all that the "Amendment" calls for, and, therefore, every loyal member of the church must be in harmony with its requirements. The law or amendment that it will be our privilege to vote for, is only a verification of a prohibitory amendment made by our church over one hundred years ago, and re-affirmed from time to time, up to the year 1885, the last time the subject was considered before our Conference. So it is plainly seen that the Amendment is fully in harmony with both the principles and actions of our church. And, therefore, there can be no possible ground whereby any of our members can oppose its adoption without violating the principles of the Gospel and the church as expressed in her Conference.

As to the moral bearing of the subject there can be no question. The contest can have but two sides. On the side of prohibition will be all Christian, moral and order-loving people; while against it will be the great distilling and brewing monopolies, the whiskey merchants, the portly hotel-keepers who have grown, financially, fat on the earnings and homes of their customers whom they have impoverished, degraded and ruined, over whom hangs the curse of a beneficent God as he hears the wails and groans of broken-hearted mothers and the cries of wretched and starving children. O, blessed God, how long shall this terrible work of devastation and misery be continued? Can a child of thine stand on the side of such men who, for the love of money, will close their ears to the cries of the thousands of people they are daily destroying, body and soul, and entailing on their parents, wives and children untold wretchedness and misery? No, my brethren, you can not afford, at the risk of a drunkard's hell, to identify yourselves on the side of such men. They are rich. Their coffers are full of ill-gotten wealth, and millions of it will be spent to defeat the Amendment, and that their privileges of impoverishing and ruining the lives and souls of men and women may not be taken away from them. Whiskey and rum are the source whence come their unholy gains. It is worse than the blood-money of Judas Iscariot. It is fire-blood-money, the money that these wretched despoilers get for killing the body, and after that, causing the soul to be cast into hell.

On the side of these men will stand those who run the low and debauching groggeries, saloons, gambling houses and houses of ill-fame, with their thousands of miserable and deluded patrons. That a man of ordinary Christian pretensions should think of identifying himself with this motley crew of sin-workers seems too preposterous to contemplate. There is not a single redeeming feature about the whole nefarious business. It is evil without a shadow of good.

Some men of brains, but without feeling hearts, have sold their service to these men to speak and write in vindication of their despicable occupation. With fair words and fine speeches they labor to deceive. They say that prohibition takes away men's liberties, and, by removing temptation, would weaken their moral powers and thus make us a nation of children—as if sin and temptation were necessary to the developing of moral and Christian character. If such is so, our blessed Lord was mistaken when he taught his disciples to pray, "Lead us not into temptation, but *deliver* us from evil." Why should we pray the Lord not to lead us into temptation, and then lead ourselves into it, by voting for the worst of all temptations to remain right among us? Why should we ask God to deliver us from evil and then push ourselves into it? The best way to keep out of temptation and out of evil, is to put temptation and evil away from us as far as possible. This is what we want to do in voting for prohibition. It is on the same principle as we sign remonstrances against having a licensed house to sell whiskey along-side of us, or in our town. We recognize it as an evil and vote it away as far as possible.

The argument thus produced in favor of temptation to develop character and true manhood, is too shallow and unreasonable to be entertained for a moment. It carries defeat on its own face by recognizing intemperance as an evil and a temptation to sin, and must be blasphemous in the eyes of a pure and holy God. To intimate that God, who wills that all men may be saved, is well pleased in having set before his creatures a temptation that jeopardizes the salvation of thousands of souls whom he sent his Son into the world to save, is, to say the best, the logic of a Judas or an infidel.

But the question is again asked, Is prohibition morally right? Is it morally right for a man to do as he pleases? It is, if he pleases to do right.

(Concluded on page 221)

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WASH ME FROM MINE INIQUITIES.

Wash me, dear Savior, wash me clean;
Wash me, for mine thou art.
Wash me, but not my feet alone,—
My hands, my head, my heart.

Wash me till I am purified,
And cleansed from every sin.
I'll shelter in thy wounded side,
If thou wilt take me in.

Wash me, that I be like the dove
Among the rocky clefts,
And there to learn a Savior's love,
And be forever blessed.

Wash me, that I no more shall roam
Amidst the giddy crowd,
But in thy side may find a home,
And spread thy praise abroad.

Wash me, that when my days are past,
And I from time remove,
That I may ever be at rest
In blissful climes above.

Susan Sidle.

"SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1: 17.

BY WM. M. LYON.

Our Brethren could not have selected a more fitting motto for our church paper. Do you ask, "What is the true mission of the Gospel Messenger?" Read its motto, the above caption, and you have the answer. "But," says one, "I thought that the main object of the church paper was the dissemination of truth, the prosperity and edification of the church." Your idea is a good one, but it is all embodied in the sentence of Inspiration, "Set for the defense of the gospel."

If we carry the messages of salvation to a foreign land and deliver them to the dying sons of Adam, we defend the Gospel. How? We do it (defend the Gospel) from the fact that we are commanded to go and publish the glad tidings of salvation to all nations. If we labor to build each other up "in the most holy faith," striving to advance the interests of our holy religion, we do it in defense of the Gospel. The ablest defense of the Gospel that we can possibly make, is to obey it. Obedience is the only legal test.

Error is the result of disobedience. Truth came into the world to destroy error. Our blessed Savior has given the affairs of his spiritual household over into the hands of his disciples here on earth. He says, "Occupy till I come." His Word virtually says to us, "If you are my true subjects, you will not suffer error to take the place of truth, neither will you allow my enemies to trample upon the truth which I brought from heaven to set you free. If you are my disciples, in deed and in truth, you will earnestly contend for all the laws of my kingdom and thus defend the cause from the assaults of the enemy. Remember that you are 'set for the defense of the Gospel,'—that is your mission—defend the truth by contending for it." With these remarks we will now proceed to make the application.

Please get our church paper now. At the top of the first page you see its name, "The Gospel Messenger," which, according to my definition, means a truth-bearer. Directly beneath the name is the inscription referred to, "Set for the defense of the Gospel." Now read the first page, turn over and examine the second, third, and so on, till you get through. When you are done, if you are honest, you will say, "Truly, this paper has the proper name and motto. How nobly does it stand up in defense of the Gospel! It is the voice of our Great Brotherhood speaking to us in words of cheer and edification."

But supposing, instead of finding its pages thus filled with the "truth as it is in Jesus," we should find them filled with articles in defense of Mohammedanism, Mormonism, or some other ism of the devil, we would at once commit them to the flames, saying, "This paper is not '*true to name.*'"

Now let us make this an individual matter. We are glad that we have a fair number among us who are "true to name." They pass through the world, bearing the label of the Christian: turn over the leaves of their lives and you will see that every page proves that they are "*true to name.*"

Now we will turn to another class. The name and motto are all right, but turn a few pages and examine the contents, and you will find them *not* "*true to name.*" To prove it, we simply refer to those who are opposed to obeying that last and great command of the Lord Jesus Christ, "Go ye, therefore, and teach all nations," etc.

Yes, they are "set for the defense of the Gospel," but unhappily they are so much "set in their own ways" as to be willing to contend for and thus *defend* only that part of the Gospel that suits them. They blame other denominations for throwing away some of the plain commands of the Bible, while they are guilty themselves. They are not "*true to name.*"

Do we have such as these among us? Would to God we could answer this question with *No*, instead of *Yes*. It would be bad enough to count them by the dozen or score, but O, how much worse, how heart-rending it is, when they can be numbered by the hundreds!

Many there are in our ranks who openly tell us, "I am opposed to giving for the spread and support of the Gospel." This class deserves more credit than those who will confess to their duty, and then refuse to do it,—who say, "I believe it should be done," but will not give substantial proof of their belief in dollars and cents. They virtually say, "Yes, I'm a missionary, but just keep out of my pocket." They are "set for the defense of the Gospel," but they would defend it by placing the bushel over it. They virtually say that when Jesus told his disciples to wash one another's feet, he meant that they should DO it, but when he told them to go and preach to everybody, that he did not mean what he said.

Now, if I understand anything at all of the Gospel, it requires us to defend it all alike. Don't "*pet*" one command and throw away another. Let us not teach others that we must obey all the Gospel in order to be saved, and then make a selection for ourselves, throwing away passages here and there as we may see fit.

My reasoning on this subject has been with special reference to those who are unwilling to obey Matt. 28: 19, but I wish to say that it will apply with equal force to any other command. If we are going to defend the Gospel, let us do it in full.

O, what a pity, what a *shame*, that there are so many who claim to be "living epistles," defenders of the Gospel; they bear these inscriptions, they read all right at the head of the first page,—the outside—but turn a leaf, look on the inside, read the heart pages, and they are not "*true to name,*" because you will find written there in plain language, "I am opposed to obeying Matt. 28: 19. I know that Jesus said so, but he did'nt *mean* it."

Such soldiers believe in defending the Bible, but their defense is a very peculiar one. How will this do for an illustration? Take the Bible, put it into an iron chest, turn the key upon it, arm yourself, take your stand by its side, and suffer no one to take your position. How the devil rejoices to see such demonstrations! Such defenses give the "old man" easy times. *What* is our defense? *How* is it?

Union Bridge, Md.

FEET-WASHING.

BY A. W. REESE.

"If she have washed the saints' feet."—1 Tim. 5: 10.

Yes! If she have washed the feet of the saints! The cynic may sneer, the skeptic deride, the unbeliever scoff, the worldly laugh, the fashionable "professor" ridicule, and the "smart Alecks," on all sides, crack their jests—yet there stands the mighty Word of God!

Yes! "If she have washed the saints' feet!" Simple thing, is it not? Easy to do! Nothing mysterious or complicated about this! No need of a dictionary to understand it, nor a learned D. D. to explain it!

No necessity to go back to the "original Greek" to find out what is meant! It is about as plain as language can make it! What, then, ought to be "the conclusion of the whole matter"?

Surely this—that every follower of Christ is under obligations to obey it. "Ye also ought to wash one another's feet." This is the language of Christ himself, and lest some of the great, the learned, the wise, who profess to preach his Gospel, might not exactly *understand* what he meant, our Lord and Master also says, "For I have given you *an example*"—in other words, "I have *showed* you *how* it is done—how you are to wash your brother's feet, and also how to *wipe* them.

The serious and thoughtful mind cannot fail to perceive the *importance* attached to this duty in the Word of God. It is significantly classified with other paramount "good works." A brief review of these, so classified, may show the relative obligation of *this* "if she have washed the saints' feet", all equally binding upon the follower of Christ.

"If she have brought up children." Every well-balanced mind admits the force of a duty like this. How important the proper training of the young! How responsible, and how sacred the trust! The celebrated Madame De Stael, the most brilliant and gifted woman in France, once asked Napoleon Bonaparte, then in the zenith of his fame, "Who is the *greatest woman* in the Empire?" The great warrior replied, with more candor than gallantry, "*She* that hath *borne the most children!*"

In the further consideration of the moral character and Christian standing of the *widow*, referred to in the text, it is specified, "If she have lodged strangers." The duty of hospitality is every-where urged in the pages of Divine Truth. It is, besides, one of the spontaneous impulses of a kind and noble heart. It is the

"Touch of nature,
That makes the world akin;"

that binds the heart of man to his brother-man. "Welcome the coming, speed the parting, guest." It is one of the redeeming traits of humanity that survived the fall. It even adds a ray of lustre to savage life. No wonder that it finds a prominent place in the *Gospel* that proclaims, "Peace on earth, good will to men!" "Use hospitality without grudging." No wonder that such a virtue should be classed among the other "good works" that should adorn the Christian character and life!

"If she have relieved the afflicted." The afflicted! Yes, whether in body or mind. And what a long and sorrowful list it is! These have a special claim upon every kind and Christian heart. These we "have always with us;" the opportuni-

ties to do them good are ever present to us. The lesson is plain, the duty unavoidable, the reward sure.

One of the professors in the medical school in which I was a pupil, remarked, in his lecture to the class: "Gentlemen, in the future exercise of your professional duties, *don't neglect the poor, for God Almighty is their paymaster!*" It was but a reiteration of the same noble lesson, taught by our Savior, in the story of the Good Samaritan.

"If she have diligently followed every good work." This is the concluding summary of her standing in the church of Christ, and the final test of her profession of faith in the Redeemer of the world.

It has been urged, not infrequently, against our people, that we lay too much stress on our peculiar denominational belief and practices—notably, the washing of one another's feet. It has been also asserted that the tenacious adherence to these denominational features leads, ultimately, to sectarianism, bigotry, and a dead *formalism* in religious life.

It is further alleged that these so-called duties tend to dwarf the grand, central feature in the work of human salvation, to wit: *faith*, to exalt the symbol above the thing signified, and to clutch at the shadow, while the substance eludes our grasp.

In short, it is claimed that these things are "the mint, the cummin, and the anise," while we neglect "the weightier matters of the law."

Let us look at this. If this be true, it is a serious charge indeed. We hold that there is but *one* infallible rule of faith and practice, to wit: *the Word of God.* All things, whatsoever, *outside* of this, whether ancient or modern, whether old or new, whether venerable by age, or sanctioned by the customs of later times, are but "the commandments and traditions of men." Because these have been formularized into the various creeds of religious sects, and accepted as orthodox by the popular mind, is, by no means, *prima facia* evidence of their truth.

We hold that the Word of God is "steadfast"—immutable as God himself. He is the Supreme Lawgiver and Sovereign Ruler of the Universe. It is, therefore, to God alone that man is responsible for his conduct in this life. God's Word thus becomes the *only* rule of Christian life. We most firmly believe that there can be no such thing, in the Divine arrangement, as that a part of His Word must be accepted, while another part may be rejected by man. It is either *all* binding on us, or *none* of it. The Word of God can not be cut up into convenient "essentials," and inconvenient, or disagreeable "non-essentials," at the whim and caprice of man.

Obedience to that Word—full, unreserved, complete—is the consummation, and the only *proof* of *faith.* "Abraham believed God, and it was accounted unto him for *righteousness.*" How did Abraham *show* his *faith?* In the only way it could possibly be done—*by* his obedience—*by his works.* It was a great *trial* of his faith. The command, to sacrifice his son Isaac, was utterly inconsistent, to all human view, with God's own promises to Abraham concerning Isaac, yet how instantly, how unhesitatingly, how trustingly he set out to do the will of God!

Now, this single example would be abundantly sufficient, in itself, to *prove* all that need be claimed, in the definition of the much-vexed question of *faith.* But, if more were required, a "great cloud of witnesses," patriarch, prophet, martyr and saint, may be found in the eleventh chapter of Paul's Epistle to the Hebrews. Illustrious names! Sacred on earth, and written in the Lamb's Book of Life!

In this view of the case, how can the Brethren church ignore any part of God's Word, much less one of the plainest commands recorded therein, and, moreover, re-inforced, as it were, by the example of Christ himself. We can not "pick and cull" through the Word of God, and then claim a perfect obedience to that Word. Nothing could be more inconsistent than this. The ordinance of feet-washing is as obligatory, upon the church of Christ, as the Eucharist itself.

"In the *same night*, in which he was betrayed," he established *both*, and he put as much stress on the one as on the other. He said of the one, "As *oft* as ye do *this*, ye do show forth my death till I come;" of the other, "If I, then, your Lord and Master, have washed your feet, YE, also, ought to wash one another's feet." By what *authority*, then, is the one to be observed to the exclusion of the other? Certainly not by the authority of God. God says you *ought* to do it; man says you need not mind what God says. "True, he *said* you *ought* to wash one another's feet, but then he did not *mean* what he said—he meant something else. It was a lesson to teach us humility, to show kindness and love to our brother, a willingness to serve our brother, even in a *menial* capacity. If we would be willing to black his boots or curry his horse, it would show the same spirit and would answer God's purpose quite as well. We need not go so far even as to *do* any of these, if we have the disposition to do them. God looks on the heart, and he will accept the will for the deed."

What trifling with the Word—yea, with the name of God! Nay, rather, what shocking blasphemy is this! How like the scene in the garden of old! God said to Adam, "In the day thou eatest thereof, thou shalt surely die." "Ah," says the subtle tempter, "did God say this? Surely he could not *mean that!* No, listen to me! I will tell you why God does not want you to eat that fruit; in the very day you do that you shall *not* die, but you shall become as God himself, knowing all things." How prone is man *now* even, as in the sad, dark day of his fall, to trifle with the Word of God!

But in spite of the sophistries of human philosophy, in the face of all man-made creeds, the Word of God stands firmer than the granite hills, eternal, immutable, "the same yesterday, to-day, and forever." And you, my brethren, "Be not deceived, God is not mocked!" His Word and his purpose shall stand when "Heaven and earth shall pass away with a great noise," and the very elements shall melt with fervent heat.

When you, my brother, shall stoop down and wash your brother's feet, and wipe them with the towel wherewith you are girded, in the temple of the Living God, you will do just what your Lord and Master did, on the sorrowful night of his betrayal, and what he declared his followers "ought" to do in all succeeding ages of time.

The command is on record, and the *example* given. We must obey God rather than man. Can we come up to that example and command, without our own personal participation in every detail of this solemn ordinance of God? I am fully persuaded that we can not. If we merely sit in a line, on the bench with our brethren, and have our own feet washed, and wash no one's feet ourselves, we have *not* "washed one another's feet." If we wash one or more, and have *wiped* no one's feet, we have *not* met the *example*—we have *not* done as *Christ* did.

We dare not say, as do some, that God "will take the will for the deed," and consider that we have discharged our duty in the case. If so in this instance, why not in all others, and thus the advocates of "faith alone" doctrine have gained their point.

This we can not concede! We must earnestly contend for "that form of doctrine once delivered to the saints." We must declare "the whole counsel of God." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

THE KERNEL.

BY C. H. BALSBAUGH.

To Sister J. B. Brumbaugh:—

WHEN I replied last summer to your friendly missive, I knew perfectly well that I was dealing in ideas that were too spiritually delicate for publication. The application of Christianity to natural generation is believed by many to be Utopian. But Emmanuel began where all human life begins, and He claims the genesis no less than the terminus of our being. But we will waive, for the time, this radical fact, and go on to the conceded doctrine of holiness in all who have been born again—born of God. How much has been lost by sin, and God's estimate of it, is revealed in the awful truth that nothing could replace it but the Incarnation of God Himself, and the death of very Deity to close the breach of transgression. It is this that gives point and weight to the solemn injunction to "work out our own salvation with fear and trembling." God *spared not* His best, and if we spare, His love and self-sacrifice will only make our Hell the deeper and more terrible. Rom. 8: 32; Matt. 10: 37-39. God needed not the assumption of a human body for His own sake. "It pleased the Father that in the body of His Son should dwell all the fulness of the Godhead." And all that is thus contained in that Divine-Human Person is for us sinners to use for our redemption and joy and glory. O, if we could but see what is in that Elder Brother for us sin-cursed, sin-fettered, Hell-doomed "children of wrath"! We are "of the earth, earthy," and how few rise above the natural, and live their daily life in the blessed realities of the more substantial unseen! Not only is the *death* of God our ransom, making salvation possible to the vilest, meanest, most devilish soul on earth, but the eternal, spotless, ever-blessed *life* of the Holy Trinity must be ours as the native, conscious, joyous experience of our being. Rom. 5: 10. Our salvation from first to last is in His blood, which is the blood of God. But the *realized* salvation is the actual living of His Life. Acts 20: 28; John 14: 19. Doctrines are *forms* of truth, and ordinances are shadows or symbols of truth: but Christ is Himself *the* Truth, and the *Life.* "*This* is Eternal Life, that they might KNOW THEE the only true God, and *Jesus Christ*, whom *Thou* hast sent." John 17: 3.

How many can honestly witness to themselves and others of the reality of John 17: 21-23? And is anything less than this the *satisfaction* for which Jesus yearns as the travail of his soul? Isa. 53: 11. Are we not grieving Him daily by our traditional standard, and our selfish aims and low enjoyments? Look at God in the flesh as the Source and Model of all right life, and then compare our carnal, dwarfed, unsightly Christianity! I AM: this Name above any name is the Key to the great mystery of life. "I am *Jesus*," Acts 9: 5. "To *me* to *live* is *Christ*." "I, yet not I, but *Christ in me*." This is not a metaphor, but as real as the Incarnation itself. "*I in thee*, and *Thou in Me*." Where is our Amen of heart and life? "That the *world* may *know*." John 17: 23. Let us take these wonderful words into our heart of hearts.

Union Deposit, Pa.

"SEEKING wisdom when you are old, is like writing in the water; seeking it when you are young is like graving on stone."

MEDITATIONS.

BY G. G. LEHMER.

It was on a bleak February morning, while standing in the Union Depot in the great city of Chicago, awaiting the departure of our train, that I set to meditating as I viewed the great mass of human forms coming in and going out of this great metropolis of the West.

What a turmoil! Old and young, rich and poor, strong and weak, eagerly seeking some objective destination! Some eastward bound and some westward,—all trusting in the arm of flesh for their safe conveyance to the haven of their choice! Not a few in the mighty throng tottering on the verge of the grave! Dread disease gnawing at their vitals they are hieing to the mountains, hoping there to restore their physical man to his former vigor. What anxiety is portrayed in every countenance! The picture tells of fortunes lost and fortunes won, of honesty in business and creditors defrauded, of life of joy, and life of sorrow, of marriage feast and bed of death.

In these busy marts, with their scores of trains, their elevated railroads, their electric lights, their myriad factories, their mass of busy humanity surging to and fro, one is made to wonder whether the dawn of the millennial day in the physical world may not be near at hand. Or should, perchance, the index on the world's great dial be pointing but to the hour of twelve, we contemplate upon the height to which the genius of man may yet soar ere the sun of that illustrious day shall appear above the world's horizon and the Son of Righteousness shall come in the clouds of heaven and say to a turbulent world, "It is enough."

Here our meditations are interrupted by the conductor's, "All aboard," and we speed away to other parts, there to observe a repetition of the same busy panorama. How bracing to once more breathe the unadulterated puffs of air as they come sweeping over the boundless prairie, bearing the life-giving oxygen, bringing new energy to the inner man. As we pass along, station by station, what anxiety do we witness at every stop! Friends meeting and friends parting! What laughing! What weeping! Tears of joy and tears of sorrow, until the cup is full and running over! Friend parting with friend! The last kiss is given, the last farewell is spoken, and, as the train starts, we hear the familiar words, "Will write you when I get home."

"Get home!" That is the most pleasing thought of all the trip. There father or some other dear soul awaits the arrival of your train. Your seat in the old familiar carriage seems to have an extra cushion. The faithful span, more lively than usual, hurry you forward with a speed that seems to say, we, too, bid you "welcome home." Going down the rustic lane you pass by the meadow which recalls to mind the sports of your early childhood. You cross the silvery brook where you loved to snare the unwary "son of fins" in days long gone by. Now you spy the old farmhouse, and upon the porch an anxious group, among which you see, perhaps, the familiar form of mother, brother, sister, who have long been waiting to say, "Welcome home."

Yes, home! Thou dearest name on earth! What life, what peace, what joy, what comfort thou dost bring to the tired, care-worn soul! Thine is a sure retreat from the cares and turmoils of life.

Dear reader, we are all traveling. There is a station in life where two roads meet,—the one the highway of holiness, the other the broad way of destruction. The one, under the direction of Christ and his holy angels, leads to lands of bliss, of sunshine, of fair deliverance; the other, manned by Satan and his rebellious host, to depths of gloom, of desolation, of despair. What a contrast! Songs, prayers and rejoicings abound on the one, while reveling, rioting and debauchery are the portion of the other. Who would not be on this highway of holiness? Be this your fortune, dear reader! Then beware of the side tracks which lead to the camp of Satan. Stick to the main line, for it alone leads to God's celestial mountain. Having once tasted of the good word of the Lord, look not back again upon the vain allurements of the world. Have you any departed ones whose loss you have mourned in bitter tears, whose hearts were regenerated by the precious blood of Jesus? Then take courage. They are only a few coaches in advance of you in this mighty train, and, by continuing in obedience to the mandates of heaven, you shall soon strike glad hands in that celestial city where parting is no more.

"Will write you when I get home." O, blessed thought, that even in our separation we may send missives of love to those who are near and dear, yet absent in the body! If the theory, that the spirits of our departed dead remain as ministering angels to the living, be true, then how sacred should be the tie that binds us to those gone before!

Dear sinner, tarry no longer on your dark and dismal road. Sin, that soul-destroying monster, has seized upon your every vital and is gnawing as doth a canker. If you would be whole, take yonder side track and flee to the mountain of the Living God. Soon the whistle, "Down brakes" will remind you that the end of your journey is nigh at hand, and, by continuing in your present course, destruction alone can mark your final resting-place!

McPherson, Kans.

WORK.

BY J. H. MILLER.

In my last I promised to say something about singing. Our singing in some localities, is not what it should be. Paul admonishes the brethren to be fervent in their Christian work. "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15. Paul's motto in all his work was to do that work thoroughly. He had his mind fully engaged in what he sang, and put life into his singing.

Paul admonishes the Ephesian brethren to speak "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. James would have us to sing psalms when we are merry. Paul and Silas sang praises unto God at midnight, and the prisoners heard them.

I notice wherever our Brethren have good singing in their worship, their meetings are lively, the young people are interested, and congregations are large. Paul, in church work, seemed to be very zealous,—"not slothful in business, but fervent in spirit, serving the Lord." I imagine if the apostle were here in person, and would see us in some of our song services, he would say, "Brethren, be not so slothful; let us have more spirit!"

There are two extremes in music. In some places the singing is too fast,—at other places it is too slow. "Let your moderation be known to all men." Music is a branch of education, and not, by all, a religious exercise. Thousands of people are good singers, and have splendid musical talents, but no religion in their heart.

Music should be sung according to time. Singing is something like reading. If we read without noticing pauses, our reading is not very interesting to those who hear us. I have often noticed, in reading a Scripture, that much depends upon *how* we read.

The same may be said of singing. If we have no life in our song service, and do not "sing with the spirit and understanding," the life power is lost in our song service. In singing it is necessary that we try and understand *how* to sing, so our singing may have harmony, and all parts are properly noticed. We must get the sense or meaning of the words expressed, always having at heart the salvation of precious souls. If our young people had some one to teach music, and often gather, both old and young, together, our singing might be much improved.

In some places our meetings are rather lightly attended by the young people. Most always the reason assigned is, "Singing is too dull." Other denominations, near by, have better singing, and thereby draw the young folks there. After a while their minds are drawn away and, to our sorrow, they leave us and join other churches. I know of several such cases. Why all of this? Because we do not work hard enough to hold our children to our own meetings. If we only would work half as hard to interest our children in the service of God, as we do in training up the minds, for wealth and honorable position in the world, many of them would be drawn away from the world, and find a home in the church. King David, the sweet singer of Israel, was a man whose heart was filled with music,—"Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding." Ps. 47: 6, 7.

David, like Paul, was full of music, and he wanted the singing done with an *understanding* head. At our Sabbath-schools we could do much to interest our young people. In some places our dear Brethren have not yet fully rallied to Sunday-school work. At some such places I noticed that the children are joining other churches, and parents are mourning over such a state of affairs.

My dear Brethren, allow me to kindly say unto you, that our children have minds, and those minds can not easily be kept quiet. It is a part of their nature to work,—do something. The reading of the Scriptures and singing is sweet to our children's ears, and if we do not give them opportunity at our homes and churches, they will stray away.

Another power for good to keep our members alive and full of Christian zeal and work, is to have a Bible class, and take our children there, and read to them, and pray with them. Here you can have them select something to sing, and get them interested. By so doing, there need not be much danger of their wandering away.

In the evening before we retire, we should get the "Hymnal" and sing with our children and teach them *how* to sing. Thus their little minds would be moulded for church work, and soon our regular meetings would have better singing, and a general interest would be awakened. In faith and prayer so let us *work!*

FRIENDLY CRITICISM ENDORSED.

BY J. H. MOORE.

I am very much interested in the friendly exchange of views passing between brethren J. S. Flory and S. S. Mohler. Such articles are not only edifying, but very instructive, and will tend to unity in the end. While I do not fully agree

with these brethren in all their statements respecting our doctrine, still I enjoy their efforts, and gather material for reflection from these articles.

As a general thing our people are a unit in their faith and practice, but in many instances they do not have the best way of expressing their views concerning the various shades of doctrines and theories that naturally enter into our religion.

Much has been said concerning faith and belief, repentance and conversion, and yet as much more might be said to equally as good advantage. I do not mean to take sides on these questions, in this article, for my views have been repeatedly expressed in former articles, but I want to encourage these and other brethren to take up similar points of our doctrine and carefully examine them with a view of information and a better way of expressing our views. There are perhaps a score of questions that might be examined to good advantage. I will suggest a few:

1. What is regeneration?

2. What part does the Holy Spirit take in conversion?

3. In what way does the Holy Spirit aid the preacher in his preaching? Here is a subject that needs a good deal of careful ventilation.

4. What part does the Written Word perform in the work of conversion?

On this question I will present a few remarks that may have a slight bearing on the questions that are being considered by brethren Flory and Mohler. The Written Word is a seed that came from God himself, and contains a living germ. That germ is divine. This seed is designed to be planted in the heart. If the heart will permit it, this seed will grow, and take hold of the heart, and the heart will take hold of the growing seed. The commencing of the taking hold is the commencement of faith. If the growth stops, the faith is dead, or inactive, if it continues, it will bring about repentance. If the growth still continues, it will result in the new birth. Now that seed, with the divine germ in it, has produced a new creature that possesses a divine nature. This divine nature came from the divinity that was in the seed. If this new creature is fed on divine food, the more he grows, the more he will resemble God. Being begotten by a divine principle, it will require divine food to sustain him. The Written Word is this food as well as the seed.

All living things come from seeds, and partake of the nature of the seeds. Some seeds are made for the ground, others for the body, others for the mind, but the Word of God is seed intended for the heart of the soul. Plant Gospel seed and it will produce Christians, but plant Mormon seed and it will produce Mormons. Whatever you plant that will be produced. This is true in Revelation as well as in nature. He who masters the book of Nature will see new beauties in the Bible, for God made both books.

The Word—seed—is the power of God unto salvation. There can be no conversion without the seed. Neither can there be faith or repentance without it. It therefore follows that faith, repentance and conversion are effects produced by a cause. That cause is the Word, and in that Word is the power of God. Hence all of these conditions are brought about by the power of God, using the Word as an instrument. The preacher can plant the seed in the sinner's heart, and even water it, but the living principle that grows is the divine germ that God has placed in the seed. He who handles the Word is handling a divine and living principle. God has placed life in natural seed; he has also placed life in the seed that is from above. The seed that is from heaven produces heavenly things, while that which is of earth produces earthly things.

In nature the climate, soil and care aid the seed in growing. In Revelation many things also aid the Word of God to grow in the heart. Different stages of this growth are called by different names: 1st, faith; 2nd, godly sorrow; 3rd, repentance; 4th, new birth, consequently a new creature. The new creature is now ready to be fed upon the very Word that produced it. Step by step it may be led to a higher life.

Of course, the Holy Spirit aids, but it never works in conversion without the Word. I do not mean, in this article, to point out the work of the Spirit; my aim has been to impress on the mind of the reader the fact that the divine power is in the Word, that there can be no conversion without it, and that the Word is the *cause* or means that produces Christians and sustains them.

ARE WE EVERY-DAY CHRISTIANS?

BY FLORIDA J. E. ETTER.

THIS question is one of great importance. It is no hard matter to be a Christian on Sunday, but to take every day throughout, it is not so easy. One might ask the question, Why? Well, during the week we have all of our temporal affairs to attend to. We get tired and worn out, and at the end of the evening we are, perhaps, hardly able to call our family around the altar to pray and have a little talk about our spiritual affairs, or to exhort each other to live nearer Christ.

How, then, can we expect to be Christians on Sunday, if we do not guard ourselves well during the week? We can not expect to be fit for spiritual work on Sunday unless we make preparations during the week. We should speak more of Christ during the week, and try in whatever way we can to do the most good for him, instead of slandering our neighbors, or speaking evil of our brethren and sisters, and engaging in foolish and idle talk. We should try each day to renew our covenant vows, be more resolute in our determinations what we have promised to do for Christ! Let us pray more, and talk less evil about our friends, and try to build up instead of pulling down what has been built up. Let us try to work more for Christ, instead of heaping up malice in our hearts towards each other, and we will be whole Christians, and not half. We can not reach heaven on half terms. We must serve God at all times,—with our whole heart, or not at all! BE TRUE!

JEPHTHAH.

BY LIZZIE H. DELP.

JEPHTHAH, the Gileadite, has a strange, sad history. He was thrust out from the home of his boyhood, and, in foreign lands, his exploits won for him fame and renown. But the Ammonites make war upon Israel. They have encamped before the city, and, realizing the full extent of their peril, the men of Gilead appeal to Jephtha. They wish him to be commander-in-chief of the army. His heart seems to be fired with enthusiasm, and he accepts the trust. He has but a few men with which to combat an army vastly their superior in numbers. But the Lord will crush the most powerful army when directed against his people. Jephtha remembers that the enemies of Israel have been subdued by the God of his fathers in the past, and he trusts God for the future. Yet he vows to offer as a sacrifice whatever shall first meet him, when he comes home in peace.

It was a mighty battle, and the Ammonites fell that day, "for he smote them from Aroer even till thou come to Minnith, even twenty cities, and unto the plains of the vineyards, with a very great slaughter." God has given Jephthah the victory.

The sun has gone down upon Gilead. Its last rays fall upon the gray, chalky cliffs that rise from a sea of grain, and feathery palms. The summits of the hills are darkened by the mass of people anxiously waiting for tidings from the field of battle. Away in the distance, the blast of the trumpet declares them victors. The army is nearing Gilead. Their return march is a triumphant one. Jephthah, the hero of many battles, is applauded and welcomed by the people as their deliverer.

He turned his steps to Mizpeh, his own home; and his daughter comes out to meet him. Oh, the bitter pain that rends his heart as memory cruelly recalls his vow! The victor's triumph has ended in the blackest woe. No wonder that the genius of Dore produces the scene in two of his masterpieces. Handel was so affected by this tragedy, that he strove to weave it into an oratorio, the last and grandest of his works,—a piece of music almost majestic in its grandeur; the fierce, quick notes of martial music blending and contrasting with the low, solemn tremble of utter despair.

The records of our race do not present another such a scene. The pitiful agony of the father, as he falters, "Alas, my daughter," and the submissive spirit that enabled her to say, "My father, do to me according to that which hath proceeded out of thy mouth." We do not read much of the bitter grief that shrouded the remaining years of the father's life. Yet we know that it could not be otherwise.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God."

Mainland, Pa.

VISITING.

BY I. N. CROSSWAIT.

WHEN we visit our friends, it is very pleasant to find them in a good state of health, because it is the only condition in which they can enjoy a visit or have the ability to entertain a guest in the most enjoyable way. When we find our friends suffering affliction of body or mind, and we are not able to do anything to alleviate their sufferings, it is then tedious to be in their society, which, in health and vigor of life, would be most enjoyable.

The foregoing remarks are applicable to our condition in natural life. Let us see how it is when we visit the Father's children. If we find them alive and in the enjoyment of true spiritual life, we are then *sure* that our visit to such a branch of the Lord's family will be very enjoyable. We find, in such a place, it is *all* peace and good will toward all. The younger members are growing up toward the stature of men and women in Christ, through the influence of proper example and precept, received from the older. All together are going onward and upward, striving to attain the joys that are promised the faithful.

I long to see the chosen people of God awake and arise from a dead state, that we may walk in the light and be a light unto the world; then, when we visit other parts of the family, our visits will be, to us and them, a pleasant and joyful intercourse with each other, like a bright oasis in the desert, but, alas, when we find them in a weak and dying condition, it causes a deep sorrow!

May the Lord arouse his people to a full and true sense of duty, that all may become alive to the great work before them!

Spicer, Linn Co., Ore.

"TUNKER OR DUNKARD."

BY J. J. EMMERT.

THE above name was given by the world, perhaps vulgarly or maliciously, to the German Baptist church, and was never recognized by the church as our name. The name adopted by the Annual Meeting is "German Baptist," and hence the name at the head of this article should not be used by our members, privately or publicly, for several reasons:

It is not becoming for us, as members of the church of Christ, to adopt a vulgar term or name, used by the world, and reflecting on our own beloved Fraternity. If those who have not the proper regard for the church, use the name, that is no reason why we should do so.

We should not use the name, because, in doing so, we sanction the title, and encourage those who are not members, and also members, in the use of it.

I have seen the name used in the GOSPEL MESSENGER, and it never impressed me favorably. And I have lately seen the name "Dunkard" used at the head of an advertisement, which does not seem proper for Brethren.

Now, since the church has adopted the present name, "German Baptist," so far back as 1836, and as it was re-adopted by our last Annual Meeting, I would say, Let us use the proper name. If we do not use the name given by the world, and cease to encourage them in it, the use of it will soon die out.

BLIND SAMSON AND HIS ENEMIES.

BY I. J. ROSENBERGER.

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."—Judg. 16: 21.

SAMSON was a peculiar child of prophecy. His history is a marvel, and has no parallel. Samson's mission in the world was clearly stated by prophecy. "He shall begin to deliver Israel out of the hands of the Philistines." By sad experience Samson learned, that "the way of the transgressor is hard."

1. Samson's treatment from his enemies. It was common, in ancient times, when an enemy was captured, to put his eyes out to render him safe. This was the sad and cruel treatment that poor Samson received from the hand of his merciless enemies.

This is the devil's great aim to-day. It is his stronghold, to smite his subjects with blindness; blot out their vision. Then they are safely his. Christ, in John 12: 40, alludes to these unfortunates when he says, "He both blinded their eyes, and hardened their heart that they should not see with their eyes." The apostle Paul refers to this class when he says, "In whom the god of this world hath blinded the minds of them that believe not.

2. Evidence of blindness. I hold a book in my hand, and inquire of a friend by my side, "Do you see this book?" "I see no book," replies my friend. The facts are, it is a case of blindness. I read in Jas. 5: 14, "The sick should be anointed with oil." "I cannot see that the above is a command," say the masses of professed Christians of to-day.

I read again, "Salute one another with an holy kiss." I am confronted again with my opponents whose name is "legion." "I cannot see that the salutation of the holy kiss is a command now." However painful it may seem, I am compelled to pronounce the above as being cases of pure blindness. We read we should not wear gold, yet men will teach, "We see no harm in wearing gold." I suppose it is the truth that they see no harm in wearing forbidden articles and it is because they are blind.

You see a man walking down street, feeling his way with his cane. He is led by feeling; hence he is blind. Scores of people are wandering and wending their way through this world, led by feeling. They are going to be baptized, going to wash feet, etc., when they feel to do so. They are led by feeling; hence they are blind. "Thy word is a lamp unto my feet, and a light unto my path," says David. "God is light, and in him is no darkness at all." 1 John 1: 5.

In nature it is not uncommon to meet with sight failing, and even unconscious blindness. St. John, the Divine, alludes to this class and says, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Rev. 3: 17. Of this class Christ once said, "Let them alone; they be blind leaders of the blind." Matt. 15: 14. Prophecy indicates that this number will be lamentably great. See Matt. 7: 22. Reader, beware!

3. Blindness is sometimes inflicted as punishment when means and talent have been allowed to pass unimproved. In nature, certain animals, the mole for instance, spend their time burrowing beneath the surface of the ground, not using their eyes. As a penalty nature has smitten them with blindness. So, likewise, it is with fish, that spend their time in dark caves and caverns of the seashore, where the same sad penalty occurs. So with any member of our natural body,—its life can only be maintained by use. Hence Christ's well-known teaching, "From him that hath not, shall be taken away even that which he hath." "Take therefore the talent from him." Many persons have been blessed with the faculty or talent of spiritual vision, but, failing to use and improve it, have been "smitten with blindness." "God shall send them strong delusion, that they should believe a lie: and be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12.

The matter of our subject above, revives many cases in our mind with which we have met. A son of more than ordinary talent was raised by devoted parents; he grew up a warm and an able defender of the humble doctrine of the Brethren. But while attending one of our popular colleges during a revival, the religious influence of the school was brought to bear upon him. Like Samson's enemies, their first efforts were to darken his vision upon his faith in the ordinances,—to smite him with blindness. Sad to relate, in this they succeeded. They led him to see that the Greek preposition *eis*, means near, close by, etc., as well as into: hence he cannot tell how Christ was baptized. Feet-washing he used to defend ably, but now his vision is so cloudy, he only sees it as a Jewish custom.

The salutation of the holy kiss, and the principles, as taught by the church on the dress question, he now tells his grieved parents, are immaterial.

How sad is the loss of our natural vision! Much more sad is the loss of our spiritual vision. The former simply relates to time, but the latter to that long, long period we call eternity!

"A CERTAIN amount of opposition is a great help to a man. Kites rise against, and not with, the wind. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition."

"AGE is the night of life, as night is the old age of day. Still night is full of magnificence, and for many it is more brilliant than day."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

In Memoriam.

The hand of death has again visited this city and stricken the home of one of our respected citizens.

Annie M. (Kurtz) Keefer was born in Lancaster Co., Penn., Jan. 22, 1845. When a child, her parents removed to Franklin County. There she married Mr. Keefer, Sept. 11, 1866, and in the fall of that year, they removed to Sterling, where they have since resided, except for a period of a few years, when they occupied a farm near town. She leaves a kind and loving husband and family, whose attentions have ever been most patient. They have the sympathy of their large circle of friends in their sad bereavement.—*The Sterling Gazette.*

ON Friday, January 11, I was called to visit the subject of the above notice, and found the hand of affliction resting heavily upon her. She was entirely helpless. Although surrounded by all that earth could afford, and loving hands administer, she realized that there was *one thing* lacking. That one thing was adoption into the family of God.

Her condition was such that to administer baptism was not only questionable, but by some considered impossible. She herself thought that it was too late for her to obey the Savior in baptism. After several seasons of devotion we commended her to God and the word of his grace, promising to return at any time that she felt she could be baptized. One week later her husband wrote, "Come, my wife wants to be baptized." On my arrival I found her so strong in the faith, that she would be baptized, even though she should die in the act. The ordinance was administered without any apparent difficulty. It is needless for me to say that there was *great joy* in the hearts of all who were present. Our sister, a helpless sufferer, scarcely able to speak, so as to be understood, now enjoyed a peace of soul that burst forth in words distinct and clear, "I feel I never was so near heaven before." In a little less than a month (Feb. 16) her spirit vacated the paralyzed body to dwell with her blessed Savior. Here again we have verified the truth, "Happy are they who die in the Lord." Her parents were members of the Brethren church, her father having been an elder.

That early religious instruction is not forgotten was manifest, when, after having read the Savior's rule of conduct for his disciples (Matt. 18: 10–22), I said, "Sister Anna, did you ever hear this Scripture before?" She replied, "Many a time; and I remember the questions my father used to ask applicants." Parents, do not fail to instruct your children in the Holy Scriptures.

The Lord bless the dear husband and kind daughters, and may this bereavement lead them to attend speedily to that which the devoted wife and mother found so indispensable to bring peace to her dying pillow. J. G. ROYER.

From Brookfield, Las Animas Co., Colo.

THIS place is situated forty miles south-west of Lamar, which is the Unites States land office for Eastern Colorado on the Atchison Topeka & Santa Fe railroad. The Butte Creek, near Brookfield, is a beautiful, ever running-stream, fed by innumerable springs that never go dry.

I came here in the fall or latter part of the summer of 1887, and have been here ever since. Last winter was warmer than any I ever saw in Central Kansas where I lived for eight years.

Cattle live here all winter on the rich buffalo grass, which keeps growing and pushing up all

all winter, so that stock get green grass all the time. I think this is a very healthy country. It rolling enough so no water stands stagnant.

None of the Brethren live within sixty miles of here. Some live in the south-eastern part of the State. All the preaching I have heard is through the GOSPEL MESSENGER I read it and then give it to my neighbors to read, hoping thereby to do them good. I hope some minister, passing through on the Sante Fe railroad, will remember us. Those coming, should stop off at Lamar, and take the stage for Brookfield. Your visits will be welcomed by me and the whole community. I am the only brother here, and live two miles and a half due south of town. CHAS. A. KEIGLEY.

From Beatrice, Nebr.

JUST two months ago yesterday we dedicated our new church in Beatrice. Since then we have had a continuous meeting, with the exception of about two weeks in February.

Our dear brother, W. C. Teeter, has labored hard for the cause here since Feb. 23. Much of the seed that had been sown, was watered and nourished, and much more sown. The meetings were well attended. A singular coincident was, that sixteen were added when Bro. Mohler was here, and the same number when Bro. Teeter was with us. We think the church was praying for more laborers, and the Lord has sent them. It seemed at times that every believer in the house was earnestly concerned about the return of the straying ones to our Shepherd. Some who were not members of our Fraternity rejoiced with us to see the Lord's cause prosper. The Lord has blessed us with much love for each other; may we ever abide in his love, so "he will never leave us nor forsake us." Everything looks now as though we might accomplish much good here for Zion.

We ought to be very thankful to hear such encouraging reports from many places. However the Lord can not do many mighty works among us, if *we* lack faith and works.

Bro. Teeter formed many friends in Beatrice who will not forget him soon. He bids fair to make a very efficient evangelist. When the church exercises in all the useful gifts that God has promised to bestow, and is bestowing, her power will be felt, and many will be converted to the Lord. So many talents are dormant, and so much power is latent, that in many places the church's influences are not what they ought to be.

"Church of God awake! arise!
Christ your Head and Master cries,
Send the Gospel's joyful sound
Unto earth's remotest bound."

We had a love-feast the last evening of our meeting. It was an impressive occasion. Some who had not witnessed such ordinances for years, confessed that it carried them away to the "old home." J. E. YOUNG.

The Children's Mission.

Dear Children:—

APRIL 10 will be my thirty-ninth birthday. Just three years ago from that day, while upon my bed of affliction, I wrote my first article on our Children's Mission.

Through the grace and love of our dear Lord we have continued to work, and I now give you the full amount we have received from the first of our work. We will give it as we reported, so you will understand it: June, 1886, $23.00; October, 1886, $17.00; December, 1886, $10.00; July, 1887, $23.00; December, 1887, $24.00; June, 1888, $14.74; December, 1888, $83 00; total, $194.74.

Dear children, do you feel like praising God, to know we are engaged in such a good and noble work? God alone can tell the good that may come out of it. The amount I now state was sent to Bro. Miller. Although the list may fall a little short, I always add enough to make it come out even, and pay all expenses besides, excepting in one instance, while I was at the Sanatorium, when my daughter Carrie sent it for me, just as it was. Our box is not empty, for we now have more than seven dollars for our next report. Add that to the $194.74, and it will make $202.53.

I hope when our Sunday-schools start up again, we will have a larger report than we have ever given in June, about the time of our Annual Meeting, so that Bro. Miller can give in our report with his other mission reports. If every Sunday-school in our Brotherhood were represented, what an increase there would be! If all Superintendents would give the children of the different schools the opportunity to contribute, they would be wonderfully surprised to see how anxious they are to give for Jesus' sake. Or if some one else would only push the work and assist the Superintendents a little, they would not object. If we will take hold with might and power to do his will, God will help us. We will sometimes meet with opposition, I know, but we should not falter, for there are but few good works but what have their opposition. The adversary will tempt us sometimes to give it up, but we must aim high, with steady nerve, that we may drink more of Christ's spiritual knowledge, so that the world may yet be turned from darkness to the marvelous light. Oh, may God speed the day when Christ may reign the thousand years, so that all may be love, peace, and good-will among men, for he is all and in all! How many, oh, how many of us are ready to exclaim, Thou art mine, and I am thine! When we live in this element, we are truly blest and happy, and can see beauty in all of God's creation, from the largest oak down to the tiniest mite. O God, how wonderful and majestic are thy works! How we ought to praise thy high and holy name! We pray thee to help us do all the good we can in the holy name of Jesus, thine only Son, for he will reward us openly, when our work here is ended!

I can not tell you, dear children, how my heart rejoices when I read in the GOSPEL MESSENGER that so many of you are giving your souls to Jesus, to work for his glorious cause in its fullest sense! Oh may peace ever be yours!

I noticed that at one place quite a number of young people have enlisted in the service of King Jesus. May God hold them in the hollow of his hand! May he guide and protect them by his holy and divine influence to do his whole will, and keep them near the foot of the cross, for Jesus' sake!

My health is gradually improving, for which I truly feel to praise my dear Jesus.

MARY M. GIBSON.

From Lingleville, Erath Co., Texas.

OUR little band numbers only four, and we feel very lonely in our isolated condition. Bro. A. W. Vaniman came in our midst July 29, 1888, and preached seven sermons in all. The preaching was well attended and much interest manifested. Our doctrine was something new. All seemed to want to know something about the Dunkards, as we are called. We have had many calls for GOSPEL MESSENGERS since then. We send them out as we get them, and also distribute "The House We Live In." Our doctrine has taken so favorably here that I think if we could get some brethren to locate with us, a church could soon be built up here. We trust to see Bro. Vaniman again in the summer.

I often read of brethren going to different points in this State, and I hope they will remember us. We would be glad to have them come and preach for us. Many precious lambs that we would like to see in the fold of Christ, are going the downward road. MANIE HALL.

Field Notes.

WE have just closed our winter campaign. A week ago Bro. Deardorff closed a series of meetings of over four weeks' duration, unabated interest and crowded houses, in his own neighborhood. Bro. Diehl had then just commenced at Dale, Bro. Myers in Audubon County, and the writer in Greene County. All these meetings were well attended, but it seems to be seed-time now, and we must look for the harvest later on. We now enter upon our regular summer work. This week Bro. Brower goes to Adair County, Bro. Myers to Dale, Bro. Diehl attends the home work, and the writer avails himself of the chance to visit a neighboring congregation. "We'll work till Jesus comes." J. D. HAUGHTELIN.

From the Bear Creek Church, Montgomery Co., O.

THE brethren and sisters of the above named church have had a season of great rejoicing during the past week. Bro. Jesse Stutsman came to us and commenced meetings, March 2, and continued until the 13th. He preached sixteen sermons in all. As an immediate result, twelve precious souls were made willing to forsake sin and join in with the people of God. Many others are "almost persuaded," and we hope will soon make the good choice. All were sorry the meetings closed, but Bro. Jesse had to leave for other fields of labor. May the Lord bless his labors in the future, as in the past, is our earnest prayer!

HETTIE A. LONG.

From Rockton, Pa.

AT one of our councils we decided to hold a series of meetings, to be conducted by Bro. James Sell. For some time we all looked forward to the time when he should help us to feed our souls on the pure Word of God. The time of appointment came, but, as Bro. Sell was not here, Bro. Harvey Beer filled one appointment after another. He wielded the Sword of the Spirit with might, and one soul was made to rejoice in the new and living way. Our little meeting continued for two weeks, and was conducted entirely by our home laborers. There was an awakening among the dry bones, Ezekiel 37, and besides the one soul that was gained, the church was much revived.

JOHN A. BRILHART.

From Greene County, Iowa.

BRO. J. D. HAUGHTELIN, from Panora, Iowa, came here March 2, and preached eleven sermons in the No. 8 school house, to good congregations. At the close the standing-room was all occupied, and some had to remain outside. I noticed people going to the place of meeting before dark.

This was the first series of meetings the Brethren had in the county for over six years. Why should we not have a church here? We have a good, thinking people. Some said, "We never heard so much in a few words." Others regretted that the meetings closed so soon. Bro. J. L. Myers, of Yale, preached one sermon for us while on his way to an appointment at Dedham. We have good weather; dry and dusty roads. Brethren, come again! C. K. BURKHOLDER.

OUR self-love revolts much more against the condemnation of our tastes and habits than of our opinions.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - April 2, 1889.

EDITORIAL CORRESPONDENCE.

The Miller and Sommer Debate.

THE debate between Bro. R. H. Miller, of North Manchester, Ind., and Eld. Daniel Sommer, of the Christian, or Disciple, Church, was opened in the Brethren's meeting-house, near Rockingham, Ray County, Mo., on Wednesday, March 20, at 10 A. M. Much to our regret, we did not reach the place of debate until Friday, the third day of the discussion. We were compelled to go to Wawaka, Ind., on the 20th, to look after the interest of the General Missionary Committee in a bequest made by sister Bowman for the missionary work of the church; but brethren J. G. Royer and I. M. Gibson took notes, and very kindly placed them at our disposal.

A number of brethren and sisters were present from a distance, among whom were Enoch Eby, S. S. Mohler, J. G. Royer, G. E. Studebaker, J. M. Snyder, I. M. Gibson, and G. G. Lehmer. The large meeting-house was crowded by an interested audience, who paid the closest attention to the points discussed. The Rev. M. M. Spurlock was chosen as chief Moderator. Bro. R. H. Miller selected Bro. J. G. Royer as his special Moderator. Eld. Sommer chose Rev. Owens, of his church, to assist him.

Bro. Gibson wrote out his notes and placed them at our disposal, and we use them for the first proposition discussed:

"The Scriptures teach that the kingdom of Christ was set up on the day of Pentecost, spoken of in the second chapter of Acts."

Eld. Daniel Sommer, of Cincinnati, O., affirms.

Bro. R. H. Miller, of North Manchester, Ind., denies.

ELD. SOMMER'S FIRST SPEECH.

1. *The Foundation Argument.* Christ is the foundation of the church, 1 Cor. 2: 11; Matt. 16: 18; Rom. 9: 33; 1 Cor. 10: 4; Eph. 2: 20; Psalm 18, Christ the rock. The idea we wish to teach in these Scriptures is, Christ the Head of the church.

2. *The Will Argument.* Christ's will or testament was of no effect until after his death, Matt. 28: 18; Luke 24: 49; John 16: 7. They, the apostles, had to tarry at Jerusalem until they were endued with power from on high; on that day they for the first time began to execute the "will," by speaking many languages and teaching both Jew and Gentile, and receiving them into the church.

3. *The Historical Argument.* Matt. 16: 18; Col. 1: 13. In this latter Scripture we find the translation *into* the kingdom. . . Before Pentecost was there a church? No. Moses was in authority. We find none in Matt. 23. We hunt on through the Scripture for the church, and we don't find it until the 2nd chapter of Acts. We find it again in the 5th chapter. If you find a church before this time you find one with no Christ in it, and no Spirit in it. This is the result of history.

BRO. MILLER'S FIRST SPEECH.

This proposition says "set up" on a certain day, therefore it kills all on or before that day. It ignores all after that day. If you buy a machine and go to set it up, you must have it *all* before you can set it up. If one wheel is lacking, it is not perfect, and therefore can not be fully set up. . . A great amount of Scripture is not demanded; one Scripture to the point, showing the church was fully organized on Pentecost, will be sufficient.

As to the foundation argument, ten days before Pentecost Christ had gone to heaven; so how could the church have been built upon him that day? Our difference is, that while he builds his church upon *one* chapter, we build ours upon the *whole* Gospel.

In reply to the *will* argument, we have this to say, that the will must be made *before* the death of the testator, hence reaches *back*. And we accept the entire will, more than he does, because he cuts it in two and won't take any part if it is not re-affirmed by the apostles on Pentecost, while we take it all, every particle of it.

Our first negative argument is, that God always had a people, that is, he always had a kingdom, so it could not have been confined to Pentecost.

Second, that the setting up of the kingdom was a gradual work, as given in revelation to man. . It was in its infant state long before Pentecost, in the beginning of the world's history. There was a gradual progress in shadows and types. The law and prophets were until John. Since that time the kingdom is preached, and every man presseth into it. Here we have men pressing into the kingdom. It could not have been done if it was not in existence.

Third, Dan. 2: 44, "In the *days* of these kings shall the God of heaven set up a kingdom." "In the days" is plural; the day of Pentecost was *one* day; so either those who affirm that the kingdom was set up on that one day are wrong or Daniel is. We have our choice between them.

Our fourth argument is drawn from the fact that our opponent will not accept his own position. There were several things on that day that he won't have.

Fifth, that his (or the) idea of setting up a kingdom on that day is schismatical, and therefore dangerous. He should unite the five churches that claim to build on that day before he tries to convert those who do not confine themselves to that day, but take all of God's Word as their guide. The people who build upon the day of Pentecost are, the Roman Catholic, the Mormon, the Shaker, the Communist, and the followers of Alexander Campbell. When they unite, even on the teaching of one chapter, let them then begin to complain of the rest of Christendom for not believing as they do.

Sixth, that Eph. 2: 19, 20 tells how we are builded, and is directly opposed to the proposition.

(*To be Continued.*)

MAY WOMEN PUBLICLY PROPHESY?

[IN a recent issue of the MESSENGER we referred to the examination given the above-named subject by our late, beloved Editor-in-Chief, Eld. James Quinter, and stated that, if it was desired, the articles might be republished. A number of requests have come in, asking that we give them again to our readers, and this we now do. We suggest to those who do not preserve files of the MESSENGER, that they carefully preserve the numbers of the MESSENGER containing Bro. Quinter's exposition, for future reference.—ED.]

NUMBER III.

IN closing our discussion of the question, "*May Women Publicly Prophesy?*" we shall collect what seem to be the ideas contained in, at least some, of the passages of Scripture we have quoted, and concentrate them, and make a somewhat closer and more direct application of them to the question discussed, than we have yet done.

The general bearing of Scriptural teaching, and of the examples of the holy women, mentioned in both the Old and the New Testament, is plainly and strongly in favor of the position that woman may prophesy publicly. We have seen that Miriam was chosen by the Lord himself, to be a leader, with Moses and Aaron, of the Israelites out of Egypt into the land of Canaan. This was surely giving to a woman a public position, and one of great honor and trust.

And we have the case of Deborah—a case that presents a strong argument in favor of the position that women may prophesy publicly. She was a judge in Israel, and we have reason to believe she was directed to fill that high and responsible position by the call or providence of God. She was also a prophetess, and there is no doubt but what God communicated his will to her, to be communicated to his people. In our first article we have given the Scriptural testimonies to her noble character.

In the example of Anna, the prophetess, we have seen that we have a woman that prophesied publicly, for she spake of Christ in the temple "to all them that looked for redemption in Jerusalem." Luke 2: 38.

In the life of this pious, self-denying, zealous and devoted woman, we have a plain, strong argument in favor of the position that women may prophesy publicly.

In the cases we have referred to in the Old Testament, we have ample proof to sustain the position that women may prophesy publicly. For the

women who did so were women of God, and their piety of a high type, according to the rule under which they lived.

But while we have many references in the Scriptures to women's work in the church, which seem to contain testimony in proof of the position that women may prophesy publicly, the apostle Paul is thought by many to prohibit it.

We shall now look at his language that is thought to do so, and we shall first notice 1 Cor. 14: 34: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

In ascertaining the true meaning of the apostle's language as here used, we would first say, Let it be carefully observed that the apostle refers to "the law," and he makes this reference to "the law" to show that there had been a command given before that time, of the same prohibitory character as that which he then gave, for the observance of women.

Now "the law" to which he refers is understood to be the law in Gen. 3: 16, "Thy desire shall be to thy husband, and he shall rule over thee." We must, then, regard the apostle's command as containing the same in substance as that in Genesis, as he referred to that in Genesis to justify or strengthen his own command requiring women to "keep silence in the churches." But we have seen that under "the law" in Genesis, women filled public and official positions, and spoke publicly in the service of God. So did Miriam, Deborah and Anna. The apostle's prohibitory law, then, for women does not prohibit them from speaking or prophesying publicly. For we can not, by any means, entertain the thought, that those devoted women, whom God so highly honored, disobeyed the law to which the apostle referred.

This point—we mean the apostle's reference to "the law" in Genesis—we regard of great importance in the discussion of the question, "May women prophesy publicly?" We regard it of great importance, because it affords us a key in obtaining the true meaning of the apostle's language, which is thought to prohibit women from prophesying publicly. It is because we regard Paul's reference to the law in Genesis of importance in understanding his language, that we have so fully noticed the liberty enjoyed by holy women under the Jewish dispensation, for they were under "the law" referred to by Paul, and they obeyed that law.

It was only after we obtained the idea in regard to "the law" that we have, in the above remarks, tried to explain, that we could reconcile Paul's language in 1 Cor. 14: 34, 35, with language used by him elsewhere in his writings, and with what seemed to be the general tenor of Scriptural teaching upon the subject we are examining. But with the help of that idea, we have been enabled to reconcile 1 Cor. 14: 34, 35 with other passages of Scripture referring to women's work in the church, in a manner that is satisfactory, at least to our own mind.

We, therefore, understand the apostle to teach in 1 Cor. 14: 34, 35, no further restriction of woman's liberty than the general Scriptural doctrine of woman's subjection to man, as that was the meaning of "the law" in Genesis, and it was in harmony with that law that Paul evidently taught, as he refers to it to confirm the correctness of his teaching, as we have already seen.

We should notice, in the second place, that the meaning of Paul's language in 1 Cor. 14: 34, 35, as we have explained it, is in harmony with the meaning of the other passage in which it is thought that his language is against the idea that women may prophesy publicly. It occurs in 1 Tim. 5: 11-13, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." The main truth taught in this passage is, that woman is not to teach, nor usurp authority over the man.

If, then, woman observes the general law which requires her subjection to man, and seeks not to place herself above him in authority, nor to teach him in those things of a temporal or business character, that it is to be presumed he understands better than she, and if she then feels it to be her duty to prophesy, even publicly, and seeks the privilege or liberty in a proper manner, which will be by consulting the church, we believe she may do so without violating the apostle's teaching, when that teaching is properly understood. Those faithful and devoted women of old, to whom we have referred, and who exercised publicly and officially in the service of God, did not teach nor usurp authority over the man, in the true sense of the apostle's language, when his language is understood, as it should be, according to the general tenor of Scriptural teaching.

In the third place we would say that it does seem necessary to put a construction upon Paul's language in which he has been thought to prohibit woman from prophesying in public, somewhat like we have done to harmonize the different passages of Scripture bearing on the subject under consideration. If we take the case of prophesying, we find that Paul, at considerable length, reproved the women of the church of Corinth for praying and prophesying with their heads uncovered. See 1 Cor. 11. They, no doubt, exercised in prayer and prophesying publicly, as we have already remarked. Now, it is not at all likely that the apostle would have dwelt upon the subject at such length, and disposed of it in the way he did in the eleventh chapter of his first epistle to the Corinthians, if he designed to prohibit women from exercising in public altogether. In the eleventh chapter he merely corrected what was wrong, and that was not their women praying and prophesying publicly, but their doing so with their heads uncovered. This he reproved them for, and instructed them to have their heads covered when they pray or prophesy publicly.

In the fourteenth chapter, where the apostle says it is not permitted unto women to speak in the churches, he does not say it is not permitted unto them to prophesy. And we conclude, in comparing the different passages of Scripture upon the subject, that it was not prophesying in the sense of speaking "to edification, and exhortation and comfort," that the apostle prohibited the women from doing, but speaking in those meetings in which such a variety of spiritual gifts was exercised, and in which there was much disorder. It was in these meetings that women were to keep silent, and not in the ordinary meetings for worship. In these they could pray and prophesy, if they would observe the custom of the churches, and cover their heads when they did so.

And to make the passage in 1 Tim. 2: 11, 12, harmonize with other passages in Paul's writings, we must modify it. In the passage in Timothy, referred to, he says woman is not "to teach." In Titus 2: 3, he says women are to be "teachers of good things." And Priscilla, with her husband, expounded unto Apollos "the way of God more perfectly." Acts 18: 26. Here woman taught. In 1 Peter 3: 1-6, Christian women are admonished to be faithful, that they may win their husbands to the Lord by their "chaste conversation." And surely it was not only permitted to Christian wives to teach their heathen husbands, but it was their duty to do so. They were not "to teach nor to usurp authority over the man," in such affairs as the husband was presumed to know. But with discretion they were to teach Christian truth. And when they did so, in a certain sense, it was not they that taught, but God.

Then, in examining the question, "May women prophesy publicly?" in the light of the Bible, an affirmative answer will best agree with the spirit of Christianity, and the general teachings of the Scriptures, but she should exercise the liberty discreetly, and in accordance with the relation she sustains to man. He is her head, and she is not to usurp his authority.

It was not designed, as is very apparent, that women were to be the common bearers of the glad tidings of salvation to the world. But where there is a woman who possesses the qualifications of a public witness for Christ, and if she feels like bearing public testimony to him and his doctrine, according to the Gospel, liberty should be granted her.

Christian denominations have not been very consistent in regard to women's prophesying publicly. Many of those denominations that construe Paul's teaching against it, have had women among them who have labored publicly in various ways in promoting religious and moral enterprises in the world. The position that we, as a Christian body, occupy at present, in regard to this matter, is expressed in the 7th Article of the Minutes of 1859, which reads as follows: "Does the Gospel admit of female preaching? And if it does, shall they not have authority from the church under whose jurisdiction they are? *Ans.*—As Paul recognizes a distinction, in Rom. 12: 6, 7, between teaching, ministering and prophesying, and as he evidently approves of females' prophesying (1 Cor. 11: 5), we think that a female can not teach or preach, according to 1 Cor. 14: 34; 1 Tim. 2: 12, in the ordinary acceptation of those terms; yet we can not, under all circumstances, forbid them to prophesy." Public prophesying was here meant.

Our Brethren had occasion to consider the subject. We had a sister, by the name of Sarah Major, *nee* Sarah Riter, who, while yet quite a young woman, felt it to be her duty, though a great cross to her, to bear public testimony to Christ and his Truth. She was a woman of more than ordinary ability, of high Christian culture, and of a most exemplary character. Owing to the limited views that many brethren took of Paul's teaching concerning the liberty that women have in the church, she had considerable opposition to encounter at first, but that diminished as her profitable and edifying labors became known by the churches, so that, after she had exercised awhile in public, she had more calls from the churches than she could fill, and she had many friends outside of the Brotherhood.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

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D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MISSIONARY, CHURCH ERECTION, BOOK AND TRACT WORK.

BY W. R. DEETER.

A BROTHER propounded the question to me recently, "Would it not be better to have the above works controlled by the same Committee?"

The plan struck me favorably, because, *first*, they properly belong together. The missionary should always be well supplied with tracts, and the first thing for him to do in a new field is to distribute tracts, setting forth the principles of the Gospel, as taught and practiced by our people, and then follow up with preaching. The Missionary Committee could more easily supply our missionaries with tracts, if they had the work in their own hands. *Second*, it would dispense with one set of canvassers. Canvassing under the most favorable circumstances is not pleasant, but it is especially unpleasant for the second canvasser. People are apt to become irritated if solicitors follow in close succession. *Third*, it must be apparent to all who are acquainted with the growth of these works that a Secretary will have to be employed soon to do the recording and corresponding, that will be necessarily connected with them, and one Secretary can take charge of the whole work. *Fourth*, it avoids the confusion that will necessarily arise by having one committee at Dayton Ohio, and the other at Mt. Morris, Ill. *Fifth*, it can be done cheaper. Much of the expense of the Committees is railroad fare. This would be cut down about one-half.

We hope neither of the Committees will think I am reflecting upon them, for I think they have done well. May God bless every good work!

KEY TO THE APOSTOLIC SUCCESS.

Selected by Eliza J. McGaughey from "*Triumphs of Faith*."

THE apostolic attitude and success,—what was it? In 2nd Cor. 11: 23-28, we have a long list of infirmities, reproaches, necessities, persecutions, and distresses, which came upon Paul and some of his fellow-workers. How were they received? Paul expressly declares (2 Cor. 12: 10) that he received each one with pleasure! Took pleasure in sitting down under them? No, no! Pleasure in submitting them *to God*,—rejoicing in them as fresh opportunities for God to show himself the deliverer. "*Most gladly* therefore will I glory" in them "that the power of Christ may rest upon me, verse 9. Glad to have a *stake*, (see verse 7, Revised Version, margin; also Alford) driven through the flesh or self-hood. The spiritual *self*, which was in danger of exaltation through the abundance of visions and revelations, thus impaled, for that is the figure, thrust to death. He was glad of this spiritual weakness which made Christ's opportunity, it was, henceforth, not an experience, even a third-heaven experience, but a living Christ,—*His strength*. He was glad of "a day and a night in the deep," for it gave opportunity for the mighty power of Christ, and nothing short of it in resuscitation! He was glad of "prisons oft," for they showed how prison walls and doors were nothing to the power of Christ,—his people's deliverer! He was glad of weariness, painfulness, and hunger, for it gave God a chance to strengthen, heal, and feed, giving the living commentary upon the words, "My God *shall* supply *all* your needs!"

Thus also did Paul wed "*the power of Christ*" to cold and nakedness: to perils by land and sea, from wild beasts and wild men. Thus we see him at Philippi surrounded by the fierce rabble "*taking pleasure*" in Christ whose "*power*" was yet to find, among these blood-thirsty ones, material for a Philippian church. Stripped naked, rejoicing that "*the power of Christ*" was to reclothe him. Beaten with many stripes he rejoiced in Christ, who was to care for and heal the wounds. Imprisoned, with his feet in the stocks, Paul commends all to God, and praises him that the devil's rage, inner prisons, impassable walls, give a grand chance for the "*the power of Christ*" to set at liberty. "*The power of* Christ does not disappoint him, though an earthquake is necessary to give the victory his faith has taken!

God thinks it a little thing to make all the laws of nature subservient to the prayer of his believing children. Psalm 18: 6-19. But *the moral earthquake* is greater than the physical one. The power of Christ, through the converted Roman jailer, washed the wounds,—fed and cared for the bodies of Paul and Silas! No wonder they "*take pleasure*" in persecutions and necessities which give "*the power of Christ*" such opportunities!

We can now understand Paul at Lystra. Acts 14: 19. The stones of the infuriated mob cut deep into his flesh, the blood gushed forth, but there was a deeper gush from the well-spring of praise in his soul. "Most gladly therefore will I glory in these distresses" that the power of Christ may rest upon me." Paul was thoroughly persuaded that the power of Christ over all the devil's work was now to have a fresh exhibition. Again he was not disappointed. Truly they stoned him to death, and dragged his inanimate form out of the city. Howbeit as his Christian companions stood around his dead body, "he rose up and came into the city." God, who *could* raise the dead, *could not* disappoint his child's faith. "And the next day he (Paul) departed with Barnabas to Derbe." "Out of weakness he was made strong," certainly, thus to rise up for a twenty or forty miles' journey, followed by continuous preaching. Acts 14: 21, 22. We hear his soul's song through those tempestuous days on the Mediterranean. Acts 27: 14-20.

Triumphant faith makes melody to the Lord. "*I take* pleasure" in "perils of waters" "that the power of Christ may rest upon me." Now "I am weak, . . . I am strong." The mighty response from the heart of the Infinite is, "Lo, God hath given thee *all them* that sail with thee." Was not the whole precious cargo of living souls plucked out of the enemy's power by being brought face to face with the mightiest "power of Christ;" and made recipients of his power and his grace? Cast on the island of Melita, a deadly viper fastened on Paul's hand. He begins to feel the pain of the venom run up his arm. "Most gladly," he whispers to Jesus, "will I glory" in this infirmity, "that the power of Christ may rest upon me," and these barbarians may see thy grace and might! Even while he sings, he shakes off the beast into the fire and feels no harm. They who look on to see the death of a murderer, whom vengeance suffers not to live, now change their minds and apply to him for supernatural aid. He introduces Jesus, the Great Healer. Publius, "a chief man of the island," and others also, which had diseases, came and were healed." Paul counted that Jesus' "name, through faith in his name," had all power equally among Christians, barbarians, men or devils.

Glorious truth! The God of the apostles still lives! Apostolic successes are still consequent upon the apostolic attitude. "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18. "Behold I give unto you power over all the power of the enemy." Luke 10: 19.

Beloved brethren and sisters, shall the time past of our lives suffice for discounting our God, his character, and his word? Shall we to-day accept what our gracious God freely gives,—Christ, a victorious power through all our spirit, soul and body, our circumstances and labors? Shall Jesus have the joy of putting us in that list of Heb. 11, —those who, "through faith," . . . . . obtained promises? "Amen, even so, come, Lord Jesus."

Russelville, Ind.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Silas Hoover, of Boynton, Pa., commenced a series of meetings in the city of Altoona, March 14, and the increasing congregations will, no doubt, lead to good results.

—Under date of March 18, Bro. John Barnhart, of Mansfield, Ill., writes: "We had a time of rejoicing yesterday in the Blue Ridge church. Five souls made the good confession, and were added to the church by baptism. May the good work go on!"

—While a letter, now and then, censures the appearance of so many articles against the use of tobacco, sister Emeline Herbster, of La Paz, Ind., writes: "I wonder how so many brethren and sisters can have the heart to find fault with the MESSENGER because it contains articles against that hurtful habit,—the using of tobacco! May the MESSENGER never cease to admonish both young and old, to 'touch not, taste not, handle not the unclean thing.'"

—Bro. A. Berkeybile wishes to call the special attention of the members in the State of Nebraska to the following: "It was decided at our last District Meeting that elders who have charge of local churches should counsel with their members as to the advisability of dividing the State District into two Districts, in place of the one, as we now have it. The time is now near at hand, and it is hoped that attention will be given to the matter, so that the delegates will be prepared to make the required report."

—Bro. Jacob Tinkle, of Landess, Ind., who has been under the hand of affliction for about four weeks, desires the prayers of the brethren and sisters in his behalf. He realizes that there is great power in the prayer of faith, and that he will be restored again, if it be the Lord's will to grant the petitions brought before him.

—Bro. J. C. Chavers, of Hedrich, Ind., writes of the isolated condition of the members at that place, and their lack of an adequate place of worship. He expresses his willingness to contribute $200 towards such an enterprise, and it is to be hoped that others of like mind will come to his aid in building up the cause of Christ.

—Bro. Joseph Weaver, of the Springfield church, Ind., writes: "March 3, Bro. Crume and the writer commenced a series of meetings at the Brush College school-house, and continued until the 10th. Two precious souls came tc Christ, and there are others who have confessed to the truth of the Gospel, and are near the kingdom. May they accept the offers of the Gospel while in a time of grace!"

—Bro. I. B. Wike, of Mooreland, Henry Co., Ind., writes: "Bro. William Harshberger, of Ladoga, Ind., commenced a series of meetings for us at the Buck Creek church, Feb. 19. He preached ten sermons in all. Two were added to the church by baptism, and others were almost persuaded. I feel that Bro. William's presence has been appreciated by us. May we treasure up what we have heard and profit thereby!"

—Bro. J. C. Bashor, of Bashor's Mills, Tenn., in sending for a number of books, writes: "These books I am getting for my grandfather, now in his ninety-second year. Notwithstanding his great age he can still walk a distance of three or four miles without any trouble, and he takes great interest in church matters. These books he intends to circulate among the young members, in order to provide them with something that will improve their minds and make them better."

—After expressing thanks to the kind donor, though unknown to him, who sent him the MESSENGER, Bro. D. L. Lake, of Rockton, Ill., writes: "Only those who are deprived of church privileges can fully appreciate the benefit to be derived from reading the MESSENGER. In my isolation it is very precious. I should be glad to know the nearest organized church of the Brethren, so that, if possible, I might meet with those of like precious faith."

—Bro. J. J. Wright, of Baden, Kans., writes: "In MESSENGER of Feb. 5, Bro. A. Hutchison has given us a good plan how social or prayer-meetings should be conducted. The Brethren at this place organized a meeting of this kind about three months ago. Since that time we have met once each week, and our gatherings are increasing in interest and attendance. These meetings are of immeasurable value to the church, since they afford a means of giving a part of the work to each one. The subjects that are chosen from week to week induce all to search diligently after the hidden truths in God's Word."

—Bro. Jonathan Hahn, of Van Wert Co., Ohio, gives us his experience in coming to the church of God. He had belonged to an organization which taught infant baptism and man-made creeds instead of the Living Word. The "Sword of the Spirit," which is "quick and powerful," penetrated his soul, and he anxiously inquired for the true way of salvation. He found it, like many others, by obedience to all the commandments of God,—his works and his faith united in producing "fruits meet for repentance." In the church of the Living God he has found the peace which this world can neither give nor take away!

—Bro. M. S. Harshbarger, of Painter, Scott Co., Kans., writes: "A great work might be done here by a thorough distribution of tracts. Financial losses prevent me from procuring as many as I should like, and if those kind brethren and sisters, who have the cause at heart, would send me a supply of good tracts, some little good, at least, might be done by the help of God."

—Bro. G. W. Teeter, from the Bear Creek church, Montgomery Co., Ohio, writes: "Bro. Jesse Stutsman, of Pitsburgh, Ohio, commenced a series of meetings March 2, and continued until the 13th. Bro. Jesse declared the Truth with power. As an immediate result, twelve precious souls were buried with Christ in baptism. The meetings were closed too soon, as the interest was just aroused when Bro. Jesse was called to other fields of labor."

—Concerning railroad arrangements for those desiring to attend the District Meeting, Bro. John Forney, of Abilene, Kans., writes: "We can have reduced rates,—one and one-third fare,—for the round trip, provided one hundred or more persons, attending the meeting, come by rail. We can not get any rates for a smaller number. All must pay the usual fare coming to the meeting, and take a RECEIPT, so that I may be enabled to sign a certificate entitling the owner to return at reduced rates."

—Sister Sarah E. Renner, of Hanback, Norton Co., Kans., writes: "Again we were made glad by the coming of our elder, D. Bechtelheimer, and J. P. Nofziger to our place, on Feb. 13, who continued the meetings until over Sunday, preaching, in all, eight sermons. The preaching, we trust, was much appreciated, and we humbly pray the Lord to bestow his blessing on the good seed sown, that it may yield an abundant harvest! We were made to rejoice to see one more precious soul come out on the Lord's side, to be buried with Christ in baptism."

—Mr. W. H. Greegor, Traveling Passenger Agent of the Chesapeake & Ohio Railway, writes: "In your issue of Jan. 1, it was announced by G. L. McDonaugh that the Baltimore & Ohio Railway would make one fare rates to the Annual Meeting to be held at Harrisonburg, Va., in June next. I would state that the Chesapeake & Ohio route will meet any rate authorized, but are awaiting action of the different Railway Traffic Associations before making official announcement. The matter will be determined early in April and due notice given through these columns."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wabash Notes.

OUR council-meeting passed off pleasantly March 9. A considerable amount of business was done, we trust, to the general satisfaction of all. Our delegates to District Meeting are brethren N. W. and J. K. Crumrine. We also appointed our love-feast for June 15. Several ministers from adjoining congregations were present at our council.

C. C. ARNOLD.

From Butler, De Kalb Co., Ind.

BRO. JOHN STAFFORD, of the Little St. Joe church, came to us Feb. 11, and continued the meetings till the 12th, preaching in all three sermons. We had good congregations, and the best of order and attention. As school was in session, and we could not get the school-house, he had to return home again. He held forth the Word of Life in its primitive purity.

Feb. 25 Bro. David Baker, of the New Haven church, Clinton Co., Mich., came to us, and preached four sermons. He, also, had to close on account of school that week. Finally, when school closed, he came again, March 3, and preached ten sermons. March 9 Bro. Samuel Williams, of Cedar Lake district, came and helped him. Bro. Baker handled the Word with great power and demonstration of the Spirit. On account of bad roads, the congregations at first were small, but after the roads got better, the congregations got larger. While there were no additions to the church, some promised to come soon. We hope and pray that they may soon choose the good part, which can not be taken away, and live! In this world life is uncertain, and death is sure. The members felt encouraged and built up. Although they have passed through some dark clouds of discouragement, they are not ready to despair, but are willing to try, by the grace of God, to stand firm upon the foundation of Christ and the apostles.

JOHN H. TOPPER.

From Somerset Church, Ind.

BRO. MICHAEL FLORY, of Cambria, Clinton Co., Ind., came to us March 2 and preached one sermon at the Mt. Vernon church-house. He then went to the Cart Creek school-house, where he preached nine sermons to eager listeners. On account of very muddy roads, and sickness in the neighborhood near by, the congregations were small at first, but meetings closed with good attendance and the best of interest. Although we had no accessions to the church, we are much encouraged to press onward, and we hope the good seed sown will be as bread cast on the waters, to be gathered not many days hence! May God help those that are seeking an interest in their soul's salvation to see that they are working either for or against God. Sinner, where are you going? You are on a march to one place or the other! Which will you choose?

W. L. PULLEY.

Railroad Arrangements for District Meeting at Milford, Ind.

THOSE coming on the Baltimore & Ohio Railroad, to attend the District Meeting at Milford, Ind., April 7, 1889, can take advantage of their regular party rates,—two cents per mile each way, for parties of ten or more.

Arrangements have been made with C., W. & M. R. R. so that persons attending our District Meetings will purchase tickets to the Meetings, and receive Central Traffic Association Certificates, which will entitle them to one-third fare return, making fare two cents per mile each way.

W. R. DEETER.

From the Highways and Hedges.

I LEFT home March 7, to visit the members in the Indian Territory.—Choctaw Nation. I passed through the cities of Pine Bluff and Little Rock. Upon arriving at Ft. Smith, I took the 'Frisco Railroad to Genson, sixteen miles distant—near the Territory line. Then I walked about four miles west, to the home of Bro. James A. Brickey, where I was kindly received. This place is about 250 miles from Stuttgart. On account of an all-night lay-over at Little Rock and at Ft. Smith, I did not arrive until Saturday noon, but things were soon set in motion, and arrangements made for meeting that evening. We had a fair attendance of attentive hearers. We continued meetings each day and evening until Tuesday, when

the members met in council. At the annual visit all were found in peace. We organized the little band into a Bible Class, to meet, read the Scripture, sing, pray and encourage one another as best they can. We then arranged for a love-feast, on Wednesday evening, at the house of Bro. James A. Brickey. Ten hungry souls were once more permitted to partake of the broken body and shed blood of the Redeemer. They had been deprived of this privilege for about nine years. Here, in this vicinity, live nine members, and four other poor, starved lambs are out in the wilderness, whom I did not get to see. They may be devoured by the wolves, like poor sheep, without food or shepherd.

It does seem to me that if our ministering brethren could realize the destitution and the great need of preaching the true Gospel all over this Southern country, they would wake up to a greater sense of duty. We have had some good admonitions about missionary work. What we *need* is the WORK,—ACTUAL WORK. That we will never get, unless our ministers go out to "Preach the kingdom of God," and stop spending all their time visiting among the old and established churches. It sometimes seems that the larger the the church, and the abler the home ministry, the more visits they get from missionary brethren. No doubt this is the most pleasant for the present, but will it satisfy Him who said, "To the poor the Gospel is preached," and "Preach the Gospel to every creature?" We talk of sending the Gospel to Germany. That is all right; but what about this vast Southern country? Let them starve? No, never! Brethren, step across the line, and go to work! Build up churches where there are none. Then I will believe that you mean missionary work.

If any ministering brethren should pass on the 'Frisco Railroad, from St. Louis, *via* VanBuren and Ft. Smith, or to Paris, Tex., or from Paris, Tex., to St. Louis, they will please stop at Jenson, fifteen miles south of Ft. Smith. They will then be within about four miles of Bro. James A. Brickey's home. He will be glad to meet any of the Brethren who will write to him in time, or they can walk out, if able. Address, James A. Brickey, Jenson, Sebastian Co., Ark.

Jenson is about on the Territory line. A person can rent land upon fair terms, for cash, in the Territory. We had six meetings, one council-meeting and one communion, while with them. After an absence of ten days, I arrived at home on Saturday evening, March 16. I found all well, and thank the Lord for his protecting care over us! JAS. R. GISH.

Stuttgart, Ark.

Attendance at District Meetings.

I NOTICE in the MESSENGER correspondence that there is in some places a lack of attendance at District Meetings, and to aid in overcoming this, I send the following:

There may be proper and reasonable excuses in many cases for non-attendance, on account of poor health, great distance, old age and other hinderances that can not well be overcome, but I do feel that if age, health and other circumstances will allow it at all, our brethren and sisters, with their sons and daughters, should, if possible, attend their District Meetings.

I name some of the advantages and benefits to be gained by attending them:

1. It is a council of congregations and those who attend will there learn many things as to church rule and management, besides the order of council-meetings that will be of value to them in their home councils, and this we all need.

2. They there learn that the work is for the *churches*, and not for one congregation only. This gives them a wider view of the field to be worked, and of the work to be done, than they can have by non-attendance.

3. It gives to all a good opportunity of forming many pleasant acquaintances, and this leads them to love the Brotherhood much more than they would by staying away.

4. The meetings are large, but still in proportion to a man's voice and also of his hearing, so that all can hear what is said and see what is done, and on this account the attention and interest of the whole assembly is better than at the Annual Meetings.

5. The meetings do not continue so long, but that all can enjoy them without weariness or impatience, and this affords an opportunity for all to take part in all that is done.

6. The business before District Meetings is not for individuals, but for churches, and while it is for the Bratherhood, it is yet in the hands of the home congregations, where the facts are best known, where all are most concerned, and where all can and will take most interest in its disposal.

7. The distance to our District Meetings, in most cases, is much less than to our Annual Meetings, and hence the time and expense are small when compared with attendance at the Annual Meeting, hence the sacrifice is small, while the benefit of attending a District council is more in proportion to the sacrifice made than is the case with any other council-meeting that we hold.

8. Our sons and daughters, and our neighbors even, if *not* members, can, without much time or expense, be taken to District Meetings and there learn lessons and form attachments for the church that will never be lost. These will mould their minds for years, and fit them for the work to come, for the words and faces of the old veterans of to-day will never be forgotten by the young and tender spectators and silent listeners who sit now in our District council-meetings.

9. And I notice, too, that those churches which do not hold or attend the District Councils are falling behind both in power and zeal for the spread of the Truth, hence I would urge upon all who can, to attend their District Councils, and thus aid in every way possible to move the great work along.

10. To increase the attendance at District Meetings is to decrease the number in the class termed "murmurers," "grumblers," etc., which are but poorly represented at District Councils, and to cure these is to enlarge at a rapid rate both peace and good feeling in their home congregations.

Do not let it be said that increased attendance will also increase the burden and expense for the churches holding the District Meetings, for the congregation, which calls for the District Meeting, in every case wants a *large meeting*,—the larger the better, and will prepare for all who come, and be glad to receive and entertain them.

LANDON WEST.

Notes by the Way.

DECEMBER 1 I went to the White church, Montgomery Co., Ind., and began to tell the old story of the cross to an attentive congregation. This church is presided over by Eld. Martin Bowers, who is assisted in the ministry by Lewis Dunbar and D. C. Campbell. Since that time Bro. Jacob Frederick, of West Lebanon, has moved in. Here there is also an efficient corps of deacons, who are ready to do work for the Lord, to the great encouragement of the ministry. I only staid over two Sundays, as I had promised to go to the Monticello church, White Co., Ind. As is too often the case, I left the above place too soon.

Dec. 11, I went to Patton, Carroll Co., Ind., and began meetings the same evening. Eld. Andrew Culp has the oversight of this church, and is assisted by an able board of ministers and deacons. Bro. Culp was engaged in his Father's business, and Bro. Lewis W. Teeter was also laboring at another point. Their membership is much scattered, but I saw they were trying to care for their scattered members in the way of giving them regular meetings once a month, and a series of meetings every year, if possible. Many of our local churches would do well to pattern after these laudable efforts. As the result of these meetings has been reported, we pass on.

Upon returning home Dec. 22, we found Bro. Daniel Shively, of Peru, Ind., preaching for us in our home church, much to our joy, as some were made to believe.

Later came Bro. Daniel Wysong, of Nappanee, Ind., and began to preach at Edna Mills, Clinton County,—one of our preaching points. He commenced the meetings Jan. 12, and continued for two weeks. Six were baptized, two of whom were our own daughters. Now I realize what it is to see our children come home to Jesus. Praise the Lord!

Feb. 6 I returned to the White church, where I remained until the 19th. Three came out during the meetings, who were since baptized, causing hearts to rejoice. God be praised that their lives are thus spared.

From this place I was called home by a dispatch, announcing that death had entered into a loving family, and taken the husband and father. This brought sorrow and weeping, but they weep not as those who have no hope.

March 2, 1889, I went to Sweetser's, Grant Co., Ind., in the Somerset church. [A report of this meeting is given elsewhere in this issue, by Bro. W. L. Pulley.]

This church is presided over by Eld. D. S. Caylor, who lives in the Wabash church, at a distance of only about a mile from the church-house at Mt. Vernon, and some eight miles from the school-house where the meetings were held. Bro. David is much loved by the members of the Somerset church. The home ministers are J. D. Rife, M. M. Miller and John Strawsburg. Their labors are appreciated by the church and people, so far as we could learn. They have an able board of deacons. I say to all, Let us make full proof of our work! Elders, ministers, deacons and lay-members,—all combined are destined to do a great work, if we stand united.

To the young in the church I would say, Live out your profession, adorn it! Whatever you do, do not bring reproach upon it! May God's choicest blessings abide with all to the furtherance of the cause, is my prayer!

MICHAEL FLORY.

To the Brethren of Missouri, Kansas and Nebraska.

WE hope that the District Meetings, now in the near future, will pay attention to our request in regard to the "Old Folks' Home." If you desire to unite with us, let each District appoint a committee to draw up a plan, etc., and at some time in the near future we can meet, at as nearly a central place as may be agreed upon by the committees, to submit our plans, and then take the best out of all.

Furthermore, if you can see anything in it as to saving time and expense, by giving your committees authority to act as *locating committees*, do so, for when we come together to submit our plans, and agree upon the best, much time and expense *might* be saved by also considering the location.

LEMUEL HILLERY.

Hutchinson, Kans., March 18.

From Ludlow, Darke Co., Ohio.

After closing a short but pleasant series of meetings with the Father's family in the Bear Creek church, Montgomery Co, Ohio, I returned home to add my little mite to the interest of the good cause, and to enjoy the meetings in progress at Georgetown.

Eld. I. J. Rosenberger commenced preaching at the above point on the evening of March 5, and continued until the evening of the 24th. Bro. Isaac preached the Word in his usual, earnest manner. He "cried aloud and spared not." As may be expected, some "would not go to hear any more," and manifested the old spirit, "Away with him!" Lovers of the Truth, however, continued to come until the last meeting, when scores were unable to gain admittance.

As an immediate result, forty-five wanderers were gathered into the fold! Many of them are well advanced in years. The above place of meeting is on the line between the Ludlow and Salem churches. Eighteen of those received are in the Ludlow church, and twenty-seven in the Salem church. No "camp meeting songs" were sung, nor did we resort to any undue measures, to excite the feelings. A steady Gospel work produced the above results! Jesse Stutsman.

Railroad Arrangements for District Meeting.

For those going to District Meeting of Southern Indiana, by way of Indianapolis, I have the promise of excursion rates if a party of ten or more buy tickets. Tickets are good for five days. All that will go by the way of Indianapolis will please notify me soon by postal card. Try, if possible, to get to Indianapolis in the forenoon of April 16. Daniel Bock.

Ridgeway, Howard Co., Ind.

From Rock Creek, Kans.

This church is moving along slowly. We can not report large additions to the church like others, but we had two additions by baptism during last fall. We had a very good series of meetings before the Holidays. While there were no immediate additions, good results may yet follow, for a great deal of good seed was sown.

We organized a Sunday-school March 10, which will open April 7. We decided to use the *Brethren's Quarterly* this year. At our late council, to prepare for District Meeting, Bro E. Cover was elected delegate. No queries were sent from this church. We decided to hold a series of meetings sometime before Sept. 15. We decided to hold a love-feast Sept. 7. E. J. Beeghly.

Report of Treasurer of District of Nebraska.

RECEIPTS.

Money on hand at last report,	$1 72
Dorchester,	80
Long Pine,	20
Turkey Creek,	3 00
Total,	$5 72

EXPENDITURES.

Paid to G. W. Stambaugh,	$5 72
Amount yet due G. W. Stambaugh,	$2 43

J. R. Cripe,
Treasurer.

Long Pine, Nebr.

"Every promise of God rests on four pillars; his holiness and justice, which will not suffer him to deceive; his grace and goodness, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish."

From the Slate Creek Church, Kans.

The Brethren of the Slate Creek church met in council-meeting, Feb. 17. Considerable business came before the meeting, and passed off pleasantly. In connection with our regular church work, we have a Bible class at three different places in the Slate Creek church, which has been a great benefit to the members, and also to the Brethren's children, who are taking an active part. Brethren, I think some good has been done amongst us. I think if the Brethren would do this every-where, we would do much good for the cause of Christ. We are in the midst of a series of meetings. Eld. John Wise is doing the preaching. He has delivered eleven sermons up to this time, and eight souls have made the good choice, and were baptized to walk in newness of life. Among those baptized were the son and daughter-in-law of Bro J. Wise. The meetings are held in the Brethren's meeting-house in town, with growing interest and the very best of order. We ask the prayers of the Brotherhood in our behalf!

Peter Fouts.

Conway Springs, Kans.

From Middle District Church, Ohio.

This church is in peace and union. We have just closed a series of meetings, held by Bro. Benjamin Honeyman, of Oakland church, Ohio, from March 8 to 14. The Word of God was preached with zeal and power. Our brother did not shun to declare the whole counsel of God. There were no immediate additions, but we hope the good seed sown will be the medium in turning souls to God. Our members had their spiritual strength renewed, and feel more than ever the necessity of working for the Master's cause. There are some who are counting the cost of living a life of sin, and considering the pleasure of living the life of a Christian. May God help such to see where they stand, and to comply with the easy terms of the Gospel while it is called to-day! John Karns.

From Mt. Zion Church, Page Co., Va.

Bro. Jos. M. Kagey, of Dayton, Va., came to our place March 9. He preached eleven sermons, and explained the Gospel in a plain but impressive way. One came out upon the Lord's side. We think other good impressions were made upon some of the people. Brethren, we invite you to come and help build up the great work of Zion in the Page Valley. Whatever you do for the Lord, he will reward you for it with the choicest of blessings, and when our toils are over in this life, we may all meet Jesus in that heaven above, which has been prepared by our Heavenly Father for his people!

Martin Roadcap.

PROHIBITION.

(*Concluded from 1st page.*)

But when individual passions induce men to disregard the rights of other men, and invade the freedom of the commonwealth by putting in jeopardy, the property, the morals, the health, the happiness, and the lives of others, by any occupation or manufacture, the State authority is righteously exerted in effectually putting a stop to the whole business. This may apply to anything by which the public peace is endangered. And as the manufacture and sale of intoxicants does this, to license their sale to this end, and there can be no other end, is a moral wrong, and should be prohibited.

But again, it is said by these emissaries of the whiskey monopolies, that if the Prohibitory Amendment is passed, our farmers might as well cut their orchards down and grub out their vineyards. If the orchards are intended to make apple-jack, and the vineyards to make wine to sell, to make our neighbors drunk, the sooner they are cut down the better, because the Lord has said, "Cursed is the man that putteth the bottle to his neighbor's lips." But orchards and vineyards can be utilized in a better way. The making of cider and wine for all such purposes as our Brethren or any other Christian people can use them, will in no way be circumscribed by the prohibitory law. This kind of argument is all a fudge, gotten up to scare the simple. As said before, the prohibitory law gotten up by our church, founded on the Gospel, is as strong and as complete as the Amendment proposed by the State, and when we vote for it, we only ask the State to give to our neighbors and citizens what we already have by a higher authority,—by the decision of the church, "when our Brethren took a decided stand against the *manufacture* and *sale* of *intoxicants*."

The issue is before us, and we will soon be called upon to decide on which side our influence will be cast. The issue is not a political one, but it is between the moral and religious men of our State, and the distillers, brewers and whiskey traffickers — the godless and the Christless. There can be no doubt as to the character of those who favor and deal in these beverages which poison and destroy both body and soul, because it is declared that no drunkard shall enter the kingdom of heaven, and surely those who make them are no better. They are on the side of the world and the devil, and therefore no Christian can vote on that side. Let us not be deceived by the craftiness of the hired emissaries of the evil crew, but let us all stand up manfully for the right, for our principles, as a church, for our homes, for our wives, for our children, our neighbors and our neighbors' children, and, above all, for our holy Christianity. Let us pity, as God pities, the widows, who have been made widows through the curse of strong drink. As the cries and prayers ascend to heaven from thousands of broken-hearted mothers and hunger-stricken children, for husbands and fathers, enslaved through the craftiness of the rum advocates, let our hearts be melted and go to their rescue by exercising, on the 18th day of June, the privileges so graciously afforded us. Let us do what we can, and the result we can afford to leave to the Lord. Let us pray and then let us work, and the blessing will follow, let the majority fall where it may. We don't care for the popular side. It is on the right side and among the good that we want to cast our lot.

Whether or not prohibition has proved a success where established, we shall not now discuss. But this we know: Our Brethren, in going West, prefer to locate in the States where prohibition has become the law of the land. Kansas is a prohibition State, and it is filling up with our Brethren. They set it forth as one of the inducements to go there, and it is a good one, too, as we don't enjoy ourselves among drinking houses, saloons, groggeries and brothels. The drunkard's songs and oaths have no music for our ears. We shun them as we do contagion. And, therefore, when the opportunity comes we will go forth as an army for Jesus and say, The cities, towns, the beautiful valleys, and our lovely homes of Pennsylvania shall be freed from the power of King Alcohol! H. B. B.

In Memoriam.

ELDER Jacob Mohler was born Aug. 25, 1802, and died March 7th 1889, aged eighty-six years, six months and twelve days.

Thus, after an eventful and useful life, passed away one of our most beloved and respected members. Bro. Mohler was called to the eldership of the Lewistown church, and faithfully served the church until declining age unfitted him for the arduous duties, when he called, through the church, Bro. Wm. Howe to his assistance. Bro. Mohler, although bowed down with age, enjoyed comparatively good health until the last, and he had often expressed his desire that he might pass away without long suffering. The summons came to him suddenly. He ate his breakfast with the family as usual, and by noon he was not, for "God took him." He was gathered home as a ripe sheaf for the Master's garner. When we looked upon his saintly face as he lay in the narrow coffin, we thought of his wise council, his loving admonition and his mild rebuke when we did wrong. We feel the truth of the Scriptures, "He shall rest from his labor and his works shall follow him." Bro. Mohler, though perhaps not an eloquent public speaker, preached loud by his chaste walk in life and his labor of love. He was "rich in good works" and has left a kind companion, who is also waiting the Master's call. Being an invalid, life has few joys for sister Mohler, and she has a strong desire to depart and be with Jesus.

The funeral was largely attended. The services were conducted by the home brethren. S. J. SWIGART.

Notes by the Way.

I AM still here in the valley doing some preaching in the old Donald's Creek church, Clark Co., Ohio, in New Carlisle. Bro. Geo. L. Studebaker came over one night, from West Charleston, in the Grove district, where he was holding a series of meetings. Our meeting with him was agreeable. Sister Phebe Yount, wife of O. F. Yount (deceased), was also present at the meeting. What a sad countenance the monster Death can make! I was here one year ago and then met brother and sister Yount. How joyful and pleasant our associations were then! Bro. Yount aided us much in our meetings, but his presence and his melodious voice can be heard no more here below. Southern Ohio has lost one of her strong pillars and Christian workers.

One year and a half before his death he dreamed that he saw the sun when only one hour and a half high, with a beautiful sky, going down the western horizon. He told his wife he would not live long. She tried to get away from the influence of the dream, yet it troubled her. Six months before he died, he saw in a dream the sun only one-half hour high. He told his wife that his time was drawing to a close. We can only imagine how sister Yount felt. When the fatal hour came, Bro. Yount's sun set in the western horizon of his life, while yet in the prime of life, and while he was preparing himself more fully for the work. Our prayers and sympathies go with sister Phebe Yount. Her loss with that of the churches in Ohio, we trust is his gain "over there."

A dear sister,—Bro. Isaac Frantz's mother,—has taken her leave from loved ones, and gone home. We see them crossing the river, one by one. A few years more, and the hand that moves this pen will cease to write for the MESSENGER. Pray on, brethren! Let us be faithful until death. Soon we will meet in the "great beyond."

J. H. MILLER.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CHRISTMAN—HUFFMAN.—At the residence of L. Huffman, March 24, Mr. Alvah P. Christman and sister Octavia J. Huffman, all of Wells Co., Ind.

MUDD—SHORT.—At the residence of the bride's parents, R. C. and sister Short, Feb. 24, by John S. Snowberger, Mr. Charles M. Mudd and Miss Mary E. Short.

LONG—WOLF.—At the home of brother and sister John Wolf, Tropico, Los Angeles Co., Cal., March 9, by Eld. J. S. Flory, Mr. David E. Long and Miss Eva Wolf.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ZIMMERMAN.—At Limestone, Tenn., Jan. 31, sister Katherine Zimmerman, aged 84 years, 1 month and 6 days.

Deceased was born Dec. 25, 1804; raised on Boon's Creek, Washington Co., Tenn., on the farm belonging to the heirs of the late Wm Reeves; then owned by her father, Jacob Miller.

In this delightful rural home she passed her youthful days in filial duty and affection. Untaught of the fashionable methods of killing time, her "hands held the distaff," and all the day long she added to the busy hum of her wheel the melody of song. The voice is hushed, but the songs still live. Vibrating across the chasm of nearly three-quarters of a century, those melodies still echo in the hearts of her surviving brother and sisters.

Sister Katherine was married to Daniel Zimmerman, and there were born to them four children, three sons and one daughter, who all preceded her.

About 1842 they emigrated to Missouri, where she resided for thirty-three years.

Bereft of her husband and also of her children, like Naomi of old, she returned to her native country, where she spent the remainder of her days in peace among her kindred and friends.

Soon after her removal to Missouri, she, together with her husband, attached herself to the Brethren church, of which she remained an active and devoted member to the end of her pilgrimage. She was a woman of exalted piety, and justly distinguished for her fervent devotion to her high calling of faith in Christ.

After her return from Missouri, in 1875, she made her home for about four years with her only surviving brother, John Miller, of Limestone, and the remainder of her days with her sister, Mrs. W. F. Reser.

During the last ten years her eyesight steadily failed, until, finally, she had to be led. She was ever cheerful and resigned, manifesting that contented, hopeful frame of mind so characteristic of her nature. She still visited her relatives and friends, scattering sunshine and gladness wherever she went.

Her remains were laid to rest in the cemetery of Bethel church on the morning of Feb 2. Funeral services by Bro. G. F. Pence and the writer, from Luke 20: 35, 36.

J. B. PENCE.

WORMAN.—At her residence in Frederick City, Md., March 7, sister Mary S. Worman, aged 75 years and 11 days.

While our departed sister gave much of her wealth to the church, she could also say, "These hands of mine have administered to the necessities of the saints." She was afflicted, yet very active in the good cause She bore her affliction with the meekness of a saint, and said she was only waiting to go home. HANNAH L. ROOP.

MARSHALL.—In the Big Creek church, Richland Co., Ill., March 8, of typhoid fever, Lucinda Marshall, aged 55 years, 7 months and 27 days.

Her companion died nearly five years ago. She was a faithful sister in the church. She lived in White Co., Ill., at the time of her death. Services by J. J. Cordier, G. W. Eavey and others, from Matt. 24: 42–44.

J. M. FORNEY.

CLEAVER.—In the Rockton church, Pa., March 12, Samuel, son of Bro. George and sister Emma Cleaver, aged 6 years.

He was very intelligent for his age. Scarlet rash finished its deadly work in three days. Services by the writer, from John 11: 28 PETER BEER.

NICEWARNER.—In Baltimore, Md., at the home of her son, E. R. Nicewarner, sister Eliza, wife of Jacob Nicewarner, deceased, aged 79 years and 4 months.

She was a consistent member of the Brethren church for more than fifty years. "As the outward man perished, the inward man was renewed day by day." May she have a sweet rest in Jesus! Interment and funeral in Brownsville. Services by the writer.

YOURTEE.—In Brownsville, Md., Mrs. Catharine Yourtee, wife of friend A. B. Yourtee, aged 74 years. She was a faithful wife, deserving of the highest praise.

DEENER.—Jan. 14, of consumption, Simon P. Deener. Interment and funeral at Brownsville. Services by Eld. Philhour, of the Winebrennarian church, of which he was a zealous member. He was a good citizen and neighbor and very companionable. DAVID AUSHERMAN.

KINDELL.—Near Covington, Ohio, Feb. 24, Theodore Clifford, son of E. and Sarah J. Kindell, aged 14 years.

Clifford went to church in the morning, and helped his mother to get dinner after coming home. "Have you anything more for me to do, Mamma?" he asked, as he started from the house. They called him to dinner, but he did not come. They searched for him, and found his hat near a broken place in the ice. They soon found his body in eight feet of water, and carried it home to his broken-hearted parents. May God comfort them! Services at the Covington church, by J. W. Wine. M. K. DICKEY.

WHETSTONE.—In the Maple Grove congregation, Norton Co., Kans., Feb. 27, Bro. John Whetstone, aged 58 years, 5 months and 28 days.

Deceased was one of the first settlers of the Maple Grove Colony, having come from South Bend, Ind., early in the spring of 1879. He united with the Brethren church early in life, and lived a consistent member until death. He leaves a wife and eight children to mourn their loss, but not as those who have no hope. Services by the writer and M. Lichty, from Job 14: 14 and 1 Thess. 4: 14, to a large and sympathetic audience.

HUMRICH.—At the same place, Feb. 27, infant son of Philip and Cyrena Humrich, aged 4 months.

Our prayer is that the parents will prepare to meet their loved one on the evergreen shore, where sorrow and separation are not known. J. W. JARBOE.

HOOVER.—In the Bethel church, Knox Co., Ind., Aug. 19, 1888, Bro. Jacob Hoover, aged 81 years, 5 months and 6 days.

Bro. Hoover raised nine children, two of whom preceded him to the spiritual world. He had sixty-four grandchildren, sixteen of whom preceded him, and fifty one great-grandchildren, seven of whom preceded him. In his last days he seemed much concerned about his spiritual welfare. Services by the writer, from 2 Cor. 5: 1, to a large audience.

W. R. DEETER.

CLICK.—Near Bridgewater, Va., March 13, after an illness of seven days, Geo. Frank, son of Bro. Joseph and sister Susannah Click, aged 23 years, 6 months and 19 days.

How sad to see one taken off in the prime of life! He had resolved to unite with the church in the spring, but, alas, he was called away ere spring arrived. Services by Bro. H. C. Early, from Heb. 12: 5, to a very large congregation of deeply-affected persons.

S. F. SANGER.

SNOWBERGER.—In Snake Spring Valley, Bedford Co., Pa., May 23, 1888, Rosanna (Snider) Snowberger, aged 82 years, 10 months and 16 days.

Deceased was born July 7, 1805, in the Snake Spring Valley, Bedford Co., Pa.; was married to Andrew Snowberger March 23, 1824, with whom she lived happy until his death, in September, 1874. Then she lived with her youngest daughter, Leannah Sollenberger, on the same place and in the same house in which she was raised. She lived in that house about seventy-five years.

Soon after their marriage, father and mother united with the Brethren church. Shortly after, father was chosen deacon, which office he filled for many years, when he was chosen to the ministry, which office he filled in the different degrees, until he became the elder of the Snake Spring Valley church. In all these different callings sister Snowberger was a faithful helpmate. She assisted father wherever she could, to further the cause of their Master.

She was the mother of fourteen children, thirteen of whom grew up to maturity. All were members of the Brethren church, and eleven of them are yet living. Two of the sons are in the ministry,—Joseph S. and the writer. At her death she was grandmother of ninety-six children, and great-grandmother of sixty children. She was a mother in Israel.

On the same day that our worthy elder, James Quinter, was buried, she was more than usually well, and made preparations to once more go to the love-feast in the old meeting-house in the Snake Spring Valley church, May 25, but when the time arrived, she was taken in,—a corpse. Services by Eld. Jacob Miller and John B. Fluke, from Acts 9.

JOHN S. SNOWBERGER.

CARTER.—At his home in Decatur Co., Iowa, Feb. 26, Bro. Jacob Carter, aged 52 years, 10 months and 22 days.

Our departed brother was a worthy deacon for a number of years; also a Sunday-school worker of more than ordinary influence. Their home was ever a place of rest for the weary pilgrim,—for the home minister as well as the stranger. In his last affliction he lingered some months, with lung trouble, patiently enduring all, without a murmur. He availed himself of the benefits of James 5: 14, and expressed himself as being ready to go. He leaves a wife (a sister) and five children (one of whom is in the church), to mourn the loss of a loving husband and father. The funeral was largely attended. Services by the writer and Eld. Wm. J. Stout, from 2 Cor. 5: 1.

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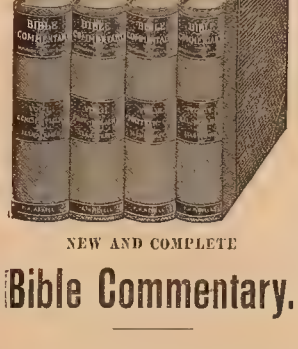
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DISTRICT MEETINGS.

April 11 and 12, Second District of Virginia, in the Greenmount church, Rockingham County, Va Brethren coming up the Valley by rail will be met at Lacville on the 11th, those coming down will be met at Harrisonburg, by addressing Benjamin Miller, Greenmount, Va.

April 12, District of Nebraska, at Red Lion, York Co., three miles east of McCool Junction. A Missionary Meeting will be held on the 11th Those coming on the B. & M. should stop off at Fairmount, and change cars for McCool Junction, where they will be met by Brethren Also those coming from the north should stop off at McCool Junction.

April 11, Western Maryland, at Broadfording meeting-house, 5 miles north-west of Hagerstown. Those coming by rail will be met at Hagerstown, Md., on the day before the meeting, by addressing Nicholas Martin

April 15, District of North western Kansas and Colorado, at Quinter, Kans.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans.

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co, Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots

April 18 and 19, North-western District of Ohio, in the Poplar Ridge congregation, five miles north-east of Defiance. Those coming by rail will stop off at Defiance, where they will be met with conveyances on the 17th and 18th.

April 19 and 20, First District of Virginia, at the Brick Church, Floyd County.

April 19 and 20, the First District of West Virginia, at the Alleghany church, Grant Co, W. Va. Brethren coming by rail will be met at Gorman, formerly Elkins, by giving timely notice to R Baker or W. F. Nine, Elkins, Garrett Co., Md. Those coming either from the north or south should be at Gorman Thursday afternoon.

April 23, Eastern District of Maryland, in Frederick City congregation

April 26 at 9 A. M., Southern District of Iowa, in the English River church, Keokuk Co., three miles east of South English and two west of Kinross. Those coming on any of the convenient railroads will be met the day before the meeting, by notifying some of the brethren

May 14 at 8 A. M., Northern District of Illinois, at Lanark church, Carroll Co., Ill.

May 15, Middle District of Pennsylvania, in the Clover Creek church, Blair County. Delegates and others from the east must be in Huntingdon on Tuesday morning, the 14th, in time to take the 2:25 train on the Huntingdon & Broad Top R. R for Cove Station, where the brethren will have conveyances to the place of meeting.

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro S Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses

LOVE-FEASTS.

April 11 at 10 A. M, Pleasant Hill church, near Virden, Ill.

April 14, Quinter church, Kans

May 10 at 4 P. M, Woodbary church, Bedford Co., Pa.

May 11 at 5 P. M, Buck creek church, Henry County, Indiana

May 15, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co, Md, on the B. & O. R. R.

May 13, at 3 P. M, Lanark, Ill.

May 15 and 16, Dallas Center, Iowa.

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co, Ill

May 17, Nevada church, Vernon Co, Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa

May 17, at 10 A. M, Massissinowa church, Delaware Co, Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25 and 26, Dry Creek, Linn Co., Iowa.

June 1 and 2, at 2 P. M, Rock River church, at Franklin Grove meeting-house, Ill.

June 1 and 2, at 10 A. M, Garrison, Iowa

June 1 North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Cherry Grove, Ill.

June 4 and 5 at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co, Ind, at Bro Samuel Stafford's, 5 miles south-east of Auburn and 5 miles west of St Joe

June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 14 and 15 at 2 P. M, Pigeon River church, Steuben County, Indiana.

June 15, at 10 A. M, Wabash church, 7 miles south of Wabash, Ind

June 15 and 16, at 1 P. M, W. Dunn's Grove church, Stephenson Co., Ill.

Advice to Mothers.

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THE large sale of this work gives abundant proof of its popularity. The eighth edition is almost exhausted, and a new edition will be necessary to supply the demand. The following partial list will give an idea of the contents of the work:

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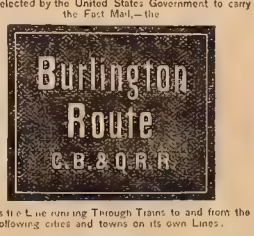


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Gospel Messenger Supplement.

Vol. 27, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 2, 1889. No. 14.

Every Man Should Sit under his own Vine and Fig Tree, and None Shall Hinder or Make Afraid.

Texas State Lands—Conditions of Sale.

The public lands in the Pan Handle of Texas are owned by the State of Texas, and have been classified as pasture, agricultural, and timber lands. These may be settled upon and purchased at from $2 to $3 per acre, by actual settlers, in quantities not less than 160 acres nor more than 640 acres of agricultural lands, nor more than four sections of grazing or pasture lands. County clerks will give information as to the value placed upon each section of land in the county, and from whom also blank applications to purchase can be procured. To secure these lands the purchaser makes his selection and describes the same in his application. The whole sum to be paid is divided into forty annual payments. The first payment in cash, with thirty-nine notes drawing five per cent interest per annum, are forwarded to R. M. Hall, State Land Commissioner, Austin, Texas. Sale is held as effected when this application to purchase, together with the first payment and the notes properly executed covering the deferred payments, shall have been received, and filed with the commissioner.

How to secure Texas State Lands. Forty years' time, five per cent interest.

The purchaser is required to reside upon the land for three consecutive years and make proper proof of such residence and occupancy. He has the option of paying the whole amount and receive patent from the State after three years' occupancy. He may also, at any time after application is filed as above provided, sell his claim and transfer the obligation, but in no case can full title be secured until the land shall be occupied and resided upon for three consecutive years.

In addition to the above, there are thousands of acres in Hartley County subject to pre-emption or homestead. Parties wishing to pre-empt the above land have to reside on the same, improve it, and within twelve months pay the State $1.00 per acre. Should they prefer to homestead it, they will have to reside on land and improve it for three years. In either case there is a filing and surveying fee of $12.00 to $15.00. This land lies within a radius of ten miles of the town of Hartley. There are some fine bodies of land of from 160 to 4,000 acres on reasonable terms, which investors would do well to look after.

Homes and Homesteads.

There is no other State in the Union where so liberal provisions are made by law for the protection of the homes of the people from loss through debt or financial trouble as in Texas. It is a part of the Constitution of the State (and therefore unchangeable by legislation) that the "homestead" of a family in the county may embrace 200 acres of land and all improvements thereon, and this may be in one or more parcels. This cannot be seized for debt, except for taxes or for the purchase money, or for improvements thereon, and in the latter case only where the work or materials have been contracted for in writing, with the consent of the wife. In a city or town the homestead may embrace a lot or lots up to $5,000 in value, exclusive of improvements, provided the property is used as a home or as a place to exercise the calling or business of the head of the family. In case of the death of the husband the widow and children have one year's support from the estate, and if the property specially named in the law as exempt does not exist, then enough of such property as does exist may be sold for cash to raise not exceeding $5,500—that is, $5,000 as an allowance for homestead, and $500 as an allowance for other exempt property.

Among the things which are exempt from any execution are all household and kitchen furniture, all implements of husbandry, all tools and apparatus belonging to any trade or profession, all books, five cows and calves, two yoke of work oxen, two horses and one wagon, one carriage or buggy, twenty hogs, twenty sheep, all provisions and forage on hand for consumption, and sundry other articles. It will thus be seen that not only is the farmer and the workman sure that he will not be deprived of his means of support through execution, but that the family of an actual settler will not have their home sold from under them if the husband and father is taken away.

Especially favorable laws protecting wives and children from loss of homestead.

Moreover, the laws are specially favorable for the protection of the rights of women. A married woman retains absolute ownership and control of property owned by her before marriage, or acquired afterward by gift, legacy, or descent. Her separate estate is not liable for her husband's debts, nor for her own contracts, except for expenses incurred for its benefit, or for necessaries for herself or children. Nor can her estate be liable for her making or endorsement of negotiable instruments. The importance of such provisions for the welfare of wives and children cannot be overestimated, and they have had large influence in inducing the tide of emigration which is pouring into the State.

Interest.

The legal rate of interest, where no other rate is specified in a contract, is eight per cent, but if so specified, any rate up to twelve per cent is allowable. In open accounts, if interest is not otherwise agreed upon, the legal rate is calculated from the following January 1st. In case of suit upon contracts, and judgment being obtained, it carries interest at the rate named in contract sued upon. In case of usorious interest being charged, *all* interest becomes void, an important protection against extortion on the part of money lenders.

Taxes and Tax Sales.

Taxes for any given year are due and payable by the 1st of January next after assessment, and on the 1st of the following March become "delinquent," and the land may be sold.

The owner may redeem the land at any time within two years, by paying to the purchaser double the amount paid by him at the sale. Two years' crops are thus available with which to retrieve any temporary disaster.

All household and kitchen furniture, not to exceed $250 in value, including one sewing-machine, is exempt from taxation.

Taxation is limited by the Constitution of the State to two per cent on the $100, and can only be levied for certain designated purposes — such as roads, bridges, county buildings, etc.

Any information desired will be given with pleasure.

S. M. Larkins,
Hartley, Texas.

We want men who are willing to come here and work and wait for results. The land is here and must be put under cultivation, and now is the time to secure a cheap home. Millions of acres in this section of Texas are now open for settlement at from $2.00 to $5.00 per acre on long time—from three to forty years — with interest at from five to seven per cent on deferred payments. Here is the only land that is in easy reach of eastern markets, and now is the time to secure a bargain.

Sherman County has more smooth sections of land than any other County in the Pan Handle. If you doubt the assertion, come and be convinced, before you locate elsewhere, and you will never regret it.

The Pan Handle of Texas

Some Information in regard to Its Location, Soil, Water, and Inducements to Home Seekers.

The Pan Handle is that part of Texas lying north of the Staked Plain, south of No Man's Land, west of the Indian Territory, and east of the Territory of New Mexico. This tract of land is composed of twenty-seven counties thirty miles square, a majority of which are yet unorganized. This country has been made accessible to home seekers within the past two years by the building of two railroads, the Santa Fe (Pan Handle Extension) and the Fort Worth & Denver. The latter cuts the Pan Handle from south-east to north-west. The Santa Fe is an extension of the great Santa Fe Route, and enters the Pan Handle on the north-east and runs south-west through Lipscomb, Hemphill, Roberts and Gray counties, and makes its present terminus at Pan Handle City, in Carson County, and connects with the Fort Worth & Denver road at Washburn by a branch of the latter road.

Among the first things asked about in regard to new localities by prospective settlers are,

1. What about water facilities?
2. What kind of soil?
3. What kind of people?
4. Have you churches and schools?
5. What prospect have you for railroads?
6. How about your towns?
7. What are your mail facilities?
8. What is your rate of taxation?
9. Is the country healthy?
10. What are your products?
11. What can I do to make a living?

These questions we will proceed to answer.

1. Lipscomb County has about twenty small streams of living water, Wolf Creek being the longest, runs east through the county; the others are mostly tributaries to this. These streams furnish an abundance of pure, clear water for stock, and in the valleys of these streams abundance of pure, soft water may be obtained by digging from ten to fifty feet, further back on the highlands the depth varies from fifty to two hundred feet.

2. The soil varies from a sandy loam to black mold. In the valleys it is usually somewhat sandy, but not enough to render it unfit for cultivation. On the contrary, some of the largest crops have been raised on this ground.

3. The people are mostly from the North and East, some are from the South, and as a class are honest, frugal and industrious, and are here for the purpose of making for themselves a home.

4. There is a church of the Brethren organized in Lipscomb County, with a meeting-house completed in Lipscomb. The M. E. church (North) has a house under way in Lipscomb, one in Timm City, and purposes building one in Ochiltree, Ochiltree County. The M. E. church (South) contemplates building in Timm City at an early day. All the denominations named, with the Christian Union and Missionary Baptists, hold services throughout the County. There are at present eight schools in successful operation in the county, and this is the first school year.

5. As to railroads, our expectations are great; it remains to be seen whether they will materialize. We expect the great Santa Fe to build a branch road up Wolf Creek, through Lipscomb, Ochiltree, Hansford, Sherman and Oldham counties, and on west, to connect with their overland route, and also to extend their line from Englewood south-west through the Pan Handle. We also expect the 'Frisco road to build west from Sapulpa, Indian Territory, through Oklahoma, the Pan Handle of Texas, and New Mexico, to Albuquerque, and also to extend their branch from Bluff City, in a south-west direction through the Pan Handle, to connect with their east and west line. We also expect the Rock Island to build south and west through the Pan Handle. We also expect a new road south from Dodge City, in Kansas, through the Pan Handle, which road is to connect at Dodge City with a road from Omaha, Nebraska, which road is now under contract, to be completed from Omaha to Dodge City by December 1, 1889.

6. There are three good towns in the county—Higgins, on the railroad; Lipscomb, the county seat, and Timm City, in the north-west part of the county. They contain from 100 to 250 inhabitants each.

7. We have a daily mail from Higgins to Lipscomb, and a tri-weekly from Lipscomb west through Ochiltree, Hansford, Farwell and Zulu and intermediate points; also a tri-weekly mail from Lipscomb to Timm City, in the north-west part of the county; also a mail to Mitchell, in the south-west part of the county.

8. The rate of taxation, for all purposes, is *one mill* on the dollar.

9. Is it a healthy country? We answer, Yes, and especially for lung troubles. The writer came here in December, 1887, troubled with asthma,— so much so that he was often compelled to sleep in his chair during the night, and was unable to engage in any active employment. He has improved in health so much that he has been enabled to engage in ordinary work, and has not lost a night's rest on account of asthma, while at home, since February, 1888. Consumptives are benefited in coming here, as also persons afflicted with bronchitis or catarrh in the head.

10. What do you produce? All that usually grows in this latitude will grow in the Pan Handle—corn, wheat, oats, sorghum or sugar cane, Kaffir corn, millet, Johnson grass, alfalfa. Wheat and oats have not been tried to any great extent, there being no harvesting machines here as yet, and no mills to grind or machinery to thresh, but people have sown considerable this last fall, which at this time looks well. Rye also is expected to do well.

11. What can I do to make a living while improving my farm? In the first place, very poor people had better not come here, for the reason that nearly all the settlers are comparatively poor people, and all do their own work, so there is not much work to do. Again, a man can work every day in the year, so one can do much more here than in some other places. Again, there is no timber to work into mills or lumber, and no land to clear, consequently there is not the amount of labor here there is in some other countries. Again, this is a very new country; people are just making a beginning. Again, last year was very dry here, crops did not do very well, consequently people are going slow—not making many debts.

Finally, we saw that if a man has a little means, sufficient to live on for a year or two, and enough to get him a team, build a sod house, file on a quarter section of land and make a couple of payments thereon, or seven or eight hundred dollars in cash, then, we say, let him come to this land, and he can do well in a mixed agriculture, that is, farming and stock-raising.

In conclusion we say, Come here and see for yourselves; and when you come, come prepared to stay long enough to see how you like the country, and then, if you move into this or any other country, you won't have any one to blame.

Any further questions will be answered if stamps are enclosed.

WASHINGTON WYLAND.

THE RAIN-FALL.

It is a fact well known to all who have investigated the subject, that the rain-fall in every country is controlled by fixed laws, many of which are well understood. For example, the precipitation in any location on land, is not so much the result of the evaporation going on at that place as of the moisture carried there by the winds from the sea or some great lake. It is equally well known that close proximity to the sea does not necessarily insure a great rain-fall throughout the year. Southern California borders on the sea as well as Florida, yet the former has no rain for many months in the year and must depend largely upon irrigation, because of the lack of rain, while the latter has an abundance of rain throughout the year. This difference in the quantity of rain in these two States is owing to the prevailing winds which carry the moisture from the sea over the one State throughout the year, but not over the other.

A very important factor in determining the amount of rain-fall of a country is the presence and direction of high mountains. The Sahara Desert and the Desert of Gobi are the result of lofty mountains which intercept the rain clouds from the sea, and precipitate the greater amount of water on the

plains, and on that side of the mountain in the direction from which the prevailing winds come.

A third factor to be considered in estimating the rain-fall of a country, is the proximity of a large river or lakes, or the large number of small streams. Evaporation must always take place from an exposed surface of water; and the greater the amount of such surface, the greater the contribution of moisture to the rain clouds which come from a distance.

A fourth reason why there is less rain in one locality than in another, is the character of the country, and its adaptation to the retention of the water that falls upon it.

Knowing the distance from the sea, location, direction, and distance from nearest mountains, direction of prevailing winds, proximity to lake, river or numerous small streams, and character of the country to retain moisture, we can estimate the rain-fall.

Taking the above data as a guide, we may account for the variations in the rain-fall in the different parts of Kansas and Texas.

The greatest rain-fall in Kansas is along the Missouri River, where the amount is not far different from that at Galveston, Texas. From the Mississippi and its great branch, the Missouri, the rain-fall as we go westward is modified by the prevailing winds, location and direction of nearest mountains and streams of water.

A look at the map of Texas will reveal the fact that the Cimarron, the Canadian, and their innumerable branches, all contributing to the great Arkansas, have their source in the Pan Handle, or a little farther west, while the Red River also has its origin near the source of the South Fork of the Arkansas. Why should so many streams rise in the Pan Handle, making it the stockman's paradise? is a question that has often been asked. The high hills, or mountains, to the northwest of this section of country, in New Mexico, form a barrier to the lower stratum of clouds as they come, heavily laden with moisture from the Gulf of Mexico, and precipitation takes place on their south-east sides, producing the numerous streams that we find.

The peculiarity of the rains in this part of Texas is, that they do not come in winter, when they would injure the grass and the stock that feeds on it. From 1880 to 1888, during the months of January, February, and March, only twice was the rain-fall equal to one inch in any one month, while in May, June, July, and August, when the rain is most needed for maturing the corn and reducing the temperature, then the country is most favored with rain. We take the above facts from the official report made at Ft. Elliot from observations taken during a period of eight years.

From the close proximity to the Gulf of Mexico, compared with Nebraska and Colorado, the prevailing winds, the numerous small streams, all prove the fact that the Pan Handle of Texas is favored with moisture.

S. Z. S.

PAN HANDLE NOTES.

As we are getting a good many letters relative to this part of the country, we concluded to pen these lines. We arrived here last November (the 20th), and we are now pleasantly located on our new farm, in the northwest corner of Lipscomb County. There has been considerable written about this country already by the brethren, which statements have been doubted by some at least; but right here we wish to say that what Bro. S. Z. Sharp and others have written, in our opinion did not overdraw the picture. Just now we remember what Bro. Lemuel Hillery wrote that it was the nicest part he had seen in the West, which accords with our opinion and vision, especially this part and the northern part of Ochiltree County. But while this is all true, for beauty and, we believe, advantages, we also believe it has disadvantages, as every other country has; but so far we are highly pleased with the country called the "Sunny South."

We believe it to be very healthy here as the altitude is high and dry, and the water is very good, being soft. As to soil, we do not think it can be surpassed anywhere, being a black, sandy loam, varying in depth from six to nine feet. And what is called hard pan, which is so common in Kansas and other prairie countries, especially on the level land, is not known here on our level land. Instead of it, the soil is very porous, admitting the rainfall to be quickly absorbed, which will be a great advantage in retaining moisture when once broken up. And as to breaking, we would say that it breaks easy, as there is not a root of any size to hinder, the ground being covered with a carpet of buffalo grass. I have been breaking this winter, and stirring and fencing, etc.

So far as timber is concerned, it is rather scarce; still there is enough on the creeks to last the settlers for a few years, until they can grow their fuel. We are also looking forward to the time when the Santa Fe railroad shall build through this part of the country from Englewood, Kansas, and then the fuel question will be settled.

As to fruit, we believe this country is destined to become a fruitful land. As proof of our faith, this spring we are going to set out 112 apple-trees, 21 apricot-trees, 50 budded peach-trees, 60 grape-vines, 25 cherry-trees, besides plums, pears and other fruits.

The question is asked, How deep do you go for water? The depth to water varies considerable in this country, owing to location and elevation. Near the streams, one need dig only ten or twelve feet. As you go further back, it runs from 60 to 200 feet. Over on our high flats, the better the land the deeper to water.

The question is generally asked, Can a man of limited means do well here? To all such we would say, If you have not much money, you had better not come here, as there are too many of that kind here now. Our experience is, the more money you have to start with the better, for it takes money to live, to build up and improve, to pay your taxes, interest, and payments. Still we know of no nicer place for Brethren to locate than here, owing to good climate, good health and many other advantages.

Bro. D. C. Cripe and family, and Bro. Fager and others will locate near us this spring. We hope the day is not far distant when we will have a flourishing church here. Those coming to a new country must expect to endure some hardships and disadvantages.

As to what we can most successfully grow here, we do not claim to know, as the country is yet new and, to some extent, undeveloped. Those farming here say corn, millet, oats and sorghum grow best. Wheat has also been raised by those who tried it, and we were told of a fine quality. We do not see why this should not be a good country for wheat, and flax also. We predict a good future for this country, and our opinion is that the man who comes here now will do well. We would say to our Brethren who are thinking of changing their location from a cold to a warm climate, Look this way. But do not come because of what I have written. Come first and see for yourselves, and be satisfied. We hope we have satisfactorily answered the questions asked.

N. F. Brubaker.

Timm City, Texas.

LAWS OF TEXAS.

The laws most interesting to immigrants, in brief, are as follows:

1. All school lands shall be sold at not less than two dollars an acre, and all lands having permanent water, at not less than three dollars an acre.

2. All purchasers of school land may purchase not less than one quarter nor more than one section of watered land, nor more than three sections of dry land.

3. No land can be purchased for any corporation as speculators in land. Only actual settlers can buy school land.

4. The terms of purchase are one-fortieth at the time of purchase and one-fortieth each year with accrued interest on the remainder at five per cent.

5. A failure to pay up the payment or the interest causes the land to revert back to the State.

6. Any one can pay the entire amount for his land at any time, but can not obtain a deed until he has resided on his land three consecutive years.

7. Purchasers can sell their claim at any time to other parties who will agree to comply with the Texas land laws.

8. Sections on which towns are built are not subject to the above provisions, but a title for those can be obtained when twenty houses are built and occupied.

To protect religion and morality, the laws of Texas prohibit Sunday labor or gaming, carrying weapons of defense, unlawfully selling intoxicants, selling of "futures," or engaging in "bucket shops," and all similar gambling.

S. Z. Sharp.

Two Clergymen Express Themselves!

J. V. B. Flack, D. D., of Excelsior Springs, Mo., and Rev. G. W. Mitchell, of Holt, Mo., Visit the Pan Handle of Texas.

The Consumptive's Paradise.

Real happiness is the glittering goal in human existence that mankind in all ages has sought to reach, and it is conceded by both wise men and fools that what of happiness has been permitted to Adam and his posterity on earth, since the gates of Eden were closed against a sin-cursed world, has only been found when perfect health has shed its brightness along the pathway blighted by disease and its dark shadow—death. So closely have disease and sorrow woven their fetters about mankind, that, were it not for the bright glimpses of happiness, like "oases in the desert," witnessed in those enjoying good health, many would sink and perish in the surrounding gloom, made doubly so by hopeless despair.

Grim and gaunt disease stalks through the land in oppressive certitude; stooping anon to kiss the bloom from the cheek of youth, grasping with strong hand at the throat of manhood, and torturing with fiendish glee the feeble, tottering steps of age, until his work is done, and loved ones are laid away in solemn sadness beneath the sod of Death's dark valley. The sad moan of the afflicted carries sorrow, through common sympathy, to hearts buoyant with health. Humanity calls in tones of pity for a panacea that will unloose and extract the poisonous fangs—a country and climate with the balm that will heal the wounds inflicted by the hideous monster. Science and learning both fly to the rescue and contribute perseveringly of their skill and research—ofttimes in vain—to discover an antidote for the pain and sorrows of disease. Faith and hope become the ministering angels of mercy that cheer the drooping spirits and point to a clime where an all-wise Creator has provided the avenue of escape and opened up Nature's relief for the particular ailment flesh is heir to.

OUR SPECIALTY

Being consumption, we wish to notice that there are some things set down as undoubted facts by the public that grow out of a wide range of special experience, long before any logical reasons why are given; among which is the one that there is a region in the heart of this Continent which is high, dry, full of pure air, abundant in sunshine, and moderately cool in summer, where gaunt, insidious consumption does not originate. This region embraces Northern New Mexico, Northern Arizona, Nevada, Utah, Idaho, Montana, Wyoming, Colorado, and pre-eminently the PAN HANDLE OF TEXAS. The first knowledge the public had of this anti-consumptive Eden came about the time of the war with Mexico, and after we had taken possession of Santa Fe and other military posts in this part of the American Continent.

Up to that time extreme southern latitudes were the resorts for suffering consumptives; now it is known that warm, low latitudes only seductively retard the disease, but do not make a cure. The protraction and the extending of the existence of a consumptive in warm climates, on the sea coast, is no doubt due to the lessened effort required of the digestive and nutritive functions, which for a time raises cheering hope and flattering expectation, which are not always, if ever, realized.

Direct Testimony.

By careful investigation of numerous cases, we find that in the Pan Handle of Texas most aggravated cases of lung diseases have been and are still being cured. We have not the time or space to enter into a scientific analysis of the subject, but the facts were shown us in a multitude of reliable certificates, given by consumptive persons whose health was restored by the unexcelled and adapted climate of Northern Texas. The latitude and altitude are perfectly suited to the cure of all phases of pulmonary diseases. We met and conversed with many who went to the Pan Handle perfect wrecks from lung diseases: phthisic, asthma, hay fever, catarrh, and in the extreme low stages of consumption, who pronounce themselves cured and now perfectly sound, and able to do as much hard work as in the palmiest days of their greatest vigor. We have in hand a large number of testimonials from persons now residing in the Pan Handle and elsewhere, who claim that they were "snatched from the consumptive's grave" by consequence of their going into this God-prepared, magic, natural climate for the consumptive. These are facts.

The points which the learned Dr. Denison makes, on which he thinks exemption from consumption in this region depends, are: 1, dryness; 2, coolness; 3, rarification (altitude); 4, sunshine; 5, variability. We do not see how any one who has thought wisely on the matter at all, can widely differ from the conclusions of the Doctor. Just here let it not be understood by "dryness" we mean drouth, or deficiency in rainfall; for in the Pan Handle, according to the United States Signal Service, the annual rainfall reaches as high as twenty-seven inches and five-hundredths; and twenty inches precludes the damaging drouth. This section is in the scientifically demonstrated "clear belt"—sunlit, warmth-kissed, and the air made salubrious and pure by every natural agency found in air and climate adapted to the cure of consumption. There is little necessity of advocating the utility of sunshine, through a pure and balmy atmosphere; that alone is proof enough—and such the consumptive finds the Pan Handle of Texas. Those afflicted by this delusive ailment should not delay action, as some have done, going to this properly-adapted climate as a *dernier ressort*, after flattering physicians have drugged and "bled" them until five per cent of a chance of living six months does not remain, but go as soon as you can get there, and stop tampering with patent nostrums—God has there prepared a healing balm, within the reach of rich and poor.

FROM COLDWATER, TEX.

We emigrated from Grundy County, Iowa, to this country in January, arriving here the 10th. There are ten of us, and up to this date we all like it very well. First, because the face of the country is very beautiful in the northern tier of Counties, and especially the western Counties. Ninety-five per cent of the land can be farmed; the soil is rich and fertile. Of course there has not been much grown here yet, though I saw enough last summer to convince me of its productiveness. I visited this County twice, once in May and once in September. Everything looked fresh and green in September. The soil was in excellent condition for farming. Vines of all kinds do well. Some corn planted on sod made twenty-five bushels to the acre; but all was not so good. I have not seen any wheat yet, but my opinion is that it will do well here, the soil being adapted to it, being mixed a little with sand. It is of a solid nature, not spouty, and does not heave up when freezing. The reports are that wheat looks well wherever it has been sown.

The climate is mild, the weather most of the time since we have been here has been pleasant. Mercury was down twice to 12° above zero. We could have plowed a good deal of the time.

Water is good and sweet. Wife says it is very good for washing. It lies deep, from 60 to 150 feet, but plenty when found. There is also living water in the canyons. There was a company of us, about twenty in number, went to see the Hartley Springs: G. L. McDonaugh and son, Dr. Nair and wife, Bro. Larkins, Bro. Schaffer and family, and others. The springs are about six miles from the town of Hartley. There are thousands of cattle kept in the canyons, because of the living water and natural shelter. Many of the cattle get nothing but the natural grass, and still they are looking well.

So far as church privileges are concerned, it looks encouraging. We have a church in Lipscomb, also in Farwell, and good prospects for one in Coldwater and Hartley.

After having visited various other portions of the Pan Handle, we settled in Coldwater, Sherman County, believing it to be the most desirable location we could find in the Pan Handle. Having come to this conclusion, we would be pleased to have our friends and Brethren, who come West, share its advantages with us, hence we wish to call special attention to some of the features which made us decide to locate here.

We have a County thirty miles square—land all good for farming and stock raising—under a uniform survey, leaving each alternate section, or nearly 300,000 acres, of land for sale by the State, on forty years' time, at five per cent interest, which gives us a great advantage over many Counties, where large

bodies of land, in solid blocks, are owned by foreign syndicates. The native grasses all make a better growth here than we have seen elsewhere, giving us plenty of fine hay, as well as good grazing, which seems to indicate better soil. Good building stone is also easily obtained along Coldwater Creek.

Other features, very attractive to us, are the great natural beauty of the location of Coldwater, with the favorable prospect for good society, churches and schools, which seem assured, through the liberality and willingness manifested by the gentlemen interested in the town, to aid in securing them.

We are also on the direct line of the extension of the Rock Island R. R., which has reached Liberal, in Southern Kansas, and is now preparing to build through to El Paso, Texas, passing directly through Coldwater, thence in a direct line *via* Fort Sumner and White Oaks, New Mexico, to El Paso. This will make Coldwater the next stopping-place of any importance for the road after leaving Liberal, Kansas, as can be readily seen by referring to any County Map of the United States.

I will now close this communication by extending a hearty invitation to all to come and see for themselves.

H. P. STRICKLER.

SOME INFORMATION ABOUT THE PAN HANDLE.

Having resided in the Pan Handle of Texas for the past six months, I can cheerfully say I never lived in a place where I enjoyed life more.

THE SOIL.

As to soil, I think it equally as good as Southern Kansas, and everybody that has seen Southern Kansas knows that the soil is good.

CLIMATE.

The climate of Hansford County, Texas, is all that can be desired. At least such was the case for the six months we lived there. I have been in Lipscomb, Ochiltree, Hansford, Sherman, Moore, and Hartley Counties in the north part of the Pan Handle of Texas, and I consider them all good Counties, as far as my observations extend. The soil is not uniform. There is a good opportunity to select to suit the purchaser's fancy. I therefore recommned to all to examine and choose what will suit them best.

WATER.

In Lipscomb County there are the most running streams; and water is nearer the surface in the low lands; but on the plateau or upland it is about like the other Counties further west.

TIMBER.

Lipscomb County has more timber, owing to the fact that there are more streams of water, for the timber is found along the water courses. There is a good supply of timber along the Paladora River, in Hansford County.

WATER.

The water on the plains is generally deep, but there is an inexhaustible supply of good water when it is reached. In Ochiltree, Hansford, Sherman, Moore, and Hartley counties there is a large area of the finest agricultural land, and all can be bought for $2.00 per acre, on forty years' time, with five per cent interest. I have no personal interest in the matter, but I think the soil in Hansford County is a little better than that of any other place I visited.

CHURCH PRIVILEGES.

There is a church edifice, or meeting-house of the Brethren, at Lipscomb; also one at Farwell, Hansford County. There will be one erected at Coldwater, in Sherman County, and also one at Hartley, in Hartley County, in the near future.

Brethren, and others wishing to avail themselves of the advantages of good, cheap land in localities where the Brethren live and worship, will do well to see the country and make their selections soon, for there will doubtless be a strong emigration to those localities the coming spring.

I am still in receipt of letters of inquiry about Texas. I can only answer such as are accompanied with stamps. I will cheerfully give information if a stamp accompanies the request.

JOHN WISE.

Conway Springs, Kans.

FROM HARTLEY, TEXAS.

In giving these items for the press, we do not wish to be understood as advertising the Pan Handle of Texas, or any special portion thereof, or that we are engaged in the real estate business, although we have had much experience in that line and think that men can follow it as well as anything else.

WHY I CAME TO TEXAS.

It was not because I was not doing well in the place where I was located in Kansas; but having visited the Pan Handle about one year ago, and having looked over quite a good portion of it, I came to the conclusion that it was the *best* section of country then open for settlement, and that the advantages offered by the State were better than had ever been offered by any party, the Government not excepted.

HOMES FOR ALL.

We see no reason why we can not make as good homes here, if not better, as where we came from. I find, on my return to the Pan Handle, what one year ago looked like a vast unoccupied plain is now being rapidly filled up with good people. Railroads have been built, depots set up, houses erected, trees planted, and the virgin soil turned ready for the spring seed. Yet the country is ready for thousands more who are willing to work and wait.

While we are not in the real estate business, we have hundreds of parcels of real estate listed, many of which are special bargains, and you can find such as are suited to the purses of all, the poorest as well as the richest. We can show you the choice in location, climate, soil, and business. And, as hundreds of men want to make a change, we feel at liberty to say that we wanted a change, and think we found just what we were looking for. If men want to invest in real estate, here is the place to find cheap lands, easy of access to markets, on every side, and at such prices that there is perfect safety in investing.

CAPITAL NECESSARY.

The question has often been asked me as regards the smallest sum considered necessary for a new comer to start with. I will give my idea on the question, while others may think and even act differently. Those who come here to make homes for themselves should have at least from $400 to $800 to start with, even if they should locate on State or school land, which can be had at from $1.00 to $2.00 per acre, on forty years' time on school land, with interest at five per cent per annum on all deferred payments.

There will be some years of close effort to make all ends meet. Men must live, everything will be to buy—living for a family, feed for stock, seed to plant, a team, a few implements will be needed to commence with, and many things to be taken into consideration to begin in a new country. It will be important for a man to keep one or two cows, a few hogs, raise poultry, vegetables, do odd jobs for his neighbors, and so, with even a small capital, a valuable property can be developed in a few years.

PRIVATE LANDS.

If one wants private land, which to some is preferable, it is always safe and best to purchase only as much as can certainly be paid for. One hundred and sixty acres of good land, paid for, is much better than one hundred or more sections on which there are heavy debts and high interest. Develop a small farm and make it profitable, and more land can be had at some future time. Many failures have arisen by attempting to reach too far. New settlers who deserve success always begin on the safe plan, buy but little, pay as they go, wear their old clothes, work early and late, plant trees, vines, leave *whiskey* and *tobacco* alone. Such men this country wants, and must have, and they are already coming.

THOSE WHO ARE CONTENTED

to work and be patient undoubtedly will find the reward that they are looking for. In our opinion, those who are looking for a new location should not overlook the Pan Handle, because of its cheap land and high altitude, as well as its southern latitude.

MARKETS.

So many people are very anxious to know whether they can sell what they raise, should they locate here in the Pan Handle. It was a question with me one time, but I have settled that for myself. I have just returned from a trip to Trinidad, 186 miles north, on the Fort Worth & Denver R. R. I find 25,000 inhabitants now engaged in business, such as mining ore of various kinds, coal, etc., and lumbering in the mountains. These people must be fed from Kansas and Texas.

We can sell anything we raise in the line of grain, hay, or garden vegetables. I also find a good market where we can get lumber at low prices; also coal, the best in the market, free on board at Trinidad, for $1.50 per ton. So one can see that we can get the best of prices for our produce, and lumber and coal in exchange very cheap. We also have New Mexico on our west and Southern Texas on the south. We are, so to speak, in the midst of a good market. We will have no trouble to sell all we raise. All we want is willing hearts, and hands to the plow, and the market is sure.

In conclusion we will say that, whatever portion of the State or Pan Handle you make up your minds to locate in, we shall be glad to hear from you, and we are ready to lend you all aid in our possession, to help you select a home. We have now gained considerable information in regard to the country, and are better able to decide than when we first visited the State. T. J. NAIR.

Hartley, Texas.

MY VIEWS.

As I have been written to frequently to describe the Pan Handle of Texas more fully, I take this method of doing so, that one writing may answer the purpose of many letters. I therefore beg space in the GOSPEL MESSENGER SUPPLEMENT to more fully express my views of this new country. As I am not a real estate agent, nor working on a salary, I trust what I write will have its merited credit.

I have, with my family, traveled by team over a portion of the Pan Handle and have had every opportunity of seeing the country just as it is.

First, I rejoice to know that it is settling up with our Brethren and other good people, and will not be occupied by the border ruffian. We, as a people, have generally been too slow to occupy the new countries, and have waited until the garden spots were taken and settled up by others, they planting their schools and churches and holding the public influence, and then we usually come in and often pay fancy prices for land, throwing the profits greatly into other hands, that we, as a people, could have reserved to ourselves and our children, and the church we love so well.

Our Brethren, who have moved and are going to move to the Pan Handle, have determined to go into this great new country *first*, establish our church and have their children grow up under the Christian influence which elevates and exalts the name of God and his holy religion. This being accomplished, parents need not grieve over seeing their children led astray by the cunning craftiness of men of reprobate minds. We then conclude that our location and surroundings have much to do in the weal or woe of our posterity, and for which parents are largely accountable.

It is hard to train up a child in the way he should go if his surroundings are evil. The geographical location of this country gives it many advantages. It is far enough south to avoid the cold winters of more northern parts, and yet far enough north to avoid the pestilential diseases of the South. Westward it is indirectly sheltered by the great Rocky Mountains, and receives the sub-irrigation of the melting snow of their eternal snow-banks. It is far enough east to share in exports of her products to the great marts of trade; while from this portion of country there is easy and quick transportation to the southern markets, as well as to the mining districts of the West, with railroad facilities already in operation to all points of the compass from Hartley, a growing new town in the Pan Handle, on the Fort Worth & Denver R. R., where the Rock Island R. R. is expected soon to cross to El Paso.

The soil of this country is a black, sandy loam, easily cultivated and of great fertility. The surface is almost level, but a little undulating. In fact, we who are from the mountain regions of the East would call it a dead level, so level and nice that one can run a furrow with a plow for thirty miles, or across a whole county, without breaking the furrow or skipping a rod, in one continuous straight line. When there I took a spade and ran it straight down the length of the blade with my foot, in the prairie soil never yet cultivated.

I believe this is destined to become one of the greatest wheat-growing countries in the world. It will equal California or Minnesota, and has a better climate than either of them, no rainy season of months and then months of dust, as in California; nor need one half freeze six months to enjoy the other six of the year, as in Minnesota. California and Minnesota are good countries, but this is superior to them both.

The water of the Pan Handle is clear, soft and free of alkali.

Now, *as a health resort*, I wish to speak as a physician of twenty-six years' practical experience. All things taken into consideration, I regard the Pan Handle, and especially the Hartley Springs, as far superior, as a location for the visiting invalid, to Colorado, California, Florida, or any other portion of the United States. Its altitude is not so great as that of Colorado, hence the change to the invalid from the East is not so great or sudden as to check the vital forces or overexcite them. The great altitude of Colorado has caused the death of many an invalid from the East.

Neither does this country have the long, tedious rainy season for months, as does California; nor the mud and slush, so undesirable for the sick. As compared with Florida, it does not contain the marshes and damp atmosphere, to say nothing of the tormenting insects and pests of that southern country, with its crocodiles, and yellow fever in some of its towns; to say nothing of the general type of fevers so common in some portions of the South. And right here I wish to state that all fevers in the South are more severe than in the North or West. At least this is my experience in the treatment of the sick.

In the Pan Handle I can see as healthy a climate as ever the sun shone on—no malaria, no ague or low grade fever; dry and rarified atmosphere, and yet there is rain enough to raise bountiful crops. The soil is of that formation that absorbs the rain as it falls and holds it in reserve in the substrata for the growing crops.

THE ALTITUDE

is just the thing for the invalid, revitalizing his entire system, while he breathes in the pure oxygen, throwing off the carbonic acid gas, and physically soon becoming a new creature; he avoids the pains and aches of other places, as well as the continuous taking medicine and paying doctor bills; if he comes here he does not transmit to his posterity a feeble state of body and mind, so that they, in turn, groan out a miserable existence, and go to premature graves before they have half lived out the days allotted to man.

Persons of small means can do well in this country if industrious and prudent. No fertilizers are ever needed in the Pan Handle. There are no Indians, a few buffalo, some antelope and other small game. There is an abundance of fish, wild plums, and grapes, and the people are clever.

I trust this may answer the inquiries of many, as I have stated what I believe to be *facts*, without coloring. Reader, go and see the country for yourself, and you will know more about it than I can write in a week.

While at Coldwater I was insisted upon to give the people an appointment, which I did, and in a few hours we had a respectable audience, that seemed much interested, and gave good attention to the Word preached. They urged us to come to Hartley and start a school for the Brethren, and we thanked the people for their appreciation of our humble efforts, but had to decline the offer, my home duties requiring my presence.

I close, with many good wishes for our members and friends of the Pan Handle of Texas. P. R. WRIGHTSMAN.

Navarre, Kansas.

A TRIP TO THE PAN HANDLE.

Myself and daughter, Mary Henricks, left Cerro Gordo the morning of Nov. 7, 1888. We went to St. Louis, Kansas City, and McPherson, and spent some time in Kansas. Then we went to Wellington. At that place we took the Pan Handle road. We passed through the Indian Nation; saw some smooth land and some rough land in the Nation. We stopped off at Higgins, and then went to Lipscomb, where we met Eld. Washington Wyland and family.

On the 17th there was a communion meeting in the new church at Lipscomb.

There we found some good land, and good water in plenty can be had at from eighteen to twenty-five feet. We left Lipscomb, and went west, passing through the country around Timm City. The country here is pleasant, and there are some Brethren in that place, and more will move there this spring.

From there we went to Ochiltree, through a delightful country, where there is a good opening for Brethren to locate and get cheap farms. Then we went to Farwell, a distance of thirty or thirty-five miles, where we met Eld. John Wise and wife. Here is as good a country as could be desired. The Brethren's new meeting-house at Farwell is nearly completed. Here, also, is a good opening for Brethren to get cheap homes.

We would have liked very much to go to Coldwater, but we had to return our team to Lipscomb. From what the Brethren and many friends told us, we were well satisfied that the country around Coldwater was as good as any we had seen. Some Brethren have bought land at Coldwater.

We traveled about two hundred miles by private conveyance, and a good portion of the land had the same general appearance. The land is generally dry, the lay of the country very pleasant, and, from all appearances, the country will be healthy. The air is very pure.

As much as we were pleased with Texas, we would advise all to go and see for themselves and be their own judges. The country is new, and there is not much land under cultivation, and so one can't tell just what the soil is adapted to; but the soil looks all right. We saw some sod corn, and millet on sod that was broken last spring, and both looked well. JOHN METZGER.

CLIMATE OF THE PAN HANDLE.

At the invitation of Bro. S. M. Larkins, and in company with J. A. Hudson, Geo. L. McDonaugh and Dr. T. J. Nair I had the pleasure of visiting the now rapidly becoming famous Hartley Springs.

The Springs, five in number, are about six miles from the town of Hartley, in the Rita Blanco Canyon. Protected as they are by nature's breastwork, the canyon, the temperature is always even and mild; and at an altitude of thirty-three hundred feet above the level of the sea malaria is unknown, and has proved to be the altitude *par excellence* for all lung troubles. Persons suffering from asthma will be relieved at once and consumptives will be greatly benefited.

Besides the tonic effect of the light, bracing air, the medicinal properties of the springs will prove highly beneficial in many ailments. A hotel and cottages will soon be built and invalids and others can have all the comforts of a home, and enjoy the beautiful scenery of the Rita Blanco. I have no doubt but that it will soon be the great health resort of the West. J. J. BROWN, M. D.

Troy, Ill.

TO HOME-SEEKERS.

Herewith I will try and give you a few thoughts on seeking homes.

The married man who starts out to carry his family and fortunes into a new farming country does something that he would do well to consider beforehand. He takes upon himself responsibilities that can not be shaken off, except by sacrifice of money and time, by a change of location, or by retracing his steps to the starting-point.

This is the very error he should avoid. The chances are that he does not want to prolong the search. If he is an honest man, he desires to find a favorable location, and at once commence the business of life, to support his family and to gather around them permanent comforts and sources of supply.

The single man and the city man can seek their own fields and locations after their own fashion. There is more time for the single man, because he can live at very little expense; and the city man is so particular as to what he wants that he can decide as to his location only after he has figured upon some special line of business. Both these men can shift a little without great expense, and take some time to find the very thing they are after. But the family man can not carry himself, family and outfit from place to place while upon expense, because every day lost in fruitless search is good time and money wasted, while it is of the utmost importance that the capital the emigrant has in his possession be kept intact.

Very few prospectors have money enough, and nine-tenths of the emigrants moving West have not half enough money, to make a settlement clear of debt. If, however, an intelligent man, who contemplates moving to new fields, will take the proper course, he can almost select his new home before he leaves the old one. He can first determine what he wants, or very nearly so, and can come just as near to finding it by studying the literature sent out of any country he has in mind. An intelligent man can come very near to picturing in mind the actual appearance, condition and character of a district, ascertain the price and the terms of several tracts of land, and be so sure of all the facts as to move into the new country ready to inspect the locality, and within a day or two be able to say, Upon this ground will I construct my house, and in this country I will build my fortune.

My object in writing this letter is to help immigrants and investors to form a general idea of the great Pan Handle of Texas. There are twenty-seven counties in what is known as the Pan Handle, and a finer body of land can not be found anywhere under the open canopies of heaven. The climate is good, the water very good, and game plenty. The cattle kings have given up the country to settlement, and a great number of immigrants are coming in from Iowa, Illinois, Missouri, Kansas and other States, and the settlers have begun work in earnest; they are plowing the beautiful prairie, and intend to raise large crops of oats and sorghum.

The Pan Handle is a vast extent of country, with the best natural roads in America, without the necessity of bridging or grading, in very large portions of the country, and guaranteed forever against overflows.

During the last eight years observations have been kept at Fort Elliot, which show an average of over twenty-five inches of rainfall annually. If twenty-four inches is estimated to be sufficient, twenty-five ought to be enough.

It has been demonstrated that the high lands of the Pan Handle are better for fruit and small grain than the low lands. Right here is the place and right now is the time to locate. Why? Because you can buy better and cheaper lands here than anywhere else in the United States. Just think! land for two dollars per acre, and forty years to pay it in, with five per cent intereset on deferred payments! After you have been an actual settler for three years, and have improved the land, you can pay all and stop the interest.

Hartley County, Texas, is located on the Denver, Texas & Fort Worth R. R., midway between Denver and Fort Worth, and will be the county seat when the county is organized. It is now the railroad station for supplies for several counties.

Come, and you will be welcome.

D. J. SHAFFER.

APPENDIX. — Parties from the East can purchase through tickets to Pan Handle City over the Santa Fe R. R., and at the Union Depot at Pan Handle City purchase a ticket to Hartley for $2.95.

G. L. MCDONAUGH.

HARTLEY, TEXAS.

It will be the Seat of Hartley County when the County is organized. It is now the railroad station for all points in Hartley, Sherman, Hansford and Moore Counties.

To answer the many queries relative to the Pan Handle of Texas, we would say we think we have as fine a country here as can be found anywhere in the United States; and, judging by the actions of the many persons who have been here and examined for themselves, and invested their money in this section, the verdict is unanimously with us.

Eld. H. P. Strickler, of Eldora, Iowa, came out here last fall and spent several weeks in looking over the country, which resulted in his moving with his family and that of his son and son-in-law to Sherman County, which joins us on the north-east.

Eld. T. J. Nair, S. M. Larkins, and D. J. Shaffer, from Herington, Kansas, and their families, have also moved in here.

Elders S. Z. Sharp, Paul Wetzel, Henry Frantz, P. R. Wrightsman, F. Bradley, J. M. Snyder, and quite a number of brethren from different States, have visited this country, and many of them have invested their money, most of them with the intention of making their future home here.

There will, in all probability, be a Brethren's church completed here before midsummer, as an entire block of ground has been set aside for that purpose, and already the subscriptions have reached quite a respectable amount, and the railroad company have not been behindhand with their promises of assistance in getting material here for the church.

Should any wish to come here to see for themselves, they can secure a ticket at their nearest ticket office, *via* Kansas City or Atchison, to Pan Handle City, Texas, over the Santa Fe R. R. (the rate from either Kansas City or Atchison to Pan Handle City is $10.60), and at Pan Handle City Union Depot Ticket Office purchase a ticket to Hartley for $2.95. On arrival here some of the brethren will be only too glad to show them around; or if they want further information about the country, they should write to any of the brethren mentioned above, or to my father, George L. McDonaugh, General Railroad Agent, 116 North Fourth Street, St. Louis, Mo., and he will render them all the assistance and information in his power, and I will be pleased to try and answer any questions they may see fit to ask me.

E. L. McDONAUGH.

COLDWATER.

The Center of Sherman County, Texas.

Around Coldwater for miles in every direction lies the prettiest and most fertile body of land in the West. The soil is a dark loam and from two to ten feet in depth, and the surface is thickly matted over with buffalo grass. Here and there over this beautiful prairie is a lake of fine water, fringed with a luxuriant and nutritious growth of grass, which makes the best of hay. These lakes furnish an abundance of wholesome water for stock. The soil is rich and produces well oats, corn, wheat, alfalfa, potatoes, fruit, and garden vegetables of all kinds.

Patent lands can be bought at various prices, on terms to suit purchasers. Come and see for yourself. We are willing to risk the consequences of your judgment and take our chances among all the new Counties and countries to be populated, organized and developed.—*Coldwater Clarion.*

All public land in the Pan Handle belongs to the State and is open for settlement. They have five medicinal springs, six miles north-west of here, that are attracting much attention. They are called the Hartley Springs and are situated in the Rita Blanca Canyon — a most singular formation; you might be driving along over the rolling prairie for miles, and all at once come to the Canyon, which is about 200 feet deep and a mile wide, with abrupt rock cliffs on each side, which for twelve miles you would find impossible to drive a team down to the valley, but when you reach it you would find almost tropical temperature, with a soil that will raise anything. Parties were sowing oats down here in the Pan Handle along about the 25th of February, and other crops are now going in.

We think the nursery business will be in order, as we must have nursery stock of all kinds at an early day. Now is your time to make a move in this direction.—*Coldwater Clarion.*

The Atchison, Topeka and Santa Fe Railroad

THE MOST DIRECT ROUTE TO

Eastern, Southern and South-western Kansas, Indian Territory,

AND

THE PAN HANDLE OF TEXAS

☞Train leaving Kansas City at 9:05 P. M., makes connections with all trains from the East.

☞Buy your Tickets *via* Kansas City or Atchison, and avoid transfers and disagreeable changes at small stations.

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☞At Medicine Lodge and Kiowa, stages connect for all points in Barber, Comanche, Clark, Mead, Stevens and Morton Counties.

☞Remember that this line is over 200 miles the shortest from St. Louis, and over 300 miles the shortest from Chicago to the Pan Handle of Texas.

☞Elegant new Chair Cars and Pullman Palace Sleeping Cars on night trains.

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☞Be sure your tickets read *via* Kansas City or Atchison and over the Santa Fe Route.

For Further Particulars, with Maps, Time Tables, Rates, Etc., call upon or address either of the following

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 9, 1889. No. 15.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

TOBIAS KUNKLE would like to have the address of a brother farmer living on the line of the Chicago and Alton railroad, from twenty to forty miles east of Kansas City. Address, Bermudian, Adams Co., Pa.

ALL those wanting music books for Sunday-school purposes will please wait till "Gospel Chimes" are completed, which will be very soon. They will be just what we want for our schools and people, having the character notes and the necessary elementary instructions.

THE Clover Creek, Pa., church reports three additions lately. This is the church in which our District Meeting will be held, on the 15th of May. The Brethren there will arrange for a full meeting, and we hope every church in the District will make it a point to represent.

PROHIBITION AND TAXES.

THE anti-prohibitionists are trying to make some of our people believe that prohibition will increase their taxes. They show up to them the large amount of revenue that is paid in by the whiskey men and dealers, and say that prohibition will cut this all off. So it will, but with it the crime and the expense of this terrible business will also be cut off,—which exceeds all the revenue it pays in by a hundredfold. Across the river from us stands the Reformatory, that has already cost the State over eight hundred thousand dollars, which is only the beginning, if the sale of whiskey is continued. Besides this, we have a Penitentiary at Pittsburg and one at Philadelphia, that cost fully as much each, with an expense of thousands a year to run them. Every County has her jails, courts and almshouses, which represent thousands of cost every year, all the result of crime, three-fourths—yes, four-fifths,—of which comes directly or indirectly as a result of the liquor traffic. Stop this source of crime and expense to the Counties and State, and the taxes will be decreased a hundredfold.

No, the State and Counties don't want money that is given as the price of ruined homes and ruined souls. If a man who sells whiskey pays a license fee of five hundred dollars, where does he get the money? It is a very plain case. It is from those who buy his whiskey and beer. Our poor men, out of their hard-earned wages, pay the money to the saloon-keepers, and a small portion of the profits is given to the State and Counties in the shape of license. It is not the whiskey sellers that pay this money, but the whiskey drinkers.

No, brother, don't allow yourself to be deceived with such arguments. The taxes are enlarged by the whiskey men, and not by those who are laboring and praying to get it out of the way. Drunkenness makes criminals, and they make expense, and this expense must be met by taxes. If all people were Christians, we would have no criminals, and as a result there would be no costs to try them in our courts, no criminal suits to pay for, no jails to keep them in until convicted, and no penitentiaries and reformatories in which to feed them after conviction.

This, of course, has reference only to our financial loss. And if that was all, we could bear it. But when we take into consideration the ruined homes and ruined souls, the loss caused by intemperance is beyond computation.

IS IT RIGHT?

A BROTHER asks us, "Is it right for brethren to move away from well-established churches where they can enjoy the religious meetings of the Brethren, and move west where there are no Brethren, and then complain of their isolated condition and call for the church, at a heavy expense, to send them ministers to preach for them?"

There are several things involved in this question that must be considered in order to determine the right or wrong in it. According to the moral philosophy, right is an *a priori* intuition which must be determined through the motive as exemplified through action.

The motive in making the move is the first thing for consideration. If the motive is that of right, the action will be justifiable. If a brother, or family of members, moves away from acceptable church privileges, it is presumed that they do it for a cause that is sufficient in their estimation. And if that removal be to a place where desirable church privileges, for the time being, can not be enjoyed, the cause must be a better one than simply that of financial advantage.

A brother has a large family of children, and where he now lives, though he has excellent religious advantages, he says he can not make a desirable provision for his children, financially. To remedy this, he severs his home and church relations and moves into a place where the land is cheap, and where he can get good homes for his children, but there is no church there, no religious privileges, and as a result he and his family experience a spiritual loss. Both himself and family are exposed to a spiritual famine that is more destructive and dangerous than a famine for bread could possibly be. Is it right for brethren to thus expose themselves and families for no higher consideration than that of financial gain? And, after placing themselves in a condition of this kind, is it right for them to call on the church to send them ministers to remove from them a loss and a danger in which they have of their own accord and voluntarily placed themselves? We believe that, if financial gain were the only motive, the general answer of all would be, "Not right."

Lot made a bad mistake in choosing the beautiful and fertile plains down by Sodom. Though wealth flowed into his coffers, and his daughters married well, the end of the experiment was extremely disastrous to the happiness and well-being of his family.

But it is not at all necessary that financial gain should be the only cause or motive in such removals. If such brethren are well grounded in the faith, and have a proper love for the church, such removals may be made desirable missionary stations, wherefrom the Gospel may shine, enlighten and save those around and about them. Many very desirable openings have been made in this way. And because many of our brethren were willing to make the attending sacrifices of frontier life, the Great West is now dotted over with Brethren churches, so that right has grown out of that which, at first, seemed to be a wrong.

Brethren often, in thus moving away from church privileges, do not appreciate them until they are lost to them. But we are glad that this loss is afterwards felt, and that they then send for ministers to come and preach the Gospel for themselves and their neighbors as well. In this way this isolated home is made a missionary post, where our ministers are gladly received and cared for while the Gospel is being preached to the people,—a nucleus is formed around which large churches have been built, and to-day our success in having the Gospel preached, as we believe it, must be attributed more to removals of this kind than to any direct missionary work that has been done by the church. Therefore, in determining the right of this question, all these things must be taken into consideration.

That there is danger in brethren isolating themselves from church privileges, there can be no question, and men have suffered great loss therefrom. But this danger is greatly modified by faithfulness on the part of such members. If brethren stand firm in their faith and *live* out the principles of their profession, they will be a light in any community that can not be hid—the greater the darkness, the brighter the true light will shine.

The calls from such brethren, as far as possible, should always be responded to, even if the motives, in the first place, were not what they should have been. Man's extremities are thus made the Lord's opportunities, and the church his instrument. We should never turn a deaf ear to a sincere call for spiritual help. The love of our homes and the attachment to our downy nests are too strong, and these are some of the ways in which the Lord stirs us out and drives us into other fields. It would be a great thing for us if our brethren would make a break for the South, as they have done for the West, and then follow them with our ministry. Let them go as forerunners to a grand opening in fields that have not as yet been occupied, and the Lord's blessings will follow. But in all these removals this one grand truth should ever be kept in view, "Whatsoever ye do, do it all to the glory of God."

An unusual amount of good news has been coming in from series of meetings being held in different sections of the Brotherhood. As we have been reading these reports, the question has come to us in this way, If from one hundred meetings thus held we have an average increase of ten for each meeting, or an aggregate of one thousand, what a glorious thing it would be for the church and souls unsaved, if three or five hundred such meetings could be held! And why not? Such fields for labor are numerous, and there is much land yet to be possessed. There are thousands and millions in our towns and cities that are waiting for the pure and simple truth. These are right around and about us And besides these we have the New England States and the great South that know nothing about us as a Christian people.

Every accessible room in the Normal Building is engaged for the Spring Term, and still they come. We bid welcome to all, as outside accommodations will be arranged for, so that all will be comfortably entertained. We are now arranging to erect another four-story building, 40x100 feet, and hope to be able, by another year, to have accommodations of our own for all who may come. Our object is to add to our present courses a Bible and a Commercial Department. This we do to meet a demand that seems to be pressing upon us, and we hope thereby to meet the hearty co-operation of the church. Our schools can not fill their mission fully until the Bible is made conspicuously one of their text-books. It is the Book of books, and the foundation of all true science.

H. B. B.

LEAVES FROM OUR NOTE-BOOK.

During the first quarter we wrote, each week, an article on the Sunday-school lesson. We do not know whether our readers were benefited by these articles or not, but the writing of them was an advantage and a great pleasure to us, and we would have continued them had not other duties crowded upon us. If spared awhile longer to work for God, we hope to continue this line of work some time in the future.

Last week, in company with Bro. Swigart, we made a flying trip to Somerset County, in behalf of the Brethren's Normal College. The first point visited was the Myersdale congregation, over which Eld. C. G. Lint presides. Appointments were made on Monday and Tuesday evenings, and Bro. Swigart preached to very fair congregations. Here is one among the most commodious and best arranged meeting-houses we know of in the Brotherhood. But this is not all. From what we could learn, the church here is in a flourishing condition. We knew this church had its trials in days gone by, and we wondered how it so successfully overcame them, and is now marching on to victory. A little conversation with Eld. Lint gave us the secret of the matter. In the first place, he paid no attention to the violent attacks made upon him and his membership, but went on in the even tenor of his way, trying to do the right.

Such a course will always produce the best results, as is fully illustrated in the Myersdale church. A sarcastic, antagonistic spirit is never productive of good, and those who are actuated by it are always the losers.

Another reason why this church succeeds is, its elder is a live, wide-awake man. He knows every member in his church and his standing financially and spiritually. This shows an intimacy between him and his membership which is the mark of a good shepherd. Then, too, he knows the young men and women of his church, and seems to be much interested in their future course. Especially were we impressed with his interest in the young men. "Brethren —— —— are teaching; they are bright young men; I would like to see them educate themselves, as I believe they will make useful men in the church." Such an interest in the young men will draw them closer to him and make them feel that they are auxiliaries in the church's work.

It is the suspicion and mistrust on the part of the aged ministry in our church, in many places, that are discouraging and driving away our young men. But there is nothing of this feeling at Myersdale, and we predict that when the older laborers fall out of the ranks, there will be those willing to step in and fill their places. In short, we were pleased with the church at Myersdale. We are under many obligations to Eld. Lint for his kindness, and to the brethren who aided, in a substantial way, our school. Here we also enjoyed the hospitality of Bro. and sister Linda Griffith. Sister Griffith is a graduate of the Normal, and we are glad to learn that she is making a good record. When we inquired of her the answer was, "A first-rate sister, an active worker in the Sunday-school."

Not far from Myersdale lives Bro. S. J. Miller; and when the brethren and sisters enter his home they will at once feel that they are with kindred spirits. The mother, several years ago, passed through the "chillness that precedes the dawn," and is now basking in "the sunshine of the other life." The home, darkened by Death's relentless hand, is, however, being lighted by the duteous daughters and sons. How Christianity lightens up the home, and what a joy and comfort it is to a father's heart when his children consecrate themselves to Christ!

We also visited three other congregations in this county, of which we can not write definitely. Every-where we were received with marked kindness, and we feel truly grateful to the elders for their assistance in getting the cause we represented before the churches. Then, too, notwithstanding the roads were very muddy, and, on account of snow-drifts, in places almost impassable, yet we were freely conveyed from place to place. This is no little help in a work like ours. The sugar season had just set in, and we found many of the Brethren busy in their camps. Bro. W. G. Schrock who, with his wife and daughter Emma, attended the Normal several years ago, has a fair camp and makes first-class sugar and syrup. They sent us away laden with sweetness, and our families are now enjoying it. Bro. Schrock and Bro. S. F. Rieman are ministers in the Berlin congregation. There may be others, but we did not meet them. Bro. Schrock's father is the elder, but is aged and can not get out much any more. We visited him at his home, and found him strong in the faith and perfectly resigned to the will of the Lord in all things. We have in these brethren warm friends of the school, and through their influence patronage will come to the school by and by.

Bro. P. Cupp, near Somerset, is another strong supporter of the Normal. His daughter graduated here two years ago, and a son is now in the graduating class for 1890. Besides all this, he has given us help in a substantial way. He prefers to give his children an education rather than a fortune in houses and lands, and he is right. A good Christian education is more than dollars and cents. Bro. Swigart preached in a church near his place on Friday evening to an attentive congregation. Elders Blough and Schrock were present, and we remember with pleasure their very warm reception.

The next point visited was Scalp Level, Pa. Here is where Eld. Hiram Musselman lives. It was not just the place we expected to get to, but after we got there we were not the least bit sorry. Bro. Musselman is one of the kind of men that likes to have the brethren come to see him, and if they come near him, he will get them there, even if he has to stop a train to do it. Bro. Swigart preached in the little village of Scalp Level, on Saturday evening and Sunday morning, to good congregations. A more kind and hospitable set of brethren and sisters we never met, and we will remember our short visit there with pleasure.

On Sunday afternoon Eld. Jacob Holsopple took us to his home, where we spent a short time very pleasantly with his kind family. He is a strong supporter of the school. Two of his daughters have attended the Normal, and will be present again this summer. Just here we note one fact. Brethren Holsopple, Musselman and Berkey are all elders in the Shade congregation. They seem to work in perfect harmony, and, as a result, the church is prosperous.

Sunday evening Bro. Swigart preached at Walnut Grove meeting-house, in the suburbs of Johnstown. After services we made a very pleasant call with Bro. E. Strayer, in Johnstown. Here we met sister Sadie Brallier, a correspondent to our paper, and a sister to sister Strayer. We spent the time very pleasantly with these Christian friends until the 11 o'clock train, which we took for home. From what we could see and learn of the church here, we would suppose it to be in a good condition. We formed the acquaintance of some of the members who seemed to be earnest workers. They have a weekly prayer-meeting and a well-attended Sunday-school. Bro. C. F. Detweiler lives near the church, and ministers to them as his strength permits. At present his health is on the decline, and he is not able to preach much.

As we have stated in our notes that we were soliciting for the school, we will yet say that we purpose, during the coming summer, to erect an additional building, 40x100 feet. This has become necessary, to supply the demands of our school. And, further, that we may add some new departments, and especially one so prominently in the mind of our aged elder Quinter before his death. The Normal College at Huntingdon has come up from a very small beginning, and has surmounted many obstacles and discouragements. Among these was, first, the removal by death of its founder, Bro. Zuck; and, more recently, the death of its President, Eld. Quinter. All this has often caused us to falter, but, in harmony with the spirit of the men who have left us, we feel that we must take up the work and push it forward.

We kindly ask our brethren and sisters to give us their sympathy and aid in this work. We feel that too much hard work has been done here to let the school fail. Then, too, the motives of its founder and its deceased President were so unselfish that we can not help but believe that, if we work on in their spirit, God will bless our efforts. It is our prayer that we may have this spirit, and we ask our Brethren, every-where, to unite with us in this prayer, that the school may be an auxiliary to the church we love so well, and an honor and glory to God!

J. B. B.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"THE WAY OF ALL THE EARTH."

"The way of all the earth;' sadly we hear
These words pronounced. The unavailing tear
Falls fast and long above the lowly bier.
Ambition crushed; fond hopes now withered lie,
And as the wreaths which only bloom to fade,
So are they gathered reverently and laid
With those whom Providence has called to die.

"The way of all the earth." How far that way
Which travelers take when fades this mortal day?
Whence is their light, what bright, celestial ray
Lights those far realms where stars shall never burn?
What hope is theirs within that wide domain?
What is our loss, what their eternal gain,
When they are gone? Ah, never to return!

"The way of all the earth." Since Eden's crime
All that partakes of life, in age or prime,
Shall taste of death, until the end of time.
Yet from the very dust on which we tread
Springs life—an emblem of what is to be
In that near, closing time, when we
Shall know and greet the living from the dead.

M. M. Sherrick.

SIN IS CONTAGIOUS.

BY SAMUEL WEIMER.

CONTAGIOUS diseases have affected numbers of people, and some, or all of them, have carried, and are still carrying with them, their disastrous results.

Past experience of those results have taught many people wisdom, so that they throw safeguards or protection around those infectious, disastrous diseases to keep them from spreading, when they make their appearance in any locality. Rigid laws have been enacted for the protection and safety of the people. Even friends and near kindred can not be allowed to visit those affected with such contagious, disastrous diseases. Though it may seem cruel, for the safety of the people no deviation can be allowed. Some of these contagious diseases are also epidemic, affecting all races of people without natural causes.

Such is sin in its full extent. It is said that as is the company in which the boy associates, so will the boy be. Such being the case, past experience also ought to teach us wisdom, but, oh, how sad, when we reflect, that the children of this world are in their generation wiser than the children of light! Luke 16: 8. Let a few boys who are addicted to the bad habit of using profane language, go to a school where the teacher has no rule in force to prohibit such language, and protect the children of the school; it will not be long until the greater number of them are affected. Though the parents may talk to their children at home, it is like exposing the children to some contagious disease, and telling them not to inhale any of the poisonous atmosphere. If the teacher has the proper rule and enforces it, being supported by the officers and citizens of the school district, the sin of profanity will be abated. When our children are sent from home to school, we should see to it that they are protected from vice and sin, for their safety and eternal welfare.

Novels and other fictitious reading have ruined many a child. Fathers and mothers, watch with the eye of an eagle over your children! See and know what they read, and put before them pure literature.

As sin is so very contagious, and spreads so rapidly, if not counteracted, past experience should teach us, as a church, to use wisdom, so that provisions be made for the safety of her members, to hem in those contagious and epidemic sins.

Those rules, at a glance, may seem stringent and harsh, but for protection and safety from the spreading of this evil among her members, they have to be so. And those who are set as officers, and whose duty it is to oversee this matter, can not be too careful. Once in a while some one has come into contact with this contagion, and the disease has broken out on them. Experience ought to teach us that the sooner the fire is quenched, the better it is, and the less the damage.

The congregations of the Brotherhood that were the most careful to guard against infectious sins, suffered the least loss and damage, and are the most prosperous to-day. Those that were not so careful, had to suffer great loss and damage. They probably thought, "It is but a little thing," and thought it would die out. Yes, it did die out like fire, when it has consumed all in its reach! This has been the experience of many. Popular Christianity, is full of epidemic sins, and they are contagious. Little do they care whose temple or building they set on fire—the more the merrier! It takes close and careful watching, much patience and gentleness, with firmness and boldness, to guard against these sins. "Watch and pray, that ye enter not into temptation."

Harbor Springs, Mich.

TO OUR DEAR BROTHER, ANDREW HUTCHISON.

BY C. H. BALSBAUGH.

I HAVE just been looking over the MESSENGER issued March 19, and was deeply touched with the recital of your sufferings. I know what it is to have body and soul rent with agony which no lexicographer has ever defined in words. Nothing but God in the flesh can bear up under the terrible strains, when nervous torture is at its acme. But I must restrain my pen, and confess that I know not yet what it means to suffer to the utmost limit of endurance. I only know what I *have* suffered, and am *daily* suffering; but all this may be only a ripple on the surface, compared with what is possible to human nature when its deepest and highest capacity is taxed with agony.

Well, my dear Brother, I will not forget to put my handful of incense on the censer for you when I bow before the awful Mercy-seat. Please do the same for me. How many of God's Elect will join in earnest, trusting supplication in our behalf?

First of all, let us pray for power to pray. And this means such an honest, whole-hearted acceptance of Gal. 6: 14, as to allow no shadow of variation between our will and God's. To pray in the Name of Jesus is to pray as Jesus prayed on earth, and as He now prays in Heaven. O, that we knew how to die with Him, then would we also "know the power of His resurrection," and the dominion and sovereignty of His sin-conquering, death-abolishing Life!

Look well unto the Cross, my dear Brother, and fasten all your hope there, for body and soul, for time and eternity. I *know* that if there is any help for my poor, feeble, pain-quivering body, it must come straight out of the Glorified Body of my sympathizing, interceding Advocate, Jesus Christ the Righteous. I *know* that in all my sufferings I am sustained by *Him* according to my faith, beyond the powers of nature. Nothing tries faith like pain that plows through bone and marrow, nerve and muscle, tearing through brain and mind like a very cyclone of agony. But Jesus was there before you and I, and "is touched with a *feeling*" of all that harrows our being, and is able to succor us in the sevenfold-heated furnace of affliction.

It is here we learn, as nowhere else, to bow low and pray, and wait. To drain the deepest, blackest dregs, and then say out of a full heart of love and trust, "Even so, Father, for so it seemeth good in Thy sight," is to have fulfilled in us the Great High-Priest's Prayer for us. John 17: 3. Let us get the wonderful, thrilling, Heaven-palpitating meaning of "BUT," in Heb. 12: 10, coupled with 2 Cor. 4: 17.

Farewell. May God help you to sing the Nightingale Song of Faith! Ps. 2: 3 and Ps. 42 and Is. 12.

Union Deposit, Pa.

"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."—Matt. 28: 19.

BY S. N. M'CANN.

The Word Teaches Forward Action in Baptism.

IT is clear from the Word of God that the "one baptism" of the "one Lord" is an immersion into the name of the Father, and of the Son, and of the Holy Ghost, and not in the name of Father, Son, and Holy Ghost. That immersion may be performed backward, sidewise, or forward, and still represent a burial, still be an immersion, is also true; but it is not true that it represents a burial by baptism into Christ's death, until our wills are submitted to his divine will and authority; not true that we are planted in the likeness of his death, until we willingly bow by a forward action, "by baptism into death."

The word burial implies a hiding away, a covering up, and does not imply the manner of hiding or covering. The word burial could not signify a manner of hiding to the Romans, for they burned their dead and buried the ashes. Other ancient nations buried their dead, some in a sitting posture, some in a standing posture, and some in a kneeling posture (see any ancient mummies).

If the Word did not tell us in what likeness the individual was planted in baptism, we, as Americans, might infer as the English Baptists did, that it signified a backward action, because the word burial is used. But we find that the Word says, "If we have been planted together in the likeness of his death," notice, in the "LIKENESS OF HIS DEATH," Rom. 6: 5, and not in the likeness of his burial. How did he die? Not in the grave, but on the CROSS, and then not by throwing his head back, but by BOWING, for "when Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." John 19: 30. Can a man be planted by baptism in the likeness of Christ's death, and not bow the head in the act of baptism? It is evident that we get the likeness when we bow in the act of baptism.

But some say this planting in the likeness of his death does not have reference to Christ's death on the cross, but to his suffering in the garden, when "his sweat was as it were great drops of blood falling down to the ground," and his soul was "exceeding sorrowful, even unto death." True, his suffering in the garden is often called a baptism of suffering, a sorrowing "even unto death;" but he knelt and fell on his face, not on his back; he bowed to the ground, not once, but three times. Matt. 26: 39–44; Luke 22: 41–46. Christ's submitting his will entirely to his Father's, in the garden, is very significant of the kind of death that is signified by baptism. We die to our own wills in baptism, just as Christ fully dropped his will for his Father's in his agony in the garden, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*." When he fell on his face the second time, he showed a will completely

submissive, for he said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Bowing the third time, we find him saying the same words, giving us a complete likeness of the kind of death that we represent in our baptism, that is, a death to our own wills; also a complete likeness for the planting by baptism if we take the commission of Christ our Lord.

Paul says, "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. Was this a backward action, or did our fathers march forward with the cloud overshadowing, and a wall of water on either side? Ex. 14: 22.

It is evident that Christ bowed on the cross; it is also evident that he bowed in his baptism of suffering in the garden, and it is just as evident that we must bow in the act of baptism if we are planted in the likeness of his death. Rom. 6: 5. It is a fact that Moses and the children of Israel performed a forward action in their baptism "in the cloud and in the sea," and it is also a fact that we perform a forward action in our baptism, if we bow in the ordinance of baptism "in the name of the Father, and of the Son, and of the Holy Ghost."

Lot's wife got into trouble for even looking back; and Jesus said, "No man, having put his hand to the plough, and looking back is fit for the kingdom of God." And is it not a fact that every professing individual, who refuses to be planted in the likeness of Christ's death in the ordinance of baptism, not only looks back but is going back? What has become of many of Christ's commands, once held sacred — feet-washing, non-swearing, the prayer-covering, non-conformity, and others? Lost by looking back! God's commands all urge us forward, and when we keep them, we are not looking backward or going backward, but we are going forward. Baptism is one of his commands, and if we obey him we will go forward, bowing in the likeness of Christ's death.

Let us imitate our great Redeemer in our baptism, as expressed by the poet when he said,

> "Down to the sacred wave,
> The Lord of life was led,
> And he who came our souls to save,
> In Jordan bowed his head.

Judge in yourselves, Is it not more in accord with the general tenor of the Gospel to bow in baptism than to be thrown backward? Aside from what is recorded on the subject, is not a forward action more indicative of the willingness to throw off the old man of sin and put on the new man, Christ Jesus? Is not a forward action more indicative of the true spirit of submission that an individual must have, before he can be baptized according to the Gospel, than a backward action? If an individual is truly penitent, or submissive to God, does he not naturally feel like bowing and falling upon his face to implore mercy? The Psalmist gives the natural expression of the penitent heart when he says, "O come, let us worship and bow down: let us kneel before the Lord our maker." Paul, speaking of an individual who is convinced, says, "And so falling down on his face he will worship God." 2 Cor. 14: 25.

The Word speaks of a backward action, but not in connection with worship. Jesus said to his betrayer's band, "I am he," and "they went backward and fell to the ground." It is clear that he is "born again, not of corruptible seed, but of incorruptible, by the will of God," who in humble penitence and faith goes, not only to much water, but down into it, and is there buried in the likeness of Christ's death, by Christ's authority, in the name of the Father, and of the Son, and of the Holy Ghost.

DIVORCES.

BY LANDON WEST.

FROM a report upon "Marriages and Divorces in the United States," by Carrol D. Wright, Commissioner of Labor, Washington, D. C., we learn the following facts:

The increase in divorces in the United States from 1870 to 1880 was 79 per cent, while the increase in marriages for the same period was but 29.4 per cent, giving us a surplus of 50 per cent more in favor of sin and Mormonism than in support of Christianity. The number of divorces granted in nine of the States, in twenty years, from 1867 to 1886, is reported as follows:

Illinois,	36,072
Ohio,	26,367
Indiana,	25,193
Michigan,	16,020
New York,	15,355
Missouri,	15,278
California,	12,118
Texas,	11,472
Kentucky,	10,248
Total,	168,123

This is the army of families broken up, in the nine States; and, allowing one child to each couple, we have over half a million in these leading States of the Union with whom the most sacred tie is severed forever. Surely heathenism can not be far in advance of us at the rate we are now going!

AN EXPOSITION OF REV. 14: 15.—No. 2.

BY JAMES EVANS.

IN a former article we treated of that special class of men called *first fruits*, elect of God, a chosen race, the bride of the Lamb, etc. Right here we would enter our earnest protest against those systems of theology which fail to recognize the ages to come in which God will exhibit the exceeding riches of his grace to men. Eph. 2: 7. The wisdom of the theological world will come to naught and their systems will perish. Paul teaches that as in Adam all die, so in Christ shall all be made alive, but every man *in his own order.* Jesus is the first fruits, then those who are Christ's at his coming. Those who are Christ's are redeemed from among men, being the first fruits of a great harvest, to be gathered in when the whole earth is reaped.

It is a mistaken idea that the present age is the final one, and that no future dispensation of grace and mercy shall come in which a countless multitude will be saved as the outcome of the future work of Jesus and the redeemed church, who will reign over the earth and rule it in righteousness.

The first five verses of Rev. 14 describe the "daughter of the King," the Lamb's wife, all glorious within. The most precious wrought gold is the symbol of her royal spotless robe; the beautiful embroidery of needle work represents her bridal garment. Ps. 45: 13, 14. The vail which conceals the invisible is taken away and the Lamb in the midst of the throne is seen. The door is opened in heaven, chapter 4: 1, and the Lamb like jasper and sardine is seen, not armed with wrath to annihilate the material universe and to dissolve existing nature. A rainbow like an emerald is round about the throne on which he sits, and with him the twenty-four elders in white raiment and crowns of gold. This is re-assuring to every Christian. The earth will endure even if mighty changes occur on it. That no such world-wide destruction, as many suppose, will take place when Jesus comes, is evident from two considerations, viz.: the rainbow around the throne, and the proclamation of the Age Gospel which follows the visible appearance of the Lamb and his chosen ones on Mount Zion.

The angel flying in the midst of heaven, preaching the Age Gospel to *every* nation, kindred and tongue, represents the agency whereby all the nations of the earth will hear of God's grace in Christ. The word gospel (evangelism) means good tidings, glad news. That this gospel of glad tidings differs in some respects from what has been preached, is clear from what is added, "the hour of his judgment is come." The present dispensation has ended, and in connection with the manifestation of the hour of judgment is the glad tidings of love and mercy to all nations.

It is folly to assert that every nation, kindred and tongue has heard the gospel. The few that have heard the Gospel in heathen lands are a mere speck compared with the millions who sit in darkness and the shadow of death. The door opened in heaven reveals the love, mercy and grace of God to the human race. His ways are past finding out, but his impartial love to all ought not to be a matter of dispute. True, sin has been permitted for wise and gracious purposes to enter the world, and for just, wise and benevolent purposes death has passed on all men. But all men will be redeemed from death by a resurrection from the dead, and it is resurrection alone that can justify the ways of God to men. Resurrection is necessarily redemptive in its nature, growing out of the mediatorial work of Christ. That the unjust will be raised as well as the just, was Paul's hope. Acts 23: 6. The resurrection of the unjust does not confer eternal life on them. It delivers them from the penalty of death under which they died as being in Adam. They fell in him, and shared in the universal corruption of mankind. Resurrection lifts all to a plane of judgment or trial in which every man will die for his own sin, and thus God's ways will be equal.

Countless millions have died sitting in darkness and the shadow of death. From this darkness they will be delivered by coming forth to a resurrection of judgment (Greek, *Krisis*, German, *Gericht*) in which the Age Gospel will be made known to all, so that no man will or can say that he is condemned for what he could not help.

All pre-millennialists believe that Jesus comes before the will of God is done on the earth. Jesus will reign over the earth, when all nations will remember and turn to the Lord; when Israel shall return not only to the Lord, but also to their own land. Satan will be bound, consigned to the deeps of infinite space, and deceive the nations no more, until a thousand years are expired. But if the earth is destroyed at the close of this dispensation, and all unsaved men are swept away, how can these promises to Israel and the nations ever be fulfilled? No thinking man can hold both positions.

This Age Gospel pertains to the millennial age, and is to introduce it. Then the Spirit will be poured on all flesh, and all nations will hear the good news of good will to all men. Isaiah declares that nations and isles afar off, that have not heard of God's fame nor seen his glory, shall come to know and understand, 66: 19. When God arises on Zion, darkness shall cover the earth and gross darkness the people, 60: 1, 2. All nations will be blessed by the rising Son of Righteousness, and under his peaceful reign they will beat their swords to plowshares.

In case we may have misunderstood the sure word of prophecy, we will ask an inspired apostle to teach us what is the divine order of future events. In the first council held in Jerusalem, James thus discourses. Simon (Peter) has declared how God visited the Gentiles to take out of them *a people for his name.* But was this all? When this people are taken out, may we not look for the door of mercy to be closed, and the dread hour of judgment to begin? Will not the Lamb

appear as the stern, inexorable Judge of all? Will not all mercy be extinguished in him and only wrath remain? Will not all, outside this people, taken out for his name, stand afar off to meet their fearful doom? But hear James further: After this I will return to burn the earth, and a yawning gulf will receive forever the balance of mankind. It does not read thus, but, blessed be God, it reads, "After this I will return and build again the fallen tabernacle of David, that is, restore Israel and set up the ancient ruins. But there is more to follow, "that the residue of men might seek after the Lord, and all the nations upon whom my name is called." God's name was called on Israel, and when all nations will be grafted into the good olive tree, then all will become one great Israel of God.

The foregoing ideas are not advanced thought, but thought as old as the counsels of the eternal God. Known unto God are all his works from the foundation of the world. He has arranged all things after the counsel of his will, and his revealed will is that all men should be saved from death and come to the knowledge of the Truth.

We are not informed what will be the *special* conditions of the Age Gospel, but of its general character there can be no doubt. It will be a development of God so loved the world.

THE BRITISH FLAG.*

BY M. W. SPENCER.

Second Paper.

"WE will rejoice at thy salvation and in the name of our God, we will set up our banners." The Hebrews had an ensign or standard for each of the four divisions of the army, and possibly one for each of the tribes. The Talmudists were wont to define the *colors* and the *figures* or *arms* of each thus: The tribe of Judah's ensign was a *lion* and a painted inscription, "Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee." To Dan they gave the figure of a *serpent*, though others gave him an *eagle*. To Ephraim they assign the *Unicorn*. In short, they followed the figures of animals as described by Jacob and Moses. Gen. 49.

There are two national flags of Great Britain, having marks of Israelitish origin. The Royal Flag, as it is called, has the same figures as the Coat-of-Arms, which has been noticed. The other, the Banner of the Crosses, is composed wholly of *straight lines*. In the use of the words "straight" and "crooked," the Bible significantly indicates the difference between good and evil. These lines look like "paths," *narrow*, indeed, but wide enough to be emblems of Christian discipleship. Israel was to be the "Restorer of paths to dwell in," which British-Israel certainly is to-day, and it need not be thought strange that they are emblazoned on her banner. In this respect the American flag is not unlike, as it, too, has the *stripes*, and its stars do not even admit any other lines, no curves.

Moreover these paths or lines in the "Union Jack" all diverge from a common center. The Isles have long been such a center, military, commercial and religious. And under the reign of the Cross, the Prince of Peace, "by whose *stripes* we are healed," the true Gospel of peace is settling down on the world. This is deeply in harmony with predictions concerning Israel, when God had "cast us off." Ps. 60: 1–4. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." This, the Psalmist adds, was done "that thy beloved may be delivered." Under this banner (Israel's), God has made "the earth to tremble, and has healed the breaches thereof," which can be said of no nation more truly than of Briton, under the Banner of the Crosses.

The "Union Jack," of British fame, is a combination of three (a trinity of) Crosses. When King James I, of England, came to the throne in 1603 A. D., all the tribes of Jacob were *united* in his government. The Cross of St. George represented England, and that of St. Andrew represented Scotland, after which was added that of St. Patrick for Ireland. "Jack," at first was written "Jacque," which is French, and corresponds to Jacobus in Latin, and Jacob in Hebrew. Hence "Union Jack" is simply *Union Jacob*. The doctrine of the Trinity is the great theme of the Bible, and this "Union Jack" has a trinity of colors, white, blue and red, similarly arranged to the red, white and blue of the American flag. The "field," or margin, of St. George's Cross was white, St. Andrew's was blue, and the red diagonal Cross of St. Patrick is shown over the white Cross of the Scotch banner. St. George's Cross was also red. The white may indicate *purity*. The blue suggests to our minds "the paths of the sea," or the sky-tints denote Heaven's protection. Britain's colonies are in every sea under the blue dome of heaven. The red Crosses of St. George and St. Patrick remind us of Calvary, of blood, thus of death, life, energy. The "sticks" or beams of the cross united indicate the *union* of Judah and Israel, which are foretold to be united as "one stick" in the hand of the Lord. Ezek. 37: 19.

The red Cross of St. George is superimposed on a Roman *ten* to indicate that Christianity was to cover the *ten*-tribed kingdom of Israel. In this "Union Jack" we may discover *four* pyramids, each with its base outward and with the apex toward the center, and having two faces visible. The camp of Israel was also divided into four parts, having a common center in the Tabernacle, over which rested the "cloud of glory," or of *fire*, being red, as above described. This same form of pyramid, with two faces, more distinctly appears in the great seal of the United States.

It is placed at the upper corner of the banner, near the flag-staff, to indicate its importance, and, viewed as a whole, it has all the appearance of a star of the first magnitude, spangled with rays, beaming upon the earth; and here, again, we seem to read the story of the Bright and Morning Star, or the Guide of Wisdom to the Christ in Bethlehem. This Star, like the one great Star, composed, as it is, of a group of thirteen smaller ones, on the American banner, and the blazing star on the helmet of the British soldiery, remind us of the promised Star of Jacob.

The never-to-be-forgotten story of Jacob's blessing the two sons of Joseph, Ephraim and Manasseh, the most conspicuous of the ten tribes, is now fulfilled in *act* as well as word. The words of the dying patriarch in national and spiritual blessings, are literally accomplished in our prosperity. And his act of crossing his arms in pronouncing his blessings, gives us the literal sign of the Cross, now wrought into the famous Union Jack. Though here are a trinity of crosses, yet there is but one—the Cross of Christ, of Calvary. It is not a little remarkable that the crosses appeared on the British banner at the very time the foretold blessings are realized in national wealth and greatness.

The crossing of one's arms as in the attitude assumed by Jacob, exactly represents the Cross of St. Andrew, naturally. And this, in the sacred trio, constitutes the central one, representing Scotland, and the only one represented in white, each of the others being of red color. The white light of the Gospel, which is a perfect blending of all colors, was thus received in a figure, while the sons of Joseph were *bowed under the cross*. Gen. 48: 14.

The public recognition, on the national banner, of such events in Jacob's life, who "guided his hands willingly," are truly remarkable. Surely God has given a banner to them that fear him, that the truth of God may therein be displayed.

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BEAR YE ONE ANOTHER'S BURDENS.

BY ROSIE S. MYERS.

THE language of the subject of this essay was a command to the Galatian brethren, just after they had been instructed how to deal with erring members. Human nature is ever the same, and the enemy of souls is always on the alert, tempting and trying to lead astray those who have renounced his service, and sometimes, in an unguarded moment, some are conquered and fall into condemnation.

The voice of the Lord, through the inspired apostle, says unto us, Do not despise or treat with harsh rebuke, that brother or sister who has, through weakness, been ensnared by the tempter. Do not criticise every little fault or mistake, or tell the matter to every one you meet. Christ died for them as well as for you, and he is now sitting at God's right hand, interceding and pleading in their behalf.

Although God can not make the least allowance for sin, he is "nigh unto them that are of a broken heart." He will save such as are of a "contrite spirit." Brethren, if a man be overtaken in a fault, you that are spiritual must not compromise with sin, nor look with indifference upon his faults, but you ought to make every effort to show him his error, and try to bring him unto repentance. Give him the proper counsel and encouragement, that he may be restored, like a dislocated limb, to his place, "considering yourselves, lest ye also be tempted." "Bear ye one another's burdens and so fulfill the law of Christ." "We, then, that are strong ought to bear the infirmities of the weak, and not please ourselves."

The load of guilt will not be so heavy, if we, as fellow-travelers, assist one another in bearing our burdens. Kind words from a sympathetic heart, when in distress or trouble, will take away a good portion of the load, while, on the other hand, a harsh rebuke increases the burden until the bearer finally sinks beneath its weight.

If we, as the apostle says to his Roman brethren, have "gifts differing according to the grace that is given to us," our inclinations and besetting sins are not the same. Our burdens are often various in their nature. Sometimes they are allotted unto us by Providence, and again they may be the result of errors that we commit. What may be a cross to one, may not be a burden to another. If we, then, try to encourage and sympathize with one another in these trials in life, the weight of the burden will be distributed, and be more easily borne. But if, in these times of trial, we should not have the needed sympathy from those around us, let us not despair, for Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If our brethren and sisters forsake us, we have a Friend that "sticketh closer than a brother," who will never leave nor forsake us, if we put our trust in him.

He has passed through many trials and temptations before us. When agonizing in the garden of Gethsemane, some of his disciples were so indifferent that they fell asleep. Thomas lacked faith in his Lord. Peter denied him and Judas betrayed him. It seems that while his life was ebbing out on the cross, he was, for the time being, "doomed to stand alone," for "at the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast THOU forsaken me?"

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

New Enterprise, Pa.

STRIVE TO ENTER IN AT THE STRAIT GATE.

Luke 13: 24; Matt. 7: 13.

BY D. T. MOOMAW.

THE leading thought, connected with our subject, is, the difficulties that are in the way, that must be overcome, to get into the narrow way by the strait gate. There are a great many enemies at the gate,—the agencies of Satan, that are using every means within their scope to prevent an entrance.

In the broad way that leadeth to destruction, human depravity, the popular current of the world and the churches, with their broad views and liberal ideas, in many things are converted to the world, instead of converting the world to the "principles of the doctrine of Christ," Heb. 6: 1, "perfecting holiness in the fear of the Lord," 2 Cor. 7: 1.

Floating down this broad stream, there is no difficulty. Like the man in the boat, we float with the current. You may lay down your oars, recline on your lees, and sail smoothly along without an effort. But, alas, if not awakened in time to turn the boat, it will be like the vessel in the resistless current of the Falls of Niagara,—the end is death and destruction!

To enter in at the strait gate (*strait* means difficult), you must *strive*, which requires effort, decision, determination, sacrifice and energy to overcome the enemies, and they are many. Some of the most prominent are represented by our carnal nature, vanity, pride, ambition, sinful pleasures, avarice, "the lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father, but of the world."

The many religious theories, with the *pretended* liberal ideas of to-day, are embraced by many of the different denominations, professing the Christian name. We are told even that it is the special favor of God's providence and goodness, that among the many churches with the varied rules, regulations, opinions, practices and privileges, men and women with different inclinations and desires can find a home in which they can enjoy themselves and be happy.

It is true that almost, if not altogether, everybody can find such a home among the churches of to-day. If they want to indulge in any sinful practice, they may purchase the privilege to be absolved from its penalties, by finding a home with the Roman Catholics. If they want to live in adultery and polygamy, they find a home with the Mormons. If they want to indulge in the manufacture, selling and using of beer and other intoxicants, connected even with their church work, they can find such a home with the churches in Europe, and also in America where it is not prohibited. (See D. L. Miller's "Letters from Europe," pages 97, 98.)

If they want to be found on the popular side of other questions, such as taking oaths, buckling on the armor of carnal warfare, encouraging by preaching and practice such things, they can find a home in any of the churches on the broad way. If they want to indulge in any or all the superfluous fashions of the world in dress or other things, as the dance and other trifling amusements, and church gambling, they can find a home with a large majority of the churches of to-day.

Can we believe that such things can be by God's providence? Are they not rather the natural outgrowth of the different humors and inclinations of depraved humanity, and thus antagonistic to the entrance at the strait gate and the passage on the "narrow way"? Because of our congenial nature we are inclined to be like the people around us. 1 Sam. 10: 20. It is as impossible to overcome without true conversion, as it is to stop the current of a living stream by the insertion of your foot, or to row the boat up the stream without the use of both oars, and the application of your muscles. In the meantime those upon the current of the broad way, with their smooth sailing, are pointing the finger of scorn because of your singularity. If we do not guard carefully and contend earnestly for the faith once delivered to the saints, and keep at a safe distance from the line, there is great danger of drifting into the broad way and losing our influence and usefulness for the accomplishing of good, and our own attainment of a higher Christian life. If not watchful, we may become instrumental in causing the church to drift away and lose its identity with the apostolic pattern.

Especially are we warned against false prophets, as they are the most dangerous enemies to true religion. Nothing prevents men from entering in at the strait gate and becoming true Christians so much as the soothing, flattering doctrine of those who oppose or pervert the Truth. They will come with great appearance of sanctity and love for souls, and at the same time teach things which they ought not, "for filthy lucre's sake," and they are ready to devour all such as oppose their pernicious principles. Isa. 56: 9-12.

We have this exemplified in the history of Jeroboam, the man of God, and the living prophet. 1 Kings 13: 1-18. The man of God prophesied against the altar at Bethel. The altar fell! The king ordered his arrest; his arm was paralyzed. He importuned the man of God. Like a true child of God he was ready to return good for evil. He prayed for him, and his arm was restored. He invited him to his house for refreshment and a reward, but, like all of God's faithful servants, he would not do anything contrary to what he "was told by the Word of the Lord," for any consideration, though he was requested by the king notwithstanding. But when imposed upon by the old prophet, who pretended to have a revelation by an angel, he took all for granted. Yielding to the delusion, he believed a lie, did contrary to the Word of the Lord, and reaped the bitter fruits. We should profit by this lesson, and when any man, pretending to be a prophet, would set aside any ordinance or command, or teach anything that comes in conflict with the Word of the Lord, "beware" of him, he is a brother to that old prophet in Bethel. There are many such in these days who say, "It is not necessary to be so particular." This, that and the other commandment, is not essential to salvation, while the Bible teaches us that righteousness before God is to walk in *all* his "ordinances and commandments blameless." Luke 1: 6.

It is a "narrow way," not ways, to get into heaven, and to travel on it, much must be left behind, broken off, overcome, which is very difficult. The gauge is so very narrow, compared with the broad gauge upon which the vast multitudes are traveling, and using their influence in many ways to stop the trains, tear up the rails, burn the cross ties, and wash away the road bed, that it requires nothing less than the courage of a martyr to contend for and travel on this "narrow way." Every true Christian needs to have the spirit of a martyr, whether he is ever put to the test or not.

"Are there few that be saved?" was a question asked of the Savior. He did not choose to answer, but rather to give the instruction and advice which, to every one, is of vastly greater importance, "Strive to enter in at the strait gate."

This question is very frequently asked in these days, with the appearance of some prejudice, because of our apparent straitness, but we do not propose to answer it. That is with God, and will be decided under our own observation at the final day. Our business is (led by Christ's example) to tell you what you must do to obtain the happy end.

Many will seek to enter in by other ways, but must fail, as is clearly indicated by the text. We can only get in by God's appointed way. "Stand ye in the *ways*, and see, and ask for the old paths, where is the good *way*, and walk therein, and ye shall find rest for your souls."

We must make no reverse for interest, reputation, sinful pleasures, or on account of reproach or persecution. Procrastination is exceedingly dangerous. It is one of Satan's most ingenious devices,—his last resort. If you accept the Truth as it is in Jesus, and, like the prodigal son, break off your sins, riotous living, dissipation, lewdness, profanity, etc., and even become honest, truthful, charitable and benevolent, however high you may set your standard of morality, if you neglect to come to Christ, "take his yoke upon you and learn of him," you can not be numbered with the wise virgins and have part in the first resurrection.

While life lasts, the blessed Jesus sits at mercy's gate, but the time is coming when mercy ends, and wrath begins. "He rises up and shuts to the door," and bars it forever! Many at that day who have heard his word from time to time, and hardened their hearts, will then, with remorse and anguish, think of the glorious advantages and golden opportunities that they failed to improve, and then it will be too late,—forever too late.

In that day many who professed the name of Christ and to have done wonderful things, but who have been on the broad way, will be driven away as workers of iniquity.

O, think of the anguish then, at beholding the happiness of others, and they cast out!" Then the momentous question will be decided! How awful to think of the immense multitude and the very few saved!

Let us look to ourselves. The loss of others will not preserve us. We can be one of the number saved. If we strive lawfully, we shall assuredly get in, and walking and working in the narrow way, in the use of the means of grace, we will make our calling and election sure.

Let us beware of partial seeking. In vain will we say, "Lord, open unto us!"

In conclusion, dear brethren and sisters, let us be steadfast, unmovable, always abounding in the work of the Lord. Let us maintain the time-honored principles of our blessed Christianity, guarding the danger of gliding into the broad road and losing our identity with the apostolic church, and a home in the mansions of the blest!

THE HOLY SPIRIT.

BY W. R. DEETER.

THE Holy Spirit is just as truly a person in the Godhead as either the Father or the Son. We do not so readily apprehend him as we do either of the others. He is now the representative of the Godhead upon the earth. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth." John 14: 16, 17.

That he is a person, there can be no doubt, because, (*a*) he moved upon the face of the waters at the time of creation, see Gen. 1: 2; (*b*) he assumed a bodily shape at the baptism of Jesus and on Pentecost, Matt. 3: 16; Acts 2: 3, 4; (*c*) Jesus applies the personal pronouns *he* and *him* to the Spirit. See John 14: 16, 17. "That *he* may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth *him* not, neither knoweth *him:* but ye know *him;* for *he* dwelleth with you, and shall be in you." Remember that *he* and *him* are not applied to emanation or to an influence.

The office of the Spirit was (*a*) "to guide into all truth," John 15: 13; not guide independent of the Gospel, as "sanctify them through thy truth, thy word is truth;" (*b*) to testify of Jesus. See John 15: 26. This the Spirit did on the day of Pentecost. Acts 2: 7. (*c*) "Holy men of old spake as they were moved by the Holy Ghost." Moses wrote the Pentateuch, David the Psalms, Solomon the Proverbs, and the prophets prophesied under his divine influence. (*d*) The Spirit invites sinners to Christ. "The *Spirit* and the Bride say come." Rev. 11: 12. (*e*) The Spirit will be instrumental in the Christian's resurrection. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit* that dwelleth in you." Rom. 8: 11. (*f*) The Spirit is a Comforter. See John 16: 16, 26; 15: 26. While Christ was here he would comfort his disciples in their hours of distress, but he calls the Spirit "another Comforter." He is not "a miserable comforter" as Job's were, but a true, faithful, ever-present, unwearied, loving Comforter.

The Spirit can be grieved,—"Grieve not the Holy Spirit of God." Eph. 4: 30. It can be vexed. "But they rebelled and vexed his Holy Spirit." Is. 63: 10. It can be resisted. "Ye do always resist the Holy Ghost: as your fathers did so do ye." Acts 7: 51. It can be tempted. "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?" Acts 5: 9.

To sin against this holy character is unpardonable. See Matt. 12: 31, 32. How do men and women receive the Holy Spirit now? Evidently as they did in the days of the apostles. On Pentecost Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. When the Samaritans were baptized, Peter and John laid their hands on them that they might receive the Holy Ghost. See Acts 8: 17. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Acts. 19: 5, 6.

THE LOVE OF GOD.

BY SADIE C. BRALLIER.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3: 1.

DEAR reader, can our finite minds comprehend the fulness and magnitude of God's great love? No; it is boundless as the ocean, high as the heavens, vast as the universe. It is grand, beautiful, mighty, infinite and eternal. It embraces all that is pure and lovely; is so surpassing exquisite that it can not be defined by mortal tongue or pen. And yet, in our text we learn that he has bestowed this wondrous love on *us*, we, who, by nature, are wholly unworthy of anything so pure and good!

Yes, it is nothing but the love of God that supplies our earth with beauty, and cheers our lives with so many blessings and so much joy! O, can we ever thank and praise him as we ought?

We are his chosen people, and he regards us with all the tenderness of his sweet, expanding love. Yet, as an earthly parent rebukes his wayward children, so must our Heavenly Father rebuke and sometimes chasten us. We are not always obedient to his will, hence he visits us with divers calamities and distress. In grave reproof he lifts the cup of sorrow to our lips, and oh, how many times it holds the bitter dregs of death! A father or mother, a husband or wife, a brother or sister, a precious child or darling friend, is taken from our midst. Indifferent to God's mighty object, we close our eyes to everything except our present grief. We can not, can not have it so, but press our throbbing brows and cry, "Oh, let the cruel cup be dashed aside!" But no, the all-wise Father sees there is no other way, and in tender sympathy he bids us drink. Rebellious still, we drain the galling dregs, whose bitterness transforms our very soul to tears. Then comes a dark and dismal season when we seem to be altogether friendless and alone. O, the anguish of such trying hours! With trembling lips and aching, bursting hearts we wail, "My God, my God! why hast thou forsaken me?" Blind and ungrateful mortals that we are! We will not realize that selfishness has marred our souls, or that, for very love, our Father holds us in the purifying flames to make us fit for heaven!

Ah, dear fellow-sufferer, we are not alone! Our pitying Father has not ceased to care for us. Nay, verily, nay. "Whom the Lord *loveth* he chasteneth, and scourgeth every one that he receiveth." We are still his children, and he beholds us with a kind and watchful eye; but as gold is purified in the refiner's fire, so must we be purged of dross and purified in the flesh-consuming flames of his eternal love. "I will never leave thee, nor forsake thee," is just as true to-day as when spoken long years ago. How many times we feel that God has deserted us! This should not be; for it is only dark clouds of unbelief that hide his glorious presence from our vision. From everlasting unto everlasting he is the same tender, omnipotent and omnipresent Father. Behold, what manner of love! Divine mercy can be traced through all his dealings. He loves so much that he wants our souls to be absolutely spotless, even if he must afflict to make them so.

God is a merciful and tender Being, whose great heart beats with each pulsation of our own, in sorrow. All nature shouts in rapture, "God is love" Even the birds and brooklets echo back his praise. Then, why should we oppose his will, and murmur, since he knoweth best and worketh only for our good? Ah, let us learn to bow in meek submission, and when he calls us to pass through affliction's ordeal, may we direct our eyes to heaven and kiss the rod that deals the blow; ever trusting in the loving God "who feeleth our distress!" Verily he is not deaf to our fervent cries, nor will he suffer us to agonize forever.

Our Heavenly Father is so rich that he possesses everything; so wise that he knows everything; so mighty that he can accomplish everything; and so merciful that he will not withhold from us anything conducive to our eternal good! O, let us thank him for what we have, trust him for what we desire and need, and in child-like simplicity let us exclaim: "Here, blessed Father, I am! Take my hand and lead me whithersoever thou wouldst have me go. Whatever thy all-wise love deems best, I will accept with grateful thanks. Not even the scourging flames of the hottest crucible would I evade, if thou wilt only speak the word. In everything, O righteous Father, shall my will submit to thine, for thou art God, and I am dust!"

"Behold, what manner of love the Father hath bestowed upon us,"—and why? "That we should be called the sons of God." This explains the mystery. O *blessed*, GLORIOUS, EVERLASTING TRUTH! How wonderful that the King of Heaven should send his only Son,—Prince Jesus,—to bleed and die, that we, through his death, might live, enjoy his heirship, and be, indeed, God's own dear children for evermore!

Behold, what manner of love! Oh, my brother, my sister, do we fully realize its worth? Is it our desire to reciprocate, and abide in, his love? Do we appreciate it to such an extent that we will retain it at any cost or sacrifice? Then let us close our eyes to the pleasures of the world, and press forward in our "high calling" with a zeal unknown before! Let it be our one aim—our one aspiration—to love and serve him from the pure affection of the soul, and I know we will be blessed. "And the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus." Be it even so!

Johnstown, Pa.

REMEMBER THEY ARE CHILDREN!

BY C. P. WALKER.

How easy it is to forget that the little folks are only little folks after all, and to treat them as if they had grown up, and ought to know as much about behavior and self-control as ourselves! The plea for the children that follows ought not to be necessary, but who can conscientiously say it is not?

Do not expect too much of the children. It has taken forty years, it may be, to make you what you are, with all your lessons of experience, and I dare say you are a faulty being at best. Above all, do not expect judgment in children, or patience under trials. Sympathize with them, and in their mistakes and troubles, do not ridicule them. Do not measure a child's trials by your standard.

"As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of childhood be as bright as you can make them. Grant them every innocent pleasure in your power. I have often felt sorry to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the children a pleasure, the memory of which, perhaps, would have lasted a life-time.

Lastly, do not think a child hopeless because it betrays some very bad habits. I have known children who seemed to have been born thieves and liars, so early did they display these undesirable traits. Yet I have lived to see these same children become noble men and women, and ornaments to society. I must confess, however, that they had wise, affectionate parents. Whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.

Melbourne, Iowa.

ONLY A LITTLE WORM.—A number of people were once assembled in a grand park; and the owner pointed to a magnificent sycamore tree, which was dead and decayed in the core. "That tree," he said, "was killed by a single worm." Two years before, it was as healthy as any tree in the park; but, one day, a worm was seen to be forcing its way under the bark. A naturalist saw it and told the owner that, if left alone, it would kill the tree. The master of the park scarcely believed it possible; but next summer, the leaves of the sycamore fell very early, and in the following year, it was a dead, rotten thing. One worm can kill a whole tree. One sin or evil habit persisted in can ruin a whole child.—*Sel.*

"A MAN can not always be correct, but he can always be sincere. He can not always do the wise thing, but he can always do the right thing. He will err but he need not sin. He will be defective in judgment, he need not be in heart."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - April 9, 1889.

BRO. C. D. REED, of the Pleasant Valley church, Floyd Co., Va., says two were received into the church by baptism March 24.

PLEASE note the change in the time for holding the District Meeting of Western Maryland, from April 14 to the 18th. The notice first sent to this office read April 14, hence the error.

BRO. JACOB J. KINDIG, of Roanoke, Woodford Co., Ill., started for Nebraska on the 2nd inst., where he expects to spend from four to six months in laboring among the churches. May the Lord bless his labors!

BRO. DANIEL VANIMAN is well pleased with his new home at McPherson, Kans., and is ready now to go to work as Business Manager of the school at that place. We wish him abundant success in his new field of labor.

OUR Sunday-school *Quarterlies* should be introduced into all our Sunday-schools. Sample copies furnished free to all who may want to examine the *Quarterly* with a view of introducing it. Send in your orders.

AFTER the 15th inst. Bro. Jas. R. Gish's address will be Roanoke, Ill., instead of Stuttgart, Ark. Bro. Gish has spent several years away from his home in the Arkansas Mission, and has succeeded in establishing a church.

WE are receiving letters inquiring as to railroad arrangements to the Annual Meeting. We publish this week a letter from Mr. G. L. McDonaugh, our General Railroad Agent, showing that requests have been made of the Railroad Associations for rates. As soon as these are received, they will be published. The B. & O. has made a rate of one fare for the round trip.

HE that loves the Lord will love the church, and he that loves the church much, will be found doing much for her. The measure is in God's hand, and we will be measured according to our ability and opportunities.

THE fact that we need to pray every day, "Forgive us our trespasses," should give us a spirit of forbearance for our brethren and sisters who are weak like ourselves. The truth is that, were God to deal with us as we are sometimes disposed to deal with each other, none of us would be able to stand before him.

BRO. WILLIAM JOHNSON, of Conway Springs, Kans., says: "Eight were added to the Slate Creek church during a two weeks' meeting conducted by Bro. John Wise. Eli Wise (son of Bro. John) and his wife were among the number who made the good choice. May they all prove faithful workers in the cause of the Master!"

WE believe that it is absolutely necessary for the Christian to have the form of godliness; but while this is true we should not forget that we may have the form without the spirit. The letter killeth, but the spirit maketh alive. The spirit and the form are both necessary, and must go together, otherwise there will be no growth in the divine life.

BRO. A. W. VANIMAN'S address is now McPherson, Kansas. As before stated in these columns, he will visit a number of churches on his way to Annual Meeting. His work in the Texas mission field has been, under God's blessing, successful, fifty-four having been received into the church during his sojourn in the Lone Star State.

"CHRIST gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to sanctify restless and unholy cravings, he expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin and ends in perdition, Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory."

THE most serious troubles that come to us in this life result from our efforts to uphold errors and blunders after we have made them. We have known the peace of an entire church to be broken because some one, having committed an error, instead of simply confessing the fault, tried to uphold it. What at first was but a small thing grew until the peace of the church was destroyed.

THE General Missionary Committee met at this place on the 2nd inst. A considerable amount of business was transacted, all of which, we trust, will result in good to the cause of Christ. Many calls for preaching were considered, and efforts made as far as possible to have them supplied, but it is found a difficult matter to get men to go. Many of our brethren are willing to go to a new field for a few months, but experience has shown that money and labor spent in this way do not result in permanent good. Men are wanted who will go and stay until success is assured.

THE DEBATE.

THE debate in Ray County, Missouri, closed on Thursday afternoon, March 28, having continued eight days. Our Brethren were all well pleased with the result, and were more fully confirmed in their faith. Bro. Miller ably defended the Truth, and the general sentiment of the community appeared to be that the cause did not suffer in his hands. The Lord sustained him in the work, and he was able to say, at the close of the long discussion, that he had grown stronger, in bodily health, with each day of the debate. Our brethren secured the services of Mr. Abbott, our Annual Meeting reporter, and a full report of the debate will be published in book form. The profits coming from the sale of the book will be turned over to the General Mission Fund of the church. The importance of this work, to our people, can not be overestimated. It will contain much that is entirely new in the way of arguments, showing conclusively that our position on the points discussed is impregnable. The discussion on the setting up of the kingdom will be especially interesting, as it is entirely new. A copy of the book should find a place in every family in our Brotherhood. To show the interest taken in the matter where the debate was held, we only need to say that nearly one hundred copies of the book were subscribed for before the close of the discussion. The book will be about the size of "Europe and Bible Lands," containing about 400 pages, and will be sold at $1.50 per copy, postage prepaid. Those who desire a copy, may order from this office at once, as the book will be published in a short time. Remember, the profits go to the mission fund, and that while you are getting a valuable book you are also helping in a good cause. We are glad that we are able to have this addition to the somewhat meagre literature of our church.

EDITORIAL CORRESPONDENCE.

The Miller and Sommer Debate—Continued.

ELD. SOMMER'S SECOND SPEECH.

CHRIST'S ministry was under the law. He was not made King until he was seated upon his throne in heaven. Will elder Miller take *all* of Christ's words and teachings, or will he not? If so, the consequences are, he must take many absurd things. If not, he is found guilty of doing the very thing he accuses us of. . . I will go back to the commission, and no farther.

From this point onward until the close of the first proposition, elder Sommer reiterated his three arguments, and labored to show that no Scripture was binding upon us before the day of Pentecost, but was continually shown by Bro. Miller that he did take Scriptures taught before that time.

To Christ's not being made King before he was seated in heaven, it was said, "Lift up . . ye gates and the *King* of glory shall come in." Ps. 24: 7. "All power *is* given unto me," not *will be* given. Matt. 28: 18.

BRO. MILLER'S SECOND SPEECH.

7. That God set officers in the church after Pentecost, consequently it could not have been completed on that day.

8. That there was no new doctrine taught that day.

9. That the disciples on Pentecost had all things common. Acts 2: 44.

10. This doctrine sets aside the teachings of Christ unless re-affirmed after Pentecost. This sets aside his name, virtually, and we have no right, if we do this, to call ourselves by his name. Yes, we will take all that Christ said, and apply it just as Christ applied it!

11. That God's great plan of man's salvation is founded upon giving his Son, to die for the remission of sin.

12. The Gentiles were not brought into the church on Pentecost, but in the tenth chapter of

Acts, we learn how and when they were taken in, long after Pentecost.

13. The Holy Spirit revealed the Gospel, or brought to their remembrance, inspired them to write and teach the whole Gospel after the day of Pentecost.

Paul, the greatest man the world ever knew, except Jesus, did just as we must do, in our preaching—that is, he went back to Jesus, and did'nt pretend to stop, and cut the Gospel in two at the day of Pentecost.

SECOND PROPOSITION.—"The Scriptures teach Trine Immersion, as it is observed in the German Baptist Brethren church."

Bro. R. H. Miller affirms.

Eld. Daniel Sommer denies.

BRO. MILLER'S FIRST SPEECH.

1. My first argument is drawn from the three persons in the Godhead, as taught in Matt. 28: 19, Mark 3: 16, and 2 Cor. 13: 14 Campbell's Christian System: 16—Rules 3 and 4.

2. The import of *name* in the commission . . "*name*" means or stands for the persons themselves. Ps. 34: 3; 29: 2; 18: 10; 1 John 11: 12; John 20: 31; Matt. 12: 21. Campbell, 290. We are also said to be in the Father, *in* the Son and *in* the Spirit. Gal. 5: 5; 2 Thess. 1: 1; Romans 8: 9. In Matt. 28: 19 *eis to onoma* means *into the name*—that is, into the person. Campbell-Rice Debate, 441-2; Scott's Commentary, on the Commission. Errett, Hobson, Burgess and others taught that we are baptized into the *names*, not name. Tertullian, The Apostolical Constitutions, Milligan, Purves and others were cited upon the plurality of names.

3. The meaning of the commission, according to the rules of our language. Here Bro. Miller analyzed the commission, showing that it required three actions to complete the meaning of the construction, and gave quite a number of practical illustrations upon sentences of like construction. He also offered that if his opponent could find one sentence of like construction in the Word of God that meant one action, he would surrender, and admit himself beaten on the proposition.

The Greek and Latin Fathers understood the commission to teach trine immersion. . . These men read the Scriptures in their native tongue. They could undoubtedly understand the Greek language better than any modern interpreter of it. Alexander Campbell says of the Greeks, "Their testimony on the subject outweighs the world." He then read, in proof of the above, Chrysostom, in Bingham's Antiquities, Theodoret, Pelagius, Cyril of Jerusalem, Austin and others. "We will surrender trine immersion if our opponent will show just one Greek Father who says that the commission teaches single immersion." Cathcart says, on page 16 of his "Baptisms of the Ages," that trine immersion was universal from the second to the end of the twelfth century, and that the proof of the above is overwhelming. . . Monulus said that trine immersion had *always* been with them. Chrystal's "History of Baptism" supports trine immersion.

5. The fifth argument was drawn from the history of baptism. In Robinson's History it was found that the Romans, Nestorians, Asian Jacobins, Apucians, Armenians and many others taught trine immersion. Bro. Miller read from Bingham's "Antiquities," pages 482-540, in which it was seen that Tertullian, Cyprian, Chrysostom, Theodoret, Pelagius, Cyril, Athenagarus, Austin, and Leo, taught trine immersion. In Chrystal's "History of the Modes of Baptism," pages 60, 69, 71, 89, 74, 76, 77, 78, we find the same thing taught. Robinson, 514. Pengilly, in Quinter, 218, and Whiston, 219. The above and many other authorities were quoted to show that the history of the rite traces the trine act to the time of the apostles.

6. The sixth argument was drawn from the fact that single immersion is not found nearer the apostles than the fourth century. From Chrystal and others it was shown that Eunomius, an Arian heretic, invented single immersion, and Pope Gregory first made it lawful baptism in the church, A. D. 633. Therefore it could not have been the baptism of Christ, because it is too modern, and does not go to his time.

7. The seventh argument was drawn from the fact that single immersionists also changed the bowing in baptism to a backward action. Robinson's History, pages 546-7, 549-50, 448. The above proves that not until the sixteenth century did the single backward action originate. Hence, we find that the baptism of the church represented by Daniel Sommer is about fifteen hundred years too young to be the baptism commanded by Christ or practiced by the apostles.

ELDER SOMMER'S FIRST SPEECH.

The reply to Bro. Miller's arguments, and in favor of single immersion, by Eld. Sommer, was, in substance, about as follows:

He tried to break the force of the historical argument by claiming that they represented a corrupt period of the church. This he repeated over and over again through the entire discussion.

1. The prohibition argument. Deut. 4; Rev. 22: 19; Prov. 20: 6.

2. General principle argument. Matt. 19.

3. Perfect revelation. 2 Tim. 3: 16, 17. There can not be found any specific act in the Spirit.

4. John the Baptist argument. It can not be shown that John the Baptist baptized with three actions.

5. The Red Sea argument. 1 Cor. 12: 1.

6. The birth argument. John 3: 5. Why did he not say, born three times?

7. The burial argument. Rom. 6: 4, 5; Col. 2: 12. Christ did'n't die three times, was not buried three times, nor was he raised three times.

8. If trine immersion is right, there is no one in the world who has been baptized correctly, because those who claim to baptize that way take the candidate down into the water waist deep, and simply dip the head and shoulders three times under the water.

Why did not Eld. Miller give us the missing link between Tertullian and Christ? It can not be done.

Eph. 4: 5 says, "One Lord, one faith, one baptism." This may be read "one immersion," or "*one dip*." Hence we have our single immersion, and we might safely rest our case here.

We find a parallel to the commission in Luke 9: 26, where Christ shall "come in his own glory, and in his Father's and of the holy angels." Also, "Many shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven." Now, will he give it up?

The word "name," in the commission, means the Godhead complete, and does not mean to designate or distinguish the three separately.

The above arguments represent the most he produced, and were repeated again and again.

BRO. MILLER'S SECOND SPEECH.

In replying to these arguments, Bro. Miller referred first to the Greek Fathers, many of whom, he said, suffered martyrdom for the cause of Christ, and stated that they were not touched with the corruptions referred to by his opponent. Many of them stood firmly against the innovations of the Latins, who introduced into the church single immersion and many other practices contrary to the teaching of Christ. He then took up the arguments of Eld. Sommer, and replied to them, in substance, as follows:

1-3. The prohibition argument, or taking from or adding to the Word of God, is not applicable to us, for all grammarians and lexicographers of any note agree with us that the commission is elliptical, and simply supplying those ellipsee is not adding to the Word of God.

4. As to John the Baptist, he has not shown that he baptized by single immersion, nor can he show it. The history of baptism says he baptized by *trine immersion*.

5. The baptism unto Moses in the cloud and in the sea was clearly two baptisms, as is shown by the reading.

6. The *birth, death, burial* and resurrection argument, based upon the fact that Christ died but once, was buried but once, and rose but once, and that a person is born but once, is founded upon a misconception of what the figures are supposed to teach. They do not teach a perfect identity with the thing they typify. For instance, the Paschal lamb was slain once a year to atone for the sins of the people, and it typified Christ, but Christ was slain but *once*. There is, as a general thing, simply one point of resemblance between a type or figure and its antitype. In baptism there is a birth, a burial and a resurrection.

As to his parallel to the commission in Luke 9: 26—Christ was already in his own glory, and his Father's glory and the glory of the angels before he started. He was not coming *into* his glory, and the Father's and the angels', but he came *in* their glory. Then it falls short in another particular. "*Come*" is intransitive, and has no object, while "baptizing" is an active, transitive participle, and has an object. Hence you see he fails in this.

"Coming from the East and from the West and *sitting down* with Abraham and Isaac and Jacob," is defective likewise. You see they were to sit down. Suppose they were to *baptize* Abraham and Isaac and Jacob, or to shake hands with them, or salute them, it would require three actions to do it. The proposition is still open for him (or any one) to find a sentence of *like construction* with the commission, that can be satisfied with *one* action, and we will surrender our position.

The missing link between Tertullian and the apostles is Dionysius, the Areopagite, who wrote in the first century, and said they baptized by *three* immersions in the water.

Ephesians 4: 5 can not possibly be rendered "one dip," as my opponent would have you believe, for in the original it is *en baptisma—one dipping*, and not *en bapto*, which it would have to be in order to be rendered *one dip*.

As to only dipping a part of the man,—Philip took the Ethiopian officer down *into* the water, and then baptized him—that is, after they were in the water. No one dips the entire man. So the accusation is illogical and does not at all militate against our practice.

(*To be Continued*)

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE FUTURE CHURCH.

BY WM. M. LYON.

Number One.

WHAT relation do we bear to it? A very important one, indeed, hence, one of great responsibility. Do we all fully realize the weight of accountability that rests upon us with regard to this matter? Fathers and mothers in Israel are passing over every day to the other shore; some of them, we are glad to know, leave children to take their places in the work of the Lord, while not a few have to close their eyes in death while some of their children are wandering far away in the paths of sin, and others belong, perhaps, to some religious denomination quite different from that of which the parents were members.

This then makes the matter a very serious one. It demands our prayerful attention and careful consideration. It is said that there are exceptions to all rules. It would also appear that there are some exceptions with reference to the fundamental laws and rules belonging to the system of Christianity, yet this does not argue that we have no general rule by which to be governed in the spiritual kingdom. We know of some parents who, from all appearances, have done all within their power, and are still using every means possible to gain their children, to bring them into the church, yet without the desired result; this seems to be the exception, not the rule. Admitting this as an exception, we pass to the rule. We all know that there are thousands of children, young men and ladies, who ought to be in the church to-day, and are not. Let us then search after some of the

PROBABLE CAUSES

of these sad results.

First, let us look up some testimony from the children. Stand them all in one class; ask them why they are not in the church. Father and mother may stand by and hear the various reasons assigned, while I will write them down. Now we will proceed.

Mr. A. says: "Years ago I had an interest in the church. I then desired to be in the same fold with my parents. But I had an ambition to obtain a good education. I asked father and mother if I might attend one of the Brethren's high schools, then in its infancy. They replied with an emphatic 'No,' saying that they were opposed to such institutions of learning among the Brethren, etc. I yielded to their wishes, though with great discouragement, but I was not able to quench the burning desire in me to obtain an education. After while I became of age. Then I thought I would choose for myself, so I made up my mind to take a course in the ——— College at ———. The Brethren's high school, so far, had met with so much opposition in the church, that its progress had been greatly retarded. My college life at ——— was the first great step from father's and mother's church. The influences and surroundings were so different from those of the Brethren's College."

Parents.—"Yes, we see our mistake now, after it is too late. Andrew was determined to go to some college. If we can't trust the church with our children's training, will we trust the world? O, what a great mistake! We refused our friends, but trusted our enemies with the care of our son. We must now bear it."

Miss B. will now give us her strongest reason why she belongs to that fashionable church. Why are you so far from the church of your parents?

"My principal reason is this: In my younger years, like most people, I wanted to mingle among society. The Brethren's meetings were few and far between. I attended the ——— church at first simply because there were so few Dunkard meetings to attend. They also persuaded me to attend their Sunday-schools, and they were so very kind to me in every way that they soon got a deep hold on my affections. There were no Sunday-schools near us at that time, among the Brethren. My parents were very bitter against them. Time rolled on. Finally I came to the conclusion that the ——— church cared more for me, and was just as good, if not better, than the one to which father and mother belonged. I was made to doubt the sincerity of my father's and mother's religion, because of the many idle Sundays they passed while others were at work. I was thus led to believe that others were more concerned about my spiritual welfare than my parents."

Parents, what have you to say? If you possess the true faith and religion of the Bible, while others lack these things, is it possible for them to thus rob you of your own children? For every effort they make, can't you make one? If they can build a pretty house out of unsound material, can't you build a prettier one by its side out of sound material? If they can attend church two or three times every Sunday, for the sake of an unsafe religion, can't you go just as often for the sake of a safe one?

If they have enough zeal to lead their children and yours, too, to their Sunday-schools to teach them an imperfect knowledge of the Bible, haven't you enough interest in your own family to take them to the place to get the full and perfect knowledge of the Word of God? If they make sacrifices on account of a false religion, can't you make them for the true? If they can spend so much to gain nothing in the end, can't you spend the same to gain all things? In the fear of God answer all these questions.

Mr. C. will now give in his evidence: "I was made to believe long ago that the church was a poor place to go for peace and pleasure, and I'll tell you why. Father and mother are always telling about some great trouble in the church. To listen to their talk, you are made to believe that the church is a good place to go, if you want to quarrel and fuss with somebody. Indeed, I have sometimes wished that they would keep these things to themselves. But then I'm not the only one to hear such things. It has only been a few days since Cousin Frank was telling me something about a trouble in the church between some of the preachers, too, which makes bad worse. He got it from Uncle Tom and Aunt Mary (you know they are members, too). Do you wonder now that I stand where I do?"

I don't.

Fathers and mothers, or any of us, found "*not guilty*" of any of these things, will please hold up their right hand.

The class will now be dismissed till we have more time.

Union Bridge, Md.

IMPORTANCE OF MISSION WORK.

BY MARY M. COX.

THE Christian religion is ever a solace to the unfortunate and broken-hearted. It has kept thousands from despair. When life is bright and fair, we might possibly live without it, but let adversity and sorrows come,—as they almost invariably do,—at some period of our lives, and we feel the need of it.

Religion is a blessing to all classes of people! It promises the same pardon, the same blessings, and the same happy home, after the few years of our probation on earth are over,—to the beggar as to the millionaire. The Savior is no respecter of persons. All who believe and obey him, have the same blessed promise of eternal life in a world that is free from pain and sorrow!

Dear reader, you can not afford to do without the religion of Christ. It is profitable both for the life that now is and that which is to come. How can you do without it, when you stand by the death-bed of a loved one and remember that you have no promise but in Christ? To whom can you go for comfort in the awful hour of bereavement if you have no hope beyond this world? The Christian religion will cause you to look forward to a future meeting with your loved ones in a world that is free from pain and the agony of death.

How can you do without it when you, too, are called to cross the cold river of death? When earthly friends are powerless to aid you, you will then feel the need of Jesus. He has crossed the river before you. He knows all your suffering, for he too has suffered, and he can sympathize with you.

If, then, the Christian religion is such a help in adversity, if it gives comfort in bereavement, and hope and trust in our dying moments, why not embrace it in our prosperity?

If we seek first the kingdom of God and his righteousness, Christ has promised that all things needful shall be added unto us. He says our Heavenly Father knoweth what we have need of before we ask him. How often has the Christian been sustained and strengthened amid bitter trials and persecutions, by a loving Savior! We have only to read history to see what the Christian religion has done for the world. It is as a city set on a hill. Its light can not be hid. All the good there is in the world we owe to it. May we all accept it and secure our everlasting salvation, is my prayer!

"IT is not a question as to whether a man may or may not have objects of beauty; it is not required that a man should make himself a hermit in the desert. A man has a right to wealth and all that it produces, but no man has a right to hold them selfishly and shut others out from their enjoyment."

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. David Minnich, of Union City, Ind., writes: "Bro. Lewis W. Teeter began a series of meetings at the Brick church March 8, and continued until the evening of March 24. The meetings were interesting, and three were added to the church by baptism."

—Under date of March 25, Bro. Henry Frantz, of New Carlisle, Ohio, writes: "The Lord willing, I expect to go to the Lower Fall Creek church, Ind., March 30, to commence a series of meetings. May the prayers of all ascend to the Fountain of Light, that those who are in darkness might be brought to realize the importance of coming to the Light!"

—Sister Nannie A. Harman, of Wright County, Mo., after expressing her appreciation of the MESSENGER, writes: "Our little band of members here is in love and union. Three were received at our last church council by letter. We have preaching three Sundays in each month, and two Sunday-schools are in successful operation. Brethren, pray for us, that we may continue faithful unto the end!"

—Sister Sarah A. Marshall, of Fisher Station, Kent County, Mich., writes of her isolated condition at that place. She feels much concerned in regard to her family, and would like to have some of the brethren do some preaching at that place, so that those outside of the fold might have an opportunity to turn to the Lord. We hope that the request of our sister may be responded to by some one.

—Bro. G. L. Jennings, of Sulphur Springs, Ind., writes: "Bro. Isaac Billheimer, of Heath, Tippecanoe County, Ind., was called here by the church to hold a series of meetings. March 17 our meetings commenced, and we realized that the presence of God blessed our gatherings. Much interest was manifested by all, and we fondly hope that ere long many will come out on the Lord's side."

—Sister Annie S. Partch, of Colby, Thomas County, Kans., writes: "Husband and I have been isolated from the church for over three years. During that time we have not heard a sermon by the brethren, excepting when Bro. Charles H. Brown, of Kuka, Kansas, came to us Feb. 9, and held a two weeks' series of meetings. We had good attendance, considering the inclemency of the weather. There were no additions to the church, but some, we think, are near the kingdom. Bro. Brown will visit us again soon, and we hope that, by the blessing of God, much good may yet be done here."

—From the Walnut church, Ind., Bro. J. S. Crider writes: "During the past year we had two accessions by baptism and a small number by letter. At this time we number about one hundred and ten members, with five ministers and six deacons. The church is in good working condition. Our last quarterly council was held on the third Saturday of March. There was considerable business before the meeting, but all was disposed of seemingly to the general satisfaction of all the members present. Brethren Aaron Swihart and Aaron Huffman were elected as delegates to District Meeting. By a unanimous vote, we concluded to have a Sunday-school this summer, to begin the first Sunday in April. Bro. Aaron Swihart was chosen Superintendent, and Bro. Edward Beckner, Assistant. Bro. Alexander Miller, of Nappanee, Ind., came to us March 23, and held three meetings for us. He is an earnest worker in the Lord's vineyard."

—Bro. J. R. Crumrine, of Landess, Ind., writes: "Our aged elder, John Baker, who is suffering from cancer of the stomach, asks the Brethren to remember him in their prayers, that petitions might ascend to the Throne on high in his behalf, and that he might be restored again to health and usefulness, if such be the Lord's will."

—From Falling Springs congregation, Pa., Bro. W. C. Koontz writes: "Our quarterly council was held March 23, at the Hade church. We had quite an amount of business to attend to, but everything seemed to be done to the satisfaction of all present. The right spirit appeared to reign predominant, therefore the church worked together in union. Our communion meeting will be held at the Hade church May 16 and 17. The usual invitation is extended to all who feel to be with us on that occasion. We send two delegates to District Meeting."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes and Jottings.

It seems a lamentable fact that there has been under all former dispensations, as well as the present, an utter reluctance upon the part of man to respond to the calls God has seen fit at different times to make upon him. God's call upon Moses, Ex. 3; Gideon's call in Judges 6; Jonah's call to go and warn Nineveh; Christ's call in Matt. 21, are examples. While "the harvest is great, the laborers are few." It is painful to have the Macedonian calls multiply upon us.

* * *

On the evening of March 5 we commenced our meeting at Georgetown, in a house built and occupied by the Pitsburgh, Painter Creek, and Phillipsburgh congregations. The congregations were large, and an encouraging interest soon developed in the meeting. We closed on the evening of the 24th, with forty-five additions; also several applications for restoration to membership. There were eight unmarried persons among the number received, the rest were heads of families. There seemed to be much interest awakened in the entire vicinity during the meetings. The former congregation, mentioned above, has recently sustained a loss in their ministry, in the person of Bro. Silas Gilbert, who has moved to an adjoining congregation. Bro. Silas was held in much esteem by the church; hence the loss is keenly felt. Their loss, we hope, will be a gain to the church to which he has gone.

* * *

On my return, among my mail I found a letter from the pen of our grief-stricken brother, J. H. Moore, in which, after alluding to the health and comforts of his family, he says:

"Of course we are lonely, but I can live much on the sweet memories of the past, but for little ones there is nothing like a mother's love and tenderness. Of course we are in this far-away land; yet I remember that Moses lived, without a word of complaint, forty years in a place far more lonely than this. Elijah spent three years without communicating with any one, save the widow woman with whom he boarded.

"In this sad loss of friends, there is perhaps one thing that people never think about. It is this: In taking care of the universe the Lord has on hand an immense business. He needs workers and persons to fill certain positions in his kingdom above; and he often comes to this world to get the servants desired. Of course he takes the best, for he needs them; and that is why we are left alone. It is not cruel, but it does seem unfortunate, and yet it is a matter of consolation to think that one of the most lovely of our family has been promoted to a higher position, near to the King himself. We are sad because of our loss, and yet have joy because of the promotion. I look not upon it as a visitation of displeasure, but rather as a help in disguise. I may not be able to see the meaning now; but will by and by."

We received the above in answer to some words of consolation that wife and I tried to pen to the lonely family. The entire letter was so touching that we read it through tears. We were glad to see the many points to which Bro. J. H. Moore looks for consolation. Our present wish for him and his family is, that they might be situated in an organization of the Brethren, for the Lord's cause is in need of his services.

I. J. Rosenberger.

From Portage Church, Wood Co., Ohio.

Bro. Jacob Hiestand, of Cary, Ohio, came among us by request, and preached for us in the M. E. church at Jerry City, commencing on the evening of Feb. 15. He continued the meetings each evening at the church, and also held a few meetings in the day-time at Bro. Samuel Newcomer's private house. He closed his meetings March 3. Bro. Hiestand preached the Word with power, yet in such a mild, pleasant way that those who differ from us in faith and practice did not become offended. Many of the people in the village had never heard the Brethren preach, and many said that it was the best that they had ever heard. As an immediate result three souls were received by baptism. Two others promised to come soon. We believe that others are near the kingdom.

Our little band of members was much encouraged in the cause of our blessed Master, and we feel like pressing on toward the mark for the prize of our high calling!

If we could only have regular preaching we think much good might be done here. We organized a Bible class here, to be held every Thursday night. We have been having good interest and good attendance. We believe if these meetings are carried on in the right way, much good may be accomplished through them. It should be our object in life to do all the good we can for the Master. How our hearts rejoice to see and hear of souls turning to God!

We just received a letter from our much-esteemed sister, Katie Bushong, stating that they had a very interesting series of meetings at Eagle Creek, Hancock County, our old home church. The meetings closed March 18, with one applicant. This truly filled our heart with joy.

Let us all hold out faithful until the Lord shall see fit to transmit them from the church militant to the church triumphant, is my prayer!

J. P. Krabill.

Cygnet, Ohio.

From Middle Creek Church, Iowa.

By request of the Mission Board of the Southern District of Iowa, and the isolated members of the Marion church, Iowa, we, the Brethren of the Middle Creek church, Mahaska Co., Iowa, held meetings in the Marion church. We had a good attendance and good interest. Three confessed Christ, and were baptized. Our prayer is that they may be faithful, and walk in newness of life!

John Gable.

New Sharon, Iowa, March 21.

From Sidney, Nebr.

A series of meetings is now in progress at our Grand Prairie church, since the return of Bro. Wm. C. Teeter from Beatrice. Seven have been received into the church by baptism. The meetings will continue for some days yet, and we think

others will decide to become followers of Christ. Several are halting between two opinions. We trust they will not delay until it is too late, but come forward now, while the Spirit is striving with them! W. J. Maneely.

From Ceylon, Ind.

Our elder, S. Neher, of Wells County, came to us March 10 and held forth the words of eternal life until the 22nd, when he left us for other fields of labor. He did not shun to declare the whole counsel of God. Two were made willing to accept the offered terms of mercy, and will be baptized in the near future. Others were almost persuaded. We never before had a series of meetings at this place, therefore there was considerable prejudice to overcome, but we hope that the good seed sown will yet bring forth a copious harvest.

Rev. Aspby, living east of Ceylon, conducted a seven weeks' meeting in Portland, Jay County. He is a minister of the Disciple church, and tried to prove to his hearers that backward single immersion is the Christian mode of baptism, and could be traced nearer the apostolic age than any other. There seems to be no trouble in getting people to believe in Jesus, but how difficult it is to convince them that we must not only believe, but also obey his Word! Popular religious denominations are deceiving and being deceived, and we feel at times they are willing to be, as in their churches there is no sacrifice to be made, no need of becoming separate from the world. That is all old-fogyism, as this same minister at one time told me. May God help us all to be more devoted to his cause, that we may not be as the blind leading the blind! Emma Watson.

Home Again.

Dec. 13, 1888, I took leave of my family and started on a mission of love among my Brethren and friends.

My first stop was at Mt. Morris. As I stepped off the train, brother and sister D. L. Miller stepped on to leave their quiet little town for a few days. This was a disappointment to me, as I hoped to meet them, and spend an evening with them at their own home. I was, however, very agreeably entertained by brethren Royer, Amick, Young, Price and others. I also spent some time very agreeably with the professors and many of the students of the Mt. Morris school, who were all hard at work. The teachers seemed to be well qualified for the work before them. Here are over two hundred young men and women hard at work, each one striving to gain a store of knowledge. If our Brethren could only be brought to realize the religious benefits of this school, the number of students would be greatly swelled.

From Mt. Morris I went to Naperville, to fill a call for some meetings at that place. Here, also, I found many warm hearts and working hands. I made the acquaintance of nearly all the officials of the church who are working hard for the cause of Christ, and while the wheels seem to be clogged, yet we feel that time only is needed to remove the obstructions.

After preaching eleven discourses at Naperville, I closed on Christmas night. I felt that God had been with us, that the church had been much revived, and that some were almost persuaded to come to Christ.

On the morning of the 26th, I started for Chicago, and boarded the train for Dawson, Fayette Co., Pa. This was my birth-place, and many of my former associates and friends are yet living.

After visiting a few days, and making the necessary arrangements, I commenced a series of meetings in the Fayette County church, in the Jacob's Creek congregation, where I preached eighteen sermons. At this place I found many warm hearts for the Brethren and their faith, but, owing to the lack of attention to the welfare of the church at this place, the best that I could do for the people was to encourage the Brethren to make some move to organize themselves, and get some one to come to them and preach regularly. At this place I got the promise of some of the most prominent citizens, that, when the church is put in working order, they would unite their forces, and cast their lot with the people of God.

I then went to Uniontown, in the George's Creek congregation, where Eld. J. C. Johnson has the oversight of a large congregation. Bro. John is a live worker and full of zeal. He is doing a good work in Uniontown for the upbuilding of the cause in that city. This congregation is entirely too large and scattered over too much territory to prosper as it should. They have four regular appointments, and each one should be under a separate organization. Thus more would be set to work, and as a result there would be greater ingatherings. The work, if needs be, could still be easily controlled by the one housekeeper. The representation would thus be more on an equality with other smaller churches, besides there would be four communions a year instead of one, and thus all the members would be more readily accommodated. "The bees that swarm most frequently, gather the most honey."

After preaching two sermons in the Uniontown church, I made my way to the Mt. Joy church, where I preached five sermons. Then, by request of the Brethren, I went to the Laurel Run meeting-house, where I commenced to preach as the Spirit gave me utterance. Soon it was evident that the Lord was in the work, and thirteen precious souls came out on the Lord's side and made their wants known. March 2, nine precious souls went down into the water. Here these dear souls took the solemn vow to denounce Satan and his sinful practices, and live faithful until death.

While at this place we were called on to anoint sister Ritter, wife of Bro. J. M. Ritter, who had been sick for some time. We hope that, ere this, the good Lord has seen fit to again restore her to health. During my trip I preached sixty-five sermons. I greatly appreciated the hospitality and kindness which was so lavishly bestowed upon me by my many friends. I reached home March 16, and found my family well, for which I thank God. H. W. Strickler.

The Voice of the Reapers.

In response to the kindly invitation of the Huntingdon church, I came to assist them in a series of meetings, after finishing the work in the Broad Run congregation, Maryland. The meeting commenced here on the evening of Feb. 26, and continued until the 10th inst. We held services each evening during the week, and morning and evening on Sundays. They were fairly patronized by the people, and the brethren and sisters did "what they could" to secure God's blessings on the work. A fair interest was manifested, and we have cause to hope that good will ultimately result. There was *only one* who came over to the side of the Lord during the meetings, but eternity may reveal the fact that this did not represent the full measure of beneficial results. This may be the Lord's seed-time for the Huntingdon field, and we willingly labor and wait for the harvest. The members here are very active in all branches of church work, and exemplify many of those traits of character that distinguished our ancient brethren. In the active virtues of Christianity, such as humility, meekness, forbearance, brotherly love, faith and obedience, they are excelled by none with whom I have associated. To say they do not have a fair share of the weakness of human nature, would be to claim more for them than mortals are entitled to. They do not claim to be models, but seem to desire to model themselves after the Christian's perfect model,—Jesus the Christ.

I presume none of us would be so arrogant and presumptuous as to ask or expect that others should copy our example farther than we follow Christ. An assumption of that character would be fatal to that humility that *we* need, to develop a high standard of Christian character. The loving brethren and sisters there have endeared themselves to us, and their deeds of brotherly kindness will be held in long and sweet remembrance. As the years roll by, we will recall with pleasure the two short weeks of our restful and happy sojourn with the saints of Huntingdon. May our Father recompense them in the resurrection of the just!

We spent a fair share of our time while here with the dear household of our ascended brother, James Quinter. It consists of sister Francis Quinter, his lonely widow, sister Gracie, her daughter, sister Mamie, another daughter, now absent at school, and brother and sister Studebaker, parents of sister Francis. It was a source of great pleasure to be with them, and to look through our late brother's large library, from which he gleaned so much of that knowledge with which he instructed, warned and encouraged the church, which he loved so dearly, for nearly half a century. Though he was absent from the body, yet we could not but feel that his spirit lingered to bless the congregation over which he presided with so much care and solicitude when present in the flesh. Yes, our brother, though sleeping, yet speaketh, and his loving brethren are trying to walk in his apostolic counsels. We visited the place where rest the ashes of the greatest of all the soldiers of our Lord, of the past generation, and, while viewing the humble, lowly bed of our loving brother, we felt sad at death's conquests, but the thought that he shall rise again in the resurrection, at the last day, and put on the robes of a glorious immortality, made us feel to thank God and take courage.

With this work will close our revival labors for this season. We entered the field in Lunenburg, Va., Dec. 3, 1888, and have continued without interruption, except two short periods at home for rest, to March 10. The Lord of the harvest blessed greatly the labors of the loving Christians with whom we wrought, and the joyous experiences which were realized in the conversion of sinners, and the consequent happiness of Christian friends, will be a source of sweetest pleasure in the coming years. Oh, how sadly is the cause of the beloved Master suffering on account of the indifference of the church, and the secular character of our ministry! Oh, how we do need a consecrated ministry! Thousands are perishing for the Bread of Life, because our preachers must work six days of the seven to furnish bread for their families, and thousands, who now should be in the church, have been ruined by the unconsecrated wealth of over-indulgent parents.

More and more do I realize the crying need of revival work. If there ever was a time when special efforts should be put forth to counteract the extraordinary measures Satan is employing to deceive the people, that time is *now*.

I want now to thank each and all of the loving saints of Huntingdon for their boundless kindness to us while we sojourned with them. If any of our Father's children could spend two weeks there and not fall in love with them it would cer-

tainly not be their fault. To know them well, is enough. I know them, therefore I love them.

Our evening meeting of the 10th closed the series. After the service, Bro. H. B. Brumbaugh and his amiable wife, sister Susan, sister Wealthy Burkholder and others of the members and friends, accompanied us to the beautiful home of brother and sister Yoder, near the station. Sister Yoder served refreshments for the company in true Christian style, after which the pathetic farewell hymn, "God be With Us till We Meet Again!" was sung, and all the company bowed around Bro Yoder's family altar, and offered up prayers for one another, and praise to the Son for his blessings.

We then went to the station, our dear brethren and sisters accompanying us. After a few more fleeting moments, the dashing train severed the bond of affection that was entwining about our hearts, except by faith, and we were speeding to our sunny Southern home.

On the 11th, at 5 P. M., we reached Roanoke City, and a thirty-minute ride brought us to our temporary residence outside the city. All the loved ones at home were well, and a service of nearly three months in the field had only fitted us for continued work. For all these gifts we offer special praise. Wife and D. C. M., Jun., enjoyed the tour ever so much, and join in thanks to all with whom we were associated. Good-bye, till we meet again! D. C. Moomaw.

From Ilion, Rawlins Co., Kans.

The little band of isolated believers at this place have enjoyed a short series of meetings. Bro. B. B. Whitmer came among us the 21st, and preached four sermons. I think if he could have staid longer, much good might have been done. I know he has made good impressions upon the minds of some of the people, and the members were much encouraged in their most holy faith. I fear we, as brethren and sisters, do not fully appreciate the happy privilege of being so situated as to be able to attend our own meetings. Let us all try hard to get to the house of God, and encourage our ministers by our presence at least. Pray for us and all the isolated ones, that we may not grow cold, but continue steadfast in the faith once delivered unto the saints. May God's choicest blessings rest upon his dear people everywhere! Malinda Ott.

From Glendora, Cal

Bro Jacob Witmore commenced a two weeks' meeting at this place on the 10th. We occupied the Christian chapel. The meetings were well attended. Interest and attention were encouraging. The Gospel was preached earnestly and fearlessly, and in purity and simplicity. Bro. Witmore is certainly the right man in the right place, for wherever he has preached, he has not failed to faithfully warn the people. While there were no accessions to the church, yet we know that there were many deeply concerned, and even trembled under his plain and convincing teaching, though, like one of old, they had not the moral courage to come out from their present church relations and wholly follow the Lord. We had looked and hoped, yes, even prayed that some, ere the meeting closed, would confess the dear Redeemer's name, but at the very time when it seemed that some could no longer resist the Truth, we were notified that we could no longer occupy the chapel, but that we should announce an appointment for Rev. Young. Hence the meeting was brought to a close. While we are forgetful beings, and many things seem to pass from our memory, be assured that the congregations will never forget the last discourse delivered by Bro Witmore, for he shook their sandy foundation from center to circumference, leaving nothing to console them but a weak faith, repentance and confession. We still pray that the good seed of the kingdom may have found lodgment in their hearts, that the evil one shall not be able to steal it from them.

We can not expect to accomplish much in the work of the Lord while we depend on using other church buildings. When we were so abruptly brought to a halt in our earnest zeal for doing good, some persons suggested the idea of renting a hall, but we concluded it was not best to do so.

An infidel stated to me to-day that "if all denominations would teach the Bible as the Dunkards do, the voice of infidels would soon cease to be heard." He further said, "We have no war to make with those who teach and obey the Bible, but it is with those who claim to believe it and at the same time disregard much of its teaching, and if those who claim to love God and to be led by his spirit may disregard a part of God's Word and still be saved, we, as infidels, can disregard it all and be as safe as they are."

We are very sorry that our much loved Bro. Witmore can not remain longer with us. We feel that he is led by the good spirit, and that his whole heart and soul are in the work of the Lord, and that the good accomplished through him will be permanent, for it will be done in God's order. He certainly should be kept in the evangelistic work! D. A. Norcross.

Railroad Arrangements for Annual Meeting.

Geo. H. Daniels, Esq.,
Vice-Chairman, Central Traffic Ass'n.,
Chicago, Ill.,
Dear Sir:—

The Annual Meeting of the German Baptist (Dunkard) Brethren will be held at Harrisonburg, Va., on the Valley Branch of the B. & O., from June 11th to 18th inclusive. The B. & O. people have named a rate of one fare for the round trip, tickets to be on sale May 25th to June 10th, inclusive, limited for return passage to July 25th. They have agreed to place them on sale at all offices on their line east of Chicago and St. Louis. We respectfully ask that roads, members of your Association, place tickets on sale at same rates and on same dates, as many of the Dunkard Brethren will doubtless use these tickets for visiting east in lieu of tourists' tickets. And to guard against scalping we will have no objection to their being not only iron-clad, but descriptive if you see fit, as we do not wish to have it said that this Annual Meeting is the means of demoralizing rates by tickets getting in the hands of scalpers. Hoping you will take the matter up at your earliest convenience and grant the request so that I may be able to notify all interested, I remain, Yours truly, Geo. L McDonaugh,
Gen. R. R. Agt.

The above is a copy of the request made on the Central Traffic Association for rates to Annual Meeting. This Association covers all lines east of Chicago and St. Louis, and north of the Ohio River, and as far east as Buffalo, N. Y., and Pittsburg, Pa. Request has also been filed with Western Passenger Agents' Association for rates, in connection with the above. The Western Association covers all lines west of Chicago and St. Louis and east of the Missouri River. I mention this so all may know that the matter of rates to Annual Meeting is being looked after.

Geo. L. McDonaugh,
Gen. R. R. Agt.

From Yellow River Church, Marshall Co., Ind.

A series of meetings in the above church began Feb. 2 and continued until the evening of the 22nd. Bro. Amos Peters, of the Pine Creek church, did the preaching. He preached the Word with power and child-like simplicity, so that old and young could understand. We pray the Lord that he may open the hearts of all to the Truth, and may he also bless our faithful minister! We had large congregations and good interest. As an immediate result of the meetings eight precious souls were received by baptism. They were all young except one; their ages range from about twelve to seventeen years. May the Lord bless them, that they may put their trust in him, and, as they grow up, become ornaments to his church! Since the meetings closed, three more came out and were baptized March 17. Many more are counting the cost. May the Lord help them to forsake the old paths and walk with the children of God. The brethren and sisters were greatly encouraged and built up.

Brethren and sisters, as time passes along, let us not forget the good lessons learned, but show, by our actions, that we have truly learned of Christ. Let us awake to a sense of duty and push the work forward, that, when our work is ended on earth, we may come before the Great Judge with a clear title, and may not be obliged to stand on the outside and hear that doleful sound, "Depart from me, for I know you not."

Eliza Hale.

Missionary Work in North-eastern Ohio.

Again I call attention to the missionary cause, and would request of the elders and churches of the North-eastern District of Ohio, that those who have not yet responded to the call of this work will please do so before our coming District Meeting. Those churches that can not respond to the call, will please inform their District Meeting delegates, stating the reason. The question may come up at our next District Meeting, and then the delegates would be able to answer the question, which would be a satisfaction to the meeting, I am sure. Now, brethren, out of love I will say to all, Try and send in your donations as soon as you can, so I will have time to make out my report to District Meeting.

Samuel Sprankle.

Notice.

The time for the District Meeting for the Middle District of Missouri, to be held in the Mineral Creek church, has, by consent of elders and churches, been changed from Thursday, May 23, to Thursday, May 9. Let us have a full attendance of delegates from all the churches, as the matter of holding the Annual Meeting in 1890 at Warrensburg, Johnson County, will come before the meeting. We request the churches to make a note of this, and come prepared to act on the subject. All coming east on the Missouri Pacific should be sure to be in Warrensburg on the 11 A. M. train on the 8th, and those coming west should come on the 4 P. M. train of the 8th. Those on the M. K. & T., at Calhoun, going east, should come on the morning train on the 8th, to meet conveyance. Write previous to coming.

S. S. Mohler.

Notes by the Way.

Wife and I made a short trip to Douglas Co., Ill., to visit a few isolated members at Chesterville. At Lexington we missed the train, so we had to lay over from Saturday evening until Monday morning. We had one meeting at Chesterville. On our return home we stopped all night at Lexington and had one meeting in the Methodist church.

On the morning of March 16 we started for Colfax, Ind. We stopped with the brethren and sisters until the 25th. I preached here to good congregations, and hope that the Lord will bless the work done, to his honor and glory!

John Metzger.

From Falls City Church, Nebr.

RECENTLY we were called to said church to assist in holding an election for two deacons. The lot fell on brethren H. Kuisely and C. Shafer,—two worthy brethren. May the Lord enable them to worthily fill so important a place in the church!

While we were there we were requested to fill several appointments in the vicinity of Salem, Nebr., in the limits of Falls City church. As a result, two more were added to the church, making, in all, thirteen in that vicinity. All these were added to the church in about four months.

A few years ago the Falls City church was nearly broken up, and only a few names were left. Under the gentle maungement of Eld. R. Berkeybile, the church is gradually building up. They now number nearly sixty members, with a growing interest, especially in the vicinity of Salem.

A steadfast, orderly, live minister is wanted in the vicinity of Salem, to assist Bro. Berkeybile.

J. S. MOHLER.

From Maria, Pa.

TO-DAY we had a good and interesting meeting at the Holsinger church, near Baker's Summit, Pa., in the Woodbury church, Bedford Co., Pa. Bro. J. L. Holsinger did the preaching, taking for his subject the return of the prodigal son. After services one dear sister came forward and was restored to the fold again! O, how glad we felt, when we saw her come!

Our Sunday-school at the Holsinger church, for the coming summer, will be re-organized April 7, at two o'clock. As there were quite a number of young members added to the church at this place, we hope we may have a good school. A Sunday-school is a very good place for young members to learn, and to become rooted and grounded in the Word of God.

At a late council-meeting we also appointed our love-feast, in the Woodbury church, for May 10, commencing at 4 P. M.,—just a few days prior to District Meeting of Middle Pennsylvania, which will be held with the Brethren at Clover Creek, Blair Co., Pa. Ministering brethren and others, desiring to be with us, can make a note of this and enjoy the benefits of both meetings.

We regret that our old elder, Jacob Miller, is in very feeble health at present. Fears are entertained that he may not be with us very long. May the Great Physician restore him to health again! There is a good deal of sickness among us at present, mostly among children. A good many old persons have crossed the river of death lately, and are now reaping what they have sown.

We are well pleased with the GOSPEL MESSENGER. It is full of good news and glad tidings to many precious souls throughout this land! May the grace of God be with the dear editors in their great work, is my prayer! D. S. REPLOGLE.

From West Alexandria, Ohio.

WHEN I last wrote I was at New Carlisle, Ohio. I commenced meetings at that place in town and held services for three weeks. We had fine weather, for March, to hold a meeting. Roads were dusty part of the time.

New Carlisle is located in the Donnel's Creek district. Ministers in that district are brethren Joseph Kauffman, Henry Frantz, David Leatherman, —— Trout and —— Sandy. They have a good working corps of ministers. Their field is large, extending into some three Counties.

Our meetings were well attended. A children's meeting drew a congregation so large that many could not enter the house. Some children came whose parents seldom attend church. This drew the parents, and our house was some nights packed, and all standing room was occupied.

A little girl of eleven summers told us she wished to live with Jesus. Others soon came, so eight in all made the good confession. I was held here some five days longer,—on account of sister Brubaker's funeral. She was the wife of John Brubaker, and had requested me to preach her funeral when I was to see her while sick. She died of typhoid fever. The Brethren's house was too small for a large congregation, so the funeral was preached in the M. E. house. This was on Sunday, and it was thought by some that 1,000 people were present.

While at New Carlisle, I formed many acquaintances. May God's blessing remain with the Donnel's Creek members for their liberalities and fidelity!

I was then taken to Dayton, and soon found myself in Bro. S. W. Hoover's pleasant home. I found Bro. Hoover busy in his nursery work. I stopped with Bro. Bock and secured some tracts. These I find to be a good help in my work, especially when I get into isolated parts of the Brotherhood.

I see that the wheat in Southern Ohio, generally, looks well, however a rain at present would be good. People are busy sowing oats. The weather here is very nice. May God's name be praised for his abundant goodness! J. H. MILLER.

"GOD guards him who takes care of himself."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

STOUDER—EBY.—At the residence of the bride's father, Keota, Iowa, March 21, by Eld. John Thomas, Mr Wm. Stouder, of Madison Co, Ind, and Miss Mary M., daughter of Bro. Philip Eby.

A. J. WINE.

MOW—SWIHART.—At the residence of the bride's parents, March 24, Mr. Joshua Mow, of Kosciusko Co., Ind., and Miss Elizabeth Swihart J. S. KRYDER.

JENKINS—DIEHL.—Near Carroll, Carroll Co, Iowa, March 27, by J. D. Haughtelin, Mr. Wm. K. Jenkins and Miss Susie A., daughter of Bro. J. B. and sister Mary Diehl, of the Coon River church.

DEARDORFF—JENKINS — Near Panora, Iowa, March 19, by Bro. J W. Diehl, Bro. Ellis Deardorff and sister Emma Jenkins, of the Coon River church.

LANDES—SCHNEE.—At the residence of the officintor, March 24, Mr. Joseph M. Landes and Miss Mary W. Schnee, both of Greene, Butler Co., Iowa.

J. F. EIKENBERRY.

HENGST—DICK.— In Philadelphia, Pa., March 18, 1889, Paul Hengst and Mary Ann Dick, both of Bedford Co., Pa.

LONG—CAPEHART.— At the residence of the officiator, G. W. Hopwood, Deep River, Iowa, March 20, Mr. Charles E. Long and Miss Viola J. Capehart, of Tilton, Iowa.

SEALS—ROSENBERGER.—At the residence of Geo. W. Rosenberger, March 17, by H. W. Strickler, Mr. Charles N. Seals and Miss Lizzie D. Rosenberger, all of Lorraine, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LIVENGOOD.—At Lanark, Ill, March 9, Lina E., daughter of brother and sister E. P. Livengood, aged 1 year, 9 months and 27 days. Services at the house by the writer. S. J. HARRISON.

WADE.—In the Loraine church, Ill, March 11, of asthma, James A. Wade.

H. W. STRICKLER.

HAGEY.—In Philadelphia, Pa., March 14, sister Elizabeth, wife of the late Bro. John Hagey, aged 84 years, 6 months and 28 days. Her body rests in the old Germantown Cemetery; her spirit in Paradise.

E. A. ORR.

ESHELMAN.—At Salem, Clarion Co., Pa., Nov. 28, 1888, Samuel L. Eshelman, aged 62 years, 7 months and 23 days.

Deceased was born in Huntingdon Co., Pa., April 6, 1826. He was a member of the Brethren church. Funeral services by Rev. Hershirer, from Ps. 90: 12.

GHARST.—In the Somerset church, Wabash Co., Ind., Feb. 28, Thomas Gharst, aged 73 years, 8 months and 12 days. Funeral services by the writer.

J. R. CRUMRINE.

OVERHOLT.—At his home in Wyoming, Iowa, Jonas Overholt, aged about 61 years.

STUCK.— In Lancaster, Huntington Co., Ind., March 16, Susannah Stuck, aged 71 years, 2 months and 9 days.

Deceased came here to visit relatives, but was taken sick the night of her arrival, and died a week afterwards. Sister Stuck was the mother of eight children, two of whom preceded her. She was a widow for thirty years. SAMUEL MURRAY.

STARNE.—In the bounds of Paint Creek church, Kan., March 13, Mahala A. Starne, granddaughter of Bro. Jacob and sister Mahala Starne, and granddaughter of Bro. Wm. and sister Lizzie Stockmire, aged 3 years, 9 months and 6 days. Appropriate remarks were made from Matt. 19: 13, 14.

A. C. NUMER.

ORT.—In the Fairview church, Sherman Co., Kans., March 24, Oliver W., son of friend William and sister Florence Ort, aged 9 months and 13 days.

The parents of the deceased were formerly of Pennsylvania. The mother was the first one baptized in the Fairview church. Services by the writer, from Luke 18: 16.

JOHN F. CLINE.

RENBARGER.—At Sweetser's, Grant Co., Ind., March 6, Margaret Jane (Antrim) Renbarger, wife of Wesley Renbarger, aged 21 years, 2 months and 2 days.

Deceased became unconscious some fourteen hours after taken sick, and laid thus till death relieved her from suffering, about thirty-six hours later. Disease, brain fever. She leaves a husband, little daughter eight months old, father, mother, brothers and sisters to mourn their loss. She was loved by all who knew her. Services by Jacob Crumrine and the writer, from 2 Cor. 5: 1.

MICHAEL FLORY.

MILLER.—At Eldon, Iowa, Feb. 26, sister Eliza, wife of Bro. M. T. Miller, aged 67 years, 11 months and 19 days.

Deceased went to bed in usual health, and next morning was found dead in bed, having apparently passed away without a struggle, as her aged husband knew not of her death until morning. May all who read this be constrained to prepare for that event which awaits us all! JAMES GLOTFELTY.

CRAWFORD. — Near Macksburg, Iowa, Feb. 25, of brain fever, Cranston, son of C. H. and E. Crawford, aged 4 years. Funeral sermon text, Mark 10: 15.

LUDDINGTON. — In Union Co., Iowa, Feb. 28, of fever, Ira T. son of L. and E. Luddington, aged 1 year, 7 months and 22 days. Funeral sermon text, Matt. 19: 14.

SAXTON.—In Macksburg, Iowa, March 15, of cold, H. Saxton, aged 85 years less 19 days. The widow, eight grown children and several grandchildren are left to mourn their loss Interment at the cemetery one and a half miles south. Funeral sermon text, Job 14: 10

KERNS.—At the same place, March 21, Father Kerns, aged 74 years. Services by Eld. Hiram Pearce, of the Baptist church, from Job 14: 14. M. MYERS.

SNYDER.—In the Turkey Creek church, Nebr., March 12, sister Nancy (Holsinger) Snyder, aged 79 years, 4 months and 29 days.

Deceased was born in Bedford Co., Pa., Oct 13, 1809; was married Dec. 25, 1827. They lived together in holy matrimony forty-seven years, when her husband died, leaving her in widowhood fourteen years. She was blind for nine years. Sister Snyder was the mother of ten children, eight of whom are living. "Grandma," as she was familiarly called, was a member of the Brethren church for sixty years, and always found faithful up to the last, when she was anointed in the name of the Lord, and desired to depart and be with the Lord. Services by the writer, assisted by Eld. B. F. Flory, from the words, "I am now ready," etc

AARON BERKEYBILE.

CLARK.—In the Alleghany church, W. Va., March 15, George T., son of Bro. Thomas and sister Martha Clark, aged 24 years, 2 months and 10 days. Disease, measles, which turned to pneumonia.

JOHN C. FRANZ.

RUPERT.—In the Huntingdon church, Pa., March 6, Bro. Joseph Rupert, aged 79 years, 3 months and 16 days. He was a member of the Brethren church over fifty years. Services by brethren Swigart and Brumbaugh

CADWALLADER.—In the Des Moines Valley church, Prairie City, Iowa, Bro. John B. Cadwallader, aged 50 years, 8 months and 14 days The church and family will sustain a loss, but it is his eternal gain. Services from John 11: 25, 26.

S. M. GOUGHNOUR.

WELLS.—In the Salem church, Ohio, Feb. 17, Susie Wells, daughter of John and Nancy John, aged 30 years, 8 months and 24 days.

Deceased was born near Phillipsburg, Montgomery Co., Ohio, May 23, 1858; married S. J. Wells, June 16, 1881. She leaves an affectionate husband and two little daughters, two brothers and three sisters to mourn their loss. JOHN JOHN.



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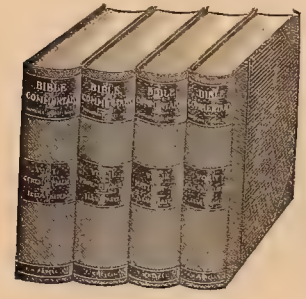
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DISTRICT MEETINGS.

April 11 and 12, Second District of Virginia, in the Green Hill church, Rockingham County, Va. Brethren coming in the Valley by rail will be met at Linville on the 11th; those coming down will be met at Harrisonburg, by addressing Benjamin Miller, Greenmount, Va.

April 12, District of Nebraska, at Red Lion, York Co., three miles east of McCool Junction. A Missionary Meeting will be held on the 11th. Those coming on the B. & M. should stop off at Fairmount, and change cars for McCool Junction, where they will be met by Brethren. Also those coming from the north should stop off at McCool Junction.

April 13, Woodbury, Maryland, at Broadfording meeting-house, 5 miles north-west of Hagerstown. Those coming by rail will be met at Hagerstown, Md., on the day before the meeting, by addressing Nicholas Martin.

April 15, District of North-western Kansas and Colorado, at Quinter, Kans.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans.

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co., Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots.

April 18 and 19, North-western District of Ohio, in the Poplar Ridge congregation, five miles north-east of Defiance. Those coming by rail will stop off at Defiance, where they will be met with conveyances on the 17th and 18th.

April 19 and 20, First District of Virginia, at the Brick Church, Floyd County.

April 19 and 20, the First District of West Virginia, at the Alleghany church, Grant Co., W. Va. Brethren coming by rail will be met at Gorman, formerly Elkins, by giving timely notice to R. Feller or W. T. Nine, Elkins, Garrett Co., Md. Those coming either from the north or south should leave at Gorman Thursday afternoon.

April 19, Eastern District of Maryland, in Frederick City congregation.

April 20 at 9 A. M., Southern District of Iowa, in the English River church, Keokuk Co., three miles east of South English and two west of Kinross. Those coming on any of the convenient railroads will be met the day before the meeting, by notifying some of the brethren.

May 1, Middle District of Missouri, in the Mineral Creek church.

May 11 at 8 A. M., Northern District of Illinois, at Franklin church, Carroll Co., Ill.

May 15, Middle District of Pennsylvania, in the Lower Cedar church, Fulton County. Delegates and others from the east must be in Huntingdon on Tuesday morning, the 14th, in time to take the 9:25 train on the Huntingdon & Broad Top R. R. for Cove Station, where the brethren will have conveyances to the place of meeting.

May 15, at 9 A. M., Western District of Pennsylvania, in the Farmington meeting-house, Armstrong Co., Pa. Those coming by rail and expecting conveyance to meeting will be met May 14 at Latrobe, on the noon train on the P. R. R., by notifying T. Pollard, Elderton, Pa.

May 15 and 16, District of Southern Missouri and Arkansas, in Myers's church, Vernon Co., Mo., 6 miles east of Bro. S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on the K. C., S. & G. road, on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, appoint delegates, and they should come prepared to pay current expenses.

LOVE-FEASTS.

April 11 at 10 A. M., Pleasant Hill church, near Virden, Ill.

April 14, Otter Creek church, Kans.

April 15, at 2 P. M., Spring Water church, Cass Co., Neb., 2 miles west on the B. & M. stop at Weeping Water, 1 mile coming on the M. P. at Avoca.

May 1, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 4, at 4 P. M., Buck Creek church, Henry County, Indiana.

May 11, at 2 P. M., in the Salem church, 7 miles south-east of Nickerson, Kansas.

May 11 and 12, at 2 P. M., Milledgeville, Ill.

May 11 at 10 A. M., Bush Creek church, near Monroe, Jasper Co., Ill., on the B. & O. R. R.

May 11 at 2 P. M., Locust, Ill.

May 11 and 12, at 2 P. M., Hickory Grove, Carroll Co., Ill.

May 11 and 12, Lower Cumberland congregation, in the stone meeting-house, Pa. Those coming by railroad will please be at Shiremanstown on the train coming from the west will stop at Lemoyne.

May 11 and 12, Dallas Center, Iowa.

May 11 and 12, at 2 P. M., Silver Creek church, Ogle Co., Ill.

May 12, Spring Creek church, Vernon Co., Mo.

May 11, Indian Creek congregation, Bedford Co., Pa.

May 17, at 10 A. M., Massasauwa church, Delaware Co., Ind., 3½ miles west of Shadeler, at Union Grove church-house. Those coming by rail get off at Shadeler, and inquire for the Brethren.

May 18, at 1 P. M., in the Bethel congregation, in the Spanwerck meeting-house, 7 miles north east of Mound City, Mo.

May 18 and 19, Panther Creek church, Dallas Co., Iowa.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh.

May 25 and 26, Dry Creek, Linn Co., Iowa.

May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 4 North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Cherry Grove, Ill.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co., Ind., at Bro. Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9 Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 16, 1889. No. 16.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

IN a few days the plates of "Gospel Chimes" will be completed and ready for the press; and in a short time the books will be ready for distribution. The price will be made as low as possible.

WE have had two more additions to the church, lately, by baptism, and have several applicants. May the Lord impress many others with the necessity of making the good choice while the door of mercy is yet open!

DURING the first week of the month our streets were filled with an unusual number of wagons, loaded with household goods. Why it is that so many people persist in having an annual flitting, we can not understand. To some it becomes a kind of chronic disease.

ELD. JAMES R. LANE, of the Aughwick, Pa., church, has retired from farming and located in Shirleysburg, Pa., where his correspondents will address him hereafter. This was the right thing for Bro. Lane to do, as he is in circumstances in life that he can well afford to give the church the benefit of his whole time and service.

WE are informed that there is a report being circulated in parts of the West, that Bro. Quinter, at the time of his death, held a life policy of ten thousand dollars. Such a report is entirely without foundation, as he never held a life policy of any kind or amount. We have charge of the settlement of his estate, and know whereof we speak.

THE question has been asked, How many of our Brethren will emigrate South for Jesus' sake? Is this a sufficient inducement? It should be. There is no higher calling than to save souls, and if there is such a call from a promising field, why should we not respond? Or, in other words, which is the more important call, a good opportunity to get lands and wealth, or a good opening to save souls? Shall our actions give the answer? Oklahoma is the center of attraction in the West to-day, not because it is considered an extra good place to save souls, but because a desirable land has been thrown open for occupation, and the chances are for great gain. This is a worldly fight, and we don't suppose our Brethren are mixed in it. But as the above question was asked we were made to think of the Oklahoma rush, and wondered how it would affect our church if the tidings were to come to us that the Great South has been thrown open to us, and that there are there thousands of anxious souls waiting to receive the Gospel? Would it stir us up as the Harrison proclamation stirred up our Western friends? The cause would be more worthy of our notice, and the inducements much greater, as to save souls is a greater work than to gain possessions. Yes, for Jesus' sake, we ought to go anywhere that the Lord may lead us—not only down South, but to the ends of the earth, if need be.

OUR congregations are considerably enlarged since the opening of the Spring term of the Normal. Every available space is filled, and a number are boarding outside. We hope to have a new building completed by the opening of the Fall and Winter terms, when we will have abundant and comfortable accommodations for all who may come.

TO-DAY, April 1, we laid the body of our aged brother Kauffman in its last resting-place. For a long time it was his desire that he might go home and be at rest. The Lord has now given him the wish of his heart, and has taken him over to the other side, there to enjoy a rest that is unending and glorious. What a happy meeting there must be in the "Heavenly Mansions," where the saints, one after another, meet to part no more! "Eye hath not seen, ear hath not heard, nor has it entered into the heart of man, the things that God hath prepared for them that love him."

THE time for holding our District Meetings will soon be here, through which meetings the subject matter for our Annual Meeting will pass. And in looking over the decisions already made, as they stand on our Minute-book, we would suppose that we have enough to meet every possible question that could arise about church government and kindred subjects,—and indeed we have, if we could only learn to know what we need. But it is probable that the rehashing will be continued, unless our District Meetings exercise more care as to what they read. It can not be expected that the church can have a verbatim ruling to meet every little question that may arise in the mind of the critical and curious. If we are to have this, our Minute-book will become as ponderous as an encyclopedia, and it will require so much time to study it that the Bible will be looked upon as being too small for serious consideration. Indeed, we are told that the Minutes of Annual Meeting are referred to so much more frequently than the New Testament. This is a real mistake, and may lead to grievous evils. Our District should think of this and encourage our churches everywhere to depend more on the Truth, as we have it in the Scriptures, and lessen the decisions of men. It is not best to be overwise in our own estimation, neither is it good to be so ignorant that we can not determine anything without seeking the opinion of others. If the Scriptures are so simple and plain as we try to make them, when preaching to others, it will be well for us to lean on them a little more ourselves. They are the rule which we have accepted for our faith and practice, and they are full enough and broad enough to meet our every want, if we are determined to be governed by them. It is our duty to learn just what the Scriptures teach, and not how much Scripture we can find that can be made, by careful manipulating, to harmonize with our peculiar notions. The major part of the religious dogmas of to-day are brain creations bolstered up by disconnected and irrelevant Scriptural quotations which carry on their face a plausibility sufficiently strong to make them acceptable. This is not the mission of the Brethren church, and therefore it becomes us, as much as possible, to guard against it.

GARNERED GRAINS.

Humility has in the beatitudes received the promise both of earth and heaven, and consequently it is out of all sight the most profitable state of mind for oneself.

* * *

Much attention is given to preparing to die. The voice of wisdom is: Prepare to live, and live right, and when death comes it will be the gate to everlasting life, in a better world.

* * *

The Gospel is the power, and will never fail. It can not fail, for God is in it. But our faith in it fails, and we resort to substitutes; and then it is powerless, for it requires faith to execute it.

* * *

The only life that is worth the living is that spent in worthy undertakings. "Idleness," said Jeremy Taylor, "is the burial of a living man." Goethe puts it in these words: "An idle life is death anticipated."

* * *

If it is hard to live a consistent, true life, so it is to live a concealed false one. The man who sets out on a course of deliberate deceit, hypocrisy, and evil-doing, usually runs a short course, being snared in his own traps.

* * *

The Bible is like a light-house. It took fifteen hundred years to build it, stone upon stone. The lantern, the New Testament, is put in its place, and the cap, the epistles. There are four plate-glass sides to it, the Gospels; and inside there is one intense glow of light, and from that light there is a radiancy flushing all over the world. That one light is he who said: "I am the Light of the World."

* * *

We are to despise none, however humble in ability, or weak in strength, or ignorant in intelligence, for God only knows how much the germ of faith within them may expand into the years and ages to come, and because the weakest saint here is honored more of God than the greatest sinner. All the feeble saints have the ministration of the angels of God. This should comfort weak Christians, that, though they may be despised of men, they are honored of God, and those who are for them are more than all who can be against them.

* * *

There are times when our sympathy and judgment seem to conflict. Our sympathy for a soul that has fallen into grievous sin, and repented, should lead us to forgive, as we expect forgiveness. But forgiveness is one thing, and restoration to public confidence is quite another. This can only be done by time, if at all; and will always be accompanied by true penitence and a forsaking of faults. Our charity is never to lead us to have a light estimate of the sinfulness of sin. There is never any conflict between true charity and duty; and a conscientious discharge of our duty will often be the truest charity. There are some people who are very injudicious in their sympathies.

SOME of our Sunday-schools are opening for the summer, and as a result orders are coming in for the *Young Disciple*. Those schools that have been using it feel that their schools can not be made a success without it. Sample copies sent free for examination.

A NUMBER of our brethren who have been active in mission work during the winter will soon leave the field for other duties. It seems to us that this ought not to be so, yet our ministers can not be blamed, as they have families to care for and support, and unless this is otherwise done, it becomes their duty, and they are justifiable in doing it.

A SISTER who has an unconverted husband asks the earnest prayers of the church in his behalf. This is a very proper request, and we admire the faith and earnestness of the dear sister. Will the church remember at a throne of grace this husband? We believe in direct and personal prayers. Ask God for what we want as directly as we ask favors from our friends, and we are sure that he will be quite as willing to hear us. So he has promised, and so he will do.

WE have on hand quite a number of queries asking for answers, which shall have our attention in the near future. We have some that can not be answered through the GOSPEL MESSENGER, as they would reflect on the private character of the brethren implicated. Such matters should be settled at home according to our ruling, as found in Matthew 18. If our brethren and sisters would always carefully apply this rule, much trouble could be saved in church government. H. B. B.

"ASK, and ye shall receive." What a gracious promise to encourage those who love to pray! The Word of the Lord never fails. All his pledges to his followers are fulfilled. And why have we not more signal answers to prayer? Is it not because they are so feeble and so dull? It seems sometimes as if Christians were addressing an iceberg, instead of a tender, loving parent—their prayers are so formal and cold. How slowly the words drag from the lips—and how lifeless! There is no warmth in the devotions; not one earnest appeal to the Father in heaven. Jeremy Taylor says: "Easiness of desire is a great enemy to the success of a good man's prayer. It must be an intent, zealous, busy, operative prayer. For, consider what a huge indecency it is, that a man shall speak to God for a thing he values not." Prayers that are lifeless, tame, icy, will not avail to draw a blessing from the skies. Would Jacob have succeeded had he not been earnest in wrestling with his Maker? Abraham fell on his face and talked with God; and Moses, with whom God spake as a man with his friend, was persistent at the throne of grace, or his prayers would not have been heard and answered. And yet, with your apologies for prayers, you expect to be heard. Never, until the fire has been kindled in your bosom, and your earnest cries go up to heaven. You may pray from morn to doomsday and your petition will not avail. It is only the fervent, earnest, effectual prayers that secure the blessing. Thus pray and you will never be led to ask, Why are not my prayers answered?—*Sel.*

A LEAF FROM OUR NOTE-BOOK.

WHEN Joshua died, the nations that inhabited Canaan were not fully subdued, and the design in leaving the land in this unconquered condition is fully set forth in the second chapter of Judges:

"I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua."

That through them I may prove Israel was the design. Israel was submitted to the test and failed. First, instead of going on to conquer, as the Lord had commanded, they formed a league with the Canaanites, and finally drifted into outright idolatry. Thus it has always been, and always will be with God's people. They must be tested by temptation. It is necessary for their spiritual development. We are not strong against any sin until we are tested. They who are the most exposed to temptation, and yet stand firm, are the strong. God leads his people into temptation, not that they may fall, but to make them better, to cultivate the good and suppress the bad. Hence James says:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

From this we learn that temptations not only strengthen the inner and higher man, but they develop those graces which adorn the Christian character. In short, temptations, when overcome, are a blessing, rather than a curse.

But notice in what the temptation of Israel consisted, and what led them away from God. It was the example of the godless nations around them. Just so it is to-day; the evil influences by which we are surrounded, combined with our natural tendency to evil, lead us into sin. There is therefore a continued warfare, and one that must be waged in no indifferent, hap-hazard way. We must make no league with the enemy; we must utterly conquer him, or we will soon learn to conform to the world. "Come out from among them," saith the Lord; but the world says, "Come with us; be one of us; do like we do." There are a number of ways in which Christians are tempted to heed this call of the world, and a few of them we will notice.

First, in our actions and conversation. The tendency is to do like those with whom we associate. We knew a young man who always prayed before he retired at night. Finally he was thrown into the company of worldly associates, and after conforming to his custom on several occasions, he found that his companions were disposed to make light of it. Soon he concluded to do his praying at times when they were absent, and when he retired, threw himself into bed in the same careless, indifferent manner as did his worldly associates. Then, too, he jested, told stories, and engaged in all manner of foolish talking, just like his worldly companions. And so it is with so many Christians. When in the presence of worldly people, they act and talk just like them. You see no mark of distinction, no separation.

We are also tempted to heed the call of the world in the matter of business. Many Christians become just as anxious and labor just as hard to make money. In fact, their minds seem to be just as much absorbed in financial themes. They talk just as much about their business, are as much interested in it, and push it just as hard. In this the spirit of the world becomes as prominent as in anything else. A great many Christians' ideal of success in life is to become rich. No matter how honest persons may be, or how upright their conduct, if they are not successful in amassing wealth, they are regarded as a failure. Such is the spirit of the world, and Christians have become so closely allied with it, that there seems to be no distinguishing mark. Our young men are pretty thoroughly imbued with it, as a result are making haste to be rich. B rich is one of the cardinal doctrines of this and just in proportion as Christians ado creed, so closely are they allied to the god world. No wonder that so many of our men are being swallowed up in the whirlp business, and so few are consecrating them to the work of the church! The influence godly associates and the example of even who profess to be the Lord's people, an should bear the distinguishing mark, all tendency to give young men false views and prompt them to the service of mammon.

Another way in which Christians are temp heed the call of the world, is by imitating its habits and customs. We say *sinful*, becaus all that worldly people do is sinful. We are separate only in that which is sinful. And termining what is wrong, we have an infa test, the Word of God. Worldly people so reap, use the best machinery, drive horse buggies, and yet Christians may safely do very same things. Simply because worldly ple do certain things does not make them w but it is the foolish, silly and wicked things do that we are to avoid. For instance, the ish and sinful fashions. Imagine those women, Mary, Martha, Phebe, Eunice, Lois Dorcas clothed in the fashions of the day! agine Mary anointing the feet of Jesus w bustle on! Imagine those women, before out on their missions of love and charity, ba and frizzing their hair, or arranging a pompa Imagine Peter, and John, and James, and Apostle Paul going out on their mission ga attired,—with a plug hat, a mustache, and a These good women and men were doubtless fortably and decently attired, but they ha time nor disposition to gratify the lust of th by the ornamentation of their persons. were some women, one time, who, by the influ of their worldly associates, drifted into this and quickly the inspired apostle gave them mind about it. "Don't," says he, "do like worldly associates,—give your time and atte to adorning the body. Let your adorning b inner, the higher adorning."

But there are other things in which we sh be separate from the world. Imagine those men, before going out on their missions, pr ing themselves with cigars, pipe and tobacco! hear a great deal said about being separate the world, and that certain things are s simply because worldly people do them, yet n who thus argue do the very things that h jockies, thieves and liars do. Of course, if t co is food or medicine, simply because this cla men use it, does not make it wrong. But it is ther food nor medicine. It is a poison; it imp the body, deadens the intellect, and unfits ma his highest usefulness; it is a waste, a nasty, f habit. Should not Christians separate th selves from the world in this habit? Shoul be so wedded to this god of our appetite that say, We can't quit it? If so, it seems to u have sold ourselves to the enemy, just like follower of the vain fashions, or those who become wedded to other foolish and sinful ha There is idolatry in the world to-day, and many, like the Israelites, are forming a le with the idol worshipers. Let us become separate in all things that are useless, damag to body and soul, and hence sinful. J. B.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FEET-WASHING HYMN.

L. M.

When Jesus knew his hour was come,
Then greater love was never shown.
He loved his own unto the end,
The meek and lowly, faithful friend.

He rose from supper each to greet,
And washed and wiped his brethren's feet.
He gave example that we may,
All know the precept, and obey.

Peter at first refused his Lord;
But learning from his holy Word,
That with him he should have no part,
He then complied with all his heart.

He that is washed, his words repeat,
Is clean except to wash his feet.
But Judas' soul was still unclean.
Because his heart was full of sin.

If I your Lord and Master too,
Have done what I would have you do,
Then my example you should keep,
By washing one another's feet.

O may this heavenly pattern be
Our guide in true humility;
And may that happiness and love,
Be ours below and ours above.

Daniel Hays.

CONSOLATORY.

BY H. W. STRICKLER.

To brother Daniel and sister Sophia Strickler, of Dawson, Pa.

THE sentence of death was pronounced upon man as a consequence of his transgression. It came as a result of his free, voluntary disobedience to a divine law. It came as an enemy,—as a terrible agent to work out the punishment due to sin. There is not a moment in which there is not some human heart filled with grief on account of the death of some dear one.

Bereavement is one of those universal wounds through which the heart of our common humanity bleeds.

The disciples of John, without a doubt, were overwhelmed with grief when they learned of the death of their beloved teacher and friend. They took up the body and buried it. After performing their last sad act of love and esteem, "they went and told Jesus." They had learned to love him.

How natural it is when one is in trouble to go to his best friend and pour out his soul to him in his grief!

This Jesus to whom the disciples of John came, had come into the world to change the relations between death and man,—to remove its terrors and make the future world yield prospects of happiness in death. This he did by pouring light upon the grave and the future state. He brought death into subjection by his own death, so that now death is changed from a tyrant to a servant. Christ now gives to all his people deliverance from its danger.

Faith in Christ entitles us to all the gracious benefits of his person, of his life, and of his death, in which are included a complete victory over death and the grave. As the believer approaches death he finds that the monster's sting has been removed, and he who was once the king of terrors has become the "boatman of the Lord" to bear his children across the dark and rapid river which separates us from our joyful inheritance.

Death will come to us as a kind friend, or as a terrible enemy. "Be ye, therefore, ready also; for the Son of Man cometh at an hour when ye think not." Luke 12: 40. "Oh death! soon for me thou shalt call! Soon, from the shores of the living, my spirit shall be summoned into the world unknown; but, thanks be to God, who giveth us the victory through our Lord Jesus Christ."

No anticipation can calculate the coming of the Son of Man. Man's mind can set no limit to the attainments of the human understanding. "They have found out the heights of the heavens, and the distance of the stars, calculated the weight of the atmosphere in the most distant planets, and arranged invisible animalculæ, discoverable only by the microscope, into their genera." We have dived into the depths of the ocean and brought up the treasures of the deep; into the bowels of the earth and ransacked the center of the globe for the wealth of our cities. We have discovered the origin of almost every disease, and traced to its source every kind of contagion. We have investigated the animal and vegetable kingdoms; found remedies for all disorders, and palliation for all pain, but we have never been able to determine *when we shall die.* Few as our days are, we know not their limit. Man, the creature of a day, must abide the coming of the Son of Man, as a little child who is to abide in a certain place till some one shall come for him, and then he must depart.

The Lord gave to you the little boy, Harry, and he reserved the right of calling him unto himself again,—

"Before his heart had learned
In waywardness to stray,
Before his feet had ever turned
The dark and downward way,
Ere sin had seared his breast,
Or sorrow woke the tear."

God saw fit to remove him from you, whose presence, smiles, and innocent prattle brought sunlight and joy into your hearts and home. His sickness and death brought gloom, darkness, and sorrow.

"Yes, he is gone! Yet do not thou
The goodness of the Lord distrust;
But meekly to his wisdom bow,
Who lays the loved one in the dust.
The form is there, but seek not there
The spirit born for light and love;
Look upward! Free from sin and care,
It rests in joy with God above."

In his death one of the centers, around which clustered the care, sympathy and love of the entire family, is removed. There is an aching void which alone can be filled in hope of a better world above. The grief-stricken soul cries, "Whither shall I go? Where shall I find refuge and comfort for my sorrowful heart?" Go not to human philosophy, for there all is cold and quiet as the grave. Go not to the pleasures of sin, lest you blunt the finer sense of your nature, and defeat the beneficent design of your Heavenly Father. Go to the Word of God which brought life and immortality to light. Go to God in prayer, where you can tell him the story of your grief, and he will speak words of comfort to your bereaved heart. Go to heaven to meet your darling boy, who has crossed to the opposite shore of the narrow sea that separates you but for a time, but which will be crossed by you at death, to meet your loved ones on the happy shore where tears and parting are unknown. 'Tis there you can meet that smiling face which has gone to behold the Father's face in heaven. 'Tis there that one more soul has gone to enjoy the full fruitions of heaven's glory.

Two more little eyes have gone to gaze upon the jasper walls and pearly gates of the city of God. Two more little feet have gone to tread the courts of heaven, and walk the golden streets of that New Jerusalem. Two more little hands have gone to play upon the golden harps of angel bands. One more little tongue has gone to sing God's praise forever. That voice should charm you up to heaven's gate, that will be opened for you by the three little ones who are waiting for you. Then,

"Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, Man, 'rejoice!'
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
Who shall roll away the stone?"

"That the body must die is certain. What lies beyond? No one who passes the charmed boundary comes to tell. The imagination visits the realm of shadow, sent out from some window of the soul over life's restless waters, but wings its way wearily back with no olive-leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in heaven, yet breathes no secret of the eternal world beyond. The crescent moon cleaves her nightly passage across the upper deep, but 'tosses overboard' no message, and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. 'Shut in! Shut in!' Between this and the other life there is a gulf fixed, across which neither eye nor foot can cross."

The gentle boy whose eyes you closed, in their last sleep, a few weeks ago, died with rapture in his wonder-stricken eyes, a smile of ineffable joy upon his lips, and hands folded over a triumphant heart, but his lips were past speech, and intimated nothing of the vision that enthralled him as he launched into the sweet by and by!

Loraine, Ill.

THE REST BEYOND.

BY J. H. BEER.

"There remaineth therefore a rest to the people of God."—Heb. 4: 9.

How sweet to the weary soul is rest and repose from the weary burdens of this life! There is something sweet,—something sublime, that soothes the troubled breast. Behold the care-worn child, as he toils beneath the noon-day sun, or the blasts and storms of chilling winter. When he is almost exhausted, oh, how sweet the very thought,—rest, sweet rest! To the natural body rest is an invigorator. God has blessed man by giving the night for rest, and we all enjoy it, but the rest referred to by the apostle Paul, is only promised to God's people; hence he says, "Let us therefore fear, lest a promise being left us, any of us should seem to come short of that rest, for he declares that unto us was the Gospel preached, as well as to them, but it did not profit them, not being mixed with faith in them that heard it."

The rest spoken of by Paul is drawn from Israel's rest,—the land of Canaan,—a land flowing with milk and honey. God provided a deliverance from Egypt's bondage, and a release from the tyrannical rule of mortal man, when he, with an high arm, released them from Pharaoh's reign. May his spirit lead us in the plain path of duty and holiness, and may he shower his gentle dews of grace upon us until we have reached the harbor of God's everlasting love,—the home of the soul,—there, with the united hosts of God's everlasting kingdom, to sing the song of his redeeming love. There to enjoy the rest that remains for all the people of God. Toil on, thou scourged and smitten bride! Victory is grasped in the hand of Omnipotence. May you be clothed in

clean white linen; see that, when the Bridegroom cometh, your vessels are filled, your lamps trimmed, prepared as a bride adorned for her husband!

Rockton, Pa.

THE GREAT SEAL.

BY M. W. SPENCER.

Third Paper.

THE emblems which now form the Great Seal of the United States of America have been gradually developed out of the elements along the march of the ages. Like the coat-of-arms for Great Britain they are purely of Hebrew origin, in numerals as well as its symbolic figures. This will appear evident as we proceed to analyze and compare its various parts. It may also be observed that in many of its features it bears a *double* significance, one looking to its ancient, and the other to its modern meaning, and both equally applicable to the history of the tribe of Manasseh.

This device was adopted by the Continental Congress, June 20, 1782, and was re-adopted by the new Congress, Sept. 15, 1789, having an *obverse* and a *reverse* side. The latter side is not used. The original seal having been worn out, it has been replaced by a second, differing from the first in that it has, by accident, seven arrows left out of the eagle's talon, six only remaining.

The *reverse* side is very significant and reveals the history of this tribe, particularly while they were in Egypt. The central figure is that of a pyramid, still unfinished. This indicates that Manasseh, the founder of the tribe, was brought up at the foot of the pyramids of Egypt. The "1776" on its base gives, as near as may be ascertained, the time that his adopted Father Jacob received the blessing from Isaac, B. C. 1776. It may also be observed that the patriarch, in crossing his arms in the *act* of blessing Manasseh, makes exactly the figure of St. Andrews cross, the form of the letter X. Now fold it twice, or cut it in two parts, following the lines of the cross, and you have four perfect pyramids. Thus, while Ephraim, England, appears under a system of crosses, which may, as we have seen, be resolved into four pyramids with two faces, we have in the central figure of the Great Seal of the United States, one pyramid with two faces visible, as there were two sons of Joseph, or the half tribe of Manasseh distinctly historical.

Under the pyramid we have written the motto, "*Novus Ordo Seclorum*,"—a new era in the ages, and over it the words, "*Annuit Coeptis*," —he prospers our beginning. The ever-watchful eye of Jehovah looks out from the over-hanging triangle, as if to mark the beginning of the new era, to be developed in the line of Joseph, the great people, who should spring from the Manasseh. The origin of this tribe is indicated in that these mottoes and figures are on *the base* of the seal, thus representing the foundation of our ancestral beginning.

The *obverse* side of the seal is, if possible, still more expressive. In this the central figure is the eagle. This emblem was long the cognizance of the tribe of Dan, whose navigators first discovered America from Iceland, landing in the United States. This emblem may have come by way of Greece to the Islands of the West, as indicated in the triple-headed standard of Neptune, the god of the sea, being surmounted by an eagle. While the British coat-of-arms bears the lion, the Great Seal for like reasons bears that of the eagle, both Hebrew characters portrayed by the prophet (Ezek. 1: 10) and in the Revelation of St. John, who describes the eagle as the protector of the church (the woman) in the wilderness, which, with great clearness, may be referred to Dan in the Isles as well as in the wilderness of America. Where our civil government has helped the church (Rev. 12: 14), the dragon, half eagle and half serpent, which guarded the "golden fleece" was the cognizance of their Hebrew craft. The eagle and serpent were engraved together on temples in Phœnicia, where Dan certainly was. The eagle was also engraved on the standard of our Saxon forefathers, while in Central Europe, led also by the tribe of Dan. It is not strange, therefore, that the eagle appears on our American seal. On the breast of the eagle is, what is commonly called, "a shield," though in reality it resembles quite as much the seat of the chair of state in Westminster Abbey, bearing six broad stripes and seven narrow ones, giving thirteen in all. In one talon of the eagle there are thirteen arrows, and in the other "the olive branch of peace," plucked from the olive tree, a native of Northern Palestine, the very country from which we have been taken, and indicates our powerful commercial relations with the other tribes. We say commercial, for the product of the olive was commonly used in ancient times as a medium of commerce, instead of coin, it having a standard value (1 Kings 5: 11). Above the eagle is the "starry" field, which reminds one of the promise, "As the stars of the sky for multitude," and on either side a pillar of cloud representing the pillars of cloud and fire which stood over the camp of Israel for forty years in the wilderness. On the scroll in the mouth of the eagle, in *serpent form*, are the words, "*E pluribus Unum*," signifying *one from many*, that is, one tribe from the many, the twelve.

The Hebrew numerals, one, three, four, the double trinity, seven, ten and thirteen, are easily defined and equally apply equally to us as Israelites and as citizens of the Republic. Thus, there is *one* eye of Jehovah figured in *one* triangle suspended over *one* pyramid on which is *one* date. There is also *one* eagle with *one* shield and *one* branch of the olive and *one* cluster of arrows. There are *three* inscriptions, one on each half of the seal, having *three* words, *three* sides to the triangle, a row of *three* stars in the constellation, and *three* colors indicated on the shield,—red, white and blue. There are *four* stars in one row in the group arranged in the form of a *six pointed* star thus giving a double trinity. There are *four double trinities* combined with the several number *seven*, thus, in the number of stone layers in the pyramid, of the arrows in the talons of the eagle, of the stripes on its breast, and of the stars in the constellation. Seven and *ten* are also combined in the number of letters in the motto under the pyramid. And finally we have *thirteen*, the exact number of the Hebrew tribes, Manasseh being the thirteenth, represented in the stars, stripes, arrows, in the courses of stones in the pyramid, and in the number of letters in the motto in the mouth of the eagle, and also above the eye of Jehovah, making *a double trinity* of thirteens.

The fact that the base of the Great Gezeh Pyramid has an area of about thirteen acres, may not seem strange, since the Hebrew measurements are not unlike the English.

Thus it is seen that the numerals on the American seal are substantially like those on the English coat-of-arms, and as they, being Anglo saxon, have adopted Hebrewistic symbols, it is highly presumable that the Saxons are of the Hebrew stock and have unwittingly, it may be, in token of our ancestral relation, thus recognized these national emblems. If the very hairs of our head are "all numbered," how much more does God care for the great national symbol of his chosen race!

The common interpretation of the seal, according to American history and ideas, is too familiar to need remarks here; all we claim is, that it has a double interpretation, and that one view looks to the Hebrew origin of the Anglo-saxon race.

Having placed the pyramid on our national seal, we may read with pleasure and profit what the Lord caused to be written twenty-five centuries ago, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Isa. 19: 19, 20.

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SOLITUDE.

BY MARVIN M. SHERRICK.

WHO does not wishfully long for, and hail with exquisite joy, the hour, when, casting off the environments of physical assiduities, the intellectual and spiritual organism may roam unrestrained in realms of thought,—the hour which solitude alone can give!

The thought in the following stanza echoes the sentiment of every nature-loving soul:

> "I love to steal awhile away
> From every cumbering care,
> And spend an hour of closing day,
> In humble grateful prayer."

The foibles of mortality too much permeate our entire self to be long in contact with humanity, without becoming infected by its frailties. Few indeed are they who live and walk with the multitude and yet walk alone.

An old writer has said: "Whosoever delighteth in solitude is either a wild beast or a god." To delight in solitude, only as it serves as a hermitage, and secludes from our fellow-creatures, truly savors of a base and sordid nature; but to love it because of its magic spell, which drives away the vanities and cares that beset us, soothing and quieting the ruffled spirit, and elevating it to a higher plane, is to lay hold of one of God's means of grace. We are thus prepared to carry out more fully the work assigned us, filling our various stations in life more honorably.

Foot-sore, weary and perplexed; burdened, yet, empty, we enter nature's vast realm, and, after a fruitful excursion, emerge from her intricate chambers, from her mossy couches by her cooling fountains, and from her grand temples, bearing on our refreshed brow wreaths of laurel, and in our hands undying flowers, gathered by her living waters.

In nature "the invisible things of him, who existed before the creation of the world, are clearly seen."

The great leader of God's Israel found that which was necessary to his work in solitude. For forty years he ceased not to learn lessons given by this grand instructor. The sublime Apocalypse was penned while its author was enjoying solitary banishment. Who can say that those celestial visions manifested in the person of the Lord of glory, those glimpses of Beulah's landscape, those seraphic harpings and angelic melody were not a source of enjoyment?

On a December morning, I passed, on my way to my school, through a wood in which the quiet was so noticeable, that I stopped in wonder. The feathered songsters had long since sought warmer climes, and no animal life was visible. It was one of those rare days during this time of the year in which nature seems to shrink from all outward manifestations of life and activity, retreating within herself, and, seemingly, lost in pensive reverie. The distant sound of an ax, and the tinkling of a bell, served only to render more plaintive and impressive the surrounding stillness.

The congenial aspect at hand, agreeable to every child of nature, created within me a mood of mind which I was loath to cast off. I seemed alone, yet not alone. On every hand were tokens, mute and motionless, it was true, but tokens nevertheless of the Omnipotent wisdom and power. Go to farthest zone, to the barren, fruitless desert, and God is there. While the sun continues his wonted circle, and the stars hold their courses, so long will this "terrestrial ball" continue to be fruitful, producing abundant food for the mind, which may be gathered by the light of day, or garnered when the nightly visitants of the sky make "music as they roll."

From nature let me take an example. Like her will I, too, venture from this mortal shore, and strive to learn my weaknesses by close communion with him who often retired alone to the solitude of the mount or desert place, to seek the needed strength and hope. And though the mortal coil still brings the far-off murmuring of the busy world into that sweet retreat, the soul will bathe itself, and grow youthful and strong, in the still waters of immortality.

WORLDLY AMUSEMENTS.

BY FLORDIA ETTER.

CAN a true Christian engage in the sinful pleasures of this world with a clear conscience? I think not. We can not serve God and mammon. We surely love one or the other, and we can not love both. A true Christian has no desire to attend the dance or theater, or participate in anything that tends to lead him from the path of spiritual duty, or to destroy his influence.

How can we be a light to those who are yet in darkness, if we ratify their doings? We are not as good as the non-professor. They are of the world, and will pursue the elements of the same, but a Christian should oppose everything that does not tend to the glory of God. He can preach by actions as well as words. He professes to be a follower of Jesus. Let their conduct teach the same.

I once heard of a person who joined the church, but did not feel like giving up dancing, and told the minister so. We are inclined to think that in such a case something is lacking. Where there is no cross, there can be no crown. Let us be very careful that our portion may not be with the hypocrite. May none of us, like Judas, sell our souls for gold, and go to hell!

HONEST SYMPATHY.

SELECTED BY LIZZIE G. HUMMER.

ONE can endure privation, poverty, disappointment, trial in almost any form, if there is only one loyal human being to whom we can turn our tearful eyes, and say: "Isn't this hard?"

Nor need there be a verbal reply. The slightest hand pressure, a quick, responsive moistening of the eye; an echoing sigh; a touch of the lips to the throbbing forehead. What heaven is in these mute tokens! How they bridge over the yawning gulf of despair! How fair when the tempest lulls, do they span it with hope's rainbow! True, the clouds may return,—the chill mist—the darkness; but the bright, warm tints have been there! More than angelic are these soul-responses.

Eternity shall show it, when they, over whom the shadows of great trouble fell, till wrong almost seemed right, shall, with their earth-saviors, serenely untangle the life web,—every fiber of which is spun by the hand of Infinite Love.

A kind word! Don't begrudge it. Don't say: "It is a pity, but then it is no concern of mine." A kind look even,—don't withhold it. I remember once, when in great trouble, I was walking the crowded thoroughfare on some errand, in that state of utter hopelessness which must have told its story on my face, suddenly encountering a look from a stranger so full of compassionate tenderness that I, who had thought never again to shed a tear, so stony seemed my eyes, felt them overflowing. Oh, the hope and courage that look gave me! Some day I shall know more about it,—not here.

There are those heaven-ordained ones who shed this brightness as they glide past us, and there are others so flinty, yet so polished withal, that we clasp our hands tightly over our heart to still its cries, whispering, hush! — not there, anywhere but there! And as they pass us, a chill, like that from a newly-opened tomb, creeps over us, and the last flower of hope drops to the earth beneath it. I suppose such people have their place in the world, but they always seem to me like those artificial plants suspended in pots from drawing-room windows, perennial stiffness, mocking our reach, incapable of growth or expansion, without moisture, without fragrance, impervious alike to dew or sunshine,—fit only to accumulate the grime and dust of years.

REBAPTISM.

BY JOHN FOLNEY.

Why do we rebaptize those that come to us from other churches who were baptized by the immersion, such as Old Order Brethren, Progressive Brethren, Dunkers, Baptists, etc.?

I AM asked to explain the above through the MESSENGER, and for the information of the querist I will try to do so in the fear of God, as I understand from the Scriptures.

I base my first reason on 1 Cor. 12. 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Verse 25: "That there should be no schism in the body; but that the members should have the same care one for another."

Now there is surely a lack of oneness in those bodies, or they would have remained with us. They would not have organized themselves into two separate, distinct bodies, hence they are not by one Spirit baptized into one body.

Again, we notice that these different organizations caused schisms in the body, the church, and have been ever since working, both publicly and privately, against us. By this they manifest a different Spirit.

Of course, we do not understand that the three immersions in water alone will make us members of that one body of which Christ is the head. It becomes every man and every woman to form a union of sentiment with Christ's Spirit,—to become one with the church of which they are to be members, before they can be, by that Spirit, baptized into that one body.

My last reason for rebaptism is, the church, by Annual Meeting, has agreed and so decided that all should come into the church in regular order. See Minutes, page 161:

1883, ART. 3.—Will District Meeting petition Annual Meeting to consider the following [illegible] according to the Gospel and order of our Brotherhood [illegible] members into the church who have been baptized and [illegible] sister, or such as have left the church and [illegible] with the "Old Order" or Progressive churches, or [illegible] them? If this is understood to be right how will it be with those who have been baptized by ministers who have been baptized into our church and were never known as members of the body? The petition was considered. Annual Meeting and the following answer given: We decide that none can be received into the church without being baptized by a legally authorized minister of the German Baptist Brethren.

ARE YOU GOING TO ANNUAL MEETING?

BY A. HUTCHISON.

HOW common this question is now! We hear various answers. The answers are just in harmony with the interest which is felt. Some answer at once, that they are going, for they want to see their relatives and friends. Well, it is a lawful desire to see our friends, but we inquire, Is that the chief object? If so, then we may entertain some doubt whether such persons have a proper conception of the object of our Annual Meeting. I, too, have a desire to see my relatives, and while the social features of our Annual Meeting are worth much toward keeping us united, and endeared to each other as members of one common Brotherhood, yet this is not the prime object of these meetings.

Again, we do not need such meetings to determine a case where we have a direct "thus saith the Lord." The object of such a meeting is, to have the united counsel of the members, living in the different parts of the Brotherhood, on such questions as involve features upon which the letter of the Gospel is not so clear. In such a case as this, who dare go to Annual Meeting and feel no concern, while others are praying and worrying their brain to decide what is best in the case?

It has happened that those who were at the Annual Meeting and could see what anxiety the Brethren felt, and what labor they performed, to render the very best decision they could, after witnessing all this, would go home and say, "We can do as we please about obeying that decision It is only advice; it is not binding."

Now, as stated above, the principal object of these meetings is to do the best that can be done to decide questions upon which the Scripture is not expressed in so many words. We hear it said, "Such decisions are advisory, and, therefore, not obligatory upon individual members." Have you not heard it stated that way? Let us examine that position a little?

We all claim to be members of the body of Christ. We claim that the church is that body. Christ himself is represented as being the Head of that body, the church Now it stands to reason that if I am a member of that body, I must move as the body moves, otherwise I would fall out of line, and, as a natural consequence, I will lose my proper relationship to the body, and be no longer a member of the body. You might just as well talk about our physical organization keeping in good condition, and allow each member to take its own course, as to talk about each member in the church being independent of the rest of the members, and doing as he pleases.

Our relationship to Christ is the very same as it is to the church. If we rebel against the church, we also rebel against Christ. Christ tells the individual members that they must hear the church. We must hear the *church* where Jesus does not give us the plain word; therefore the brethren and sisters assemble in Annual Council to give advice on such questions as are not clearly defined by Christ or the apostles.

Then, I ask, Who can afford to go to the Annual Meeting without feeling a deep concern for the business part of the meeting? And, again, Who can afford to be indifferent as to accepting said advice when it is given? We hope that all the brethren and sisters will go to our forthcoming Annual Meeting, carrying with them a deep sense of the obligation they owe to the Lord, and to the church of which they claim to be members. May the Lord give his church a pleasant and profitable waiting before him at our prospective Annual Meeting!

AFFLICTION.

BY NOAH LONGANECKER.

"The souls that would to Jesus press,
Must fix this firm and sure,
That tribulation, more or less,
They all must and shall endure."

PAUL and Barnabas once said, "We must through much tribulation enter into the kingdom of God." Jesus once said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Of the glorified saints in heaven it will be said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Indeed, God's people have always been an afflicted people, so much so, that Peter once said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

This rule is so universal that Paul once said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Indeed it does sometimes appear that the more devout, just, and holy men live, the more fiery their trials. When the Psalmist contrasted the prosperity of the wicked with the adversity of God's people in this life, he said, "My feet were almost gone; my steps had well nigh slipped. * * * When I thought to know this it was too painful for me. Until I went into the sanctuary of God; then understood I their end." Truly might he say, "so foolish was I and ignorant, I was as a beast before thee." "The Lord chasteneth us for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

What a contrast is there between the prosperity of Dives and the adversity and afflictions of Lazarus! But how was it *after* this life? Then the language to Dives was, "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." In eternity the contrast will be reversed, but it will be inexpressibly greater. How true the saying, "The Lord afflicts to heal." Indeed, the design of God is to counteract moral evil, or sin, by physical evil. Hence Christ came by this way. O how tender and sympathetic every line of Isa. 53! Indeed, it is the grandest of the Old Testament. Well might Peter say, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy." The captain of our salvation was made "perfect through suffering." If we wish to make a success of any profession in life we must first well consider "what the end will be." Especially is this true of the intersts of our souls. Well could Paul say when he looked at the end of the afflictions of God's people, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." If afflictions are means in God's hand to lead us to seek, through Christ, grace to save our souls, they certainly will "work for us a far more exceeding and eternal weight of glory."

What a consolation to the afflicted saint! Should their sufferings be the most grievous for seventeen or eighteen long years, yea, even more yet, when compared with the future, it is as a *moment* to *eternity*; as *light affliction* to *a far* MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY. It is true, we are sometimes ready to conclude like the Patriarch Jacob, "All these things are against me." But Jacob, like ourselves, failed to see the end of God's ways. True, God had given his promise to Jacob, but he failed to see how it was being fulfilled. "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But when Jacob learned what God designed by it all, he saw that it was all for *his* good; for the good of *his family*; for the good of *thousands* of *his fellow-mortals*. And as an ensample it does good to *millions* as they pass through their sore afflictions. Job might have reasoned like Jacob, "All these things are against me." We need comfort in our sore afflictions. So did Job. When all his friends turned against him and accused him of suffering for his many sins, he might well say, "Miserable comforters are ye all." Still he trusted God. Job was not afflicted more than his accusers, because he was the greater sinner. Certainly not; for God had declared, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." God blessed Job's latter end more than the beginning, and so he will yours, Christian sister. So he will yours, Christian brother, if you have the patience of Job.

But why did God permit such sore afflictions to come upon Job? We know not all; but if for no other purpose than as an ensample to all his afflicted people, it has not been in vain. As an ensample for suffering affliction it is second to none, neither ancient nor modern. There were those in ancient, as there are those in modern times, who had many sore trials. But seldom, if ever, do we find one who is tried with so many severe trials as Job was. We hope never to meet an afflicted pilgrim that has no earthly friend to comfort him. But should such be his lot, the ensamples of Abraham, Jacob, Job, and of all the faithful ones, and above all the ensample of our holy Savior, will be a wonderful power to comfort such an one. Afflicted ones we are, "strangers and pilgrims on the earth." We "desire a better country, that is an heavenly." "God hath prepared for us a city." "In the midst of the street of it, and on either side of the river was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

While Jesus, on the one hand, says to his people, "In the world ye shall have tribulation," on the other he says, "Be of good cheer; I have overcome the world. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Moses, also, once said, "Wherefore hast thou afflicted thy servant?"

Not long ago a noted merchant remarked about his partner in business, who was very sorely afflicted, "I can not see what the Lord means to afflict such a good man so sorely, while so many wicked men revel in sin, and are much less afflicted." The Bible *only* can give us light on such questions. Reason fails to solve the mystery. Moses walked by faith, and not by sight, and therefore "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

Dear, afflicted pilgrim, your cup of suffering may be heavy; your heart may be in sore anguish; your soul may be exceeding sorrowful unto death! Look to your Jesus who passed by this way, and listen to his cheering voice, "Be of good cheer; I have overcome the world." "Weeping may dure for a night, but joy cometh in the morni "Blessed are ye that weep now: for ye s laugh." Look through your tears to the " yond" for your reward. It is prepared and up for you in the bright and glorious " there." It is an indescribable and far more ceeding and eternal weight of glory. "Be t faithful unto death, and I will give thee a crow life." "Is any among you afflicted? let him pr Read James 5: 13–15.

"O there's a better world on high;
Hope on, thou pious breast;
Faint not, thou traveler; on the sky
Thy weary feet shall rest."

THE GREAT CHARM.

BY C. H. BALSBAUGH.

A FEW days ago I received a small package express, containing some dainty edible for an valid. Whence it comes I know not, nor nee know, nor wish to know. God knows, and will remember it. Matt. 25: 40. And yet my mental interrogation was—*Who sent it?* And mediately the self-annihilating prohibition Matt. 6: 3 came vividly before my inner vis Love is in one sense poor at ciphering. It g by Divine Instinct and not by arithmetical ca lation. When we begin to count our dollars cents given to the Lord, self will, ere long, g bigger than Christ. It is quite possible to g the tenth ostensibly to God, and yet hoard i the strongest chest of self. It is only when Christ within gives to the Christ without, that great charm is effected which constitutes us a culiar people, an elect property of God. sublime work of the Cross is to bisect us, and vent eternally all handshaking across the gulf the old and new man. Honest introspectio the light of the Holy Ghost will soon reveal true standing. What profound and thrilling port in the words "*When?*" and "*When?*" corded in Matt. 25: 37, 38, 39, and 44. Transp ing and paralyzing revelation of self dead self enthroned! "To do good and to commu cate" is "well pleasing to God." Heb. 13: But it must be *unto* CHRIST. The Lord's Pra is the broad seal of Jehovah on *all* that the sai possess. First, "*hallowed be Thy Name*," " *Kingdom come*," "*Thy Will be done*." The brief petition for our lower life, and a larger for our higher; then a reversion to the beginni —"for THINE is the KINGDOM, and the POW and the GLORY," FOREVER: AMEN. Thi the order of the whole Christian life in its mi est details. Where are we? What is our p tion and stature? Do we exalt the Lord or o selves? Does not many a beautiful prayer, m an eloquent sermon, many a needed donation, tingly end with the withering words: "*Veril* say unto you, they *have* their reward"? " thus judge, that if *one* died for *all*, then were dead: and that he died for all, that *they* which should *not henceforth* LIVE UNTO THEMSELVES, *unto* HIM which *died* for them, and *rose agai* 2 Cor. 5: 14, 15.

Crucified WITH CHRIST: "I live; yet *not I*, CHRIST *liveth in me*: and the life I *now* live *in flesh* I live *by the faith of the Son of God*." 2: 20. "To *me* to *live* is *Christ*." Philpp. 1: "*Christ* is our *life*." Col. 3: 4. "*Because I li ye* shall live also." John 14: 19. Let us pon well the words, "*Ye shall* KNOW," in John 14: in connection with that solemn mystery yet so fact, "I AM IN MY FATHER, and *ye in Me*, and *I you*." Do we *know*? Is the giving of God to and of ourselves to Him mutual? Is there a r iprocity that separates us from the common m

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as light from darkness, as Christ from Belial? 2 Cor. 6: 14–18. The water *without* the ark may toss it, but can not harm it; it is the water within the ark that sinks it. Keep the world out with gopher wood and pitch, and the wind and waves will only hasten our voyage to the top of Ararat. It is the leaks of self-seeking and self-pleasing that admit the world to our eternal destruction. O that terrible, fatal parenthesis in Philpp. 3: 18, 19, "*enemies* of the *Cross* of Christ, whose God is their belly, whose glory is in their shame, who *mind earthly things*." How many readers are flaunting this mantle of damnation! "*Our* conversation is in *Heaven*." Our *citizenship*. "*Ye* are *Christ's*, and *Christ* is *God's*." 1 Cor. 3: 23. Jehovah claims absolute ownership in His elect. "Neither said any of them that ought of the things which he possessed was his own." Acts 4: 32. This utter self-renunciation is the only condition to the realization of Acts 4: 33. And let it be thoroughly believed that the first clause in verse 34 will be gloriously true: "Neither was there any among them that lacked." Just see with how little of display and gratification the King of kings and the seed Royal can do! Luke 9: 58; 1 Cor. 4: 11, 12, 13; 2 Cor. 6: 10; and 11: 23.

Let us give freely of our goods to others when needed, but let us be sure that we see Christ in the object of our gifts, even if it be the filthiest, laziest tramp that ever begged a dry crust or cup of water. "Thanks be unto God for His unspeakable gift,"—a Gift to enemies and rebels and outcasts. Matt. 5: 44–48.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Centre View, Mo.

THIS will inform the readers of the MESSENGER that my health is greatly improved since my last report, March 26. I commenced the use of "Swift's Specific," and in the course of twenty-four hours the change was very perceptible. The third day I could take a full inspiration,—a thing which I had not been able to do for eight weeks. Now I have been under that treatment just one week, and the pains have nearly all disappeared. Last Thursday, March 28, I was out at church,—at our council-meeting. Perhaps some will remember that the last time I tried to preach in Auburn, Ill., was Monday evening, Jan. 28, so I was away from the house of the Lord for two months. That was the longest period that I was absent from public meeting since I became a member of the church. I now feel very hopeful that I can soon be at the Master's work again. The Lord be praised for his love to me! A. HUTCHISON.

District Meeting.

THE East Pennsylvania District Meeting will be held with the Brethren of the Chiques Creek church, Lancaster Co., in their meeting-house in Elizabethtown, half way between Lancaster and Harrisburg, on the line of the Pennsylvania R. R., on May 15 and 16, the delegates to meet on the 15th at 4 P. M. for organization. A love-feast will also be held at the same place on May 17 and 18.

The ordained Elders are requested to meet at the same place on May 15 at 9 A. M. Those coming from a distance should come on the evening of the 14th, when they will be met and taken care of. Railroad arrangements have been effected for regular excursion rates over the following roads, Pennsylvania R. R. Division, United Railroads of New Jersey Division, Northern Central Railway, Philadelphia, Wilmington & Baltimore to Ridgely and Oxford, and Philadelphia and Erie Railroad Division, by presenting at any ticket office, of any of said roads, by any delegate or a member of their families (and, by the way, for a love-feast all members are delegates), a card order, which I can furnish to all applying in the proper way. Let all of each church, wishing to go, get the names on a list, with P. O. address of each, and send to me, and I will send the orders; but TAKE NOTICE, all card orders so sent, and not used, must positively be returned to me at the meeting, or very soon thereafter, as I have made myself responsible for their return. Tickets on said orders will be sold from May 12 to 18, inclusive and good to return on or before the 19th.

Fast line west, leaving Broad Street Philadelphia, at 11: 50 A. M., on the 15th, and day express east, leaving Harrisburg, at 3: 40 P. M., on the 16th, will stop at Elizabethtown, besides the other trains that always stop there.

Eastern Shore Brethren can use their orders from Baltimore via Harrisburg, or from home via Philadelphia, and New Jersey via Philadelphia. Chester and Montgomery County Brethren can use theirs on Schuylkill Valley Railroad via Phœnixville and Frazer.

Those coming by way of Reading should come to Lebanon and there take Cornwall & Lebanon Railroad and ask for return tickets to Elizabethtown meeting, on sale from May 12 to 18, inclusive, good until the 19th. The fare, round trip from Lebanon is 85 cents, Cornwall, 65 cents (less than two cents per mile).

I would here say, if any ministering brethren from the west wish to visit some in the east, prior to Annual Meeting, come to Derry love-feast, on the Lebanon Valley Railroad, Dauphin Co., May 13 and 14, District Meeting 15 and 16; and our love-feast 17 and 18. All who are in Christ are welcome. S. R. ZUG,

Mastersonville, Pa. Cor. Sec.

From Tulpehocken Church, Pa.

A FEW lines from the different churches occasionally have been a source of untold comfort and encouragement to many who try to follow their crucified Redeemer. Silence has been continued long enough, I think, from this church, and the time has fully come when the spell should be broken. We have some good news to report, which we are always glad to publish and hear. I must confess, however, that too many of us are not to be compared with the authors of the different books of the Bible, as they reported the bad also, although not in a slanderous way.

During the past year the waters were repeatedly disturbed, and saints and angels as often rejoiced to see sinners, who were standing idle, repent, and become obedient unto the faith. About eighteen or twenty were added unto the church, and we have an applicant for next Lord's Day—one whose dear and "good mother," as she called her, was lately laid into the cold and silent grave, asleep in Jesus. Oh, may they all be deeply impressed with the great truth that the crown is not in the beginning, nor in the middle, but he that endureth to the end, shall be saved!

During the last winter we had protracted efforts, continued over two Sundays, in seven of our eight places of worship. We had good attendance and good attention. We hope and pray that the seed sown will in due season take root and spring upward, and bring forth fruit to life everlasting!

Brethren Hiram Gibble, Amos Hottenstein, H. E. Light, Ben Hattel, David Smith, J. H. Longanecker and Reuben Graybill assisted us at different times with thoughts that spoke, and words that burned.

Now, if only every one of us who have named the name of Jesus, could fully comprehend the meaning of the Savior's words, "Let your light so shine before men that they may see your good works, and glorify your Father in heaven!" Oh, how sad is the other side of the picture—"If therefore the light that is in thee be darkness, how great is that darkness!" GEO. BUCHER.

Kleinfeltersville, Pa.

From the Manor Congregation, Pa.

THE brethren of the Manor congregation, Indiana Co., Pa., met in council March 23. All business passed off very pleasantly. We made arrangements to have a love-feast on Friday, June 14th, commencing at 3 o'clock. We found that the solicitors for the home mission have been more successful than heretofore, which is encouraging. We elected as delegates to District Meeting, Mark Minser and Frank Holsopple. For the first time under the present system, we elected a delegate from this congregation to Annual Meeting, to which position the writer was elected. We also made arrangements to have an election for two deacons, to take place at a council-meeting May 18th. May the good Lord direct all this to his honor and glory, and for the salvation of souls!

JOS. HOLSOPPLE.

Railroad Arrangements.

To the delegates and others who expect to attend the District Meeting of the Western District of Pennsylvania, to be held near Elderton, Pa., May 15, 1889, we wish to make the following announcement:

We failed in our effort to make arrangements with the Pennsylvania Railroad for excursion rates; but where the Brethren are so situated that they can travel together in groups of ten or more, they can get and travel on one ticket at the rate of two cents per mile each, which is the same as excursion rates.

We expect to make arrangements with the Baltimore & Ohio Railroad, having received a letter from Mr. Cole, asking, "How long do you wish the tickets made good to return, and how many card orders will you need?" This I will answer to-day, and expect all will be right. I suppose the brethren who have experience on that line will understand fully. In the meantime, I wish full and early reports from those to whom I wrote a few weeks ago (who have not yet answered), as to the number of delegates and others who will come to Indiana, Pa., and the *time*, so that arrangements for conveyance may be completed. Do not come later than the 11 o'clock train from Blairsville intersection. JOSEPH HOLSOPPLE,

Clerk.

From Buchanan, Mich.

IN my last I wrote from West Alexandria, Ohio. On my way home I noticed that the ground in North-western Ohio was quite dry, and that there were some fires in the timber. I met the Brethren in our home church in council-meeting. Our business meeting passed off very pleasantly.

In the evening of the 28th I went to the Berrien church, Mich., where we met in church council. One dear sister who had wandered away, was restored, and one brother was restored to the office of deacon. I see the enemy of souls is still busy, and does all he possibly can to destroy the union and peace of the church. While here, we had a fine rain, which was much needed.

March 31. J. H. MILLER.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADDRESS COMMUNICATIONS TO D. L. MILLER, MOUNT MORRIS, ILL.

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☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on your list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding.

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☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - April 16, 1889.

BRO. S. Z. SHARP will represent the McPherson church as delegate at the Annual Meeting.

UNLESS the time for holding the Annual Meeting is changed, it will occur eight weeks from to-day.

BRO. E. F. GOOD has moved from Ashland, O., to South Bend, Ind., where he may now be addressed.

READ Bro. Wm. M. Lyon's article in the Missionary and Tract Department. It is good and to the point.

BRO. I. J. ROSENBERGER will labor in the interest of the Missionary Endowment Fund for the next few weeks.

BRO. S. Z. SHARP informs us that there are over one hundred students enrolled at McPherson College for the Spring Term.

BRO. OTIS D. LYON, who was for several years connected with this office as Mailing Clerk, has been called to the ministry. May the Lord bless him in this important work!

WE regret to learn of the serious illness of sister Bock, wife of Bro. Samuel Bock, Secretary of the Tract Work. Our prayer is that the Lord may restore her to health again!

BRO. J. C. LAHMAN visited and preached for us on Sunday, the 7th inst. He was so well pleased with his Florida trip that he purchased a small tract of land and has had it set in orange trees.

WE are informed upon good authority that one of the ministers who belongs to the church represented by Daniel Sommer, and who attended the recent debate in Ray County, Mo., says that Eld. Sommer was badly defeated in the discussion, and we are of the same opinion.

BRO. C. HOPE will attend the District Meeting in Nebraska.

BRO. AMICK, our Business Manager, visited his old home in Indiana last week.

HAVE you ordered a copy of the "Miller and Sommer Debate"? The profits go to the General Mission Fund.

WE shall be glad to receive copies of Minutes of District Meetings. Will the Clerks of such meetings make a note of this, and please forward to this office a copy of the Minutes of their meetings?

BRO. R. H. MILLER, we are sorry to say, contracted a severe cold on his return from Missouri, and was not able to meet some previous engagements. We hope he may soon be fully restored to health and usefulness.

THE first installment of the Miller and Sommer debate has been sent to the disputants for correction. From present indications, the book will contain over 500 pages, as the stenographic notes make more copy than was estimated. If possible, it is proposed to get the book out before the Annual Meeting. Orders for it are solicited. It will cost $1.50 by mail prepaid.

THE work in Chicago is moving along. Two were recently received, and several members have moved to the city during the last month, and have handed in their letters. Preaching every Lord's Day, at 3:30 P. M. at corner of Oakley Ave. and Jackson St. Social meeting Thursday evening at 7 P. M. Brethren visiting or passing through the city are cordially invited to attend the meetings.

THE Mt. Morris Sunday-school reported $22.61 for the General Mission Fund for the quarter ending April 6, 1889. At this rate, if it is kept up during the year, nearly $100 will be placed in the Missionary Treasury by one Sunday-school. Can not all of our Sunday-schools take part in helping on the great mission work of the church?

OWING to the large orders received of late for "Europe and Bible Lands," the eighth edition is entirely exhausted. A new edition is now being printed, and we shall be able to fill all orders, either for cloth or leather binding, in a short time again. In the meantime, we ask those who have sent in orders, which have not been filled, to have patience. We will fill the orders just as soon as it is possible to do so.

ACCORDING to the General Mission Plan, the Secretary is expected to make an annual report, and it is desirable to have embodied in said report the mission work of the several State District Committees. In order that this may be done, the various District Committees are requested to send in their reports of the work to D. L. Miller, Sec., Mt. Morris, Ill. Give account of boundaries, expenses for meeting-houses, number of churches organized, and the number received by baptism during the year, and such other items as may be of general interest.

A LETTER has been received from Henry M. Stanley, the great African Explorer. He had reached the south end of Central Africa, and was covered with dirt, mosquitoes and jungles, and finally, after many months of most incredible hardships, losing many of his men by sickness and starvation, he reached Emin Pey, who had gone to assist, but such was the unsettled condition of his little band of followers that they had to be succored by Emin. The letter was written last September, since which time nothing has been heard from the intrepid explorer. The Dark Continent still holds its secrets.

FROM Bro. L. H. Dickey, of Alvada, Ohio, we have the following sad news of the serious illness of our dear old brother, J. T. Ebersole. He is an old soldier of the Cross, and, although old and feeble, he will fall with the armor on, "not discouraged, still willing to work for the Master." Surely these are encouraging words. May God bless the dear old brother and sister, in their affliction! "Our beloved elder, J. T. Ebersole, is in a critical condition. Night before last, he had a slight stroke of apoplexy, rendering him partially blind. Yesterday he and the sister (his wife) were both anointed. This was truly a solemn meeting, a number being present. Bro. John says, 'My wife and I are old, but not discouraged, still willing to work for the Master while he sees fit for us to remain here.' We fear the end is near."

EDITORIAL CORRESPONDENCE.

The Miller and Sommer Debate—Continued.

WE summarize the concluding arguments on trine immersion without following the sessions of debate.

Bro. Miller's sixth argument was drawn from the fact that we do not find single immersion nearer the apostles than the fourth century, having been introduced about the middle of that century by Eunomius. Ancient church history gives not a single word about single immersion until it is mentioned at this time as an innovation, and it was not recognized as legal until made so by the action of a council of the church of Rome. Authorities: Bingham's Antiquities, pp. 487-541; Robinson's Hist. Bap. 514.

In his seventh argument Bro. Miller charged that the single immersionists changed the bowing forward action in baptism to the backward action. By referring to church history he showed conclusively that the backward action in baptism is not yet four hundred years old, and he said that for the first fifteen hundred years of the Christian era no record can be found of this mode. The universal custom was to bow forward. The backward action was introduced by a body of Baptists who thought that in this way they might more closely represent the idea of a burial; but Bro. Miller showed that in this they were mistaken, because among the ancients many different methods of burial obtained. He quoted from the best church historians to prove the position taken in this argument.

The eighth argument was based on the fact that the bread and the cup of communion is taken in parts, and there are two actions in its administration, and these two actions complete one communion, just as the three dips of the great commission complete one baptism. He showed by Bingham, page 812, that at one time an attempt was made to introduce the custom of taking the communion in one action. The bread and wine were put together, and both were taken at the same time with a spoon. Later it was argued by the Roman church that it would be impossible to have the flesh of Christ without having the blood, and on this ground the cup was dispensed with, and the communion was reduced to a single act, just as the same church had taken hold of the commission of Christ, and made single immersion legal instead of trine immersion, which was the universal custom up to the time the change was made.

Eld. Sommer, in his reply and closing speech, admitted that the apostolic fathers and church historians all show that trine immersion was the

practice of the church from the close of the second century to the beginning of the twelfth century, but he claimed that this was the period of corruption, and that Bro. Miller could not show that trine immersion was practiced during the second century. He referred again and again to the fact that Bro. Miller came to the debate with a lot of old musty documents to prove his position, whilst he, Sommer, depended on the Bible alone. He asked why, if the words of the commission mean repeated action, the Brethren do not dip the candidate more than three times. He called attention to the fact that the apostles baptized in the name of the Lord Jesus. In concluding, he summarized his arguments, and held up the Bible as his only witness.

Bro. Miller, in closing the discussion, showed by reference to Cathcart's "Baptism of the Ages," and other authorities that trine immersion was the practice during the second century, and thus closed the gap between the death of St. John, A. D. 95 and A. D. 200. He referred to the Greek Fathers, showing that the corruptions and innovations were introduced by the Roman church, while the Fathers, many of them, sealed their faith with their blood, suffering at the stake for the cause of Christ, steadily opposed all innovations, and adhered strictly to the form of doctrine delivered to them by the apostles. He said that "Eld. Sommer comes here and reads from the Bible, putting his own construction upon the language, and then, without bringing any evidence in proof of his position, asks us to accept it. He says, by the position he takes, that he knows more than all the Fathers and learned men of the ages that have passed since the death of the apostles. I come here and read the commission given by our Lord, and tell you that it requires three actions in baptism, and I bring the learned men of the past and present, to show that I am right. And I am glad to know that the position held by the Brethren is such that we can bring in the learned Fathers of the early church, and the learned men of the centuries that have passed since then as witnesses that we stand where the apostles stood on this question." An earnest appeal to all to obey the Truth, closed the debate on trine immersion.

THIRD PROPOSITION. — The Scriptures teach feet-washing as an ancient custom, an act of hospitality or good works, as it is done in the church represented by Daniel Sommer.

Daniel Sommer affirms.

R. H. Miller denies.

Monday Morning, March 25.

Elder Sommer, in opening the discussion, expressed a desire that the time allotted for the debate might be cut down. He had made an effort to have the time shortened, but had failed. He then proceeded with his arguments, attempting to show that feet-washing is to be classed among good works. He found feet-washing in Luke 7: 27; John 13, and 1 Tim. 5: 10. He pointed out the fact that feet-washing is only found at this one place in the epistolary writings, and here it is found among good works.

In the church he represents, the rite is practiced as an act of hospitality. He said he once found himself washing a saint's feet, and referred to two other instances where members of his church had washed the feet of others. As people wore sandals in Bible times, it was necessary to wash feet; now there is no occasion for it, but if it is necessary, he expressed a willingness to engage in it.

In regard to feet-washing, he claimed that it was not a church ordinance, and said that an ordinance has a Godward bearing, whilst good works have a manward bearing, and that as feet-washing did not have a Godward bearing, it could not be considered as a church ordinance. As to the example given by Christ, he held that as only the apostles were present, it was not intended that feet-washing should be generally observed. He called attention again to his position taken on the first proposition, that the church was not organized until the day of Pentecost, therefore Christ's example and command in John 13 was not binding on the church. The object of Christ was to set before his disciples an act of hospitality and humility and not an ordinance. His language to Peter, "If I wash thee not, thou hast no part with me," refers to the washing of regeneration, and not especially to feet-washing.

He said that an order of worship, when it is revealed, must have time, and be divinely limited and set forth so that no mistakes need be made in observing it; but the New Testament sets forth no form for the observance of feet-washing, and hence it is not to be observed.

As the elder did not, in the discussion of this proposition, have his arguments arranged in order, we failed to gather all the points he attempted to make. At some points his remarks were somewhat irrelevant, and he indulged in repeated repetitions of his arguments. One of the ministers of his church, who was present, Rev. Norton, wrote several stanzas of doggerel, and handed them to the elder, who read them, without giving credit to the author. We tried to divest ourself of all prejudice in the matter, and judge the elder's arguments fairly. Whether we were able to do this or not, may be an open question; but we were forced to the conclusion that he had utterly failed in sustaining the proposition which he had affirmed.

NEGATIVE.

Bro. Miller, in his opening speech, said although he was on the negative he would present some arguments to show that feet-washing was a command, and, as such, ought to be observed by the followers of Christ.

His first argument was based on John 13, where we have the example and the command of the Lord, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He showed conclusively that the Greek words translated "ought" and "should," carried with them the full meaning of an obligation, necessity and command.

Second argument—feet-washing is enjoined upon believers only. It was given at a supper, at a table, to disciples only, and in connection with the Lord's Supper and communion, and the form for observing it is fully set forth in the example.

Third argument—the disciples were commanded to "wash one another's feet." No religious rite, based upon a commandment to have something done to one another, has ever been set aside. Examples,—"Pray for one another," "love one another," etc., etc.

Fourth argument—a penalty is attached to the non-observance of the ordinance of feet-washing. Peter could have no part with Christ unless he permitted him to wash his feet. The fact that Peter would lose his part with Christ unless he had his feet washed, shows the importance of the commandment. In regard to the widow, 1 Tim. 5: 10, it was only by obedience to the command of the Lord Jesus to wash feet, that gave a right to share all the privileges in the church. Here, also, a penalty was attached to the command. God gave a law to the Jews (Ex. 33: 19) to wash. The penalty for violation was death. The penalty for failing to observe feet-washing is to lose our part with Christ, and to be denied the complete privileges of the church.

Fifth argument—the spiritual nature and significance of feet-washing. The ordinance bears a spiritual significance. Peter did not know its meaning. Christ said, "Thou shalt know hereafter. It was a spiritual cleansing. After he had washed their feet he said, "Ye are clean, but not all."

Sixth argument—1 Tim. 5: 10, "If she have washed the saints' feet." If this had been simply a good action or work, why use the word "saint"? But it means more than a good work. There is in it an obligation to wash the feet, *not of strangers*, but of *the saints*, and it is thus separated from the good works named in the same connection.

Seventh argument is drawn from the difference between the feet-washing commanded by our Lord, and that of all other washings. Never before was a command given to any people to wash one another's feet. Jesus first gave this command. He gave baptism, the Supper, the communion and feet-washing not only by command, but also by example, and all are based upon the same authority, and are equally binding upon his followers. It is a positive command, and Christ told his disciples to teach all nations to "observe all things whatsoever I have commanded you."

Eighth argument—when the Lord instituted feet-washing, he also instituted a Supper and the communion. It was shown that the supper spoken of in John 13 is the same referred to by the other evangelists. It is claimed by some that the Supper of John 13 was eaten in Bethany. Bro. Miller at this point presented a map, showing the position of Jerusalem, the brook Cedron, the Mount of Olives and Bethany, referring to the words of John 18: 1, "He went forth with his disciples over the brook Cedron, where was a garden, into the which he entered." As the brook is between Jerusalem and the garden, and not between Bethany and Gethsemane, the proof is conclusive that the Supper was eaten in Jerusalem. In reply to this point, Eld. Sommer said he did not claim that the Supper was eaten in Bethany, and Bro. Miller, continuing, said he had been debating with the people, represented by the elder, for twenty years, and this was the first time any one of them had been willing to admit that the Supper of John 13 was in Jerusalem. He congratulated himself on the fact that his opponents were coming to his side of the question.

In conclusion, Bro. Miller showed by history that feet-washing was observed by the Greek Fathers, and that it was set aside as a church ordinance by the Spanish Catholics at the Council of Eliberis. From Robinson, page 331, he read that the washing of feet is still found in the Greek, the Roman and some of the Protestant churches, but that the Roman church had shorn the ordinance of its spiritual significance. Here, as in many other points, he said his opponent followed in the footsteps of Rome. He summed up his arguments, and asked the audience to search the Scriptures, and having found the Truth, to obey it.

(*To be Continued.*)

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE FUTURE CHURCH.

BY WM. M. LYON.

Number Two.

WE will hear from our class again. Mr. D. says, "I must confess that I have often felt that I would like to be in the church, but no one has ever given me a single word of encouragement. Many of my relatives are members and they talk to me about everything else but the salvation of my soul. With sorrow I must say that even my parents have never once in my life asked me to seek Jesus. They do all within their power to get the things of this world for me, but they never talk to me about my spiritual duties. Father is trying, he says, to make enough money to buy each of the children a farm, but he has never once said that he was anxious about our souls' salvation."

Miss E., who is next in the class, says, "My parents are members; they go to church, they talk of the importance of doing all the commandments of the Lord, etc, but I have never known father or mother to pray in my life. They never have family worship, and, to be honest, what pains my heart most, is, they are often cross and unkind to each other and in the family, and from what I know, this is not the religion of Jesus."

Mr. F. is next, and testifies as follows: "I'm sorry to say that I do not think of religion as I once did. Of late I have almost come to the conclusion that the whole thing is a sham. I'll tell you why. Father has often talked about the worth of the soul; he says that one soul is worth more than the whole world, etc., and last week when Bro. A. was around soliciting money to spread the Gospel, he did not want to give a cent, but after a long begging, he finally had his name put down for a quarter. Father has three large farms, and money on interest. He spends his money for everything else, but gets out of fix every time he is asked for a little money to save souls. So I have come to the conclusion that he doesn't think as much of a soul as he pretends to. And there's Uncle Dave—why, he's worth more money than father, and he doesn't give anything toward helping to preach the Gospel to others. But then there is one of his tenants, Mr. Black, a very poor man—he put down his name just under father's, and when I looked, I felt ashamed to see that he had signed for one dollar—just four times as much as my father! The worst of all is, I fear that father is not honest about it. Let me relate an incident: Our neighbor, Mr. Allen, was sold out the same day that Bro. A. was at our house after missionary money. The same evening, at the supper table, when the question was asked, "What was the cause of Mr. Allen's failure?"—some one answered, "He spent all that he had for whiskey." My little seven-year-old brother now looked up and said, "Pa, what made Mr. Allen spend all his money for whiskey?" "Because he liked it," was the quick reply. "Why, pa, didn't you tell Bro. A. to-day that you *liked souls;* then why didn't you want to give him your money?" I need only to add that father soon changed the subject, but I'll never forget how he looked about that time!"

With these testimonials, the class is now excused.

What have these things to do with the future church? Let us see:

1. We re-state the sad fact with which we started out, viz: That there is a great departure among the children from the church of the parents.

2. For this there must be a cause.

3. May the children's testimonies not indicate some of these causes?

I am inclined to the belief that these testimonies contain much more truth than fiction. May they not be swift witnesses against some in that great day of reckoning? We are living in a wonderful age—an age, noted for great advancement and development in all the arts and sciences. The religious world, speaking in a general sense, is pushing ahead with great zeal, prosecuting with untiring energies its various claims and interests. We can not afford to live behind the age. "What," says one, "do you propose to keep abreast with the times?" Why not? Are we not required to live equal with our advantages? This, by no means, signifies that in any respect we should go beyond the true limits of the Gospel.

You will not suffer your children to be behind in many of the enjoyments of this world. Do you, then, want them to suffer for want of spiritual enjoyments?

"But is it not wrong to try to compete with other churches?" *No*, not in the true sense of the word. This does not mean that we must seek to rival them, except in the Gospel. Certainly, if they wish to beat us in a race outside of the Gospel course, just let them go.

But if those who do not possess all the elements of the true religion of Christ, have power and wisdom sufficient for their success, ought not we, then, do as much—yes, and a great deal more, if we have all the essential elements of the Gospel? With the full Gospel power at the head of all our missionary work, Sunday-schools and high schools, what is it that we could *not* do?

We need a better system and more united action. We avail ourselves of all modern methods and improvements in the business world; farmers still sow and reap but not in the same ways that they used to; they very well know that if they were to do so, they would soon get behind. Would that we were just as wise in the spiritual work as we are in temporal or financial matters! Men of business succeed only by working according to a good system, and upon business principles. If this is necessary to insure temporal success, by what means could we prove it unnecessary in order to meet with spiritual success? In our business we want all the system, best methods and improvements that we can possibly get, but in religion, almost anything will answer the purpose for some.

In the Gospel we have the whole system, together with all plans and rules and directions for successful work, if we will only be governed accordingly. The nearer we come living and acting out this Gospel order of things, the better we will please God, and the greater will be the prosperity of the church. This is the only way to have our labors crowned with success.

This, too, is the only way to increase numerically, as well as spiritually. How much, then, are we concerned about the future church? Present work largely determines the future church. Will we work for perpetuation and growth in the church, or shall our influence be toward spiritual declension and ruin? Which shall it be?

Union Bridge, Md.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

WHILE waiting for the train now, I will say that at the meeting of the General Church Erection and Missionary Committee on April 2, it was found that the Endowment Fund is still growing. In the State of Illinois alone it has reached thirty-two thousand five hundred dollars, and the end is not yet. What is more surprising still is, that the donations for Church Erection and Missionary Work outside of the Endowment Interest, instead of falling off, as was supposed by many it would, is larger than ever before, for which we feel to thank God and take courage. While urgent calls are multiplying, and money is freely contributed for the noble work of saving souls and enlarging Zion's borders, the greatest pressure now felt by the Committee is the lack of suitable men,—young men, well qualified for the work, who are able to meet the hardships of these new fields,—men who will so consecrate themselves to the Lord's work that they are willing to be located and used as ministers and teachers as directed by our Brotherhood through the District Committees and the General Committee.

Plenty of men may be had to send out a few weeks or months, and then return to their homes, but this will not meet the pending issues. We must have men who can be located by the Committee and kept in the field until the work is established. To supply this urgent demand, Annual Meeting and the churches must come to the rescue. There are urgent calls that can not be met under existing circumstances for the want of suitable men. Before us are calls from Montana, Washington Territory, California, Arkansas, Eastern Texas, etc. What can the Committee do? Ans.—Recommend to Annual Meeting for approval a plan that will call out from the churches and place at the disposal of the Committee men for this work. A well-matured plan passed the Committee yesterday, on its way to Annual Meeting, which, it is hoped, will pass the meeting, and bring out the men needed or result in bringing out a better plan. Here it is. If any one is not in favor of it, let him come to Annual Meeting with a better one!

In order to meet the growing demand for suitable ministers and teachers, to be located and used as directed by the District Committees or by the General Church Erection and Missionary Committee, the General Committee recommends to Annual Meeting, for approval, the following:

1. Let churches, having suitable brethren for the above purpose, from time to time hold elections for the special purpose of securing the best talent possible for the various localities in the missionary field of the world.

2. Let such as have been elected either for the home work or for this special purpose, after being proven efficient workers who are willing to work under direction of the District or General Committee, be recommended by the churches in which their membership is, to the General Committee, specifying age, occupation, degree of office, number in family, etc.

It should be remembered that the Bible teaches the principle of selecting special men for special purposes. He gave some prophets, some apostles, some evangelists, some pastors, and teachers, etc. The apostles selected a special man for the special purpose of filling the place of Judas, and the seven to serve tables. The church in Northern Illinois selected a special one to go to Denmark, etc. All of this worked well.

REQUESTS AND SUGGESTIONS.

THE Tract Work already has an excellent list of tracts published and in circulation, but it is in need of a number more of good, live, fresh articles, that will equal the best of those already published. With such we feel that the list should be increased.

We need, especially, condensed articles, containing all the freshness and substance of the subject, with the points clear and distinctly presented, and, as much as possible, written in a plain, easy style, suited especially to the understanding of the common reader.

A considerable number of those we have are too lengthy and expensive for general distribution, and, furthermore, are not as freely and frequently read as those of smaller size.

Tracts containing four pages or less, we consider the best, and most suitable for general circulation. An equal sum of money invested in small tracts, as compared to pamphlets, will cover a much larger field, and find many times more readers.

Readers once interested in search of religious knowledge and true Bible doctrine, will find the way open to possess themselves with larger and more extensive publications setting forth the doctrine of the Brethren. Here is where the larger tracts will be sought after and found to be practical. Each has its especial uses and place to fill in this great work, the fruits of which are almost every day becoming more and more manifest as the work goes on in various parts of the country.

The following list of subjects suggest themselves as suitable for tracts. No one, however, is limited to it, but may write on any topic by him deemed suitable in this line of wants. All articles on doctrinal subjects go before the Examining Committee for investigation and approval before publication is authorized.

Regeneration. John 3.
Office and Work of the Spirit. John 14: 16, 26.
The God-head. 1 John 5: 7.
Form and Spirit, or Spirit and Form.
Idolatry, both Ancient and Modern.
The Sinner's Cross. Matt. 16: 24.
The Bread of Life. John 6: 35, 48, 51.
The Day-star of the Heart. 2 Peter 1: 19.
The Mercy-seat. Rom. 3: 25.
The Throne of Grace. Heb. 4: 16.
The Christian Yoke, or Yoke for Christians, Matt. 11: 29.
The Besetting Sin. Heb. 12: 1.
The Christian Liberty. John 8: 36.
The Sin of Covetousness. 1 Tim. 6: 9, 10.
The true Vine and its Branches. John 15.
The Door of the Sheep-fold. John 10: 1.

Articles should not exceed twenty-four hundred words. Eighteen to twenty hundred preferred. Manuscript should reach us by the middle of May. Liberal responses are solicited.

S W. HOOVER, Foreman.

Dayton, Ohio.

"CONVERSION is life from the dead. It is the healthfulness and growth of functions that were entirely extinct, in contradistinction from the notion that it is an education of the heart—a mere training of an inherent principle."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department We have an advertising page, and, if necessary, will issue supplements.

From Covino, Cal.

PERHAPS some of the readers of the GOSPEL MESSENGER are anxious to know the result of the meetings held in the Disciple church in the town of Glendora, Cal. (referred to in GOSPEL MESSENGER No. 12, page 188). We had the promise of their house three weeks, if we desired, but the second week of the meeting they saw *their* doctrine endangered by the Gospel hammer, and that *their camp* would get into trouble. One of their best members said to me one evening after church, "You have hit our boat so *hard* that it is badly racked, and *our* ship has sprung a leak." A *few* of their leading members sought to devise a plan by which to save their church from being badly shattered, and that was to send off and get one of *their* ministers to come and occupy the house, hence, on last Saturday evening, we were notified *their* minister would fill the pulpit on the following day and continue the meetings. It was quite a disappointment to *our* Brethren, as they felt quite sure *our* reaping time was near at hand. This again proves to our Brotherhood the necessity of having more church houses of our own. Where the Brethren want meetings and have no house of their own, I think it would be better to hire a hall, or some public building, so we could control the *door*. JACOB WITMORE.

McPherson Notes.

IN answer to the many inquiries about the religious advantages we here enjoy, I would say, they are similar to those enjoyed at Mt. Morris, as described in the MESSENGER a few weeks ago by Bro. Plate.

Every Sunday morning at 10 o'clock we have preaching in the College chapel, and at 11 o'clock Sunday-school, the members of the faculty, and others, performing the duties as teachers. As there are over one hundred members in the College and in the city, we have never lacked good congregations, even when the weather was somewhat inclement. Every Sunday evening the congregation meets in the College Chapel in the capacity of a religious social or prayer-meeting, or what our old Brethren in Eastern Pennsylvania used to call, "*Erbauungsstunde.*" Meetings are also held each Sunday at a number of places in the country.

The students meet each Wednesday evening in the Chapel for prayer and religious improvement. The members of the school, who are members of the church, also meet about every two weeks for encouragement in divine life, and for correcting any mistakes into which young people are liable to fall. These meetings must be attended to be properly appreciated, and I believe Bro. Plate has not in the least overdrawn their value.

Every morning the work of the school begins with prayer, and in the evening the students meet for worship before retiring, and conduct the services among themselves; all members of the church taking their turn. Besides these various religious exercises and modes of training, the Bible is taught in the form of Old and New Testament History. A very interesting class just completed the Old Testament last term. There is also a class in New Testament Greek under the masterly hand of Prof. Huber, who has paid a great deal of attention to this subject. We have also had help from abroad. Our veteran, Eld. John Forney, spent some time at the College, and gave wholesome advice to the students, and preached in the College Chapel to the great satisfaction of his listeners. Bro. W. C. Teeter also favored us with a most earnest discourse before beginning his successful work at Beatrice. To enumerate all the visitors who called on us would take up too much space in the paper, so we will only say, Come again.

Eld. Daniel Vaniman has reached us with his family, and is putting up another house, having moved into the one he lately built for his son. He took charge of the business department of the College on the 1st of April, and we trust he will be as successful in the management of our school finances as he has been in getting the Church Endowment Fund. This reminds me of the fact that Silver Creek church, Illinois, in which a Brethren's school is located, gave $11,000 for missionary or church purposes. Would this have been done if the school had not been located there? What, then, are the influences of our schools in advancing the interests of Christ's kingdom? S. Z. SHARP.

From the Mountains of Virginia.

IN reading the GOSPEL MESSENGER, I feel rejoiced to hear of so many good meetings, and precious souls being converted to God. I lived out in a cold and unfriendly world until I was sick and tired of sin. I was converted this winter, during a series of meetings held at Red Oak Grove church. Bro. John Naff, of Roanoke County, labored with us one week in January. He did not reap any immediate reward, but sowed good seed in the hearts of many. In February —one month from the time Bro Naff was here,— Bro. C. D. Hylton came to us on Friday and labored until Monday night. I could not stay back any longer. I went and three (two sisters and one brother) followed.

Bro. C. D. Hylton preached three more sermons and three more came forward. The last day of the meeting we all went down to the water, where three of the lambs were buried with Christ in baptism. March 10, our beloved brother came to our church again. We all repaired to the water once more, where the writer and two others were led into the water and buried with Christ in baptism, to rise in newness of life. Our brother preached nine sermons while with us and seven precious souls were converted. Brethren, pray for me that I may hold out faithful until the Lord calls for me! ELLA BOWMAN.

Little River, Floyd Co., Va.

From Lacon, Ill.

OUR quarterly council occurred March 23. We had a good meeting. Everything passed off pleasantly, and I think our little church is in better working order at present than it has been for a long time. Bro. James Switzer was elected Superintendent of the Oak Grove Sunday-school, and S. S. Holman, Assistant. SAMUEL HENRY.

From Mulberry, Ind.

WE expect to go to Ontario, Canada, April 22, in the interest of the Canada Mission field. We intend to stay three or four weeks, then come home, and after Annual Meeting wife and I will make Canada our home for some time. Our correspondents will still address us at Mulberry, Ind., until further notice is given. May we have the prayers of all the Lord's children!

J. W. METZGER.

Treasurer's Report.

THE following is a report of the Treasurer of the General Church Erection and Missionary Committee for the quarter ending April 2, 1889:

RECEIPTS.

Barbara Fisher, Rockham, Dak	$ 40
Jas. Glotfelty, Libertyville, Ia	1 00
Cherokee church, Kans	1 35
J. L. Custer, Bonaparte, Ia	40
Maria Anderson, Pottstown, Pa	1 00
Geo. A. Moomaw, Northville, Dak	50
D. ——, Winona, Minn	10 00
Loraine church, Ill	2 85
C. Rowland, Lanark, Ill	3 50
Bethel House, O	4 00
S. C. E., Nora, Ill	5 00
A brother, Simpson, W. Va	2 00
Elizabeth Switzer, Iowa City, Ia	1 00
Wm. A. Miller and wife, Somerset, Pa	1 00
Amanda Maust, Somerset, Pa	25
Catharine and Tilla Blough, Somerset, Pa.	1 00
Jonah J. Barkley and family, Somerset, Pa.	1 50
Buck Creek church, Ind	10 00
E. D. Spangle, Morrill, Kans	5 00
Israel Kurtz, Ephrata, Pa	1 00
South Waterloo church, Ia	7 00
Joseph Wray, Mt. Moriah, Mo	2 00
J. Welte, Monticello, Ind	1 00
S. Riddlesberger, Franklin Grove, Ill	4 50
Waterloo Sunday-school, Ia	11 25
B. F. Monbray, Va	35
N. N. Huffman, Lekoa, W. Ter	3 50
Daniel B. Heiny, McCoal Junction, Nebr.	1 04
Flat Rock church, Va	10 00
Children's Mission	83 00
J. L. Thomas, Jeffersonville, Ill	70
Silver Creek district, O	9 80
Greene church, Ia	9 38
Pipe Creek church, Md	27 00
Yellow River church, Ind	4 82
John H. Miller, Mound City, Mo	1 00
Benj. Swingley, Mt. Morris, Ill	50
Jacob Weaver, Brimfield, Ind	5 00
Ames church, Ia	2 00
J. S. Gabel, Lincoln, Nebr	5 00
Ladoga church, Ind	50
Margaret Seider, Groverstown, Ind	1 00
Wade Branch church, Kans	4 80
A sister, Panther, Ia	5 00
Solomon's Creek church, Ind	10 00
Bachelor Run church, Ind	12 10
A sister, Little York, O	1 00
Maple Grove church, N. E. O	21 50
West Nimishillen church, N. E. O	8 10
J. L. Peebler, Hardy, Nebr	3 50
B. F. Snyder, DeGraff, O	5 00
L. P. Keim, Kent, Ia	2 00
Bartlett Y. Harris, Jarmine, Tenn	2 90
Matt. 28: 19	10 00
John Harris, Mt. Morris, Ill	50
John M. Cook, Baltimore, Md	50
Daniel R. Klein, Bethel, Pa	1 00
Brownsville church, Md	13 38
Broadfording church, Md	1 00
Turkey Creek church, Ind	3 40
Wm. George, Martin, W. Va	1 00
Raymond Myers, Keedysville, Md	10
Willie " " "	05
Laura J. " " "	1 00
Mertie " " "	05
Southern District of Kansas	6 30
C. Brumbaugh, Clover Creek, Pa	2 00
Eastern District of Pennsylvania, Green Tree church	10 00
J. H. Richard, Maitland, Pa	5 00
N. Trapp, sent by I. N. Wagoner	5 00
Beaver Run church, W. Va	6 00
Salem church, O	8 03
Covington church, O	18 51
Huntingdon church, Pa	13 00
Geo. S. Rowland, Mountville, Pa	10 00
Abilene church, Kans	3 70
Middle Fork church, Ind	5 00
Mary Arnold	1 00
Cimarron Valley church, Ind. Ter	1 25
Sarah B. Leman, Juniata, Nebr	25
A sister, Lilly, Va	1 00
A sister, Leetonia, O	1 00
Mahoning church, O., per Elizabeth Longanecker	3 10
Sarah Weiden, Nevada, Ia	3 00
M. E. Snavely, Urbana, O	2 00
Tearcoat church, W. Va	4 30
Daniel Bowman, Hagerstown, Ind	3 00
F. C. Myers, Pasadena, Cal	60
Nellie M. Frisbee, Cartwright's Wharf, Va.	3 00
Lydia Shewman, Bath, Ind	10 00
North Manchester (Ind.) social meeting	5 00
M. W. Reed, Easton, W. Va	5 00
Conrad Kahler, Canton, O	5 00
Rock Run church, Ind	8 25
Loramie's church, O	3 00
Susan Shaw, Oregon, Ill	25
D. C. Hardman and wife, Hamilton, Mo	1 00
S. E. Richer, Peru, Ind	2 00
Lizzie A. Hope, Mandon, Dak	50
J. C. Richer, Peru, Ind	3 00
M. E. Loudenslager, Defiance, Ia	1 00
Solomon's Creek church, Ind	3 00
Bethel church, Ind	6 00
R. J. Patterson, Sterling, Colo	50
Sarah E. Kepner, Nora, Ill	10 00
Juniata church, Nebr	1 85
E. R. Wimer, Sellwood, Ore	3 30
A brother and sister	1 00
Newton church, O	4 95
Huntingdon church, Pa	7 55
West Manchester, Preble Co., O	2 25
Okaw church, Ill	8 25
Elijah Horn, Roseville, O	3 00
White church, Ind	4 50
Bango church, Ind	3 80
Saline Valley church, Kans	50
Samuel P. Maust, Myersdale, Pa	10 00
W. H. Slabaugh, Lamar, Mo	3 00
Mary Nicholson, Osceola, Ia	50
Loramie's church, O	3 00
Bear Creek church, O	18 40
Upper Stillwater church, O	10 50
Salem church, O	20 82
Southern District of Kansas	10 54
A sister, Steamboat Rock, Ia	10 00
Ira and Willie Bolinger, Redfield, Kans	1 00
English River church, Ia	10 67
C. D. Lambert and wife, Sidney, Nebr	5 00
Hannah Rosenberger, Leipsic, O	50
Mrs. H. E. Moomaw, Cloverdale, Va	15 00
Keelin Leonard	1 00
A sister, Myersdale, Pa	2 50
Richland church, O	5 25
One sister and two brothers, Paint Creek, Kans	1 20
M. R. Miller, Bradford, O	1 00
Frank Palmer, West Manchester, O	10
Jos. Studebaker, West Manchester, O	20
Abilene church, Kans	1 25
Flat Rock church, Va	6 50
Henry Myers, Farmington, Ill	22 35
Wolfe Creek church, O	26 52
Eastern District of Pennsylvania	129 89
Flat Rock church, Va	4 99
W. H. Baily, River, Ind	50
Middle District of Indiana	22 25
Pipe Creek church, Ind	8 75
A sister	40 00
Mary Hill, Beallsville, Pa	50
Southern District of Illinois	41 03
Northern District of Illinois	130 41
Samuel and Martha Rensbergor, Goshen, Ind	25 00
David Secrist, Somersdale, O	2 25
A brother, Pa	15 15
Ashland church, North-eastern District of Ohio	8 00
Mohican church, North-eastern District of Ohio	5 08
Chippewa church, North-eastern District of Ohio	10 38
Black River church, North-eastern District of Ohio	6 36
Interest on Endowment Notes	330 56

EXPENDITURES.

Benj. Neff, work for Endowment	$ 12 45
Daniel Vaniman, traveling expenses and work on Endowment Fund	61 75
Samuel Riddlesberger, traveling expenses and work on Endowment Fund	20 24
D. L. Miller, expenses to look after S. Bowman's will	10 75
J. M. Snyder, *Brüderbote* sent to Germany.	15 00
W. Wyland, mission work at Lipscomb, Tex	50 00
A. W. Vaniman, mission work in Texas	28 90
District of Northern Iowa and Minnesota	50 00
A. Molsbee, mission work in Texas	25 00
Northern District of Missouri	100 00
Jacob Witmore, work in California	25 00
For meeting-house at Mansfield, Wright Co., Southern Missouri	150 00
Northern Indiana, Canada mission	61 00
For meeting-house in Walnut Valley, Southern District of Kansas	200 00
Loan Walnut Valley church, Kans	300 00
Loan Pleasant Valley church, Clay Co., Tex.	300 00
J. Olssen and C. Hansen, mission in Denmark and Sweden	272 50
Brethren's Pub. Co., missionary MESSENGERS, printing, etc	91 00

D. L. MILLER, Treas.

A Pleasant District Meeting.

OUR District meeting of Northern Indiana was held April 4. It was a pleasant meeting indeed. To me it seemed to be one of the best I ever attended. There was a fair representation of delegates. The meeting was larger than usual. Everything passed off pleasantly. There was much love and Christian courtesy manifested. The meeting was organized by electing Bro. Jeremiah Gump, Moderator; Bro. D. Whitmer, Reading Clerk; and Bro. A. H. Puterbaugh, Writing Clerk. A territorial change was made. The brethren of Southern Michigan were rather isolated from the general body of members of Central Michigan, so Berrien and Pokagon districts petioned their own State District, also Northern Indiana, to be annexed to Northern Indiana because of so much more convenience. This petition was granted. The territory of "Christian" was also annexed to Northern Indiana. Christian district, however, at present stands disorganized, and is under the care of the adjoining districts. Our meeting lasted one and one-half days. Heretofore we were in too much of a hurry, and would crowd business, thereby leaving some important business half finished. I have concluded when we work for the Lord, we should not crowd our work too much.

Some important matters were brought before the church. The missionary question received due attention. One night was set apart for a missionary meeting. It was a pleasant and profitable occasion. Our missionary workers gave us some of their experience in missionary work. I do wish all of the members of Northern Indiana could have been present and heard what some of us heard. I presume the fund would be doubled in the next year. Brethren, let us donate freely! By so doing we will place our money where it draws compound interest. The faithful workers

will some day realize how large the interest will be in the banking-house of heaven.

One query goes to Annual Meeting. The query calls for more united work in our Church Erection, Missionary and Tract Work. In canvassing, some of our solicitors meet with the following difficulties:

1. Whoever passes over a district first, will leave but little for the next canvasser to do. The Brethren say, "We gave all we can give now, and had we only known that two funds or donations would be called for, we would not have given so much. We would have divided our means."

2. So many calls our people do not like to respond to. It seems too much like begging.

3. If the work could be placed into one fund, or one committee, it would save expense.

4. The canvasser, or solicitor, can tell the brethren that he will take funds or endowment notes, for one or both,—just as they like. Try and have the means to go to one Treasurer of both the General Church Erection and Missionary Work, and Tract Work. I am glad our brethren are considering this important question.

Bro. Amos Peters was chosen a member on the Standing Committee. Bro. Thurston Miller was chosen on the General Missionary Work, and brethren J. V. Felthouse and Alexander Miller on the Home Mission Work. Our Missionary Work in Northern Indiana is only in its infancy as yet, but the present out-look is indeed encouraging. There are many calls for preaching, and we lack means and brethren who would, like Paul of old, deny themselves of some of the comforts of life, and go out to rescue the perishing. We have talent enough in Northern Indiana, and also the means, if only placed to the proper place, to have ten brethren in the mission field.

J. H. Miller.

From Sidney, Nebr.

Our beloved brother, W. C. Teeter, after an absence of four months,—during which time he preached at several places in Iowa, Illinois, and Kansas, and also at Beatrice, Nebr.,—was warmly welcomed by our people on his return home. On March 17th he preached an interesting discourse from the words "Wisdom hath builded her house: she hath hewn out her seven pillars." Prov. 9: 1. At the close of the service the church assembled and decided to have him hold a series of meetings for us before going East again. He began the same evening. The meetings increased in interest, the members all working harmoniously together, and we were greatly rejoiced in seeing nineteen precious souls added to the church,—sixteen by baptism, three by letter, and one other applicant for baptism. Our meetings closed Tuesday evening, April 2, with an impressive and enjoyable love-feast and communion service. There were about seventy communicants. About fourteen of our members could not be with us, from various hindering causes.

The members are greatly revived, and feel that Bro. Teeter has held forth the Word of God with great power for the good of our church here. Sitting under the sound of his voice and listening to his clear reasoning and earnest and pathetic appeals to the consciousness and reason of the sinner, and seeing the results of his labors during the last four months, especially, one can not help but believe that Bro. W. C. Teeter is an able evangelist, and, with the proper care and encouragement, would be very successful, if called specially into this line. His zeal seems unabating, and in this he fulfills "whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

While so many of our dear brethren's children, and others, united with us, we believe many more were made to feel deeply impressed, and oh! may they not put off their souls' salvation until it is too late. Remember, dear people, we are rapidly traveling to a long, long home.

On Saturday, March 30th, was our quarterly council, which passed off very harmoniously, and, we believe, much good work was done. Important business called to us our beloved Elder J. S. Snowberger, and his son Audrew,—a minister. After the election of Bro. Teeter as delegate to our District Meeting, the church entered upon the sacred and solemn work of calling two brethren to the ministry. The lot fell on our much esteemed young brethren S. F. Brower, son of Eld. J. Brower, of South English, Iowa, and O. D. Lyon, son of Eld. Thomas D. Lyon, of Hudson, Ill. We hope and pray that the Lord may give them grace to fill their responsible position well-pleasing to our Heavenly Father, and to the good of this part of God's vineyard, and wherever they may be called. We read (Luke 10: 2), "The harvest truly is great, but the laborers are few: pray ye, therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Henry Domer.

A Ripe Sheaf Garnered.

Some men work so modestly, pass through this world so evenly and live so humbly that it is only when the grave is filled over them and the people go to their homes that the full truth of the worth and usefulness of such men is realized.

Such was the life and character of Elder John Murray, who was recently gathered unto the fathers.

He was born in Huntingdon Co., Pa., March 31, 1808, and died in the Belleville church, Republic Co., Kansas, March 13th, 1889, lacking but a few days of being eighty-one years old.

When quite young, his father moved to the Miami Valley, Ohio, and from there the subject of this sketch moved to Marshall Co., Iowa. Here, as one of the pioneers, he built up a church and greatly aided in bringing surrounding churches up to an excellent standard of usefulness. He organized the first church in the State of Nebraska.

In 1831 he was married to Elizabeth Bollinger with whom he had eleven children, two of whom are yet living. She died in 1857. He next married Hannah Kurtz, formerly Landis, with whom he lived about nine years. His third and last companion was Mary Rogers, *nee* Garitson, with whom he lived twenty-two years, and who still survives him.

We have no data from which to say aught as to the length of time he was in the ministry, but he was an ordained Elder for upwards of twenty-five or thirty years, and as such was noted for his long-suffering kindness, patience and forbearance.

In 1884 he left Marshall Co., Iowa, and settled in Elk County, Kansas. Here he assisted in organizing the Cana church, the name being changed to Grenola. Up to the time of leaving Elk County, he traveled and preached a great deal, sometimes enduring hardships and privations such as faithful ministers can endure even without murmuring.

In January last he and his wife left Elk County, on the southern border of the State and in a buggy rode to Republic County, which borders Nebraska. He looked forward with eagerness and fond anticipation to his abode among the saints in Republic County, for a visit to them in 1888 had greatly endeared them to him. But, alas, man proposes but God disposes. About four weeks after his arrival he was interred in the church-yard here, being the first brother laid therein.

Having done quite a day's work on his son's new house, he returned to the home of Bro. R. E. Hillery and soon became ill, and in five days peacefully and without a sign of suffering, closed his eyes and fell asleep. Prior to this, however, he was heard speaking and being interrogated said, he was talking to the church. His thoughts were upon heavenly things and the works of the Lord.

Elder Murray had a fruitful memory up to the time of his death. He seemed to be ever ready with quotations from the Bible and from the poets. He stood in strange contrast with those who had heaps of books and knew little of that divine book,—the Bible. His sermons were frequently interspersed with quotations from the poets who wrote of heavenly things. His manner was that of a tender father in Israel,—a defender of the Truth—a soldier who feared and loved his Master. A ripe sheaf was he, and God has gathered him in.

M. M. Eshelman.

Distressing Accident.

A sad occurrence happened in this community on Saturday evening, March 23, 1889. Aaron B. York put several pounds of dynamite in the oven of his cook-stove to thaw out for blasting purposes, and then went to the barn to attend to his feeding. His wife was in the kitchen, and had built a big fire preparatory to getting supper, when, it is supposed, the dynamite got too hot, and received a sudden jar by the stove-door. This caused an explosion, which killed the mother and little daughter. The mother was carried through the kitchen, striking the upper part of the door-frame and finally falling on the porch, where she was found, terribly mangled about her body and lower limbs. It is supposed that she was dead before she reached the floor. The little daughter, Maria, was found among the debris, not far from the stove, and was unconscious. All efforts to save her were unavailing. She lived about one-half hour. The sixteen-year-old son was sitting in the room, attending to a nine-months-old babe, which lay in a cab. The son was hurled through a door into the yard, and escaped with slight bruises. The force of the explosion upset the cab, and it fell on top of the infant. When found, it was not injured. Another little girl was in the yard and it, too, escaped injury. The kitchen was torn to pieces, and another room much damaged. All the furniture in both kitchen and room was destroyed.

The husband was wild with grief when he realized what had happened, for his family was near and dear to him. The dead bodies were removed to a house near by, where they were viewed by hundreds of people on the following day.

Sarah C. York was born in Cass County, Ind., June 12, 1851, and was thirty-seven years, nine months and eleven days old, at the time of her death. She was an exemplary member of the Brethren church. Always kind and generous, she will be greatly missed in the vicinity where she resided. The little daughter, Maria B., was born Nov. 16, 1881, aged seven years, four months and seven days. She was a bright and intelligent child. The bereaved husband has the sympathy of the entire community in his sad bereavement.

Sister Sarah was a daughter of Bro. Joseph and sister Maria Bennett, both now deceased. The funeral services were held at Pipe Creek church on Monday following, by Bro. Daniel P. Shively, assisted by brethren A. Rinehart and D. Bowser, from Rev. 6: 7, 8, to, perhaps, the largest assembly that ever gathered on a funeral occasion in this community.

William B. Dailey.

Peru, Ind.

Prayer is the pulse of the renewed soul and the constancy of its beat is the test and measure of the spiritual life. Let the young converts remember this.

From Belleville, Kans.

THE members of the Belleville church, Kansas, met in quarterly council March 30. A goodly number were present, and we had a pleasant meeting. All were happy to meet our elder again after his recent illness. The Lord is good to spare his life of usefulness a while longer.

While considerable business was transacted, all was done in love as a band of little children. The Sabbath-school was organized with brethren Albion Daggett, Superintendent; Rufus Hillery, Assistant; Henry Johnson, Secretary.

Six members were received by letter. We gladly welcome them all. Among the number was Bro. Charley Hillery. His help in the ministry will be appreciated by all. We were pleased when Father Murray moved among us, but, alas, his stay was of short duration. The Lord's ways are not our ways.

Bro. Rufus Hillery was elected delegate to the District Meeting. Our spring love-feast was appointed for May 18. To-day, March 31, Bro. Eshelman preached for us, with the assistance of Bro. Hillery. We received a rich lesson indeed. May we all live nearer the cross, and remember what our Savior suffered for us! We can not do or work too much for him!

LOUISA J. WILLIAMS.

The Great Rockingham Debate.

THIS debate by Eld. R. H. Miller, of the Brethren church, and Eld. Sommer, of a branch of the Christian or Campbellite church, named "Church of Christ," was held in the Rockingham meeting-house, in the Wakendah congregation, Ray Co., Mo., and continued eight days. There were sixty-four speeches in all, and the debate will stand as one of the most important debates ever held by any of our brethren. Mr. Abbott, of Chicago, was employed to take a report of the speeches, and his report may be relied on as correct. The debate will be published in book form as speedily as possible, and will be of special interest to our Brethren. One of the subjects discussed was, "The setting up of the kingdom, or church, on the day of Pentecost," on which we have nothing published in any previous debate held by our brethren. This subject will be interesting reading, as Bro. Miller's negation of the proposition was able, profound, and conclusive. The same ability marked all his affirmative and negative arguments.

Taken throughout, the line followed by Bro. Miller, which includes the faith and practice of the Brethren church on the several points discussed, was clear and logical, and our Brethren can not fail to be largely benefited by the publication of the debate, and we wish our Brethren every-where to make a note of this and solicit orders for the book, that it may be extensively distributed. I could wish that thousands of copies would be sold within six months of its publication.

Mr. Sommer's opinions on the subject of feet-washing are of a peculiar character, and he fully gives his views on the Lord's Supper as held by his church. Bro. Miller's responses and the line *he* set up will be equally interesting and instructive, as well as his other efforts in this discussion. As a whole, we know of no work outside of the Bible that contains so much of peculiar interest to our Brethren as Bro. Miller's speeches. The reading of his speeches can not fail to confirm the faith of our people in the Word of God, and every family in the Brotherhood should get a copy of the book.

The deep interest taken by our brethren and sisters where the discussion was held, manifested itself by their large attendance, and marked kindness and hospitality towards Brethren from other congregations who attended. For the time being, work on farms and business were largely suspended. The Lord bless the brethren and sisters for their Christian kindness towards those from a distance, which, we assure them, was highly appreciated, and is kindly remembered.

S. S. MOHLER.

From the Saline Valley Church, Kans.

THIS church held her quarterly council March 30th. Everything passed off with good feeling. We sent Bro. L. W. Fitzwater as delegate to District Meeting, and Bro. Humphrey Tallhelm as delegate to Annual Meeting. One query was forwarded to District Meeting.

MARTHA FITZWATER.

From Primrose, Williams Co., O.

TO-DAY we, the Brethren of the Silver Creek church, organized our Sunday-school at the Hicks' Grove meeting-house, with a full corps of officers. Our Superintendent is Bro. Alford Throne, assisted by Bro. Jacob Riser. We hope, by the grace of God, that they will fill those places well, in the fear of the Lord, with his aid and assisting grace.

J. W. RITCHEY.

A Minister Wanted!

THE little band of Brethren, living about eight miles south of Joliet and thirty miles from Naperville, are much in need of a minister to move among them, so they may have more meetings, start a Sunday-school, and work up a better interest in church work. The few members there feel the need of help, and pray that the Lord may send a good shepherd to their assistance.

They have a good meeting-house, located as above described. Joliet is a city of about 20,000 inhabitants, and one of the greatest business cities of the West for its size. The country is equal to any and the market facilities excellent. For further information address Bro. Andrew Peterson, Manhattan, Will Co., Ill., or Abraham Geckley, Joliet, Ill.

S. KUHN.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

ARNOLD—PICKETT.—In Greenville, O., Feb. 28, by Rev. G. P. Macklin, Mr. J. C. Arnold and Mrs. Mary Pickett, both of Darke Co., Ohio.

BUSHONG—MUSSER.—At the residence of the bride's parents, March 24, by H. E. Light, Clayton R. Bushong and sister Mira F. Musser, both of Columbia, Pa.

GOCHENOUR—KEPLER.—At the residence of the officiator, Eld. Marcus Fowler, near Fredericksburg, Chickasaw Co., Iowa, March 19. Bro. Wm. E. Gochenour, of Viroqua, Wis., and Miss Emily Kepler, of Hampton, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

PITTMAN.—At Loraine, Ill., March 2, Johnny L. son of brother and sister Lewis Pittman, aged 8 years and 6 days. Services by Bro. W. R. Lierlie, from 1 Cor. 13: 11.

B. H. STRICKLER.

WOLF.—Within the limits of the Lower Cumberland church, Cumberland Co., Pa., March 21, Aurora Wolf, aged 75 years, 1 month and 3 days. Services by Eld. David Neisley and the writer, from Heb. 4: 9.

HARRY BEELMAN.

BAKER.—In the bounds of the Upper Middletown Valley church, Frederick Co., Md., Jan. 23, Mrs. Catharine, wife of Bro. John Baker, aged 73 years, 7 months and 11 days.

HOOVER.—In the same church, Jan 24, after a protracted illness and intense suffering, Bro. Jacob Hoover, aged 78 years, 11 months and 9 days. Services by J. M. Bussard, from John 5: 24, 25. Interment in the Brethren's Cemetery.

STOTTELMYER.—In the same church, Feb. 28, after a four days' illness, Joseph Stottelmyer, aged 65 years, 6 months and 21 days.

Deceased was an inoffensive, good citizen, and leaves a wife (a sister) and three children to mourn his departure. Services by Rev. Santee, of the Reformed church.

STOTTELMYER.—In the same church, March 17, of pneumonia, friend Sarah Stottelmyer, aged 72 years, 8 months and 27 days.

Deceased was an exemplary member of the church to which she belonged. Services by Rev. I. O. Harne, of the Disciple church, assisted by J. M. Bussard, from Ps. 17: 15, to a very large concourse of people.

MARTIN GROSSNICKLE.

BAUMBAUGH.—In the James Creek congregation, Huntingdon Co., Pa., Feb. 18, sister Susan, daughter of Eld. Isaac Baumbaugh, deceased, aged 59 years and 15 days.

Deceased was a very exemplary, faithful and consistent member of the church for a number of years. She, with her younger maiden sister, lived close by the old James Creek meeting-house, where many of our brethren and sisters have frequently enjoyed their kind, Christian hospitality. Oh death, thy disastrous work is done! A home on earth is made desolate, but in spite of thy dreaded work here, we trust one is filled "over there." Services by the Brethren.

GEO. BRUMBAUGH.

LANDIS.—In Lower Cumberland church, Pa., March 6, sister Mary, wife of Bro. Michael Landis, aged 65 years, 5 months and 2 days.

DAVID NIESLEY.

FISHEL.—In the Libertyville church, Jefferson Co., Iowa, March 12, sister Rebecca Fishel, aged 81 years and 1 day.

FISHEL.—At the same place and time, Abraham Fishel, aged 45 years.

The aged sister lived with her son. Both were taken sick about the same time, and in one week death ended their sufferings. Sister Fishel had been a member of the church about forty years. Her husband died about ten years ago. Thus one by one the old soldiers of the cross pass away. A large concourse of people assembled at the funeral, where the services were conducted by Bro. Abram Wolff for mother and son at the same time, from 1 Cor. 15: 51.

JOHN H. ESHELMAN.

DEETER.—At Hill Grove, Ohio, March 18, Bro. Rudolph Deeter, aged 58 years, 10 months and 16 days.

A few days before his death he scratched his finger, which resulted in blood poison and death. How small a matter may take away our life at an hour when we think not! "Therefore be ye also ready." Bro. Deeter leaves a widow, one daughter and two grandchildren to mourn their loss. Funeral and interment at Pleasant Hill, O.

MUMA.—In the Newton church, O., March 23, Bro. Jacob H. Muma, aged 78 years, 2 months and 13 days.

Bro. Muma has been in declining health for several months, but bore his affliction with patient submission to the Master's will. Funeral services and interment at Lower Stillwater church, near Dayton, his former home.

D. D. WINE.

STRICKLER.—At the home of his parents, in Lower Tyrone Tp., Fayette Co., Pa., March 22, of diphtheritic croup, Harry D., son of Bro. Daniel and sister Sophia Strickler, aged 11 years.

He was loved by all who knew him. Though of tender years, he prepared himself to meet his Creator. The large circle of friends whom he had gained will unite in sympathy for the bereaved family, but they may all take consolation in his departing words, "Meet me in heaven." Services by Bro. J. C. Johnson. Interment at Cochran Cemetery.

ZUCK.—In Bushnell, Ill., Feb. 14, sister Elizabeth, widow of Eld. David Zuck, aged 78 years, 1 month and 4 days.

Her husband preceded her to the spirit world a few years ago. She was a mother in Israel, and a member of the church for over forty years. Services by the writer, from Heb. 11: 16, to a large concourse of friends and neighbors.

JOHN POOL.

MAHONEY.—In the Killbuck church, Delaware Co., Ind., March 15, after a lingering attack of asthma, Bro John Mahoney, aged 72 years, 1 month and 1 day.

Deceased was born in Rockingham Co., Va.; emigrated to Indiana when about seventeen years old. He joined the Brethren church in the Nettle Creek congregation, afterward moved to the Buck Creek congregation, where he was elected to the ministry. He moved from there to the Killbuck church, where he labored for his Master until his health failed him, so that he could preach no more. He leaves a wife and seven children, —five sons and two daughters,— three of whom belong to the Brethren church. May the bereaved ones not mourn as those who have no hope, but may they live so as to meet the departed one on that beautiful shore where there will be no more sickness, no more sorrow, pain and death. Think what a meeting that will be!

HENRY E. MILLSPAUGH.

MYERLY.—At the home of George and Hettie Wolfs, near Deep River, Ia., March 24, sister Emily (Little) Myerly, wife of John Myerly (deceased), aged 68 years, 7 months and 1 day.

Deceased was formerly from Westminster, Md. She had been a member of the Brethren church for more than fifty-four years, and died in the triumphs of a living faith. Services by the ministers of the Deep River congregation.

H. R. TAYLOR.



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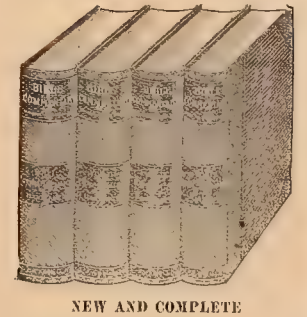
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DISTRICT MEETINGS.

April 17, Southern District of Kansas, in Pleasant View congregation, 9 miles south-west of Hutchinson, Reno Co., Kans.

April 17, Southern District of Indiana, in the Four Mile congregation, about 3 miles north-east of Connersville, Fayette Co., Ind. Direct lines running from Indianapolis, New Castle and Hagerstown to Connersville depots.

April 18, Western Maryland, at Broadfording meeting-house, 5 miles north-west of Hagerstown. Those coming by rail will be met at Hagerstown, Md., on the day before the meeting, by addressing Nicholas Martin.

April 18 and 19, North-western District of Ohio, in the Poplar Ridge congregation, five miles north-east of Defiance. Those coming by rail will stop off at Defiance, where they will be met with conveyances on the 17th and 18th.

April 19 and 20, First District of Virginia, at the Brick Church, Floyd County.

April 19 and 20, the First District of West Virginia, at the Alleghany church, Grant Co., W. Va. Brethren coming by rail will be met at Gorman, formerly Elkins, by giving timely notice to R. Baker or W. F. Nine, Elkins, Garrett Co., Md. Those coming either from the north or south should be at Gorman Thursday afternoon.

April 23, Eastern District of Maryland, in Frederick City congregation.

April 26 at 9 A. M., Southern District of Iowa, in the English River church, Keokuk Co., three miles east of South English and two west of Ainsworth. Those coming on any of the convenient railroads will be met the day before the meeting, by notifying some of the brethren.

May 9, Middle District of Missouri, in the Mineral Creek church.

May 11 at 8 A. M., Northern District of Illinois, at Lanark church, Carroll Co., Ill.

May 15, Middle District of Pennsylvania, in the Clover Creek church, Blair County. Delegates and others from the east must be in Huntingdon, on Tuesday morning, the 14th, in time to take the 8:25 train on the Huntingdon & Broad Top R. R. for Cove Station, where the brethren will have conveyances to the place of meeting.

May 15, at 9 A. M., Western District of Pennsylvania, in the Plum creek meeting-house, Armstrong Co., Pa. Those coming by rail and expecting conveyance to meeting will be met May 14 at Indiana, on the noon train on the P. R. R., by notifying R. T. Pollard, Elderton, Pa.

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro. S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, be represented by delegates, and they should come prepared to meet current expenses.

May 21, Middle District of Iowa, in Dry Creek congregation, Linn Co. Those coming over the Rock Island, Burlington and North-western R. R. to Cedar Rapids, change cars and take the Illinois Central north and stop at Robins. Those coming on the Milwaukee west or east stop at Lemen. By giving notice in time to Isaac Sayler, Prospect, Miller, persons will be met at the depot.

LOVE-FEASTS.

April 20, at 2 P. M., Weeping Water church, Cass Co., Neb. Those coming on the B. & M. stop at Greenwood, those coming on the M. P. at Weeping Water.

May 4, at 1 P. M., Upper Codorus congregation, Black Rock meeting-house, York Co., Pa.

May 4, at 4 P. M., Woodbury church, Bedford Co., Pa.

May 11 at 5 P. M., Rock Creek church, Henry County, Indiana.

May 12 at 2 P. M., in the Salem church 3 miles north-west of Nickerson, Kansas.

May 12 at 4 P. M., South Waterloo church, Iowa.

May 12 and 13 at 1 P. M., Middlesville, Ill.

May 11 and 12, at 10 A. M., North Morrill church, Brown Co., Kans.

May 11, at 3 P. M., Lenark, Ill.

May 11 and 12 at 4 P. M., in the Spring Creek meeting-house, near Dorey Station, Dauphin Co., Pa.

May 11 and 12 at 2 P. M., East Creek congregation, one mile south of Nickerson, Kansas.

May 11, at 10 A. M., Rock Creek church, near Monrovia, Frederick Co., Md., on the B. & O. R. R.

May 15 and 16 Eastern District of Pennsylvania, at Elizabethtown, Lancaster Co., Pa., about 10 miles from Derry Station.

May 11 and 12, at 1 P. M., Hickory Grove, Carroll Co., Ill.

May 11 and 12, Dallas Center, Iowa.

May 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa. Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa.

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17, at 10 A. M., Massissinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 17 and 18, Chique's church, Elizabethtown, Lancaster Co., Pa.

May 18, at 1 P. M., in the Bethel congregation, in the Squinwreck meeting-house, 7 miles north-east of Mound City, Mo.

May 18 and 19, at 4 P. M., Shade Creek congregation, in the Berkey meeting-house, Pa.

May 18 and 19, at 10 A. M., Bethel church, Neb.

May 18 and 19, at 10 A. M., Belleville church, Republic Co., Kansas.

May 18 and 19, Panther Creek church, Dallas Co., Iowa.

May 20 and 20, at 1 P. M., Cherry Grove, Ill.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh.

May 25 and 26, Dry Creek, Linn Co., Iowa.

May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill.

June 1, at 10 A. M., Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D. Wenrick, ½ mile east of Jackson Centre. Those coming on the C., H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 4, North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co., Ind., at Bro. Samuel Strafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 23, 1889. No. 17.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WE are informed that the Altoona, Pa., church has closed a very interesting series of meetings with six additions by baptism. Bro. Silas Hoover was with the Brethren there about one week, when he was called away. But there seemed to be a growing interest, and the meetings were continued by Bro. Wilt, one of the home ministers, with the result named. This is the right thing to do. There is no reason why an interesting meeting should close when there are home ministers to continue it. We are glad to receive this good news from the Altoona church, and we hope we may have some more of the same kind.

AT our Normal Chapel opening on Tuesday morning, April 9, there were one hundred and twenty-one students, and a number yet to come in, and a more orderly school of ladies and young men can not be found anywhere. The school is divided into three Bible classes, which meet on Sunday morning before regular preaching services, in the class rooms, where they are under the charge of competent teachers. On Sunday evening, before preaching, a young folks' Bible meeting is held in the Chapel; also prayer-meeting on Wednesday evening of each week. These meetings are all well attended, and give ample religious privileges to all that are so inclined.

BRO. FOGG'S LETTER AND REPLY.

39 MERRIAM ST., MERIDEN, CONN., April 10, 1889.

Dear Brother:—

We had a lady in this city who lectured on Heaven, and she said that the vision John saw of heaven, as contained in Rev. 21: 10-22, is only to be taken in a figurative sense, not literal. I disagree with her, and hence I write this letter, asking you to please give your views on the above Scripture. I can not see that it can be taken in a figurative sense when John saw heaven in a vision, and he prophesied that it was as he saw it, for in Rev. 22: 19 he says, that, "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. I hope you will give a full account of your views on this subject, and as much Scripture as you can. Hoping to receive a speedy reply, either through the MESSENGER or by letter, as there are others who wish to know your views, I remain,

Your Brother in Christ,
C. W. FOGG.

THE writings of John, as we have them in the Revelations, are the most interesting and sublime of anything we have in the New Testament writings. The book may properly be divided into three parts; and in the third part and seventh period is contained the chapter you name, giving a description of the New Jerusalem, described by the finest thoughts which can enter the human imagination. While the language used in the description may be somewhat figurative, you are right in accepting the thing described as real and literal.

There are different kinds of visions. Some come to us in dreams; others are creations of the imaginations or a disordered mind. But these, if we accept the book as being divine, were revelations of Jesus Christ, given by God himself, to his faithful, but banished, servant John, as we have it in the preface of the first chapter. These revelations were to be written by him, not as visions of his own creations, but as facts given by the Lord, for the instruction and comfort of his people. And while the description of the heavenly city is beautiful, grand and glorious beyond our comprehension, we need not stagger at it, as we have it declared that eye hath not seen, ear hath not heard, neither has it entered into the heart of man, the things the Lord hath prepared for those who love him. The description is as plain and as full as human language can give it, and by what our eyes have seen we form an idea of what it will be. But as we have nothing here that approaches the grandeur described, our estimation, no doubt, falls very far short of the real, as it will appear to those who shall enjoy the sight.

To accept the whole thing as a mere figure, or a vision of a thing that has no existence, would be doing great injustice to the integrity of the writer and destroy the intention of the author. If this part, or the description is figurative, it follows that the 24th verse must also be figurative, and those that follow, which is not at all reasonable to suppose.

THE POCKET-BOOK CONFLICT.

THE conflict of the world to-day is not that of flesh and blood, with sword and cannon, but between the pocket-book and right. It is not so strange that a conflict of this kind should be waged on the part of the world, because this is the world's vantage ground. But when such a conflict takes hold of the church, and is the hottest of all contests by such as claim to be disciples of the Master, it is a cause for wonder and surprise. Yet it seems to be a fact that, in every religious work or move presented to us, the first consideration is not that of the right, but how will it affect the pocket-book?

This conflict meets us almost daily and with unexpected force. The habit of consulting our pocket-book has become chronic, and we indulge without giving the matter thought. The appeals made to us are not weighed in the scale of right. Many of them we know are right and proper. They represent things that ought to be done— to which we ought to give our aid and encouragement, but we excuse ourselves because we value our money more than we do the performance of duty. The politician is called on to give his influence in favor of the cause of temperance. He knows it would be right to do so, but the question arises, How would it affect my business—my chances as a successful politician? If the decision is unfavorable to his chances, he declines, and throws his influences the other way, not because the other side is right, but because it is favorable to his financial interest. The conflict often is sharp, but money generally makes the man go, gains the victory. There are thousands to-day that are afraid to speak out their convictions of right. The baser elements and the undercurrents of sin have stilled their tongues and made them their slaves. It is the conflict between the right and the pocket-book. Judas knew that to stand by his Master was the right thing to do, but the thirty pieces of silver over-weighed the right, and he fell a victim. The conflict, no doubt, was a heated one, and the victory on the side of wrong proved as tragical as it was sad.

Pilate passed through a similar conflict. He found no fault in him. That he was an innocent man there was not a shadow of doubt in his mind. Yet the final decision was on the side of wrong. He was a candidate for popularity, and between his desire for this and his convictions of right, the conflict waged hotter and hotter, and the decision fell on the side of the people and against the Redeemer of the world. O, how sad must such victories be, and yet they are the victories of the times—the victory of the world and of sin.

These conflicts are not confined to the Judases and Pilates. They come up daily before the ministers, the officers and the laymen of the church of Christ. Too many of us are carrying Cesar's pocket-book, and we cling to it as if our life depended on its keeping. If we are carrying it for the Lord, we refuse to give it when he calls. We are not ignorant of the needs of the church, to carry on the great work given into our charge. We know that churches ought to be built and missionaries ought to be sent out, but—but what? Yes, here is the conflict. To do this, the Lord wants some of that which he has intrusted to our keeping. He appeals to our pocket-book, and we say, "No, Lord, not this. We are willing to do some talking, and, yes, we will do some praying, if necessary, but let our pocket-books alone. Any other way but this way." We accept the pieces of silver as our choice, and allow perishing souls, for whom Christ died, to save, run the risk.

Some of our Pennsylvania brethren are now in a conflict in regard to prohibition. On the one side is the whiskey traffic—men growing rich by impoverishing others. We are well aware of this great sin, and greatly lament the ruining of homes, pauperizing families and destroying souls. This, we say, is all wrong. But on the other side is the pocket-book, the precious pocket-book,—more precious than peaceful homes and saved souls—the conflict grows as we look at it. We are told, says the farmer and the landlord, if the whiskey traffic is stopped, the revenues will cease and our taxes will be higher. Now, what shall we do? Which, with us, is the more important consideration,—the saving of homes and souls, or the saving of our pocket-books? Even if such reports should be true—and they are not—where should the decision fall? If we have been made from the spirit of Herod, of Judas and of Pilate, of sin there can be no question. Money can hold no comparison to right when they come in conflict. The right, and the right only, is the side on which we, as Christians, must fall. In every phase of life's experience, when the conflict comes, as representatives of the Master, we must stand up for the right.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MOTHER.

(On the death of Sister Conner, of Harleysville, Pa.)

Thy name will be cherished and blest
By all the dear inmates of home,
The love that our childhood caressed
We ever with pleasure shall own.

The smiles that consoled us in gloom,
The soft hand that dried up our tears,
The star that illumined our home,
We'll cherish through life's fleeting years.

Her humble devotion to God,
Her smiles and her tears and her prayers,
Her pilgrimage journey now trod,
Won freedom from time and its cares

Though dead, her example still lives,
To woo all her children to rest.
While death's parting power still grieves,
Remember, 'tis all for the best.

O think of her patience in pain,
When disease slowly wasted her life,
When sinking 'neath death's dismal reign,
And conquered at last in the strife.

Be ready to meet her again
Beyond the dark turmoils of time,
Where the sanctified children of men
With Christ in his glory shall shine'

Geo. D. Zollers.

RESURGAM.

BY LIZZIE H. DELP.

"Upon the hopeless earth the sun is risen.
Across the bitter sea its gold was spread;
Ye hearts that languish still in sin's grim prison,
Break off your chains! The dark-winged night is fled.
God's Word is verified, the angels sing.
The dead man liveth! He is Christ, the King."

BLESSED are they who mourn, in this anniversary of the resurrection of Christ, for surely the faith and hope in the life beyond the grave grows brighter and more real, as we read of the empty sepulchre and the risen Savior!

The angelic prelude, "Glory to God in the highest," made known the birth of Christ. When he died to save us, all nature was veiled in the deep darkness of night, as if in awe of the most sorrowful tragedy that has ever taken place in all time. But no human heart can picture the joy and triumph in heaven, the chords that were struck on the lyres there at the glad tidings, "The Lord is risen!"

The sweet, tender hope upspringing in the Easter carols, saved Faust from a suicide's grave. He had to contend with doubts and fears, and yet at last he found his way out of the labyrinth of doubt and sin to a useful life. The Easter message to all of us is the sweet hope of immortality. On this morning we can rejoice in the promise of a resurrection. They who mourn for the loved ones, who repose in the "city of the dead," shall be comforted. When the stone is rolled away from the sepulchre at which they kneel in their heart's anguish, and which they wet with their tears, they will find it empty. He is not there, but risen to everlasting life. Could we but realize how empty is the grave at which we linger, we would more surely look beyond, and strive to live so as to meet them there. Christ's victory over the grave is not for himself alone; it is for all humanity. It is for the innumerable host that have passed on into the great silence, for the countless numbers who must yet find a place in "God's acre." All shall arise on the great resurrection morn.

Among those who greet with joy another Easter morn, there are many for whom the graves of the past contain a lost hope, an exalted aspiration or a worthy ambition. Those who are striving to live a most earnest Christian life, will have to chronicle failure on many of their plans. They feel, on this Easter morn, that somewhere and sometime all that was best of the lost hope will be realized; that all that was noblest of the inspiration still survives; and our joy will be all the more complete for the darkness that preceded it.

Christ said of the little maid, "She is not dead, but sleepeth," and we shall awake from this sleep "in his likeness." This is the divine side of life's parable. Across the river of death we hear the voice of our Savior, saying, "I am the Resurrection."

REMARKS ON TITUS 3: 4-6.

BY NOAH LONGANECKER.

THE Bible everywhere declares man to be a depraved, fallen, and degenerated being. He was created in the image of God, which consisted of wisdom, or "knowledge, righteousness, and true holiness." Eph. 4: 24; Col. 3: 10.

Man's moral nature, his soul, was made after the perfect nature of God. God is holy. Man was holy in heart. God is wise. Man was wise in his intellectual powers, in his mind. God is righteous. Man was righteous in all his actions. When man issued from the hands of his Creator, there was nothing unholy, impure, vile, or evil in his nature. Ignorance and darkness were not associated with his being. Unrighteousness and injustice had no place in his actions, or thoughts, but this image he lost through transgression. He degenerated, and thus fell from his first state. Were the Bible silent on the question, a study of man and nature would reveal the fact that all are in a state of degeneration. All have degenerated from a wise, righteous, and holy state, to an ignorant, unrighteous, and unholy one; from a good state to a bad one, and are ever tending from a bad one to one still worse.

Permit a few quotations on this thought from the Bible: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." Rom. 3: 10–12.

Such is the Bible picture of the degenerate state of man,—such a picture as God alone, who can search the heart and try the spirit, can possibly give. But, thanks to God, from this state of degeneration he will again redeem us. He will regenerate us; he will reproduce us; he will change us from our present evil state, and form us into a new and better one. Without this moral change we can not enjoy God, or good, on earth or in heaven; in time or in eternity.

How appropriate our text! "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior."

God generated, that is, begat or formed us, and gave us our being. He only can regenerate us. Being dead in trespasses and sins we must be born again; born of God. Man never did, nor could do anything to merit salvation. We did no works of righteousness to merit God's kindness and love. "According to his mercy he saved us." The word mercy implies that we were guilty, and deserved punishment, but that God withheld the same, and treated us better than we deserved. Justice was withheld, and through the kindness and love of God our Savior, mercy prevailed. God only can forgive our sins. He, only, can save us. Regeneration is God's work. But God works through means, and we must follow him in his work of regeneration. We must follow him wherever he will lead. When he says, "Come," we must go. What he commands we must believe and obey, or he will withhold his regenerating power. In this sense God is in his Word. In this sense the Word of God is the power of God unto salvation. God must convince or reprove the world of sin, and of righteousness, and of judgment. He must purify and convert. But this he does by leading us into his Truth, or Word. In his Word he is, according to his promise, with all his power to convict, convert, regenerate, and save. Regeneration is not placed in a single act of obedience to this or that command.

It is true, "Christ became the author of eternal salvation unto all them that obey him." But this does not mean that if we obey him in one thing that we shall be saved. Such a view would lead one to conclude that he would be saved by hope alone. He would refer us to Rom. 8: 24, "We are saved by hope." Another would conclude that he would be saved if he would only call on the name of the Lord. He would refer us to Acts 2: 21, and Rom. 10: 13, "Whosoever shall call on the name of the Lord shall be saved." Still another would conclude that he would be saved by faith alone. He would refer us to Acts 16: 31, "Believe on the Lord Jesus Christ, and thou shalt be saved." Still another would conclude that he would be saved by grace alone. He would refer us to Eph. 2: 5, "By grace ye are saved."

With the same manner of reasoning we might conclude from our text that God would save us by "the washing of regeneration, and renewing of the Holy Ghost" alone. But such reasoning would be both futile and fatal.

As important as all these are in the work of regeneration, not one by itself is regeneration. Paul does not call baptism regeneration; but he does call it the *washing* of regeneration." We must, then, conclude that while faith, hope, prayer, repentance, etc., are all necessary to regeneration, so is Christian baptism. But while we admit that conviction, faith, repentance, prayer, etc., are all prerequisites to Christian baptism in the work of regeneration, we here wish merely to show the relation that Christian baptism, and the renewing of the Holy Ghost occupy in regeneration.

Christian baptism is a sign; but the thing signified should never be expected without the sign. As a sign it is called a washing, burial, planting, etc. Christ once said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12: 50. Christ here undoubtedly refers to his baptism of suffering. "Without shedding of blood is no remission." Heb. 9: 22. "The blood of Jesus Christ his son cleanseth us from all sin." 1 John 1: 7.

Christ and him crucified as the Savior of the world, is the sum and substance of the Bible, or at least of the Gospel. In his baptism of suffering on the cross, Christ offered his blood, his life, as an atonement for the sins of the whole world. By God's Word, through faith, conviction, repentance, etc., as prerequisites to Christian baptism, the old corrupt, degenerate man of sin must be crucified. The old man of sin having been crucified, having died to sin, is now to be put off, is to be buried to rise no more.

It being universally admitted that the blood

of Christ alone can wash away our sins, Paul comes along now and tells us, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3–5.

Paul does not say that we were baptized into Christ's burial, but into his death, for at his baptism of suffering his blood was shed. If Paul had said that we were baptized into his burial, there might be some cause for a backward action in baptism; but in his baptism of suffering he bowed his head, thus favoring a forward action. Likeness of his *death*, not his burial, for Christ nowhere referred to his burial as a baptism. As in the *sign*, baptism is said to be, for the remission of sins, we at once see *why;* for, being baptized into Christ's death, we receive an application of the blood of atonement, and thus our sins are washed away. The sign, or figure, further teaches us that as the old, degenerate man of sin is dead, we do not only put him off, but have him buried out of our sight, to rise no more. This teaches us that immersion is the mode of Christian baptism. Those who are unfavorable to immersion, by way of ridicule tell us that the term means to sink to rise no more; to dip, or plunge into a liquid, but not to take out again. The sign of Christian baptism teaches us the same. Truly there is a rising again to a newness of life, but certainly not of the old man of sin, as will appear further on. We want something in the sign or figure that will convey the idea of the washing away of our sins: the removing of the old man of sin from our sight, and his death and burial to rise no more forever. The figure of Christian baptism, as performed by immersion, certainly does all this. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Peter 3: 21.

"But," says one, "we admit the destruction and burial of the wicked, to rise no more in this world; yet Noah and his family through the power of God were saved in the ark." Peter does only say that they were saved in the ark, but further says, "by water." The figure is a grand one. But while immersion, as a figure, forcibly signifies the washing away of our sins, the burial of the old man of sin, to rise no more, it is not the renewing power. In Christ's own language, the house is now "empty, swept, and garnished." The new man must now be put on, or our last state will be worse than the first. This is the Holy Spirit, or God's work. Hence our text adds, "and the renewing of the Holy Ghost." So Christ taught Nicodemus, "Except a man be born of water and of the Spirit." So also Peter said to the Pentecostians, "Be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hence Paul adds, "For by one Spirit are we all baptized into one body."

When Paul gives the order of the principles of the doctrine of Christ, he mentions "the doctrine of baptisms." This order was seen at Christ's baptism. "It came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." Luke 2: 21, 22.

When the convicted and penitent Saul was tarrying in prayer, Ananias told him, "and now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," Acts 22: 16, thus teaching Saul that while he was baptized for the remission of his sins, he should look to the Lord for the Holy Ghost. Here is where the great change takes place. "Born of God," God alone generated us, and he alone can regenerate us. Write what you please about conversion,—when the sinner puts off the old man and puts on the new, he has passed from one state or character to another. He has been changed from a sinner to a saint, and, therefore, has been converted. We do not believe that conversion is a continuous work all through life. True, a saint may grow in the divine life to a full stature in Christ. But he can not change from a saint to a god, or something else. There *is*, there MUST BE, a transit from one state or character to another, otherwise there is no conversion.

As shown before, this is the Holy Spirit's or God's work. "He saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." The blood of atonement was offered when Christ was put to death in the flesh; but he was quickened again by the Spirit. 1 Pet. 3: 18. So when "we are buried with him by baptism into death," God applies that blood of atonement, and washes away our sins, but quickens us by his spirit. Thus he begets us again and makes us new creatures in Christ Jesus. How forcible is the language of our text, "He saved us by the washing of regeneration, and renewing of the Holy Ghost."

Every honest reader can at once see why the Bible presents the new birth in the order it does. "Born of water and of the Spirit. "Baptism of water and of the Spirit." "Washing of regeneration and renewing of the Holy Ghost." "The doctrine of baptisms." How important the question, "Have ye received the Holy Ghost since ye believed?"

Every watchman on the walls of Zion should not fail to teach all penitent applicants for Christian baptism, that while they are baptized for the remission of sin, they should not fail to call on the name of the Lord for the Holy Spirit. "Ye have not because ye ask not." Christ prayed when he was baptized. Saul was commanded to do so. "Ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10.

A CRUMB OF HEAVEN'S BREAD.

Psalm 42: 5-11.

BY C. H. BALSBAUGH.

My Dear Sister:—

I BRING you a "song in the night," sung thousands of years ago by "a man after God's own heart." It can make as sweet melody to-day in the hearts of the suffering and sorrowing, as in David's time. Take down your harp from the willows and tune it afresh to God's praise in your captivity. I am glad your hope of Heaven is growing stronger. It is a blessed hope indeed, and more than compensates for the want of health, and friends, and temporal comfort. Is Jesus your Friend and Portion? Then you are rich in spite of all your suffering and isolation. To know Jesus is to know God, and this knowledge unlocks continually both our wants, and capacities, and all the fulness of the exhaustless I am. It takes many a dreadful wrench, and many a long, long weary day and night, before we can wholly relinquish our confidence in man and self, and cease looking to circumstances for comfort. Before *Jesus* becomes *every* thing to us, *at all times*, and *in all circumstances*, our very souls must be pulverized in the mill of tribulation. When loved ones die, and the living become as though they were dead, and we can catch neither sight nor sound among visible things that convey sympathy and support to the lacerated heart, O, then we learn indeed to know what the dear, great, wonderful, blood-written, divine-human Name means, —*Jesus*, JESUS, JESUS.

Just read the amazing words of Paul in Philpp. 3: 8, 9, and then contemplate his object in verse 10: "that I may *know* HIM, and THE POWER OF HIS RESURRECTION, and THE FELLOWSHIP OF HIS SUFFERINGS." Now turn to Heb. 13: 6, and consider well the "*boldly*," found there; and then go back to Acts 20: 24, and see how gloriously the most difficult precepts of Jehovah may be exemplified. Now shut your eyes for a moment and recall Paul's trials and sufferings, and then repeat his jubilant words—"*None of these things move me, neither count I my life dear to myself.*" Is it not enough to make the Christ-hidden soul laugh to think of the possibility of 2 Cor. 12: 9, 10? This is the response God gives to faith.

The sinner's laugh is the prelude of Hell, but the saint's laugh is the tearful, homesick sigh, that longs and hopes for Heaven. Better hang on the cross with Christ, than lie on the couch of the voluptuary. God is Love, and His sole object or discipline is to make us holy as He is holy. To hate and lose life, is to find and preserve it unto life eternal. This is the vital point that determines our eternal destiny.

How few are willing to live on the only terms possible for God to offer. "*I am crucified with Christ.*" Here, and only here, life, eternal life, is found. Let us sit very still before God, so that the Holy Spirit may read the Word of Life in our inmost souls. Let our faith be great, for Jesus and His salvation are great. Sin abounds indeed, but grace abounds much more. Our sufferings may be excruciating, and our circumstances horrible, but "the peace of God which passeth all understanding keeps the heart and mind through Christ Jesus." "GOD is *my salvation*, I will TRUST and NOT BE AFRAID." Isaiah 12: 2. My crumb turns out to be the whole loaf.

Union Deposit, Pa.

WHAT ARE WE SOWING?

BY I. N. CROSSWAIT.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6: 7.

ARE we, as the children of God, truly sowing good seed? What fruits of the Spirit do we manifest in our daily walk and conversation? Is it evident in *all* our daily intercourse with mankind that our chief concern is the future? The lukewarm Christian, instead of sowing to the Spirit, is, to all intents, doing a work for the evil one, and it is a far more effectual work than the blatant skeptic can do. The worldling, seeing what a poor relish such Christians have for spiritual food, is naturally led to the conclusion that it is all a delusion.

Oh, that God would enable us to see the terrible influence of lukewarmness! Satan, doubtless, is better pleased with the lukewarm than he is with one making no pretension whatever, owing to the influence.

Are we sowing the Truth, when we live in careless unconcern as to the return of our blessed Master? Many that claim to believe in his personal reign of a thousand years, think that his coming will not take place yet for generations to come. I am sure they are blinded in some way, and do not see the plain teaching of Christ on the subject of his return. If we believe his words we can not fail to see of a certainty that our redemption is near at hand.

Then, of what great and vital importance it is to be ready, that we may receive him with true joy and gladness! I am willing to work and wait for his coming, as it is my greatest desire to see a people prepared to receive him.

Some may say, "I made that preparation long years ago." Well, have you kept in readiness for that great event? It is not often that the person is found who keeps his house always ready for the reception of a notable guest when least expected to come. It is said the children of God are to *see*, and not be in the dark as others. They should see the time is near at hand. If we sow to the Spirit, we shall be thereby enabled to reap light that will place us above being surprised and taken unawares. Oh, that God would awaken his children *all* to see that it is time to be ready and looking for our loving Lord to come soon!

Spicer, Oregon.

FRIENDLY CRITICISMS.

Number Three.

Dear Brother:—

BELIEVING what has been said relative to faith and repentance, in former criticisms, will pass as orthodox according to Bible authority, we will call your attention to another fundamental principle of the doctrine of salvation, viz., that of water baptism.

You will no doubt agree with me that popular Christianity, so-called, has, by degrees, learned to almost entirely ignore this doctrine.

You will also, I think, agree with me that there is a tendency, by at least some of our Fraternity, to lay undue stress on this command. Evidently there is no doctrine so prominent in the Gospel as the doctrine that pardon and reconciliation are brought about through the atonement of Christ.

In 1 John 1: 7, we have this significant expression, "The blood of Jesus Christ, his Son, cleanses us from all sin." Remember, however, this is only upon certain conditions, as given in the first part of the verse. Matt. 26: 28. Christ says, This blood is (to be) shed for the remission of sins. Peter on the day of Pentecost (Acts 2: 38) wants them to be baptized for the remission of sins. Paul says, "By grace are ye saved through faith." Now to the point we wish to pass a few criticisms upon. Is there not sometimes, in our preaching, a tendency to lay too much stress on baptism, to the exclusion of the fact that there can be no remission of sins without a proper faith in the merits of Christ's blood to that end? God was in Christ, reconciling the world unto himself. The conditions of reconciliation were obedience on the part of the Son, even unto the shedding of his blood. The sinner must have Christ within, through faith, that is,—accept him. Then Christ is in the sinner for the purpose of bringing about a reconciliation, which can only be done by obedience, even unto a symbolic death in baptism. Then the blood of Christ is applied unto the remission of sins. It then follows as a fact that baptism is "for the remission of sins," the means to the end, just as the blood of Christ was shed for the remission of sins,—it was the means to the end of a complete reconciliation,—God with the world, and is now the means of reconciliation between God and the sinner.

I have heard labored efforts in the pulpit, in defense of the essentiality of water baptism, leaving the necessity of faith in Christ's blood out of the sermon, and have read tracts on water baptism that scarcely touched the subject of faith and a Savior's merits. Now, do you not think our heralds of the cross every-where ought to make it a point to show plainly, that we believe in the doctrine that the blood of Christ cleanses from all sin, only upon conditions that we "walk in the light as God is in the light." This can only be done by an implicit faith in God and the Son. Baptism is nothing, more or less, than the consequent outcome of a living faith in Christ as our Savior, and without this visible expression of our faith, we have no promise that the blood of Christ will cleanse us from all sin, and that we may obtain the gift of the Holy Spirit. When every sermon and every argument on baptism is supplemented with the doctrine of faith in Christ's merits, hearers will not have cause to become confused in mind, or come to the conclusion that water baptism is all that is necessary to salvation, as I fear, sometimes, is the case. We should, by all means, avoid laying any undue stress on any one of the doctrines of the Gospel.

J. S. FLORY.

REMARKS.

THE fact to which you call attention calls to mind an instance that occurred in the Disciple church some years ago during a revival. The prominent theme held forth was "baptism for the remission of sins," not taking much notice of faith or repentance. Among those baptized was a wicked young man, who shortly afterwards remarked, "I am disappointed, I was led to believe from the preaching that, if baptized, my sins would leave me, and I would have peace, but I find the same active propensities to sin as before my baptism." Here is a lesson. From the Word of God two things are to be looked for where a genuine faith and repentance has been exercised, followed by baptism. The one is, remission of sins; the other is freedom from its power, but neither of these is to be expected without the other. Rom. 6: 1–15. The same means, faith, and power, necessary to lead the sinner to Christ, and to obedience for pardon will also free him from his enslavement to sin.

The simple pardon of sin before God is nothing to the sinner's benefit, if he is not made free from its power over him. To be made free from its power, is far more to his salvation, than is the pardon of sin, if such a thing were even possible without the other. The state of mind necessary to overcome the power of sin, and to dislodge it from the heart, and which invites the forgiving mercy of God, is effected in godly sorrow for sin, repentance toward God, and faith toward our Lord Jesus Christ, qualifying the subject for baptism, and its attending blessings, so that, when this is not clearly set forth by the ministry, there is a serious defect, calculated to produce just such an effect as in the case referred to.

Occasionally an instance is met with where persons hold that regeneration is to be realized in the act of baptism, and from these rare but erroneous views presented by ministers, and from a want of clearly setting forth the necessity of repentance and faith, as qualifying elements for baptism, our brethren have been held up as believing in baptismal regeneration, something which they never subscribed to nor believed.

Either of these, or both, are, perhaps, to be attributed to a peculiarity of the Gospel which is overlooked, not only by those who hold the views set forth above, but to a large extent by the religious world, and accounts for the distortions and divisions existing. That peculiarity is, that, whatever is set forth in the Gospel as a part of the Christian system, is given as if salvation depended on that one particular thing. For example, the Scripture makes salvation dependent on hope. "Saved by hope." Rom. 8: 24. "Saved by grace," "saved by faith." Eph. 2: 8. "Saved by baptism." 1 Peter 3: 21. "Sins washed away by baptism," Acts 22: 16. "The blood of Jesus Christ, his son, cleanseth us from all sin," 1 John 1: 7. "Except ye repent, ye shall all likewise perish," Luke 13: 3. So we might go on, giving examples, but these are enough.

Now it will be noticed that in none of the instances referred to is there more than one particular thing noticed, and that, as if that was within itself sufficient. Now, to take any one of these alone, and make it so prominent that it is made to overshadow the others, and the result will be,—a distorted Gospel, whereas the truth taught by this peculiarity of the Gospel is, that they all are of equal importance, and that it takes all to round out and complete the Christian system, and constitutes the only true Gospel foundation for heavenly hopes. The error, therefore, of giving any one of these parts of the whole undue prominence, is not limited to the wrong view, but this wrong view has developed into the wrong fact, as is shown by the divisions of the religious world into sects, who had their origin in the wrong view. Some particular part of the Christian system is detached from other parts of it, and made the shibboleth for a new sect, by would-be reformers, seeking personal preferences and prominence, and, as a result, there is a very small part af the Gospel that is not surrendered and sacrificed. The proofs of this are too abundant and well known to need any reference.

S. S. MOHLER.

CHRISTIANITY VERSUS MORALITY.

BY B. F. MOOMAW.

"The disciples were called Christians first in Antioch."—Acts 11: 26

THE Scripture informs us that Barnabas and Paul in the year of our Lord 41, were assembled with the disciples in Antioch. They taught the people, and called the disciples Christians. It is said, however, that the Word implies, that this was done by Divine Revelation, by the influence of God. The believing Jews and Gentiles being made one church, this new name was given to them both, according to prophecy mentioned in Isa. 65: 15, "Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

"A Christian is one whose inward and outward life is conformed to the doctrine of Christ," as a Mohammedan is one whose life is conformed to the doctrine of Mohammed, and as the Lutheran is one whose life is conformed to the doctrine of Luther.

What constitutes Christianity? A new creature, formed according to the divine arrangement, as revealed in the New Testament.

By nature all are children of wrath, dead in trespasses and in sins, but God, who is rich in mercy, has sent his Son into the world to redeem and save our fallen race. As his workmanship "we are created in Christ Jesus unto good works, which he has before ordained, that we should walk in them." Eph. 2.

For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. "Begotten by the Word of Truth." James 1: 18. "Regenerated, converted and born again, buried with Christ by baptism into death for the remission of sins, having obeyed from the heart, the form of doctrine delivered unto us, we were made free from sin, and became the servants of righteousness." Rom. 6: 1–18.

Being born again, and willing to do the will of God, we are enabled to see the kingdom of God, born of the water and spirit, have entered into, and become citizens of, his kingdom, and co-heirs with Jesus Christ.

Let us examine the evidence, that we may be sure that we are not mistaken. Have we an internal evidence? This we may have. Are our feelings the ground of our title, or are they the effect; a legal title in accordance with the law and the testimony, — "the doctrine of Christ." If the latter, it is infallibly safe; if

the former, it is absolutely unsafe, for impressions, true or false, have precisely the same effect upon our emotional nature.

This truth can be forcibly illustrated, but is not needed to satisfy an intelligent mind.

To present the case in something like a summary manner, we quote from Col. 2: 6, "As ye have therefore received Christ Jesus, the Lord, so walk ye in him," righteous before God, as Zacharias and Elizabeth, walking in all his ordinances and commandments blameless, Luke 1: 6, being careful not to add to or take from, under the penalty of incurring God's displeasure, and suffering the threatened plagues, or losing the blessings promised in the Blessed Book. We can not afford to take the risk for any consideration, "For what will it profit a man if he gain the whole world and lose his own soul, or what would a man give in exchange for his soul."

In order that we may have an opportunity to obey the commandments, it is necessary that we make a public confession, and unite with his church, where the name of Christ is honored, and his institutions respected and observed. We must not be ashamed to take up his cross and follow him through evil as well as good report, remembering that the Master hath said, "If any shall be ashamed of me and my Word in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

None will doubt that Christ meant what he said, and his words mean the same to-day, the progress of liberal ideas notwithstanding. The opinion, however, has obtained in this progressive age, that not only all classes who make profession of the Christian name, if sincere, are acceptable with God, and in a safe condition, but that a high degree of morality and benevolence will secure a home in heaven. All this in the face of the fact that Christ himself has said, "Not all that say unto me, Lord, Lord shall enter into the kingdom of heaven, but they that do the will of my father in heaven." "Why call me Lord, Lord, and do not the things that I say?" "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2: 3-5. So much for those who make profession of Christianity,—and what for morality?

"A moralist is one who practices moral duties, whose outward conduct is in conformity with morality. One of correct deportment and dealings with his fellow-creatures, one who prides himself, or relies solely upon his external rectitude or virtues."—*Webster.*

"The system of morality to be gathered from the ancient sages falls very short of that delivered in the Gospel."—*Swift.* Where, then, is the foundation of a hope of salvation for the moralist? Nicodemus was a firm believer in the divinity of Christ, saying, "*We know that thou art a teacher come from* God," etc., and to him who was more than an instinctive moralist, our Lord said, "Except a man be born again, he can not see the kingdom of God." "Marvel not,"—do not be surprised,"—that I say unto you ye must be born again. Verily, verily I say unto you, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of heaven." Yet, with these positive declarations, and the many parallels before them, men, professing to be the representatives of Christ in the ministration of the Gospel, will eulogize and attempt to preach men to heaven, and give them a part in the first resurrection, who, with all the advantages of Christian parents and church influences, have treated the church with contempt, by standing aloof from it, claiming to be good enough without Christianity. These men, perhaps, never erected the family altar or honored God with thanksgiving at his table, but "prided themselves and relied solely upon their external rectitude or virtue." By an exemplary life, *morally speaking*, they wield a pernicious influence over society, encouraging others to stay out of the church, by their influence, and in consequence of such preaching as referred to above. Too much can not be said as to the terrible consequences resulting from the development of such pernicious doctrine.

It will be only be a question of time when Bible Christianity will be ignored, and heathenism will take its place.

We repeat the question, What is morality? It is an instinctive property, a component part of our natural organization, possessed by some in a greater, and others in a less measure. We see this in its different proportions in every person, accompanied with benevolence in like proportions. If used and applied in the name of Christianity, and to the honor of the name of Christ, and cultivated as part of the talents with which they are blessed, whether one, two, or five, the reward will be accordingly, but if merely an instinctive morality and benevolence, and not connected with, and improved by, Christianity, and claimed as a virtue of our own, the responsibility will be in proportion to the measure of this instinctive talent that we profess.

There are those who make a profession of Christianity, who are less moral or benevolent, owing to their limited endowments. Such the instinctive moralist brings in contrast, and claims to be better, but this is no argument in his favor. Let him compare with the Christian brother of larger endowments, improved by Christian morality, "The conformity of an act to the divine law." —*Webster.*

Do not make comparisons with the Judases or the *weak* Christians, but with the faithful, practical members, and you are infallibly safe.

In support of the moralist theory, men refer us to Matt. 10: 41, 42, which reads, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in nowise lose his reward." But let it be noted, that it must be done in the name of a prophet, in the name of a righteous man, and in the name of a disciple. Christianity must be connected with it all along the line to make it available.

Again, we we are referred to Matt. 25,—the account of the judgment,— the reward of the beneficent acts of the blessed. Let it be noticed, that these acts were performed to the brethren of Christ. Let us not forget the condemnation on the other side, because his brethren were neglected. We see again that Christianity and *not* merely instinctive morality, etc., was at the bottom of these manifestations.

Human language can not express greater encouragement to self-denying charity than that which is contained in this declaration. We must not, however, suppose that acts of liberality will constitute a man's title to eternal felicity, nor can there be a more fatal delusion than this groundless inference, from this and a few similar texts; for as none but believers are "the brethren of Christ," so love to Christ must be the motive of the liberality and kindness here spoken of. The matter may therefore be thus stated: There is no salvation for a sinner but by the free mercy of God. There is no mercy but through the mediation and merits of his son. We have no interest in Christ, except by faith in him; no justifying faith but that "which worketh by love; no love to Christ which does not imply love to his people, his example and his precepts; no love to his people which does not influence to unite and work together with them for the advancement of the cause and kingdom of their common Lord and Master.

In this way he gives unequivocal proof that he is a true believer, a justified person, a member of Christ's mystical body, and interested in all his purchased blessings.

In conclusion let me appeal to your intelligence. If you claim Christian morality, why not be a Christian, and unite with the church of Christ? Your position has a bad influence on your family and on society, and tends to the deterioration of Christianity. The tendency of such a course is downward, the best interests of humanity are greatly damaged, and all hopes of happiness in the world above are defeated.

Rely on Christ and not on morality. "For the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of Jesus Christ." On the other hand, "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city."

NO ROOM FOR CHRIST.

BY F. J. E. ETTER.

No room in the inn for that precious treasure! And even now there seems to be no room for him in our hearts. Why is it? Simply because we let worldly matters take such a hold upon us, that we can have no room for Christ. How can we expect to prosper under such circumstances? If it were not for him, we could not live.

Christ should be our uppermost thought. In all we undertake we should ask him to assist us, and what we can not ask his blessings upon, let us not engage in it, or partake of it.

If we have true, genuine religion, Christ will find room in our hearts at all times, and no room will be kept for the enemy to steal into our hearts, to lead us astray.

If Christ is with us, he is sure to help us through every trial. He tests our faith in him through various forms. He wants to test if we are true possessors or mere professors. If we are not possessors, as well as professors, we have no room for him, and all is vanity. When we make up our minds that we will forsake sin and follow Jesus, let all of our actions prove that we have room for Jesus. Let all that we do, be for the sake of Jesus, and not for man. God knows our hearts, and even if we are scorned by those who envy us, let them know that we are trying to please Jesus and not them. God is just, and if he is for us, who can be against us? He is willing to aid us, and will carry us through.

Cartersville, Va.

LITTLE GUIDES.

—Never lose faith in humanity. If there ever was a good man, be certain there was another, and there will be more.

—It is strange that, of all possible tasks, simply to be what we are, should prove not the easiest, but infinitely the hardest.

—He is happy whose circumstances suit his temper; but he is more fortunate who can suit his temper to any circumstances.

EXPOSITION OF REV. 14 AND 15.

BY JAS. EVANS.

Number Three.

THE FALL OF BABYLON.

THE descendants of Noah feared that in process of time they would become scattered on the face of the earth, hence they built the tower of Babel, that it might be a bond of union, a center of attraction to the tribes of men. If they had retained God in their knowledge, they would not have needed such a man-built center of union, for the brotherhood of men and the Fatherhood of God would have been sufficient. They built a human center of union, and so God came down in judgment, and confounded their language. Then they left off building the city. The churches of Christ, when first organized, had a common center of union in God, the Father, and in the Lord Jesus Christ, the common Savior. The whole body was one, being one in Christ, all having obeyed the same form of doctrine, and all made to drink into one Spirit. Christ was the Rock on which the church was built, and love to him, who loved her, and washed her in his own blood, was the real bond of union.

In after ages it was feared that Christians might get scatteaed abroad, and lose their oneness; hence arose the Catholic church, with a human head, as the pretended successor of Peter, in the "City of Seven Hills." This mighty edifice attained to a colossal size, and gathered under its wing all classes of men, crushing out all who resisted her authority, or questioned her claim to be the only ark of salvation. The church, and not Christ, became the bond of union, and it seemed at one time as if this Babel structure would reach unto heaven and enfold all men. But her hour of judgment came. She became the antitype of ancient Babylon,—the magnificent city upon many waters. God came down to visit her, and the religious tongues of men were confounded. Rome points triumphantly to the unity that prevailed in Europe before the time of Luther. So might the Babel-builders boast of a universal tongue while building the City of Babel.

What is the condition of all Christendom at present? Numerous sects, speaking numerous tongues, and no common center of unity. Such is nominal Christianity of to-day. The only line between the church and the world to-day, is mere membership. A tide of worldliness has swept over the professed church, and her multitudes are engulfed. True, we read of great and extensive revivals of religion everywhere, but these converts are engulfed in the worldliness, love of fashion, and love of pleasure that are found in nearly every church on the face of the earth. Is the church, broken up into rival communities, any longer a light to the world? Do they all speak the same things, and keep the sayings of Jesus? Are the church-fairs, pleasure-parties, gamblings and buffoonery, found in the churches, marks of the City of God or of Babylon?

The judgment on Babylon is retrospective. She has made all nations to drink of her wrath. It is compared to a golden cup, filled with pleasant wine. The self-denial of the cross is laid aside, and a religion palatable to the natural man, is substituted.

Babylon represents a church and state united, or a church and the world walking together. The union of the church with the State made her intolerant and bloody. It was this union of the church with the State, dating from the reign of Constantine, about the beginning of the fourth century, and onward, that rendered the Catholic church a harlot, making all nations drunk with her sorceries. The darkest chapters of human history are the chapters of intolerance and persecution; and the same may be said of all churches in union with the State. The English daughter of Rome was a bloody persecutor of dissenters and Puritans. Puritans of Massachusetts Bay Colony hanged Quakers and banished men of liberal thought, just as intolerantly as the bigoted kings of France and Spain drove thousands of men and women into exile.

But Babylon's fall is at the door. Already she has had premonitions of her impending fate. The chief of the Catholic world bemoans his hard lot, deprived of his temporal dominions. His day is near at hand, when his pretended title of "Christ's Vicar on earth," shall be taken from him, and when the entire religious world will assume a three-fold, or tripartite condition. Rev. 16: 19. Then great Babylon will come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

When we read that mystical Babylon made all nations drunk with the wine of her wrath, we are inclined to believe it refers to the sufferings she has inflicted on all nations. Of ancient Babylon, her type, it was said, "Babylon has been a golden cup in the Lord's hands, that made all the earth drunken." Jer. 51: 7. She oppressed the nations, plundered them, and compelled them to worship her gods. Mystical Babylon has done the same. She has impoverished and degraded every nation where her power was, or is supreme.

The proclamation of the Gospel of the millennial age is the harbinger of her fall. Her vast hierarchy of ecclesiastical princes shall lament her fall. The millions of her devotees will stand amazed to see the fall of her whom they called the lady of kingdoms, who was the rightful queen of the earth.

The fall of Babylon will be a great sign in the heavens that the end has come. The millennial Gospel announced that the hour of God's judgment had come, and in the exercise of this judgment Babylon falls. In what way the divine judgments will be poured out on her we are not prepared, just now, to say. The kings of the earth will renounce her religion, and no longer regard her as an infallible teacher. All her past iniquities will come into a more perfect remembrance than ever before. Her impostures and hostility to civil liberty will be fully seen. May it not be that the Gospel, then preached by the angel flying through the heavens, will then unfold all the falseness and pretensions of the pretended "mother and mistress of all churches."

But let not Protestant sects exult over the fall of the mother church. They have not been blameless. They have joined themselves to the world, and have partaken of its spirit. At present there is a salt in these sects, but when the command comes, "Come out of her my people, that ye receive not of her plagues," then many good and honest people, who are God's people, will obey the call, and then Babylon, in all of its ramifications, will be a nest of unclean birds, and will bring the vengeance of the kings of the earth on her, who will eat her flesh and burn her with fire.

The fall of Babylon is necessary for the final deliverance of all nations, and bringing them into subjection to Christ. No present preaching of the Gospel can overthrow this colossal power that now rules in the earth. But as we near the end of this present age or dispensation, we are encouraged to look forward to the fall of this master-piece of human art which has held millions of men in bondage, and claims to be an infallible guide to heaven. Then other scenes will follow.

"SPARE when you are young, and spend when you are old."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Jackson Centre, Shelby Co., Ohio.

ACCORDING to previous arrangements, Bro. M. L. Hahn, of Mercer Co., Ohio, came to us March 9 and preached twenty-three sermons in the Pleasant Hill church to large and attentive audiences. Although there were no accessions, good interest was manifested. We were all built up. Bro. Hahn certainly did his part well. If we will do ours, a great deal of good will result from the meeting. May the good Lord bless Bro. Hahn and his labors to the good of us all, is my prayer! Before the close of our meetings, my husband went to the Sand Ridge church, Henry Co., Ohio, to hold some meetings and to attend a council at that place, so Bro. Hahn was alone so far as help in the ministry was concerned, but the work went on notwithstanding. May the seed sown produce a copious harvest, is my prayer!

CATHARINE HOLDER.

In the Field.

ACCORDING to previous arrangements, I commenced meetings in the city of Altoona, Pa., March 14; and continued until the evening of the 21st. I should have stayed longer but, on account of sickness at home, I left Altoona on the morning of the 22nd. During this time four made application for baptism. The congregations were interesting. The meeting was continued for several days after we left, and Bro. Wilt informs me that on Sunday following five were baptized, and that there is one more applicant. From ten to fifteen hundred people witnessed the baptismal scene. There is no reason why there should not be a large and flourishing church in the city of Altoona. The prospects are favorable. We shall never forget our visit among the kind members in Altoona. Brethren J. W. Wilt and Brallier are the ministers. May our associations be renewed on the other shore!

SILAS HOOVER.

Reminiscences.

LAST August, while on a visit to West Virginia, I was called to preach the funerals of two members of the Clark family. During my stay, Bro. Thomas Clark, whose memory is replete with incidents of long ago, gave me in detail many occurrences of much interest, one of which I will record, because of its bearing upon the lives of Brethren prominent in church labors, and who have now gone to their reward.

In 1840, Eld. James Kelso, on a visit to that part of Virginia, stated that there was a young minister where he lived in Fayette Co., Pa., who had recently come there from Philadelphia; and that he would bring him along on his next visit to encourage the young people. Accordingly, in June of 1841, Bro James Quinter came with Bro. Kelso; and, after holding a few meetings in the neighborhood, he baptized Polly Hays (my mother), Thomas D. Lyon, Wm S. Lyon, Martha Lyon (now Clark), and Charity Hendrickson, in the North Branch of the Potomac. Bro. Quinter repeated his visits from time to time, and became noted as a preacher of more than ordinary zeal and ability.

I remember quite distinctly that on one of Bro. Quinter's visits, he stopped at my fathers' house. Having heard so much about him, I was

curious, as all children are, to see this wonderful man. So I went into the room of my grandparents, where Bro. Quinter was, and he was sitting, with his elbow on a table and resting his head upon his hand, in silent meditation, whilst others carried on the conversation.

This was a characteristic trait of Bro. Quinter. In 1886, in the presence of an extended controversy on the doctrine of conversion, he remained silent in deep meditation for nearly two hours, when he opened the Bible before him, read a few verses, and gave his views drawn directly from the Scriptures. It was a lesson I shall never forget. It reminded me of the well-known "Evening Adventure" in the life of Chief Justice Marshal. These incidents occur only once in a century; and they form sunny places in the pathway of life to which others may revert, and draw comfort and instruction. DANIEL HAYS.

From Golden Springs, Nebr.

WE have had some good meetings. Our much esteemed elder, G. W. Stambaugh, was with us March 5, when we met for council.

A call had been made to anoint sister Redding, —the wife of our minister. We hurried to the place and found the sister almost gone. She could speak but very little, but requested to be anointed, and after that she was speechless. We thought she had passed away. She rallied, however, and soon called for something to eat. She then gained rapidly. March 9 she was with us in council. On the tenth she attended meeting. This was refreshing to God's children and the community. During the meeting one precious soul was made willing to follow the Lord and forsake sin.

At our council we called for help in the ministry. The lot fell on the writer. For deacon the lot fell on Bro. E. Landig and Bro. H. W. Way. May God bless us that we may be faithful in our calling.

The Mormon people challenged Bro. Stambaugh for discussion, but, after hearing him preach twice, they were heard to say they "would not have anything to do with him, — he knew too much Scripture." C. LYGHT.

The Necessity of a Church District in the City of Dayton, Ohio.

THERE are about fifty members in this city, and we have not the church privileges that we should have, as we have no organized church-body. Had we a district in the city, and a church on the west side of the river, where there are about forty of our members, we could have a good congregation and a good Sunday-school every Sunday, and there is no doubt in my mind, but that we could increase our membership to a goodly number.

It is almost of daily occurrence that some friend will ask us, "Why is it that you have no church here?" They tell us if we had a church, they would attend, and those who have children would send them to our Sunday-school. Many have not the means to dress so as to feel at home in the fashionable churches of the city. By having a church here, we could reach many who have never heard our Brethren preach. They could have the privilege of attending our meetings. Many of our Dayton members have no way to go to church, excepting to walk, and it is too far for our older brethren to walk, and none of our sisters are able to walk four or five miles out into the country to church, and return again the same way. So we must depend on some one to take us with them, or stay at home. Had we a church here, we could attend services every Sunday. This part of the city can give good accommodations in street railroads. This would be convenient to those who would choose to come from any part of the city.

Some may think that Dayton, or towns generally, are not the proper place to work in. Those who think so should remember how Paul labored in the cities, and what great victories crowned his labors. It becomes us, as a Christian people, to preach to all nations. A church district in the city is the only way we can succeed in our church work. If we are not organized, we will not be able to do anything in the Master's cause.

City people have been neglected. They have not had the privilege of attending the Brethren's meetings, and do not know anything about the doctrine of the Brethren. Had we a church district, and a church on this side of the river, we would be able to gather some of these wanderers in. There is not one member on this side of the river who would not favor a district. All are willing to do what they can to have the privilege of religious exercises.

We hope the day may not be far distant when we may say unto our Brethren, "Come go with us unto the house of *God*, and enjoy the blessed privileges of being in the sanctuary among our own dear brethren.

There are many of the Brethren's children here. They could be brought into our Sunday-school and, perhaps, into the church. As it is, they must go to some of the other churches when they are inclined to go to church. It is surely a fact that we are in need of churches in the cities, and it is only too true that our Brethren do not work enough in cities where there are large fields to work in, and where many wandering souls could be brought into the true and marvelous light. ELMER WOMBOLD.

Dayton, O.

Notes from the Field.

I HAVE just arrived home from a visit to Armstrong county, Pa., where I found the brethren and sisters in reasonable health, and still contending for the faith once delivered to the saints. A sad accident, however, befell an aged sister. While starting fire in the morning, her apron caught fire and soon set her dress on fire, too, and before the burning clothes could be all taken from her, she was badly burned, so that her life seemed to hang in the balance. While taking the burning clothes from her, one of her sons also got his fingers considerably burned. We paid her a visit and held a season of worship at her bed-side; also visited another aged couple who seem to be tottering on the verge of the grave. We had a season of worship with them also. I was absent from home twelve days; held eleven meetings at three different points with fair attention. One who had gone away during the divisions, applied to be restored, which will be attended to in the near future. I arrived home safely and found all well. Thanks be to the Lord, and all who administered to my wants! E. J. BLOUGH.

Stanton's Mill, Pa.

Echoes from the Highway.

"WHY tarriest thou?" is the query well put by Bro. Wm. M. Lyon in GOSPEL MESSENGER, No. 13, and we hear the echo, "Why," only, in response. We have been thinking that, perhaps, some of the readers of the GOSPEL MESSENGER may wonder why, upon several occasions, the brethren here in California, of late, baptized by night. The only answer we can give is, there are none that we know of that are willing to assume the responsibility to even encourage any delay. When we preach the doctrine of "baptism for the remission of sins," how dare a minister of God say, "Wait, do not be in a hurry," when God says, "*To-day is the accepted time*"? Knowing the terror of the Lord, "we persuade men" to repent *now*, and be saved; *now*, not next week, next month, or next spring! It looks to me somewhat inconsistent to earnestly entreat sinners to come to Christ *to-day* or *to-night*, and then, when, by the grace of God and his convicting Spirit, they make the start and get as far as the door or entrance into Christ, to abate in zeal and call a halt. Procrastination is a sin of lost opportunities.

* * *

In same number of GOSPEL MESSENGER sister Gertrude A. Flory gives a soul-searching essay on "Fidelity to the Lord necessary to Salvation." Though lengthy, every line is a solid nugget of gold. Oh, for an army of true soldiers that show loyalty to Jesus! It is a truth that the more we love the Lord, the more we love the church. No one can be a lover of the Lord indeed and in truth and have at the same time a heart to lightly esteem the requirements of the church.

* * *

Thanks for a reproduction of Bro. Quinter's logical deductions on the subject of women prophesying. We are glad that the church is tending in the direction of more thoroughly comprehending Paul's idea that in Christ Jesus there is neither male nor female.

* * *

Yes, we echo the rejoicings of the many that rejoice because sinners are turning to God! May the good work go on from ocean to ocean, and beyond the seas!

* * *

Heavy rains have fallen throughout the State, insuring a good season and promises of bountiful crops. We pray for showers of divine grace foreshadowing the harvest of good things for the people of God! J. S. FLORY.

From Upper Sandusky, Ohio.

OUR series of meetings is in the past. Bro. Wilson Hutchison, of Jay County, Ind., came to our midst, Feb. 22, at the Fair View church, Wyandot Co., O., and had meetings until March 10, when we had to take the parting hand. Bro. Hutchison felt somewhat discouraged to see no additions to the church. I think, however, that the seed fell on good ground and will be reaped in due season. I hope many will make the good choice before it is too late, so it will not be said, "Too late, too late, to enter the golden gate and be in peace forever." Bro. J. C. McMullen was called to our midst during our meeting but could not stay on account of illness in his family. It seems very natural to have Bro. McMullen with us, for he formerly made frequent visits to this church, and talked to the people about the home above. May the Lord be with these brethren!

ALVERLY BUXTON.

From Croton, N. J.

MARCH 16 Bro. F. P. Cassel, of Lonsdale, Pa., paid us a visit of love, and preached on Saturday evening, and Sunday morning and evening also. He gave us old-time Gospel sermons, full of food for hungry souls. We hope there is yet a bright future for the Bethel church in New Jersey.

We have regular meetings every two weeke here at the Bethel church. We also have an evergreen Sunday-school which meets every Sunday. We had about thirty scholars enrolled during the winter. A. S. CHAMBERLIN.

"SELF-DENIAL is the most exalted pleasure, and the conquest of evil habits the most glorious triumph."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - April 23, 1889.

BRO. S. H. BAKER has changed his address from Edson to Augusta, Wis.

BRO. JAMES T. QUINLAN, of Baltimore, Md., writes us that he expects to attend our Annual Meeting in June.

THE American Tract Society, during the past year, distributed gratuitously forty-five million pages of tracts and books.

BRO. GEORGE W. HANAWALT, of Boucher, Pa., acknowledges the receipt of $2.00 from the Hatfield Poor Fund, for the Ligonier Valley meeting-house.

BRO. MICHAEL CLAAR says, "Two more were added to the church by baptism recently, as a result of our meeting, making twelve in all. Give God the praise!

BRO. D. B. ARNOLD reports a series of meetings held in the Pine Creek church, W. Va., with the assistance of the home ministers. Six were added by baptism, and others were near the kingdom.

A NEW edition of Bro. Vaniman's tract, "The House we Live in," has been printed in German. This tract has had a wide circulation, and the demand for it is unabated.

BRO. JOSEPH HOLSOPPLE, of Indiana, Pa., informs the Brethren interested that the railroad rates secured for the District Meeting have been withdrawn, and tickets will not be sold at reduced rates.

BRO. A. MOLSBEE, of Nocona, Texas, writes that the Brethren at that place organized a church on the 6th, with a membership of twenty-one. At the close of the meeting four made application to be received into the church, and on Sunday, the 7th, were baptized. The work in Texas, we are glad to note, is in a flourishing condition.

BRO. H. C. BUTTERBAUGH, of Dayton, Ohio, informs us that a new church district has been granted to West Dayton and vicinity. A meeting to organize had been called for the 17th inst. We hope that much good may result from this organization, and that the church of West Dayton may have a name for faithfulness and good works that will commend her example to all the churches!

As an evidence that Prohibition does prohibit, it is stated that whereas the State of Iowa used to pay annually twenty million dollars to Peoria and Kentucky for whiskey, she now pays less than one million. No wonder that the manufacturers of whiskey and beer have united, and are subscribing large sums of money to defeat prohibition in Pennsylvania and other States, for it means, eventually, the destruction of the manufacture of whiskey.

BRO. W. C. TEETER, after his return from a very successful evangelistic visit among the churches, held a meeting in the home church, at Sidney, Nebraska. The effort was blessed of the Lord, and a number (sixteen) were baptized into Christ. A few years ago, when Bro. William moved to Sidney, he said, "We will labor in our new home, by the help of the Lord, to build up a church of the Brethren." At their love-feast, held recently, about seventy members were present. Surely the Lord has blessed the work at Sidney!

THE *Union Signal* publishes an interview with Mr. L. A. Maynard, who has recently made an extended tour of observation through Kansas, and carefully investigated and studied the effects of Prohibition in that State. In reply to the question, "Does Prohibition injure the business of a town?" he says:

A firm of extensive bridge-builders, in Lawrence, testified that when liquor was sold they were continually tormented with saloon-keepers coming to garnishee the wages of employees; they don't do so any more. A justice of the peace gave corroborating testimony without knowing that he did so. He was one of the men who did not favor the law because it "hurt business;" he said that he used to have fifteen or twenty garnishee cases a week, and now he had scarcely any. His fees and perquisites amounted to $2,400 before prohibition; now they scarcely foot up $800 a year. No wonder he thinks prohibition hurts business!

Another man in Lawrence whose business is hurt, is the proprietor of works for making steel cells to jails; that business is ruined, so far as Kansas is concerned, for there are no new jails building, and no old ones needing more cells. On the other hand, the Pomeroy Coal Company testify to greatly increased business, and to greater comfort in the way of fuel, food, and clothing for the poor, since the father's money does not go into the saloon. In Leavenworth, on my return, I saw the first drunken man I had seen in Kansas—the only one, if I remember rightly—and that was a United States soldier, to whom the Federal Government allows liquor, in defiance of State law.

THE MILLER AND SOMMER DEBATE.

AT the close of this important debate, we had some assurance from the reporter, Mr. James Abbott, that the copy would be placed in our hands in about three weeks, and upon this assurance we based our hopes of getting the book ready for sale before our Annual Meeting. At the same time an estimate was made, and it was thought that the matter would make a book of about 400 pages. Since then we have ascertained that it will be impossible to get the copy as early as was anticipated. Mr. Abbott, as the letter below will show, finds that his notes make much more copy than he anticipated, and that it is very slow, hard work. All the references must be looked up and verified, and hence it takes considerable time. The copy is also sent to Bro. Miller and Eld. Sommer for correction, so that it will take a good deal of time before it reaches us. At this time we have not received the first two days' discussion. We shall get the book out as soon as possible, and, notwithstanding the book will contain nearly 100 pages more than we at first anticipated, it will be sold at $1.50 per copy. We should like to receive a postal card from all who may desire a copy, informing us of the fact. Send in your orders, so that we may know how many books to publish. Remember that all profits arising from the sale of the book, after paying the expense of publishing, go to the missionary fund. This debate should be read by every member of the church.

MR. D. L. MILLER,
MT. MORRIS, ILL.,
Dear Sir:

Your postal of the 6th received. In reply would say that I have finished the discussion of the first topic, which occupied the first two days of the Miller-Sommer debate, and that the same makes 223 pages of 300 words each, which would make 134 pages of print, containing 500 words each. The balance of the debate can be estimated from this, as it will run about the same; perhaps not quite as much. I should say that when completed it would probably be a few pages over 500 of print. This is as near as I can get at it, judging from what I have already written out.

I have sent Messrs. Miller and Sommer their manuscript, with request to forward to you at the earliest moment. Will try and get the balance out a little more rapidly, but find it is very slow, hard work.

Yours,
JAMES ABBOTT.

THE EDUCATOR AND COMPANION.

WHILE attending the Debate at Rockingham, Mo., we had several very pleasant interviews with Bro. J. M. Snyder, editor, publisher and proprietor of the *Educator and Companion*, and with brethren Studebaker and Lehmer, Trustees of McPherson College. Referring to our note-book, we find a request from Bro. Snyder to say something in the MESSENGER concerning the object and design of his new paper.

Primarily, as set forth in the first issue of that paper, "it will be published in the interest of McPherson College, and will be devoted to Literature, Science, Art, Industry, Temperance, the Home Circle and General News." To this has been added a one-page department of Religious Miscellany, and it is Bro. Snyder's purpose to furnish a paper for home reading of a pure and unobjectionable character, hoping that it may take the place of the trashy literature so abundant in the homes of our land.

It will not, in any sense of the word, be a denominational or church paper. It will not discuss doctrinal subjects or publish church news, or in any way enter the field of church literature already occupied by the MESSENGER, but will be entirely devoted to education, the home and fireside, religious miscellany, farm notes, market reports and kindred topics.

From what we have seen of the paper, and with Bro. Snyder's statements as to his purpose before us, we do not hesitate to recommend the *Educator* to our readers. For sample copies, address J. M. Snyder, McPherson, Kans.

Bro. Snyder still publishes our German church paper, the *Brüderbote*, and asks the Brethren generally to assist him in enlarging its sphere of usefulness. There are many German families in and out of the church, that ought to have the *Brüderbote*. Let our Brethren interest themselves in this matter. If there are Germans living in your churches, ask them to take the *Brüderbote*. Bro. Snyder informed us that he expects to publish, during the spring and summer, a series of doctrinal sermons by brethren Huber and Sharp. Let an

effort be made to extend the circulation of the semi-monthly *Brüderbote!*

EDITORIAL CORRESPONDENCE.

The Miller and Sommer Debate—Continued.

FOURTH PROPOSITION.—The Scriptures teach the Salutation of the Holy Kiss as an ordinance to be observed as it is done by the German Baptist Brethren church.

R. H. Miller affirms.

Daniel Sommer denies.

AFFIRMATIVE.

Bro. Miller prefaced his arguments by saying that the command to salute each other with a holy kiss is so plain, and we are all so well acquainted with it and with its observance, that it needs no explanation. We, as a church, accept the teachings of the Father, the Son and the Holy Ghost as having divine authority, and therefore binding upon the people of God, and it matters not whether such commands were given before or after Pentecost. All divine commandments have a spiritual significance, and all emanate from some great truth or doctrine. "You have obeyed from the heart that form of doctrine delivered unto you," means that we must have a form, and that these forms obeyed from the heart are full of Spirit and Truth. We represent a church that is built on Christ and his words, accepting all the commandments given in the New Testament to the disciples, and laboring to carry them out in form and spirit.

The first argument is drawn from the positive and often repeated command of the apostles to observe this form of salutation. See Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26, 27 and 1 Pet. 5: 14. In these Scriptures are five different places where the apostles command the disciples how to salute each other. Observe the positive nature of the command, and that it is given in the imperative mode.

There have been, and still are, many forms of salutation in the world. We name, firing of cannon, waving the hand, bowing the head, kissing each other, shaking hands, and sometimes simply in words, "good morning," "good evening," etc. The apostles, directed by the Holy Ghost, selected from these forms of salutation, one form, and commanded us to follow it. The doctrine and the truth represented in the form are found in the Gospel. In baptism a new relation is entered into between us and Christ, and we have a form in baptism full of significance. So in the holy kiss we have the form or expression of love. Christ gave a new commandment that his disciples should love one another. And the Holy Ghost directed that this form of salutation should be used in giving expression to that love. The command is given, and the strongest evidence of love in the heart of God's people is their willingness to obey him in all things. They love God, they love his Word and obey it.

Second argument,—the word "holy" is used in giving the commandment. It is not only a kiss, but it is called holy. That which God calls holy, no human power has any right to meddle with or set aside. Under the Law God gave holy garments, a holy place, a holy Sabbath, holy feasts and holy convocations. These were holy under the Law, and those who even touched the holy things unlawfully, died. We have holiness under the Gospel, and here is a form called a holy kiss. Shall we not obey it?

Third argument,—it is not only a holy kiss, but it is also called a kiss of charity or love. It is associated with all holy names. God himself is love, and the greatest manifestation of love ever known in this world, was shown in the death of his Son. The holy kiss of love expresses a holy relation, and we must not attempt to set aside the holy things of God. This holy greeting shows a second obligation, and is the most tender and affectionate form of salutation known to Christians.

Fourth argument,—the holy kiss is commanded to the saints only, hence it is to be observed by God's holy people. Our observance of it shows that we are willing to obey him in all things. Can they be called holy who set aside God's commandments, and refuse to obey them?

Fifth argument,—Paul's parting with the elders of the church at Ephesus. Here we have an example of apostolic salutation. Paul observed it himself, and then, by direction of the Holy Ghost, commanded the churches to observe it.

The sixth argument is founded upon the truth of all of God's commandments to us. All must be be obeyed. Obedience to all the commandments of God is the only true basis of Christian union. If my opponent comes to the Gospel, and is willing to accept all its teachings, before, as well as after, Pentecost, we can unite, and be one in Christ Jesus, but he must not attempt to set aside a single commandment. I stand to defend them all, and say, "Obey all!"

NEGATIVE.

Eld. Sommer, in his reply to Bro. Miller, gave no arguments to sustain the practice of his church, but aimed to show that it was not necessary to obey the apostolic example and injunction. Referring to the first argument, he admitted that the command to salute with a holy kiss was given in positive language, and oft repeated, but said it was not binding, because no penalty was attached for its non-observance, so that it was not necessary to obey it.

Kissing was an old custom and had been a form of salutation for many centuries. Saul kissed Samuel, Absalom kissed the people, the father kissed his prodigal son when he returned, Judas betrayed the Master with a kiss. It was used as an expression of love and a form of salutation. We now have the custom of shaking hands, and we use that instead of the holy kiss; and I can call it a "holy hand-shaking," and it is an expression of love, just as the other is.

In my church we sometimes kiss one another, and I have sometimes kissed my brethren. In times of persecution it was perhaps proper. I have no doubt that if persecution were to come again, we would salute each other. Referring to Paul's leave-taking with the elders at Ephesus, he said that they were separating for the last time. They were to meet no more in this world, and because of this they wept, and fell on Paul's neck, and kissed him. If my brethren here knew that when I part with them at the close of this debate they would never see me again, I am sure they would kiss me when we came to part. In this way we would observe this form of salutation, but not as an ordinance.

Will my opponent show me where an example is given of one man kissing another on the mouth? We want the Scripture and the practice of the church to show this. In Christ Jesus there is neither male nor female; why, then, does he make a discrimination in observing this commandment? Why do the brethren salute the brethren only? Why make a distinction between the sexes?

We insist on a definition of an ordinance. What does it take to constitute an ordinance? Christ gave all the ordinances, but he did not command us to observe this, hence this is not an ordinance. An ordinance must have time, place and limitations. The observance of the holy kiss does not have these, therefore it cannot be classed as an ordinance.

In regard to the kiss being holy and a kiss of love, and that it applies to God, that is all right, but were the disciples to kiss each other if they did not love one another? If two brethren have a quarrel, and love departs, are they then to salute with a holy kiss? Again, how often were they to salute one another? As often as they meet, or only when they came together for worship?

Quoting from the Psalms, the elder said that there was such a thing as a mental embrace, a kissing without coming near each other. "Kiss the Son lest he be angry and ye perish." Ps. 2: 12. "Righteousness and peace have kissed each other." Ps. 85: 10. From these passages the elder sought to show that the word "kissing" is used figuratively, and that a mental and spiritual salutation of this kind may be indulged in, without the touching of our lips, and that, if we have the love of God in our hearts, it is not necessary to show it by saluting our brethren with a kiss, by touching with our lips, but that we may do this mentally.

Referring to the ten commandments he said, six of them were ordinances and four were not. Six of them had a Godward bearing, and four had a manward bearing, and that only such commandments as had a Godward bearing could be called ordinances. If the salutation is an ordinance, will my opponent tell me when and how it is to be observed?

AFFIRMATIVE.

Bro. Miller, in closing, said his opponent sets aside feet-washing, claiming that it is not commanded by the apostles, and now he tries to set aside the holy kiss, which is, as he admits, commanded by the apostles. How inconsistent! He claims to obey all the Bible. Why does he reject this? Why not be consistent, and obey all the commandments? He would substitute a "holy hand-shaking for the holy kiss. He assumes the authority to change the apostolic injunction—something that even the Pope of Rome does not do. His attempt to spiritualize the command is an absolute failure. To embrace or salute the brethren mentally is simply an effort to set aside the command.

This command, like some others, is not popular in this age of the world, hence the effort to set it aside, and substitute something else in its place, such as "mental salutation" and "holy hand-shaking." But if my friend sets aside the commands that do not suit him, he must accord to others the same right, and in this way all of God's will will soon be set aside.

Bro. Miller then gave Webster's and Cruden's definitions of the word "ordinance," as follows: "A rule established by authority; a permanent rule of action; a statute, law, decree. An established rite or ceremony."—*Webster.* "The laws, statutes and commandments of God. Lev. 18: 4; Laws, directions, rites, institutions, in the worship of God. Heb. 9: 1 10."—*Cruden.* These are the definitions that we use and apply to this commandment.

Referring to what Eld. Sommers said about his leave-taking of his brethren at this place, that, if they thought they would see him no more, they would kiss him, Bro. Miller asked, "What assurance have they, when they part, that they will ever meet again in this world? It seems strange, indeed, that my opponent is willing to obey this command in times of persecution and when death is imminent, but not at other times."

In reply to the question as to the manner of kissing, the definition by Webster was given,—"touching with the lips," and in regard to brethren and sisters saluting each other, Bro. Miller referred to Paul's example at Ephesus, where he saluted the brethren only, and also to the words of Paul, "Greet all the brethren with a holy kiss." Paul, in saluting his brethren and in enjoining the observance of this form of salutation upon them, had both time and place for it.

Referring to Robinson's history, Bro. Miller showed that the apostolic form of salutation was kept in the early church for many centuries. Justin Martyr says the Christians saluted one another with a holy kiss, and that this was done at all their meetings. From Bingham's Antiquities he read that the martyrs, as they went to the stake, kissed each other, and further, that the proprieties were observed between the sexes as observed by us.

Bro. Miller then recapitulated his arguments, and said, that "the words spoken in this debate will stand against us at the last day." He closed by exhorting his hearers to obey all of God's commandments, that they, too, may stand and not fall when the final test shall come.

NEGATIVE.

In closing his part of the discussion on the fourth proposition, Eld. Sommers repeated the points he had made. We tried to get the points in order in our notes, but failed sometimes to get at his meaning. He is a rapid talker, and quoted Scripture very freely, but it seemed to us that many of his quotations were not relevant to the subject under discussion.

He claimed again that the salutation was simply an expression of love, and that any form or expression of love would do. It was not as an act of love that he was discussing the question, but as an ordinance. He refused to accept Webster's and Cruden's definitions of ordinance, and repeated his own definition, that an ordinance has a Godward bearing.

He again referred to the books which Bro. Miller used in the discussion, saying that he did not accept them as authority. He came here with the Bible, and was willing to accept it all, but thought that a proper discrimination should be made as to what we are to observe. He reviewed rapidly the ground gone over in the discussion of the fourth proposition, and closed, claiming that his opponent had not sustained his side of the question.

It will be noticed that our notes are somewhat fuller on Bro. Miller's speeches than of the elder's. We wish to state that this is from no desire to give a one-sided view of the debate, but from the fact that Bro. Miller's arguments were plain and systematically set forth, so that it was comparatively easy to take notes, while the elder did not succeed at all times in making himself clearly understood to us and others. Those who read the debate in full will see this point.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR TRACTS.

BY I. M. GIBSON.

Number Two.

"How to become a Child of God," is the interesting title of a twenty-page talk by Eld. S. S. Mohler. As it would be impossible to write anything like a review of this pamphlet in the space allotted us, so as to give the readers an idea of its true worth, we will have to content ourself by giving simply a few quotations from it.

After asking the question, "Does God promise forgiveness to the unbaptized?"— Bro. Mohler says, "Let us hear the Gospel on this point,—John preached the 'baptism of repentance for the remission of sin,' * * * Ananias said to Saul, 'Arise and be baptized and wash away thy sins, calling upon the name of the Lord.'"

"These evidences set aside all that may be claimed on a mere matter of sensation. * * * There are two ways to sin. One is to do what the Gospel teaches men should *not* do. The other is, neglecting to do what the Gospel teaches men *should* do. * * * The word 'converted' is nowhere in the Gospel applied to a part of the work in turning sinners to God and, therefore, is nowhere in the Gospel applied to an unbaptized person, for the reason that it requires regeneration, godly sorrow, repentance, faith and baptism, to constitute a converted person,—that is, to turn him over to God and locate him in the saved state. How strange to hear persons say, 'I was converted under a certain tree,' etc."

Thus it continues, and is full of thought, showing that Bro. Mohler thoroughly studied the subject, and familiarized himself with all the Gospel requirements connected with a change of heart. He lays bare the popular delusion of so-called "miraculous conversions," and shows that there is something for man to *do* instead of waiting to *feel*.

"Sabbatism," by M. M. Eshelman, is a short treatise showing, that the Sabbath of the law is not in force now. We regard this as being a valuable acquisition to the tract department, as most of our brethren are tolerably well informed upon the cardinal doctrines of the church, but when asked, Why not keep the last instead of the first day of the week, they are perfectly helpless. Bro. Eshelman contrasts the Law and Gospel, showing conclusively that the first day of the week is the one to observe. We believe we can truly say of this pamphlet that it is the best thing we ever read upon the subject.

"Close Communion Examined," by I. J. Rosenberger, shows conclusively that the Communion was instituted for God's people. * * * Webster's definition of communion is: "The body of Christians who have *one common faith and discipline*. Therefore it is *common union*. If no common union exists between the communionists, there can be communion only in name among them, hence the utility or intention of the ordinance is destroyed.

This tract is timely in this age of so-called liberalism. Many so-called ministers of the Gospel seem to think that "liberalism," is a sign of mental breadth and that, if exceedingly liberal or lax, they will be regarded as "intellectual giants." Ingersoll holds the same view, but simply goes a little farther with it. It seems to me that the open communionists are a little inconsistent and not quite so liberal as they claim to be. I have always found them as intolerant of everything in the shape of *close* communion, as any one could possibly be of open communion. If such an expression is not a contradiction of terms, they are what might be called "intolerant liberalists."

"Modern Skepticism," by the same author, is what we will call a sermon, showing the skepticism that is found among professed Christians." Text, Num. 13: 12.

The Gospel contains the beautiful doctrine of "all things whatsoever ye would that men should do to you, do ye even so to them." A system having such principles surely can not fail to meet with universal sanction. But while musing on this pleasing thought, I hear some one say:

1. "I'm obeying the Gospel as near as I understand it."

(*a*) The terms of salvation are given in plain words. One vested with authority to command would be inconsistent in giving his commands in terms that he knows will not be understood.

(*b*) The New Testament comes to us as a *revelation* of God's will to man. If it can not be understood, it is not a revelation, hence comes under a false title.

The above is surely an evil report, for Christ says, "If we seek we shall find."

2. "We can not obey all the Gospel."

(*a*) Matt. 28: 20 says, "Teaching them to observe all things" Christ never taught a doctrine that could not be obeyed.

(*b*) It would be a species of tyranny for Christ to command, and the apostles to teach, ordinances that could not be obeyed.

(*c*) What are the duties taught in the New Testament that can not be obeyed?

3. "That is the way you understand it, but we can not all understand it alike."

(*a*) Does the Book teach one doctrine to one individual, another to a second, and still another to a third? Then Paul was mistaken when he said, "By one spirit are we all baptized into one body." "All speak the same thing" "See that there be no divisions among you," etc.

(*b*) True, "without controversy great is the mystery of godliness." But man's *duty* is specified, *plain*. (Examples given).

4. "It is just as you believe."

(*a*) This theory appropriates the right to each individual to dismiss at pleasure any part of the Gospel. As a result one throws away water baptism, another feet-washing, and another the Lord's Supper. May not another just as consistently throw away prayer?

(*b*) There is a book, entitled, "Mistakes of Moses." If the doctrine viewed above is true, I am prepared to write one entitled, "Mistakes of Christ." The mistake Christ makes is in holding his Word as the only standard of salvation, whereas, according to the above, it is *just as you believe*.

Such is a brief synopsis of the tract. Bro. Rosenberger's writings are clear, pointed and well arranged, showing that he is a good sermonizer.

The only other one that we shall notice for the present, is, "Plain Dressing," by D. L. Miller. The opening clause to this practical tract is,

If our position, as a church, on the question of plain dressing, and our opposition to the fashionable follies of the age are not in accordance with the *teachings of the New Testament*, and of reason and common sense, then the sooner we drop them, the better it will be for us

Brother Miller then begins his argument, *going directly to the Word of God* to prove his position. This is undoubtedly the correct way to prove a thing that is taught by the church. In fact it is what the world demands. "Tradition and long usage or custom, have little or nothing to do with the law of God."

What the world wants to-day is the "thus saith the Lord," and not what the fathers may, or may not have done fifty or a hundred years ago. Young members of an inquiring turn of mind have so often, when asking for information on the "dress question," been met with the statement, "You know the church says so, you promised it, and that ought to be enough." But this falls far short of being enough. Why look upon one with suspicion because he wants to know *why* we dress in modest apparel, any more than when he wants to know the reason or arguments for trine immersion? The fact is, all have a right to inquire into the subject,—as much right as they have to inquire into any other moral or religious subject.

"Modest apparel" is *taught in the Bible*, and the man who goes to tradition to prove it, instead of the Word of God, is not a competent teacher in Israel.

Brother Miller's tract is not a replaying of the old harp that has long since lost all the music that it may have ever possessed. He goes straight to the "Immutable Word" for his arguments, hence there can be no quibbling over the conclusions reached. He does not talk in a radical, inconsistent way, as men in the flesh are so prone to do when writing upon a subject that has been controverted. He has written the clearest, most logical, and by far the most sensible article upon the subject that I have ever read.

There are many more good tracts that we may write up in the future, but we let the subject rest for the present.

After reading all the productions of the Brethren, and comparing them with the productions of other churches, I find that, so far as literary style and thought is concerned, they compare favorably with any.

The doctrines are well represented with the exception of the Lord's Supper. Just why *it* has been slighted, we can not tell. We need two tracts upon it. One, "why we eat a full meal," and another tract embodying twelve or fourteen reasons why the meal Christ ate in the upper chamber was not the Jewish passover.

That much good can be accomplished with little expense through our tracts, no well-informed person will deny. The senseless objection of a few—very few—that Christ and the apostles did not work with tracts, but went and preached, I suppose, is not worth noticing.

The work is, as yet, in its infancy. What is needed now is, that all take an interest and help the good work along. The plan of raising a permanent fund by means of the Endowment, is a good one, and already we have seen the good effects of the fruit it is bearing.

The brethren are doing nobly in this direction and I find, every-where I have been, a desire on the part of the brethren, with few exceptions, to lend a helping hand. Yes, why not sacrifice a little of this world's goods, that souls may be brought to Christ? Unselfish devotion to the cause of Christ is the highest end of man's earthly existence. Unless man has reached the point where he is willing to spend a few dollars that he may help his fellow-men with the full knowledge, though in this world he will never get it back, he has come short of the object for which the Heavenly Father created him. But the man that will thus work is the man whom God visits,—who has God's spirit, and who will reap a reward after awhile that "eye hath not seen, nor the natural mind conceived." He will stand with confidence at the judgment of the "Upper Court." It was said of the poor widow, "She hath done what she could." What higher encomium could one receive! Shall the same be said of us?

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Lewis M. Kob states that in an obituary written by him for No. 14 of the MESSENGER, the name in the notice should be "*Caster*," instead of "Carter," as there given.

—A distressing accident is recorded by Bro. C. P. Long, of Payne's Store, Hunt Co., Texas: "On Thursday, March 28, Miriam, the ten-year-old granddaughter of George Hopkins, went out where the boys were burning off prairie grass. Her grandfather told her not to go, but she went, and, approaching too close to the fire, her clothes became ignited. I saw her four hours afterwards, being absent when the call was made. Nearly the whole surface of her body was burned to a crisp, and she died in a few hours. She was a beautiful, intelligent little girl, and her sudden death is a severe shock to the family and community."

—Under date of April 6, Bro. Orren McGrew, of Ashland, Ohio, writes: "One young man was received into the Maple Grove church by baptism March 31. Peace and union prevail in our congregation, and it is now in better working order than it has been for years. The Brethren have just closed a very interesting, and, we think, profitable Bible meeting, Bro. David Snyder met with us when convenient, and gave us much encouragement. We organized our Sunday-school March 31. Bro. David Snyder was elected Superintendent. He is assisted by Bro. A. J. Myers and an able corps of officers. May the Lord be with us in this important work, that our labor be not in vain! May the harvest of '89 be of a *two-fold* nature, and may the sheaves not be of a temporal nature only!"

—Sister Sarah I. Etter, of Carteraville, Va., under date of March 17, writes: "We should never weary in trying to build up the church of our blessed Master! When I read of so many places where Brethren are holding series of meetings, and where there are three or four preachers at one place, my heart almost faints within me, to think how we are situated, here in Cumberland Co., Va., where we have no preacher at all. We have had no preaching since the first of last November. Who is to blame? God knoweth. I feel that much good can be done here, if we could get the right sort of a leader. In the words of Bro. D. L. Miller, what is now needed here is, to have pastoral work done. Paul speaks of pastors, and I believe if the work here in Cumberland and adjoining Counties is to be carried forward to a successful issue, it will only be done by locating a faithful minister in the County, give him the necessary aid, and let him give his time to the work, for which he should be well fitted. He should be rooted and grounded in the faith, a man of convictions rather than opinions. Such a brother could find constant labor in Cumberland County. God speed the day when we can see many such engaged in this great work!"

—Under date of April 8 Bro. A. Greenawalt, of Mansfield, Ill., writes: "Our quarterly council at Blue Ridge church, Piatt Co., Ill., occurred on Saturday, April 6. We had a fair attendance and a very good meeting. Brethren Barnhart and Stouffer gave us excellent counsel, and admonished us kindly to do our whole duty. All our business passed off pleasantly and good feeling prevailed, for which we feel thankful to our Heavenly Father. We appointed our communion meeting for May 18, at 3 P. M."

—Bro. A. F. Cross, of the Salem church, Kans., writes: "This church is moving along slowly. We can not report large additions to the church, like some others, but nine souls have made the good choice since last fall. One was baptized last Sunday. We had a series of meetings about the Holidays. Brethren Geo. Shamberger, Enoch Eby and Lemuel Hillery did the preaching. The Word of God was preached with zeal and power. Our brethren did not shun to declare the whole counsel of God. At our late council we decided to hold a love-feast May 11 and 12, commencing at 2 o'clock."

—Bro. J. S. Mohler, of the North Morrill church, Kans., writes: "Recently the church here decided to hold a series of meetings to be conducted by our home ministers. Several weeks ago we began our work, and continued for about four weeks. During the meetings Bro. H. Sawyer happened among us, and preached four effective discourses. We were also assisted by the ministers of the Morrill church (South). As a result, the church was much built up. There were seven additions to the flock; four of them belong to the North Morrill church, and three to the Morrill church (South). Since the meetings closed, two more have been added to the Morrill church (South)."

—"How Brethren Should Dress their Children," is the subject of an essay by Bro. Wm. A. Roop. He says: "I think that we, as members of the church of Christ, should dress our children in conformity with our profession. It will be much easier, then, to induce them to become followers of the meek and lowly Nazarene, and to *keep* them humble after they *have* come into the fold. In Eph. 6: 4 we are admonished to 'bring up our children in the nurture and admonition of the Lord.' That does not admit of the foolish fashions of the world being put upon our children, as so many of our members do, and we see it with sorrow. 'As the twig is bent, the tree is inclined.' Let us see to it that we give the young minds the proper inclination according to Gospel principles, and then, as they grow older, they will realize that their plain attire has helped them to maintain that priceless treasure,—humility!"

—Sister H. Eliza Bowman, of the Cook's Creek church, Rockingham Co., Va., writes: "Bro. John Flory, one of our home ministers, commenced a series of meetings at Pleasant Hill school-house, March 26, and continued the meetings till April 7, preaching, in all, thirteen sermons to eager listeners. Bro. Flory never shunned to declare the whole Truth, and warn the people of their coming danger. Twelve dear souls were made willing to forsake sin and follow Christ. Others were almost persuaded, and, we hope, may yet serve their Master before it is too late. We had good congregations, and the very best of order and attention. The brethren and sisters were much encouraged in their work, and, by the help of God, labored faithfully for the upbuilding of the church. All were sorry the meetings closed so soon, but Bro. Flory desired to have a few nights' rest before going to other fields of labor. May the Lord help him in all his labors!"

--Sister Della R. Henry, of Hollidaysburg, Pa., writes that, on account of the long-continued illness of her mother, she has been deprived of the privilege of attending meetings during the past winter. Sister Henry rejoices that her mother, since being anointed by brethren James W. and David Sell, has greatly improved in health. May the Lord restore her to health again, if such be his will!

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to Agents and Solicitors of the Book and Tract Work.

THE business of the year will close with this month. We especially desire to have a report from all the agents and solicitors who may have anything to report, either in money or otherwise, by April 25, in order that all the work done in the past year may appear in the next annual report. S. BOCK, Sec.

Dayton, O.

From the Quinter Church, Kans.

WE live in the western part of Thomas County, Kansas, which is embraced in the Quinter church. There are about twelve or fifteen members scattered through the County. We held four series of meetings at different places in the County, and in much weakness endeavored to defend the cause of the Master. Attendance and attention were good, with increasing interest. A number have said that they believe we have the Truth, but do not see the necessity of trine immersion. Many of them have been taught the popular idea that God baptized three million souls at the Red Sea by pouring, etc.

We have four appointments in a month. Last Sunday, March 31, we had meeting seventeen miles south-east from here. At the close of the meeting, one sister arose to announce that she desired to enter the fold. Others seem near the kingdom. Brethren, pray for the scattered lambs!

C. H. BROWN.

Kuka, Thomas Co., Kans.

From Greene, Iowa.

SINCE our last writing Bro. Wm. Eikenberry, of Waterloo, Iowa, was here with us, and preached three able sermons, and, although there were no immediate accessions, we trust the seed sown fell on well-cultivated ground and will bring forth fruit in the near future. Bro. William is an earnest worker in the Master's vineyard, and our prayer to God is that his labors may be bountifully rewarded with an abundant harvest of precious souls!

According to previous arrangements, the brethren and sisters met at the church on Sunday, March 31, to organize our Sunday-school for the coming season. A goodly number were present, and all seemed to take a lively interest. Our school was organized and the teachers appointed. They are all members of the church. Bro. John Shank is our Superintendent. He is assisted by Bro. J. D. Shook and an able corps of officers. I think we will have a good Sunday-school this season, for all seem to take hold with a willing hand. May God help us all to be more zealous in the Master's work!

Saturday, April 6, our church met in quarterly council. The church was well represented, the members nearly all being present. Everything passed off pleasantly and in a Christian manner. All seemed to be love and union. There was but very little business to attend to at this meeting. Our church is in a prosperous condition, for which I feel thankful to him who does all things well, and pray the Lord to help us all to grow in grace and in the knowledge of the truth as it is in Christ. Just about the close of our council-meeting, Bro. Joseph Hannawalt, of Franklin Co., Iowa, came in. He preached for us Saturday night and Sunday forenoon. Bro. Joseph labors hard for the faith once delivered unto the saints. May the Lord bless him and his labors, is our prayer!

We have a social or prayer-meeting every Sunday. Every alternate Sunday we have it at the church, directly after Sunday-school, and the intervening Sunday at the house of some brother or sister. These meetings, I think, are one of the best things that can be carried on in the church, as in them all have a chance to speak a word for the Master. I think every church in the Brotherhood should have its prayer-meeting. It helps to keep us alive in the Master's cause.

A. S. SHOOK.

From Exeter Church, Nebr.

FEBRUARY 23 Bro. Levi T. Holsinger came to us and commenced meetings the same night. After delivering eight sermons, he was called by dispatch to the bedside of his mother, who had taken poison by mistake, thinking she was taking quinine. She passed from earth March 8. During her sickness, Bro. John J. Hoover, of Carleton, Nebraska, came to hold meetings for us, and preached six sermons, and then had to return. On the evening of the 10th, Bro. Holsinger commenced meetings again and gave us thirteen more sermons, during which eight souls came out, and were buried in the liquid stream to walk with Christ in all his commands. Then he went west twelve miles and delivered ten sermons. He came back to us on the evening of the 30th, and on the 31st, or Sunday, baptized nine more, making seventeen in all. He delivered twenty-four discourses at Red Lion Hall, and ten at Lushton. The total number of sermons, including six that Bro. Hoover preached for us, was forty.

During the meetings the members were much revived and built up, and sinners were made to tremble. A goodly number were made to cry out by their actions and renounce Satan. Others were waiting for a more convenient season. A very few thought we were too particular about little things, and, after a while did not show themselves any more. We had large congregations for a new country. The house was crowded every night, and the people were very anxious to hear and learn more about our loving Savior. During the meetings there was the best of order, and, to my knowledge, the best of feeling prevailed. I never saw more love and kindness shown, not only among the Brethren, but throughout the congregation.

We hope Bro. Holsinger will have stars added to his crown over yonder, in return for the spiritual food that he dealt out so bountifully. Brethren, remember us at Red Lion! We are but few, and some of us have just *started* in the glorious cause!

S. H. CAYLOR.

McCool Junction, Nebr.

From Dayton, Rockingham Co., Va.

WE met in church council April 5, in annual council. The deacon brethren found the church in love and union, with few exceptions. Those few gave evidence that everything would soon be all right. There was considerable business before the meeting, which was disposed of to the satisfaction of all present.

A large number of brethren and sisters were present at our meeting,—some from a distance. Bro. Jacob Hedrick, of Midland, Va.; Bro. A. Conners, from Manassas, Va.; Bro. Daniel Miller, of Augusta; Bro. H. C. Early, of Mill Creek; Bro. C. Hartman, of the same place, and Bro. B. Miller, of Green Mount, took active part in the business before the meeting.

Bro. John Flory is holding a series of meetings at the Pleasant Hill school-house and is meeting with good success. There will be eight or nine baptized to-morrow.

Our two elders, John A. Miller and S. Garber are our delegates to Annual Meeting and Joel Flory and Samuel Cline are our delegates to District Meeting.

Let us all pray that we may hold out faithful until Jesus comes, is my prayer!

WILLIAM E. EAVY.

Treasurer's Report.

MONEY received from the different churches of Northern Indiana for Mission Work in said District, from April 5, 1888, to April 4, 1889, as follows:

Bangor church,	$ 1 00
Blue River church,	8 35
Bethel church,	10 50
Cedar Lake church,	2 00
Camp Creek church,	4 50
Elkhart church,	14 59
Elkhart Valley church	3 00
English Prairie church,	6 67
Flat Rock church,	10 05
La Porte church	2 50
Pleasant Hill church,	3 17
Pleasant Valley church,	12 64
Pine Creek church,	4 05
Portage church,	6 93
Rock Run church,	12 40
Solomon's Creek church,	13 10
St. Joseph church,	5 45
Springfield church,	10 00
Tippecanoe church,	5 75
Turkey Creek church,	3 62
Union Centre church,	20 87
Yellow River church,	7 00
Yellow Creek church,	2 00
New Carlisle mission post,	2 00
Branch county, Mich, mission post,	13 00
Spring Hill mission post,	7 60
Van Buren mission post,	18 00
Pleasant Grove Sunday-school,	3 50
Total amount received,	$214 24
Balance on hand,	$144 81
Total,	$359 05

EXPENDITURES.

Branch County mission post	48 50
Spring Hill mission post	13 00
Van Buren mission post	28 50
Meed's Corners mission post	20 43
Township House mission post	28 55
New Carlisle mission post	4 70
Oliver Lake mission post	10 00
Flat Rock mission post	116 45
Paid for tracts	4 50
Railroad expenses	3 70
Total	$278 33
Balance on hand April 4, 1889	$ 80 72

HIRAM FORNEY, Treas.

From Prairie Creek Church, Ind.

MARCH 30th we met in church council. Bro. Lewis W. Teeter, of Hagerstown, Ind., and Bro. Wilson Hutchison, of Pennville, Ind., were called

upon to help to adjust a little trouble existing among us. All was settled satisfactorily to all present, for which we thank the Lord!

How strange it is that sometimes we are made to think there is no remedy for those little difficulties, but when we come together as our Savior would have us to come,—in a spirit of love,- he is always with us and we can always settle our troubles.

In the evening we again met for public worship. Bro. Hutchison did the preaching. Next morning (Sunday), although the weather was very inclement, a large congregation assembled to hear Bro. Teeter preach, after which the brethren had to leave us. We wish they could have stayed longer. Their labors, while with us, were very much appreciated.

March 24 we met for the purpose of organizing our Sunday-school for the coming season. Bro. Peter Minnich was elected Superintendent; Bro. Levi Huffman, Assistant. The church is in peace and union, as far as I know, for which we thank the Giver of all good! J. C. CRIPE.

Mt. Zion, Ind.

The Devil's Song.

IN my letter to Bro. Hutchison, I hoped that we might learn the Nightingale's Song in our sore trials and sufferings, and referred to 23rd Psalm. But either I or the printer made a mistake, and separated the two figures thus, Ps. 2: 3. Now, by reference to that Psalm, the reader was no doubt puzzled to find the Nightingale's Song, and so am I. Instead of being an outburst of joy and praise in the celebration of God's mercy and Fatherly care, it is part of the Devil's chuckle and scorn for Jesus and His saints. What song are we singing? For one or the other is in every one's heart and life. One is an echo of the upper-world Jubilate; the other is a translation of the wail of the pit. We all sing. We all make melody of some kind. The Devil has his noise manifold, and many are foolish enough to believe there is more music in it than in the rapture of the cross. The glory of the saint is that he can sing at midnight in the inner dungeon, with his feet fast in the stocks. Sing, sing, all ye who know God in Christ, even though in the heaving and quaking and shaking of Ps. 46: 1, 2, 3.

C. H BALSBAUGH.

From Greenwood Church, Texas Co., Mo.

ABOUT thirteen years ago there was quite a flourishing and happy congregation of the Brethren here, but Satan entered the fold and did his work completely. The flock was scattered and completely broken up, and for seven years there was no communion,—no meetings of any kind.

About six years ago, Bro. William Harvey, of Jasper County, in this State, came to us and gathered the remains of the little flock together, and re-organized them. He was chosen their elder, and, although few in number, the members remained organized. Bro. Harvey visited them annually, sometimes accompanied by other ministering brethren, among them brethren George Barnhart and Holderman, who rendered much assistance in building up the church.

Soon after the re-organization, brethren Joseph Adkins, John Greenwood and S. A. Overfelt were appointed to the ministry. Our growth was slow but steady until about one year ago, when our able minister and worthy brother, J. T. Mason, settled with us. Since then the growth of the church has been much more rapid. Last September we determined to build a house of our own. We were very poor, and to undertake to build a house which would be worth building, was a serious undertaking, especially when we found that about fifty dollars was all we could raise by subscription. In this emergency, Eld. Mason suggested applying to the Mission Board for help, which was done, Bro. Harvey again pleading our cause with success. They granted us what we asked, -one hundred dollars. We had now one hundred and fifty-five dollars. The building committee commenced work in December, and last Sunday, for the first time, we worshiped God in our own house. Eld. Mason preached a very able discourse. His subject was, "The Church, Where Shall It Be Found?" Text, Matt. 16: 18. Our building is 28x48 feet, and 14 feet to the ceiling. It is a good substantial frame building. It as yet is unpainted and unceiled. It is supplied with two good stoves, and is well "seated." This was all we could do with $155. We have since collected sufficient money to paint, and are in hopes to be able to "ceil" next fall. The Brethren here return their sincere thanks to brethren Harvey, Barnhart, Holderman, Honberger and Mason, for their zeal and energy in behalf of this congregation, and especially to the Mission Board for their kindness and liberality in furnishing funds, which, we hope, have been well expended. We anticipate a prosperous and happy future.

S. M. STEVENS.

Cabool, Mo., March 9.

From Anderson, Ind.

THE series of meetings in the Upper Fall Creek church, Ind., closed last night. The last sermon was here in this city, in, what is known as the "Church of God,"—a very large building. The house was full, and the sermon delivered was said to be the third sermon ever preached in this city by the Brethren. Why is it that we are so slow to unfold the Truth in the cities? The Gospel says, "Go," not, "Wait for repeated calls, before you move out in this great work."

We also preached two sermons in Middletown, and eight at the old church. The attendance was good, considering the busy season of the year. May God grant that the good seed may take root and bring forth a bountiful harvest. In this church our aged brother, George Hoover, lives. He is getting quite feeble, yet he was out at four of the meetings. I wish younger brethren, who are in good health bodily, were as active in the cause of Christ! We leave to-day for home, by the way of Indianapolis. May God protect us, that we may arrive safely and, finally, when the work is done, may we all meet in heaven!

HENRY FRANTZ.

At Work for the Master.

SINCE our last report we have tried to work some in various fields. We preached some in the old home church at Indian Camp, Upshur Co., W. Va., held a few meetings for the Brethren at Goshen in the same county; then a few meetings at Point Mountain in Pocahontas County. Here we found the church in better order than in our home County. We then returned home, and, on Feb. 13, bade father, mother, brothers, and sisters adieu, and again took the field, commencing a meeting in the Valley River congregation on the 17th, and continuing until the 27th, night and day, then moving about six miles to Sugar Creek. The meetings were continued until March 4th, when we returned to the Valley River congregation and spent the time until March 11, trying to work up an interest, and get a new church house. The Brethren here need a new church house very much, but we were unable to get them interested enough to make the necessary sacrifice to build one. We hope they do not intend to drop the matter until they have a comfortable house.

We stopped off at Moatsville in the Shiloh congregation three days. Here the brethren had learned of my effort to awaken an interest and get a new church building in the Valley River congregation. They pressed me to get up a subscription paper and help them start a movement to build a house. This I did. They appointed their building committee, and started off with a willingness that says they *are* going to build.

March 16th, we began meetings in the new church in Bro. Daniel F. Stouffer's congregation in Washington County, Md., and continued until the 31st, when our meetings closed with good interest. The church here seems alive to the true Gospel principles.

We preached for the Brethren in Hagerstown on the evenings of April 2, 3 and 4. This writing finds us ready to commence a meeting here at Woodbury, Baltimore City. S. N. M'CANN.

In Memoriam.

ANOTHER of Israel's sweet singers gone to rest. —sister Mary Hillery, daughter of brother Jesse and sister Esther Nickelson. The deceased was was born Nov. 15th, 1847, in Cedar County, Iowa. She united with the German Baptist or Brethren church at the age of twenty-one years. She was joined by marriage, to Bro. Lemuel Hillery, Nov. 14, 1866, and was the mother of five children, two of whom preceded her to the spirit world in their infancy. After serving the church and her family for twenty years, she sweetly, calmly, and hopefully fell asleepin Jesus, Feb. 27, 1889, at her home in Lincoln township, Reno County, Kan., with the words, "Jesus, crown,—mother." These words were on her lips for the last two days,—used interchangeably and appropriately, considering the somewhat delirious state of the mind, caused by the peculiar character of the disease which was too complicated to define.

Immediately after her return from a pleasant and cheerful visit to Harvey County, Kans, in company with her husband, on a preaching tour, she began to fail, and rapidly declined for five days, when the angel of death came and said, "Your work is done; come up higher."

In her death our dear brother has lost a true and faithful companion, the children a tender-hearted mother, the neighbors a good citizen, and the church a good, zealous worker. Her spiritual visits in the neighborhood, her work in the Sabbath-school as a teacher, and her musical voice (in the public assembly in worship), which soared aloft, above the average, will all be missed, and leave a sad and mournful blank in our memories.

As an evidence of the above, we need only refer to the crowded house of sympathizing friends, on her funeral occasion, which took place at the Pleasant View meeting-house, ten miles southwest of Hutchinson, March 3, 1889. The occasion was improved by the brethren, by the use of part of Job 14; 1 Cor. 15, and special text, Rev. 2: 10, last phrase. Theme, "Faithfulness till Death, the Resurrection and the Crown of Life."

Though sadness fills our heart, we sorrow not as those who have no hope, believing that our loss is her eternal gain, and though dead, she yet speaketh. To all who knew her, especially to her children we say, "Prepare to meet her in glory, and oft sing one of her favorite choruses, 'Oh I long to be there,'"—"Starry Crown."

"Peaceful be thy silent slumbers,
Peaceful in the grave so low.
Thou no more shalt join our numbers,
Thou no more our songs shalt know.

"Yet again we hope to meet thee,
When the day of life is fled,
There in heaven with joy to greet thee
Where no farewell tear is shed."

ENOCH EBY.

Hutchinson, Kans.

From Thornton, W. Va.

As church news has been solicited, I feel to give a report of our meeting, which began March 16 and continued until the evening of the 24th. We held eleven meetings in all. The preaching was done by Bro. G. W. Annon and the writer, save one discourse that was preached by Bro. Murphy, from an adjoining congregation. Our audience was large most of the time, and at times all could not be accommodated for the want of room. We feel that we were bettered as a little band of members, and hope that those who stand outside of the kingdom of Christ felt that they need a Savior, too, and, ere long, will make the wise choice. One was added to the church by confessing faith in Christ. He was buried in baptism, in the presence of a very large crowd. Oh! how it cheers my poor soul to see them come to Christ!

GOSPEL MESSENGER No. 13 is before me, laden with good things. Let us partake of the rich food that is in it, that we may grow in the knowledge of the Truth. Sister Gertrude A. Flory's article is the right thing in the right place. Brethren, let us not forget Bro. B. F. Moomaw's articles that appeared some time ago, "Come, Let us Reason Together." Sisters, read them again, and, above all, do not forget the practical part!

Z. ANNON.

Sad Affliction.

BROTHER and sister Noah and Catharine Studebaker have been called to pass through sad affliction. They have had malignant scarlet fever in their family, and have buried all their children except one. Mamie, aged ten years, died the morning of March 13; Angie, aged eight years, on the afternoon of the 14th, and Willie, aged fifteen years, on the morning of April 3rd. Truly their afflictions are great, but they feel that all is well with the departed ones. Willie expressed a desire to unite with the church some time ago and we feel satisfied that they are all

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

The family have lost everything through drouth and sickness, and need the assistance of the church.

EMMA STINSON.

Augusta, Kan.

From Baltimore, Md.

THE Brethren, assembled in council at the Meadow Branch meeting-house, near Westminster, Md., March 23, decided to make Baltimore a regular appointment, and preach for us every eight weeks. Sam's Creek church will also fill an appointment for us every eight weeks. This will give us preaching every four weeks. Pipe Creek church will also send us ministers, I think, when we need them. Our venerable old father in Israel, Eld. Solomon Stoner, who presides over this church, will hardly let the cause suffer for want of ministerial help.

The following is a report of the Baltimore Bible School for the quarter ending March 31, 1889:

RECEIPTS.

MARYLAND.

Sister Ella Williams, Funkstown,	$1 00
A friend, Baltimore,	1 75
Pleasant Hill church, per A. H. Reinhart, Monrovia,	3 05
Locust Grove church, per A. H. Reinhart, Monrovia,	3 80

ILLINOIS.

Two sisters, Lena,	1 00
Henry Stauffer, Badens,	1 00

INDIANA.

A sister, Russelville,	3 00

IOWA.

Peter Forney, Garrison, Benton Co.,	7 40

PENNSYLVANIA.

Nathan Huffman, Pottstown,	5 00
Sadie C. Brallier, Johnstown,	3 00
A sister, Royersford,	1 00

FLORIDA.

W. B. Woodward, Manatee,	40

KANSAS.

Cherokee church, per Levi Shoemaker,	4 21

EXPENDITURES.

Labor,	$ 2 75
General expenses,	1 45
Taking boys to preaching at Woodbury,	50
Furniture,	6 75
Taking boys to council at Westminster,	4 40
Stationery and mailing,	46
Books and publications,	6 15
Ministers' car fare,	5 00
Medicine,	1 50
Rent,	42 00
Advertising,	13 66
Time lost in interest of school,	2 78
Car fare,	75
Clothing,	26 50
Expressage,	35
Helping boys,	16 60
Hall rent,	1 50
Fuel and light,	10

SUMMARY.

Maryland,	$ 9 60
Pennsylvania,	9 00
Iowa,	7 40
Kansas,	4 21
Indiana,	3 00
Illinois,	2 00
Florida	40
Total receipts,	$ 35 61
Balance in bank from Quarter ending Dec. 31, 1888,	121 72
Grand total,	$157 33
Expenditures,	133 20
Balance on hand,	$24 13

JAMES T. QUINLAN.

1926 Light St., Baltimore, Md.

From Longmont, Colo.

AT our quarterly council, held recently, considerable business came before the meeting, but all passed off pleasantly. All remembered that others had feelings as well as themselves.

Among other business transacted was the appointing of our spring love-feast, which will be May 11, if the Lord will. Brethren, think of the isolated church in the shades of the great Rockies, and make it suit to come this way.

We also organized our Sunday-school, and appointed a delegate to District Meeting, and transacted other important business pertaining to the welfare of the church.

May the Lord bless the MESSENGER that it may continue to come each week, laden with good news!

G. W. FESLER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

CLICK. — In the Linville Creek church, Rockingham Co., Va., March 20, sister Elizabeth, wife of Daniel Click, and daughter of Jacob and Rebecca Bowman, aged 70 years, 6 months and 21 days.

Deceased was married May 20, 1841; shortly afterwards joined the Brethren church. She was a consistent member until the close of her pilgrimage here. She lived an exemplary life for her children, all of whom have heeded her wise counsels, except one, who is yet standing aloof from the covenant of promise.

Sister Click was the mother of eight children, five of whom survive her. Deceased had been a great sufferer in her time. For many years she was sorely afflicted with rheumatism, and in her latter years she has been a great sufferer from consumption.

She bore her affliction with Christian fortitude. Not the least complaint came from her in all her trials. Her constant prayer was for the promotion of the cause of the Master. To her I can look as the means of my moral and religious training. She was my constant counselor from childhood to manhood, and by her wise counsels my bark has been steered along life's uneven tide.

Her departure has left a void this world can never fill. To us she looked for her support and comfort, for the last ten years in this life. During the many years we spent together, she never gave me one cross word. When admonition was necessary, she gave it in a kind, loving, persuasive manner.

Our dear mother, for the last few months, had assured us that her time of departure was drawing near, and expressed a fond desire to be absent from the body and present with the Lord, yet we did not expect the end to come so soon. On Tuesday morning, March 19, she got up and prepared for breakfast, as usual; at noon she walked out to the kitchen for dinner, and ate as hearty as common. She was piecing a quilt after dinner, till some time after three o'clock. At four she said she was feeling bad, so she went to bed, and immediately the family physician was sent for, who was there two hours later. He said she was liable to go at any time. The next morning, at half past ten o'clock, without a struggle, she calmly closed her eyes to earth to open them in heaven. Oh that our end might be like hers!

Interment at the Linville church burying-ground. Services by Eld. Christian Wine, assisted by Bro. John P. Zigler, from Heb. 11: 21. D. M. CLICK.

GIBSON.—In West Otter Creek church, Macoupin Co., Ill., April 2, of consumption, sister Mary, wife of Eld. Javan Gibson, aged 53 years and 26 days.

Deceased was married March 13, 1856; was a member of the church for 31 years. She was the mother of nine children, seven of whom are living; five are members of the church. Sister Gibson was a sufferer for many years, but she bore it with Christian fortitude. We bow to the fell stroke in humble resignation to the will of our Father in heaven, who doeth all things well. Services by Eld. M. J. McClure and others, from 1 Thess. 4: 13-16, to a very large audience.

D. B. GIBSON.

DIVELY.—In the Claar church, Pa., April 4, Thaddeus Dively, aged 15 years and 20 days. This is the third death in the family inside of eleven months. The father and two oldest sons all died of typhoid fever. Services by the writer, from 1 Pet. 1: 24.

MICHAEL CLAAR.

REPLOGLE.—In the Nettle Creek church, Wayne Co., Ind., Jan. 30, Bro. Joseph Replogle, aged 80 years, 5 months and 5 days.

Deceased was born in Bedford Co., Pa., in 1808. His father died when he was five years old, and his mother two years later. In In 1828 he came to Indiana, and in 1829 was married to Susan Mikesel. In one year his wife died and he returned to Pennsylvania. In 1831 he was married to Christina Eperly, and settled near Hagerstown, Ind., in which vicinity he lived until death. His wife died in 1884. Eight children were born unto them, six of whom are living. He had eighteen grandchildren and eight great grandchildren living.

In 1832 he and his wife united with the Brethren church, remaining zealous and faithful until death. He died in the midst of intense suffering, closing with an eloquent audible prayer. His eyesight had gradually failed until he was blind. Services by Lewis W. Teeter, B. F. Wissler and Daniel Bowman, from Nahum 1: 7.

LEVI S. DILLING.

BABCOCK.—In the bounds of the Walnut church, Marshall Co., Ind, March 29, Moses B. son of Thomas and sister Mary F. Babcock, aged 25 years, 5 months and 18 days. Services by Bro. Aaron Swihart, from Job 14: 1, 2. JNO. S. KRYDER.

RATER.—In the Clear Creek church, Mo., March 15, William M. Rater, aged 51 years, 11 months and 9 days.

March 15 I was called upon to anoint our departed brother, but when I arrived, his spirit had fled. Bro. Rater was born in Adams Co., Ohio, March 6, 1834, and in 1855 moved to Missouri, where he resided until death. July 31, 1886, he and his wife, together with a number of others, were baptized. A consistent Christian life was the best evidence that his life was truly "hid with Christ." D. GLICK.

HORNER.—At New Vienna, Ohio, March 31, sister Hannah, wife of J. W. Horner, aged 55 years, 4 months and 21 days.

Deceased was under the hand of affliction for about fifteen years, but bore all in patience. She leaves two sons, two daughters and a husband to mourn their loss.

J. W. HORNER.

REED.—At Griffin, Pa., March 7, sister L. M. Reed, wife of friend H. J. Reed. Services by Rev. J. J. Welsh (Lutheran) and Bro. John C. Schrock. P. F. CUPP.

TENLEY.—At the home of Bro. David B. Tenley, Jan. 23, of pneumonia, sister Hannah Tenley, aged 95 years, 4 months and 7 days.

Deceased was a member of the Brethren church for sixty years, and held her membership in the Stone Bridge church, Franklin Co., Pa. She was strong in the faith, and sensible until fifteen minutes before she died, when she asked her little granddaughter for a drink of water. Sister Tenley was a widow twenty-six years. Her husband, James Tenley, was a minister in the Brethren church. Services by Jacob Weller and John A. Myers, from Num. 23: 10, to a large audience.

D. B. TENLEY.

BEEGHLY.—In the Bear Creek church, Garrett Co., Md., Harriet Lavinia, wife of Bro. Joseph A. Beeghly, aged 28 years, 9 months and 26 days. Services by the Brethren.

HARDEN.—In the same church, at the home of his son-in-law, Eld. Jeremiah Beeghly, Bro. George Harden, aged 88 years, 10 months and 15 days. Interment near Eckhart Mines. Services by the Brethren.

BEEGHLY.—In the same church, Bertha Alice, daughter of Bro. Jacob and sister Catherine Beeghly, aged 4 years, 8 months and 9 days.

BEEGHLY.—In the same church, Sarah Florence Beeghly, daughter of the same parents, aged 1 year, 3 months and 12 days. Services by the Brethren.

S. A. MILLER.



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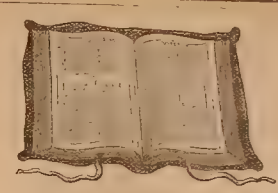
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May 9 and 10 Upper Cedarus congregation, Black Rock meeting-house, York Co., Pa.

May 10 at 4 P. M., Woodbury church, Bedford Co., Pa.

May 11 at 7 P. M., Buck Creek church, Henry County, Indiana

May 11, at 2 P. M., in the Salem church 5 miles south-west of Nickerson, Kansas.

May 11, at 10 A. M., South Waterloo church Iowa

May 11 and 12, at 4 P. M., Milledgeville, Ill

May 11 and 12, at 10 A. M., North Morrill church Brown Co, Kans.

May, 13 at 3 P. M., Lanark, Ill.

May 13 and 14, at 9 A. M., in the Spring Creek meeting-house near Derry Station, Dauphin Co., Pa.

May 14 and 15, at 2 P. M., Lost Creek congregation, Goodwill meeting-house, Juniata Co., Pa.

May 15, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co., Md., on the B. & O. R. R.

May 15 and 16 Eastern District of Pennsylvania, at Elizabethtown, Lancaster Co., Pa., about 10 miles from Derry Station.

May 15 and 16, at 1 P. M., Hickory Grove, Carroll Co., Ill

May 15 and 16, Dallas Center, Iowa.

May 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa. Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17, at 10 A. M., Massassinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 17 and 18, Chique's church, Elizabethtown, Lancaster Co., Pa.

May 3, Altoona, Pa.

May 8, Smith Fork church, Clinton County, Mo.

May 9 and 10 at 10 A. M., Upper Cumberland church, Pa., at the Huntsdale meeting-house.

May 11 at 4 P. M., McPherson church in the College Dormitory, McPherson, Kans

May 11 Pleasant Valley church, Clay County, Tex.

May 11 at 5 P M., Panther Creek church, Woodford County, Ill.

May 11 and 12, at 2 P M., Lost Creek congregtion, Goodwill meeting-house, Juniata Co., Pa.

May 12 at 4 P. M., Johnstown congregation, at Walnut Grove, 2 miles south of Johnstown, Pa

May 14 at the Antietam meeting-house, known as the Price's church Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R R to Waynesboro, Pa.

May 16 at 2 P. M., Middle Fork church, Clinton County, Ind.

May 17 at 2 P. M., Oakland church, 2½ miles north Gettysburg, Darke County, Ohio.

May 18 at 3 P M., Blue Ridge church, Piatt County, Ill Those coming by rail will be met at Mansfield, Ill.

May 18 and 19 Hade church, Falling Spring church, Pa.

May 18, at 1 P M., in the Bethel congregation, in the Squawcreek meeting-house, 7 miles northeast of Mound City, Mo.

May 18 and 19 at 1 30 P. M., Walnut Valley congregation, Barton County, Kans Dedication to be held on the 12th, at 11 A. M.; meetings will continue till after the love-feast

May 18 and 19, at 1 P M., Shade Creek congregation, in the Berkey meeting-house, Pa.

May 18 and 19, at 10 A M., Bethel church, Neb.

May 18 and 19, at 10 A. M., Belleville church, Republic Co., Kansas

May 18 and 19, Panther Creek church, Dallas Co., Iowa.

May 20 and 30, at 1 P M., Cherry Grove, Ill.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh

May 27 and 28, Dry Creek, Linn Co., Iowa.

May 26 at 11 A M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill.

June 1, at 10 A M., Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D Wenrick, ½ mile east of Jackson Centre. Those coming on the C. H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 1 North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co, Ind, at Bro Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9 Indian Creek church, Iowa, 8¼ miles South of Maxwell, Iowa.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14 at 2 P. M., in the Vermillion congregation, Ill

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

DISTRICT MEETINGS.

May 9, District of Northern Missouri, in the Smith Fork church, 1½ miles north-east of Plattsburgh, Clinton County Those coming by rail will be met with conveyances by notifying D. D. Sell or Wm. C Wolf, Plattsburgh, Mo.

May 9, Middle District of Missouri, in the Mineral Creek church.

May 14 at 8 A M., Northern District of Illinois, at Lanark church, Carroll Co., Ill.

May 15, Middle District of Pennsylvania, in the Clover Creek church Blair County. Delegates and others from the east must be in Huntingdon on Tuesday morning, the 14th, in time to take the 8:25 train on the Huntingdon & Broad Top R. R. for Cove Station, where the brethren will have conveyances to the place of meeting.

May 15, at 9 A. M., Western District of Pennsylvania, in the Plumcreek meeting-house, Armstrong Co., Pa Those coming by rail and expecting conveyance to meeting will be met May 14 at Indiana, on the noon train on the P. R R., by notifying B T Pollard, Elderton, Pa.

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo, at residence of Bro S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses

May 21, Middle District of Iowa, in Dry Creek congregation, Linn Co. Those coming over the Rock Island, Burlington and North-western R. R to Cedar Rapids, change cars and take the Illinois Central north and stop at Robins. Those coming on the Milwaukee west or east stop at Louisa. By giving notice in time to Thomas Snyder or Samuel Miller, persons will be met at the depot

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H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

AT the last council-meeting of the Huntingdon church, our communion meeting was appointed for the 11th of May. First services at 3 o'clock P. M. Our brethren going to District Meeting, and others, are invited to be with us.

THE price of "Gospel Chimes" is, single copy, 30 cents or $3.00 per dozen. Orders for them can now be sent in. Every school should have several dozen. They are printed in character notes, so that our children can sing the pieces readily. Send for them.

THE Virginians are making preparations to show our brethren when they come to the Annual Meeting, some good bargains in the way of farm land, and it is probable that they can do it, as there are said to be some grand openings for wide-awake farmers down in the Old Dominion. And besides, they have the reputation of being a very clever class of people.

WE approve of Bro. Vaniman's plan for supplying our mission fields with laborers. So the Lord always did, called men to do the work he wanted done. This is a special work of the church for which special workmen are needed, and if we don't have them, the right way to do is to call and prepare them. The mission work is so different from the regular home work, that a fitness for the one may not at all be a fitness for the other. We have many brethren who do excellent work at home, that would be a complete failure in the mission field. Such is the experience of many who have tried it and they know whereof they speak.

WE are glad for the good words coming from our Kansas and Iowa brethren in favor of prohibition. Experience is always better than theory, and as these brethren are enjoying a practical demonstration of the advantages of prohibition, their evidence comes with force and authority. The whisky-men are leaving no stone unturned to save their callings, no matter how many are impoverished and ruined thereby. We hope that none of our brethren will allow themselves to be deceived by men whose only business it is to bring poverty and ruin in their trail. They revel in their hoarded wealth which they have taken from their deluded victims.

WHAT can be more lovely and inspiring than a beautiful spring morning? It is a most happy picture of the resurrection of nature that has been buried in the ice-bound fetters of winter. As the warm morning sun pours down his life-giving rays, and sweetly kisses the uprising green grasses, the bursting buds, and the opening flowers, animate life is invigorated, and made to speak forth in anthems of praise to the great Author of it all. As we look at, see it, hear it, and smell it, our thoughts are turned back to redemption morning, when death and the grave could no longer hold its victim. The darkness, the storm and the earthquake were past, and silenced, the winter of death had bided its time, and the resurrection morn had come. As the first rays of the sun parted the eastern darkness, while the grass was yet dripping with the crystal dew, and as the feathered songsters awakened on their perch, heaven commenced ringing, angels shouting, and their anthems of praise filling the air, the seal of the sepulcher was broken, the stone rolled away, and the Redeemer of the world came forth. Yes, beautiful spring morning, thou art a lovely shadow! After a while may we have the reality in the spring of heaven. After the nights, the storms, and the earthquakes of earth, and sin have all passed away, then will we have the spring morning of an eternal summer.

OUR CHURCH HOME.

THE growing sentiment among professing Christian people to-day is, that the different denominations are forms of convenience rather than the outgrowth of necessity, that they all represent the good and the bad, and that men can be Christians in any or all of them. But because our education and tastes differ, some are better adapted to our special cases than others. Therefore it is our privilege to unite with the church most adapted to our tastes, and in which we can best enjoy ourselves. If such is true, and such are our privileges, then the different denominations are truly a great blessing to Christendom, and the more we have of them, the better it will be for the world.

We are now fairly supplied, as far as individual preferences are concerned. And there are but few that need remain out in the cold for want of a church relation. The door has been made exceedingly wide, and the regulations within are so liberal that the world can be largely suited. The cross is lost sight of. It is so much more pleasant to affiliate with a people who have no such a thing. There was a time when drunkards and those that defraud were made to stand outside of the church, but they can now find a church home, if they do their drinking and defrauding in a respectable way, especially if liberal in church support. The fact is, we have no world any more because it is more popular to be in the church. Talk about the world, style and fashion. Where is it? Go to our churches, there you can see it all—not those who slip in to see and be seen, but the real membership—those who have their rented pews, and who mince up to the altar for the bread and cup of the communion. Right there is found the world, the style and fashion that the New Testament church calls the works of the flesh and the devil. Strip such churches of the habiliments of sin and substitute the cross of Christ, and where would the membership be? No, the church language has been changed. The prayer not after the old form, "Not my will, but thy will be done," it now is, "Not thy will, but *my* will be done." And so it is, and so it may be in life. But there is a time coming when the Lord's will *will* be done, his judgments will be passed, and the world, whether in the church, or out of the church, will have to accept the decree and abide the consequences. This being true, it will be wisdom on our part to accept the Truth, and bear the cross now, so that when the judgment comes we may be among those who will have the Truth on our side, which will make us free, and give us entrance into the Heavenly Kingdom.

The teaching of indifference to the divine law, is dangerous, and derogatory to the character of its Author. God is represented to us as being impartial in dealing with his creatures, and his laws and commandments are equally binding on all. Our salvation is the result of divine grace. It is the outgrowth of his own beneficent purposes, and, therefore, depends on what he thinks, and not on our notions of how it should be or how we wish it. God's laws are treated with less reverence, on the part of many professing Christians than the laws of the land. In applying for titles on lands and property, we are not satisfied with the cheapest and most indifferent, but we want the very best. We want a title or deed in which all the forms of law are fully covered, no additions, no subtractions. We want it warranted and as safe as the law and seal of the State or States can make it. About these things, which are temporary to us, we are willing to run no risks. This is right and commendable, as our present well-being and enjoyments depend somewhat upon our possessions. This being true as to our temporary possessions, and well-being, should we not be much more concerned about that which pertains to our eternal enjoyments, which depend on our title to an inheritance that is eternal, and is promised to us on our compliance with the conditions as given us by the great Law-giver?

There is a difference as to what church we unite with, and we should make choice of the one that respects and holds all the Truth. The church on earth forms our religious home. It is supposed to be governed by God's law. This law we have. And by it we can determine, and make our own choice. Do we do it, and how? If it is liberty to do as we please, go with the world, and pander to the cravings of the flesh, then go to the church that opens wide its doors to all who may come,—the one that promises the most worldly enjoyment, and the least sacrifice, no cross. But if a Christian life and salvation are the objects we have in view, then we should go to the church that adheres most closely to the Gospel, where worldly enjoyment is not the object, and where the cross is found. "He that would be my disciple, let him take up the cross and follow me." No cross, no crown, is the truth of the Gospel. The cross first, and then the crown, as rest follows labor.

Let us see that our religion is the important object for which we live, and is worthy of all the labor and sacrifice that it demands.

HORACE GREELEY once said: "To sell rum for a livelihood is bad enough; but for a whole community to share the responsibility and guilt of such a traffic, seems a worse bargain than that of Eve or Judas."

WE have just read in the West Chester *Republican* an item, headed, "Lafayette's Disgrace." On the 9th inst., some twenty of the Freshmen of Lafayette College went out to the woods and cut themselves canes, and, returning, in the street they met about the same number of Sophomores, when a regular fight ensued. So vigorous was the affray that it required the police to stop the fight, and was done only by locking a number of them in cells in the station-house. This is one among the leading colleges of the East, but the class of students that attend these colleges are not proper associates for our children, and such outbreaks ought to teach us the necessity of patronizing our own schools, where morals and religion form an important part of the teaching.

H. B. B.

A LEAF FROM OUR NOTE-BOOK.

THE AMENDMENT.

RECENTLY we had a conversation with a gentleman living in a little village in the western part of Pennsylvania. The subject was the "Amendment." He said: "The time was when I was indifferent to this subject. A few years ago we had a licensed hotel in our village, but I felt indifferent to it. I did not drink, and I thought everybody ought to have sense enough to stay away from it. I had no sympathy for those who drank. I thought they ought to have better sense, and if they wanted to make fools of themselves, I had nothing to do with it. When the local option question came up, I was entirely indifferent. But I feel very differently now. I have a son, and before I was aware of it, he was decoyed into this hell hole, and now he is in the gutter. I can't tell you the trouble and sorrow he has caused me. The liquor traffic is the most wily and destructive enemy in the world, and I fear and hate it as the devil himself. I wish I could vote a thousand times for the Amendment." Such may be the experience of many more who now feel indifferent to this matter. In the first place, the feeling is wrong. One of the great commandments is, "Thou shalt love thy neighbor as thyself." We can not obey this command and be indifferent to that which destroys our neighbor's manhood, brings him to a drunkard's grave and a drunkard's hell. In that striking illustration that Jesus gave of who our neighbor is, the indifferent ones are forcibly portrayed in the person of the priest who passed by the man that fell among thieves. All around us there are those who are falling into worse hands than thieves. The drink habit not onty robs us of our money, but of our virtue, and kills body and soul. And yet there are so many who feel indifferent. Can you feel this way and yet love your neighbor as yourself? You know you can't. This indifference is criminal. It is a violation of the plainest principles of the Gospel.

Notice, in the second place, what you do by your indifference to this subject. Suppose you remain indifferent, and on the 18th of June you do not cast your vote in favor of the Amendment. Suppose that, through your indifference, it is defeated, and then in the State of Pennsylvania we will have the licensed saloon. By and by, some of your neighbors' children, or, possibly, some of your own, are drawn into these places, and become drunkards. This will be the result, for the liquor dealers are very much concerned about the boys and young men. The old drunkards will soon die off, and they must have recruits from the young men to keep up their hell-begotten business. Just recently a young man told us of how a certain hotel-keeper's wife tried to entice him, when just a boy, into the net. She told him to come with her up-stairs, where she would give him nice cake and plenty of wine. It was the devil's trap to catch the boy, and just as sure as we have the licensed saloons, thousands of Pennsylvania's bright boys will be ensnared.

Now, my brother, if, by your indifference, the Amendment is defeated, and these results follow, which they will just as sure as you live, how will you feel about it? Will you not have helped to lay a block in the way of your own and your neighbor's children, over which they will fall in degradation and ruin? Can you wash your hands and say that you are clear of their blood? Jesus says, "Whosoever shall offend one of these little ones (cause them to stumble and fall), that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea." Of course Christ had specific reference, by "little ones," to those who were his adopted children, but the meaning will apply with equal force to those who aid in throwing a stumbling-block in the way of those who are standing at the turning point of life, and are not yet under the influence of the liquor habit. It is a terrible warning, and should come with force to us as we contemplate the result of indifference to the prohibition movement in the State of Pennsylvania. May God help every voter to consider this matter seriously. There are only two sides. The one is for temperance, and the other is for the liquor traffic. There seems to be no middle ground. If you withhold your vote, you help the liquor side. You may not want to do this, but it is really the result. If you vote for the Amendment, you help the side of temperance. Which will you do? Which is the safest course to pursue?

It is sometimes said that if the Amendment is passed it will not suppress the evil. Granted. But will that justify any one in being indifferent to it? If we can't suppress an evil, it is still our duty to do what we can against it. We do not suppose that the passage of the Amendment will do away entirely with the drink habit. We have a law against murder and stealing, and yet we have murders and thefts. No one will deny, however, that the law against these evils is good. We hardly know what the result would be if such a law did not exist. So with a law against the manufacture and sale of liquors as a beverage. We do not expect that it will not be violated. But it will certainly be better than if such a law did not exist. We should not, therefore, be indifferent to this matter on the ground of not prohibiting. Indeed, if the Amendment should accomplish very little in that direction, it would still be a duty to give our vote in its favor.

The matter as to how the Amendment, should it pass, will affect our taxes, does not enter into the discussion of the question from a moral standpoint. If the liquor traffic is an evil, it should be opposed, no matter how it affects our finances. The argument against the Amendment from that stand-point can be easily met, but the point with us, as Christians, is the evil and how to meet it.

J. B. B.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

GETHSEMANE.

Night above Judea's mountains folds her mantle like a pall,
While the shadows of her flowing robe o'er hill and valley fall;
Sad Gethsemane, above thee seems a darker shadow thrown,
Where the Savior kneeleth lowly in his agony alone.

Blessed Lord, what bitter anguish in that dreadful hour was thine,
When the powers of earth and heaven seemed against thee to combine,
When the angel, bending o'er thee, held the flaming chalice down,
And revealed the fearful torture of the cross and thorny crown.

O Gethsemane! mute witness of the agony of God,
Consecrated by his sorrow, ever holy be thy sod;
Mercy in his heart, with Justice striving, there the victory won,
As he cried: "O Heavenly Father, not my will but thine be done!"

While on earth we're doomed to wander, every soul must surely know
Some dread hour of desolation, some Gethsemane of woe—
Moments when the fainting spirit in its weariness will groan,
Weakly shrinking from the trials that it fears to meet alone.

From thy ways we stray too often, agonizing Son of God,
We would walk to heaven on roses, while on thorns thy feet have trod;
Teach our hearts that it is only by the Cross the Crown is won,
In the hours of deepest sorrow, let us say, "Thy will be done."

—*Selected.*

COMMENDATORY.

BY J. L. SWITZER.

IT is somewhat the exception to find a terse, straight-forward and pointed article upon doctrine, that is clear and without alloy.

Even upon the clearest truths, how often we are pained to see that they are not comprehended, and men have "queer" notions concerning them. But in beautiful contrast with this humiliating fact, comes the last article of Bro. J. H. Moore in MESSENGER for April 2. Let all our ministering Brethren read carefully that short article, and get a correct idea of what faith, repentance and conversion mean. Especially would I advise our younger brethren to do so.

The article on Prohibition, in the same number, is also especially good, and the advice to the Brethren to aid, in every lawful way, the struggle now going on in Pennsylvania, is highly commendable and appropriate. The conclusions are eminently correct that Kansas has gained much every way by the Prohibitory law. It is almost an unbearable provocation to see how reckless the advocates of rum are, in misrepresenting the workings of this law in Kansas.

The fact is, the law is grand and good and salutary, and has arrested many a poor soul on his downward course, by placing alcohol beyond his reach.

Among other things said, you will sometimes hear that there is more whiskey drunk in Kansas since the Prohibitory law came into effect, than ever before.

That is a gross misrepresentation, and is entirely untrue. On the contrary, the law has greatly curtailed the amount of drinking. It has relegated the saloon men and the drinkers and drinking habit to the criminal code, where they properly belong, and our alms-houses and jails are no longer overrun with the victims of drunkenness.

We had a hard struggle to secure the law and a harder one to enforce it. Every inch of ground was contested and fought over from the Justice of the Peace to the Supreme Court of the United

States. But at the hand of sturdy frontiersmen, rum had to succumb; and now it goes off to other States, and lies about the issue. That is all it has left.

"But haven't we a right to drink what we please?" No, sir! If you don't belong to the Lord, you belong to your wife and children, and if you have no wife and children, you belong to the commonwealth. In any case, you have no right to put an enemy into your mouth to steal away your brains. Whiskey costs money, and that money belongs to the Lord, or it belongs to your wife and children, or it is necessary to keep you from tramping, or to shield you from want and the temptation to commit crime. Whiskey creates crime, as the statistics of our State abundantly show, and hence is an enemy to the body politic. It destroys body and soul, and hence is an enemy to morality and virtue. It kills beyond the tomb, and hence antagonizes the kingdom of heaven.

"Drink what you please?" No, sir! Nothing within the whole realm of jurisprudence comes more legitimately within the province of legislation, than the whiskey traffic. You have no right, by any law under heaven, to drink it, except as medicine, and that only when some other judgment than your own dictates the necessity. Whiskey has its uses. Use it, but let the judiciary see that you do not abuse it.

"Talk about your orchards and vineyards and corn-fields becoming unremunerative" unless they are turned into alcohol! Is it possible that bread and apple-butter and grape-jelly are so abundant that there are no poor people in Pennsylvania any more who would relish them? Fudge! Feed your corn and apples to cows! Let the poor glean in your vineyards! Sell the bunches in Philadelphia! Send them to New York! Eat them at home, preserve them, do anything with them rather than make your sons drunk, and bring your gray hairs in sorrow to the grave!

It is eminently good, to march anxiously and devoutly and earnestly up to the very *edge* of Gospel limits, to encourage and assist others in the accomplishment of good, and to help your State to unfurl at its masthead the beautiful banner of King Emmanuel.

THE BREAD OF LIFE.

BY DANIEL HAYS.

For centuries it was the belief when a man swallowed a dose of medicine, the medicine acted according to some inherent property of its own on a particular organ of the body. Recent investigations, however, have reached a different conclusion, one, it is claimed, more in harmony with physiological law. Life alone can act. A dose of medicine is a lifeless, inert substance, and can not act by any power of its own. It is the living organs of the body that act on the medicine, and not the medicine that acts on the organism.

According to this theory, when a dose of medicine is taken, the stomach can not digest it, the system can not use it, because it is not food. So the organs of the body are summoned to get rid of it. If it be what is technically called a physic, the liver is called upon to pour out a stream of bile, and the medicine is carried off by the intestinal canal. If it be a diuretic, it is expelled from the circulation by means of the kidneys. If it be a diaphoretic, it passes off through the pores of the skin; and so on. Now these two theories lie at different points of the polemical compass, and the truth seems to lie between. There is a natural affinity between proper medicinal agents and the organs of the body.

Experience proves that certain agents other than food are beneficial in giving tone to the system, and awakening to action the organs suffering from torpidity superinduced by over-indulgence, and improper living. "They that be whole need not a physician, but they that are sick." The human body in health needs only food.

To turn from the natural to the spiritual, it is the belief of many that the bread and wine of communion, according to some heaven-given property of its own, does act upon the communicant, so as to give life and cancel sin. There are two wings to this theory, the one that holds to the doctrine of transubstantiation—the supposed miraculous change of the bread and wine into the body and blood of Christ. The other holds to the doctrine of consubstantiation—a substantial though mysterious union of the body and blood of our Lord with the bread and wine after consecration. Anti-scriptural terms lead to anti-scriptural views.

A careful examination of Holy Writ reveals the fact that the *act* af communion, and the *worthiness* of the communicant, are leading and essential factors in the communion service. "This *do* in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." On the other hand, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Then the act of the communicant in the holy service approves him in the sight of God, when worthy; and the act of the communicant condemns him, if unworthy.

There is a spiritual affinity between the soul of the worthy communicant and the communion service. The soul receives life, and obtains food to sustain life, not by thinking, but by doing. "My meat is to *do* the will of him that sent me." "Man liveth by every word that proceedeth out of the mouth of God." "I am that Bread of Life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. * * * The bread that I will give is my flesh which I will give, for the life of the world." Jno. 6.

There were two classes puzzled at this language of our Lord. The first were the Jews who strove among themselves saying, How can this man give us his flesh to eat? To them the Savior replies in still stronger terms, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The other class were the disciples who said, "This is a hard saying; who can hear it?" To them the Savior gives an explanation: "What if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the *flesh profiteth nothing:* the *words* that *I speak* unto you, they are *spirit,* and they are *life.*"

This explanation of our Lord covers the whole ground; and it makes the practice of the words of truth the source of Christian vitality. Those who follow Christ no further than the Jews did in their investigation of this subject, will fall into the doctrine of consubstantiation, if not into transubstantiation. A true disciple of Christ will hear all that Jesus has said upon the subject, call Gospel things by Gospel terms, and obey them in spirit and in truth.

Avoid talking about yourself, praising your own works, and proclaiming your own deeds. If they are good, they will proclaim themselves; if bad, the less you say of them the better.

THE GREAT BURDEN-BEARER.

BY MATTIE A. LEAR.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11. 28.

The Gospel says but little about Jesus until he began his public ministry. They give a brief account of his birth and infancy. Luke tells us that the "child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." He also tells us that his parents went up every year to the feast of the Passover, and that, when Jesus was twelve years old, having accompanied them, he tarried behind in Jerusalem, and his parents having gone a day's journey, thinking that he was among their kindred, but failing to find him, returned back in search of him, and found him in one of the schools of the Rabbis, held in one of the courts of the temple, both hearing the explanations of the learned doctors, and asking them questions. His wisdom at that early age astonished those that heard him. The evangelist then adds, "Jesus increased in wisdom, and stature, and in favor with God and man."

From these meagre accounts of his early life, and from the manner and scope of his teaching afterwards, we can easily imagine how his youth and early manhood were spent. Jesus was no idler. Much of his time was spent laboring at the same calling followed by Joseph.

Christ was a diligent student of God's Word, and a close observer of nature. Nothing escaped his notice; the grass of the field, the fragrant, many-tinted flowers, the farmer going forth to sow, the growing and ripening grain, the vineyard protected by its hedge and tower, and having its winepress, the vine with its rich clusters, were all noted, and afterwards served as so many foundations for his instructive parables.

We may well imagine that every hill, mountain or valley around Nazareth was familiar to this wondrous boy or man. As he stood on some eminence and gazed at the landscape spread out before him, what thoughts must have filled his sinless soul; and what brightness must have shone from those lustrous eyes! The song of some feathered songster, the little sparrows seeking their food, the raven cawing from some high crag, the fox, frightened by his approach, darting to his home, all, *all* were subjects of meditation, and spoke to him of his Father's love and care for even the humblest of his creatures.

Purity of heart brings one in harmony with God. The pure in heart see God every-where,—in his Word and in his works,—and all speaks peace to their souls.

Judea, during the time of our Lord's sojourn, and for some time previous to his birth, had been in a state of great political ferment. For thirty years or more, the throne of David had been occupied by an Edomite than which, nothing could have been a greater scandal to the Jews. Being of this detested race, would, of itself, have made the reign of Herod unpopular, and his acts made him still more so. His adoption of heathen architecture and public games, and setting up of heathen symbols and effigies in the Holy City, and even in the temple itself, were distasteful to the Jews. Then his cruelties and extortions still intensified the national hatred more and more. This hatred reached a white heat under Herod's successor, Archelaus. All the fierce passions which had been held in check by the strong hand of the father, broke out with wild fury as soon as the weaker, but more despised, son assumed power. War, like a fierce cyclone, swept over the land, spreading devastation and ruin every-where, only to be quenched in blood by the legions of Rome.

The national feeling was, if possible, still outraged under the Procurators of Rome, who brought into the country heathen innovations more and more, and whose taxes and extortions brought upon every province under their rule financial ruin. This oppression was specially abhorrent to the Jews, who felt that their country was sacred to Jehovah, and that they were his chosen people, whose only rightful ruler was God himself. The patriotic cry of the people was, "No Lord but Jehovah; no tax but to the temple; no friend but a zealot." In their eyes it was idolatry to pay homage to Cæsar; idolatry to pay dues to a heathen government; it was defilement of what was pure to give tithes or customs from it to the unclean.

In the stern spirit of the Old Testament they thought only of hewing Agag to pieces before the Lord, believing themselves his instruments to rid the land of his enemies. He was a jealous God, who would suffer no other lords in his inheritance, and his will was a war of extermination on the heathen invaders, like that of Joshua against the Canaanites. The devastations of fire and sword brought on the people by the opposition of their leaders to the existing government, and the heavy burdens and grievous to be borne, imposed by their Rabbinical teachers with their endless mass of traditions, and countless ceremonies (so that the prostration of intellect and soul before any priesthood was never equaled by that of the Jews before their rabbis), was indeed terrible.

From the hills around Nazareth, our Savior must often have seen the smoke of burning villages and cities, and often have heard harrowing tales of cruelty and bloodshed, until his compassionate soul must have been stirred to its utmost depths at the recital of such wrongs.

The poor, the oppressed, the downtrodden were ever objects of his tenderest pity. In the outcasts of society he could see something good, a spark of heavenly life that needed only the hand of love to fan into a flame. He could take a detested Publican or Samaritan by the hand, and point him to a higher life. The weeping penitent or the dying thief were objects of his forgiving love. The wretched leper, shunned and detested by all, could approach this immaculate one. But he had no sympathy with the narrow bigotry of the Pharisees and rabbis, nor with their wretched traditions and superstitions.

His zeal for his Father's honor was the great concern of his life. He magnified the law of God, and made it honorable by rendering unto it a perfect obedience. He was himself perfectly familiar with the Word of God, and his exhortation to others was to search the Scriptures. It was the substitution of tradition and rabbinical speculations and enlargements, that brought the Jewish religion into such a state of confusion.

When Jesus commenced his public ministry, and mingled more with the people, his heart was more and more burdened with the enslaved condition of the masses, enslaved by a merciless government, and still more enslaved by their religious teachers.

The teachings of Christ made little impression on the self-righteous leaders, who fancied that all truth was with them.

Jesus, after upbraiding the cities in which he had taught most, offered a prayer of thanksgiving to his Father, that though the sublime truths, which he uttered, were hidden from the wise and prudent, they were revealed unto the humble and lowly. Then, with a voice of ineffable tenderness, he calls these oppressed ones unto him, "Come unto me," I know all the wrongs that you suffer, I know how you are oppressed, I know all the evils to which you are subjected. Come unto me and I will give you rest,—rest from your cares, from your anxieties. I know, because of the extortions of your rulers, you are often concerned about your temporal wants, and anxiously ask, "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" "Come to me and I will supply all your wants, and give you rest from all your anxieties."

And is not the same, kind invitation extended to us? How many burdened souls have found perfect rest, perfect repose in him since that time? Oh how many cares, how many sorrows oppress the soul! Business cares, family cares, sometimes sickness and misfortune fall heavily upon us. Sometimes death invades our households, and takes from us the light of our eyes, the joy of our hearts. Sometimes our reputation is assailed, and those whom we once thought our dearest friends, cease to remember us, and we miss, oh, so sadly miss their words of encouragement and Christian affection.

How many things occur in life to wring the heart and depress the spirits! Until our hearts are completely subdued, our wills entirely subjected to the divine will, until we are wholly lost in Christ, and our whole being brought in perfect harmony to the plans and purposes of God, we can not but be anxious, careworn, and perplexed. But when the soul is once brought into sweet accord with the revealed will of God, life puts on a new aspect. We can see beauty and order, where formerly we could only see confusion. In circumstances where we formerly thought the hand of the Lord was against us, we can now only see goodness and mercy. Everything is to us vocal with the boundless love of God. Our sorest trials, disappointments and afflictions we recognize as ministers of mercy, bringing us into a closer relationship and oneness with Christ.

Oh, happy our state, when we have no will or wish of our own, but when every will, every wish is merged into the Divine will,—when the burden of our prayers are submission, entire submission to the divine will, and that the Master will, in his own good time and way, cleanse us from all dross, purify us and make us meet for usefulness here, and for heaven hereafter!

"THE FOOLISHNESS OF GOD."

BY C. H. BALSBAUGH.

Yours here. Sickened me to read it. Too weak to write, but am constrained to "testify the Gospel of the Grace of God." Acts 20: 24. Your light is darkness and it is very great. Matt. 6: 23. The intellect has only lamp-light. The Shekinah blazes beyond the second veil. The first Adam was very good: the second Adam very God. Nature is God's Hieroglyphic: but Christ is God himself. We know nothing, till we know all things in God. The universe is the Shadow of God; Emmanuel is His Eternal Substance. The letter is not the Gospel, nor is our natural knowing and doing the knowledge or realization of God. You mistake the flickering of reason for the light of Divinity. I *know*, means more in a believer's mouth than yours. What the Gospel was in Paul's day it is now,—"the *power* of *God* unto *salvation*, to *every* one that *believeth*." Rom. 1: 16. The wisdom you so eulogize is no more equal to the right apprehension of God than eighteen centuries ago. 1 Cor. 1: 21–30. True science and philosophy, much as I prize them in their sphere, are wholly out of the category of the knowledge that bringeth salvation. John 17: 3. Philpp. 3: 10—read context 14 to 9; 1 John 5: 20. You know a little *about* me through our correspondence and other media, but *me* you do not know as to my essential being. Could you, by faith or by any other way, *appropriate* me, so as to have my very self as your own consciousness, *then* you would *know me*. And just *this* is the knowledge of God by faith: this, and only this, is salvation through the incarnation of God. Do not regard yourself as a *saved* man until you *so* know God. To *believe* in God is to *live by* God. You have not yet begun to live. Christ and life are synonyms. Philpp. 1: 21, Col. 3: 4, Darwin and Huxley, and Tyndall, and their whole fraternity, have never learned to loose Christ's shoe-latchet. In science they are Masters; in religion dabblers. You must break with them, and sit at the feet of illiterate fishermen to become wise. I write plainly, but in love, 1 John 1: 2, 3. Your metaphysical habit of thought is a great barrier to salvation. As a *little* child you must enter the kingdom of God. You cannot tell me any thing about science and philosophy, or any other department of the world's wisdom, which I do not know, although I know so little. No man has waded deeper in that mud than I. It all lies clear outside the wisdom that fulfills Philpp. 4: 7, 1 John 2: 20, 27. To be a fool for Christ's sake is to know by blessed experience what is meant by John 14: 27; 1 Peter 1: 8, 9.

Write to me about Jesus as represented in Col. 2: 2, 3, and you will make my heart glad. *He* is the key to all the mysteries that so baffle the wiseacres of this nineteenth century. John 1: 3, 4, 14. The sages of the world's wisdom have taught me much, but they have not done for me, Luke 24: 45, and Eph. 3: 16–19. You must never know what it is *to know*, till you share the nature and consciousness of God. And this according to Ephes. 3: 17. A soul-enshrined Christ by faith, rooted and grounded in love, which *is* God, 1 John 4: 16.

Farewell; may you know, as the very knowing of yourself, 1 John 1: 5, 7.

Again, adieu. 2 Tim. 2: 7.

THE FULFILLING OF PROPHECY—A CRITICAL EXAMINATION OF SCRIPTURE.

BY F. C. RENNER.

Number 1.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1: 3.

Much has been said and written in regard to the above subject, but we learn from Holy Writ that those things could not all be fully understood till the time of the end, and then only by the wise or those who are blessed with the wisdom of the Lord, for the fear of the Lord is the beginning of wisdom, and the testimony of the Lord maketh wise the simple!

Therefore, first to open the eyes of the understanding, we must remove some of the obstacles that are in the way, and which are so deeply rooted in the minds of the people that they can not understand the sure words of prophecy. The obstacle that is most in the way is found in Mark 13: 32: "But of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father."

This Scripture is fulfilled, and was fulfilled at the destruction of Jerusalem, as you will fully see by referring to Matt. 24. The whole chapter refers to the destruction of Jerusalem, and the coming in of the Gospel dispensation, and the ending of the old law.

Matt. 25 refers to the second personal appearance of Christ at the end of the dispensation of grace. Read Matt. 25: 1–13.

Now, as proof of the above, turn to Matt. 24: 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This is generally understood to mean the end of the world, but was literally fulfilled in that gen-

eration then living. We will prove that the Gospel was preached to all the world by the apostles. Turn to Acts 2: 5,—"Devout men from every nation under heaven at Jerusalem who heard the Gospel." Turn to Col. 1: 23. Here we have proof that the Gospel was preached even to every creature which is under heaven. "But all have not obeyed the Gospel but all have heard for their sound went into all the earth, and their words unto the ends of the world." See Rom. 10: 16-18. The 27th verse is quoted as the manner in which the Lord will come. It reads as follows: "For as the lightning cometh out of the East, and shineth unto the West, so also shall the coming of the Son of Man be." This was also fulfilled in that generation. Read verse 30, and then turn to Matt. 10: 23. These are the words of Jesus to the disciples in that day and generation: "But when they persecute you in this city, flee ye into another: for verily I say unto you ye shall not have gone over the cities of Israel till the Son of Man be come."

This is direct proof that it was within that generation that the Son of Man came, for the Word of God was the Son of Man which came to all men, even the Gospel of the Lord Jesus Christ. John 1: 1-5. Again, turn to Acts 1: 10, 11. Here two angels inform the disciples that Jesus would come again in like manner as they saw him go into heaven. These two angels may have been the same two that sat at the tomb of Jesus. Luke 24: 4; John 20: 12. Now Jesus did not ascend like the lightning, for the disciples beheld him, and they stood gazing steadfastly into heaven. We must admit that the angels knew what they were talking about, and that they told the truth. Hence, when the Lord comes, he will come as he went to heaven. Matt. 24: 31. The angels here are his ministers; the trumpet is the Gospel trumpet, carried to the four winds to proclaim the glad tidings of salvation. Now turn to verse 34: "Verily I say unto you, This generation shall not pass till all these things be fulfilled." What things? The destruction of Jerusalem, great tribulations, preaching of the Gospel to all nations, coming of the Son of Man, etc. But of the day and hour when *these* things are to happen, in that generation then living no man knew, not even the angels in heaven.

"Secret things belong unto the Lord our God." Deut. 29: 29. I will utter things which have been kept secret from the foundation of the world. Matt. 13: 35; also Rom. 16: 25.

Having now fully shown that the day and hour, which was not made known, is past, and that the second coming of the Lord will be according to Matt. 25: 1-13, and Acts 1: 11, we are now prepared to enter upon the prophecies as they are recorded in Daniel and the Revelations.

Whatever is written may be understood by a prayerful searching of the words of Divine Truth. "Blessed are they that read, and they that hear the words of this prophecy." In order to understand this prophecy, and to unravel the deep mysteries, we must go back to Daniel, who was greatly beloved of the Lord, and who saw even to the end of time.

Now Daniel says that he learned in books that the Lord would accomplish seventy years in the desolations of Jerusalem. Daniel desired to know when this would be done, and when he had fasted, and prayed in sackcloth and ashes (Daniel 9: 2, 3), he was informed by an angel, that came to inform him, of the time that was to elapse. Dan. 8: 24. "Seventy weeks are determined upon thy people, and upon thy Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

These seventy weeks can not reach to the complete destruction of Jerusalem, A. D. 70. Now we can not understand the seventy weeks to be anything else than 490 years, seven days in a week. A day in prophecy is a year. See Numbers 14: 34, also Ezek. 4: 6. Hence we have only to find the date of the going forth of the commandment to restore and build Jerusalem.

In Ezra 7: 13 we learn that in the seventh year of the reign of Artaxerxes, Ezra obtained a commission to go up to Jerusalem, but not to build Jerusalem, but to worship. This Ezra, we learn, served thirteen years in the Jews' religion, until Nehemiah brought a new commission from the Persian court. See Nehemiah chapter 1: 3; 2: 1. Here we have proof that Ezra went up thirteen years, because he went up in the seventh year of Artaxerxes, and here, in Artaxerxes' 20th year, Nehemiah, who was a Jew of distinguished merit, —one of the cupbearers of Artaxerxes,—besought the king to allow him to go up to the place of his fathers, Neh. 2: 3, 5, to the place of his father's sepulcher to build it. Upon this the king granted the commission. Neh. 2: 3, 17. This fully settles the time of the going forth of the commandment to build Jerusalem. Now, from the best chronology, we learn that this was about 450 years before Christ. Now, if we add the seventy weeks or 490 years, we reach A. D. 40, just one week from the crucifixion of Christ, or seven years, in which the church flourished, and became established; hence bringing in the everlasting righteousness of Christ, finishing the transgression of the law, because the law was annulled, and the ordinances nailed to the cross, and as the law was fulfilled and the Gospel fully established, reconciliation could now be made for iniquity for the first, for the law could make nothing perfect. The Gospel could make an end of the sins, so long carried along from year to year, until the Messiah would come to take them away. Here the seventy weeks ended.

THE IMPORTANCE OF OUR SCHOOLS.

BY DAN. D. THOMAS.

For some time my mind has been impressed with the importance of our schools and colleges. I believe that the church does not recognize them in their true capacity as a means to the prosperity of her cause, both as to the extension of her borders and as to unity of her faith. This, perhaps, is not so manifest in the church as a body, as individual members, having children to be educated.

The first consideration of brethren seems to be the financial outlay for getting an education for their children.

The second question is, the facilities of the school for attaining it.

The third question is, the distance from home.

The last consideration of all, is, the religious influence.

Parents usually have a great deal of confidence in their children, and because of that confidence they think that their children cannot be hurt by surrounding evil influences that are in every college,—sectarian or non-sectarian,—so-called. They are, according to their standard of judging, sent to schools of the world.

I received most of my education at a school of this kind, and know something of the inducements to allure young brethren and sisters from their faith, or to draw Brethren's children to the popular beliefs of to-day. I have watched with pain the influences, and have seen young people drawn away from the faith until they were engulfed in the fashions and usages of the world. I noticed but a single exception, in which the result of these influences was not manifest in a short space of time. Bro. Rosenberger's example in GOSPEL MESSENGER illustrates the rule.

In other schools the same influences are brought to bear. A brother who had traveled considerably among the churches, said, not long since, that they usually came home crippled.

It seems to me that brethren, or those sending their children to school, should consider most of all the religious influence, because they love their children,—they want their souls saved. "What is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16: 26. The few dollars he saves?

Brethren, we should look to the religious influence because we love the church and the unadulterated religion of Jesus Christ. The Apostle Paul exemplifies, in Col. 2: 1, that we should manifest our love to one another, and we have abundant proof that we should manifest it toward the church.

I care not how the other points are arranged. If they enhance the spiritual interests of the student, God will take care of the rest. Let him, who loves missionary work, know that this is really the foundation of it all.

Williamstown, O.

FAMILY BONDS.—In our work of saving souls, God means that we shall begin with those nearest to us by the ties of kindred. Grace works from the centre outward. So we are constrained to this, not only by Christly love, but by that peculiar love which binds together the family. God implanted in the breast of the mother, love, not alone for temporal uses, but that it might constrain her to teach her boy the way of life. It is your duty to look after the salvation of your family. You have more influence over them than others have. They hear from the pulpit, and read in the Bible, threatenings of coming danger, but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be changed to grief, songs be changed for sorrows! It is sad enough to our friends if we know we shall meet them in heaven; but to have them on the dying bed turn toward us, a look of reproach that we have spoken no word of warning, would give a pang from which all should pray to be spared.

DOING THINGS WELL.—There are three qualities that will insure success in any walk in life; namely ability, integrity, and industry; and though, at first, it might seem as if the first of these must be a gift and cannot be cultivated, you will find that it is a fact that every man has ability, if he only finds out in which line of studious action it lies. Ability is the power of doing a thing well. A man should learn early that he cannot have ability in everything; that is, few men have a great deal of general ability. The first rule should be that "whatever is worth doing at all is worth doing well." A man who does his best in whatever he undertakes, will soon find in what direction his efforts meet with the most marked success.

THERE is in the mind of men a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest genius and most exalted souls.

WHEN Aristotle was asked what a man could gain by telling a falsehood, he replied, "Never to be credited when he speaks the truth."

THE STAR-SPANGLED BANNER.*

BY M. W. SPENCER.

Fourth Paper.

On the 14th of June, 1777, the Continental Congress resolved "that the flag of the thirteen United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white in a blue field, representing a new constellation." This was the flag which, first unfurled by Captain John Paul Jones on the "Ranger," became the standard of the new American Republic. It floated above the historic field of Yorktown, and from the north bastion of old Fort George, while the troops of King George evacuated the city of New York, and the long war of the Revolution was ended.

To account for the origin of the Stars and Stripes, various theories have been advanced—from that which traces them to the "Union Jack" of England's flag to the highly practical claim that the banner of the Union represents the crimson clouds of sunset, blown into stripes by the free winds of heaven, and spangled with the evening stars, just twinkling in the blue. But none of these can be proven, and so one authority says the official origin of the "grand Union flag is involved in obscurity."

Just at this point history comes boldly to our relief. In the borough town of Northampton, some sixteen miles north-west of London, there is a glorious old mansion still standing, called the Althorp House, surrounded by ancestral oaks. And not far away stands the parish church of Brington, rich in monuments and memorials. Passing down the aisle with the parish clerk, he is accustomed to call attention to an uninviting spot, where lie concealed the old-time "brasses," so common in the parish churches of England, set in the pavement, and bearing inscriptions.

One of these brasses refers, says the clerk, to Robert Washington and his wife. They lived in this parish many years, and died in 1622. "Here is their coat-of-arms," he continued; "see the Stars and Stripes!" The record reads: "Robert Washington gent. second sonne of Robert Washington of Sulgrave in ye county of North." By referring to the Sulgrave church, there are other brasses, one of Laurance Washington upon the death of "Amee his wyf," in 1564. Then comes the likeness of Laurance Washington in his Mayor's robes. He was twice Mayor of Northampton, and his insignia of that office was the Shield, as it is to this day. Dim as are the outlines, we may there trace on the pavement of Sulgrave church, *the shield*, bearing upon its face, the Washington arms—*the Stars and Stripes*.

Laurance, grandson of the Mayor, died in Brington in 1616, as the "mural record" on his tomb in Brington church, bearing the *shield, with the Stars and Stripes*, bears witness.

Sir John Washington, second son of this second Laurance, and great-grandson of the mayor, becoming involved with King Charles under Cromwell, the Protector, fled to the New World in 1657. Leaving Yorkshire, he settled at Bridge's Creek in Westmoreland County in Virginia. Thus was established the American line of the Washingtons, for General George Washington, first President of the United States, was a great-grandson of this same Sir John Washington, the emigrant, as Sir John was great-grandson of the first Laurance, twice mayor of Northampton, and Lord Manor of Sulgrave.

The Washington arms which King Henry's adherent, the ex-mayor of Northampton, had placed above the porch of the Manor-house in 1540, bore the familiar shield, and on its face the stars and stripes, which, as a compliment to the Father of his country, his fellow-citizens caused to be placed upon our banner. No written records exist to prove this, but the fact was well known at the time, and Washington's old friend, Mrs. Ross, an upholsteress of Arch Street, Philadelphia, was instructed by a committee of Congress, in June 1776, to work these emblems into a flag, from designs drawn by Washington himself in the little back parlor of the Arch Street house.

So the Star-spangled Banner dates back almost to the days of Knights and Crusaders, the Great Reformation, and the discovery of America, on which account it has been called "the worn-out rag of feudalism." But as an English author well says (when speaking of Sir John Washington, who left his Yorkshire fells for a new home beyond the sea), "On he rode to carry across the Atlantic a name which his great-grandson should raise to the loftiest heights of earthly glory, and a coat-of-arms which, transformed into the flag of a mighty nation, should float over every sea, as far and as proudly as the blended crosses of St. Andrew, St. Patrick, and St. George.

Admiral Preble, of the United States navy, who wrote a very interesting work on "Our Flag," says, in regard to Washington's crest and arms, "The American patriot was fond of genealogies, and corresponded with English heralds on the subject of his pedigree. Yes, this George Washington who gave sanction, if not birth to that most democratic of sentiments,—all men are born free and equal,—was, as the phrase goes, a gentleman of blood, of court-armor, and ancient lineage. When the Americans, in their most righteous revolt against the tyranny of the mother country, cast about for an ensign with which to distinguish themselves from their English oppressors, what did they ultimately adopt? Why, nothing more than a gentleman's badge,—a modification of the old English coat-of-arms, borne by their leader and deliverer." (See *St. Nicholas* for November, 1883.)

In the Boston state-house may be seen a facsimile of this inscription presented by Earl Spencer, Lord Lieutenant of Ireland, through the instrumentality of Governor Andrew, Senator Sumner, and Jared Sparks, the biographer of George Washington. A description of the arms and crest of the Washington family may be seen in the Herald's College, London, England.

It should be noted here, that, originally, on the crest of the Washington family, as found in the Manor-house of Sulgrave, there was a raven instead of the spread eagle; also the motto "*Exitus acta probat*," taken from Ovid, the Latin poet, which passage, freely translated, means "*Actions are tested by their results*," instead of "*E pluribus unum*" of the national flag, and that the stars, usually three in number, were five-rayed instead of six, as they now appear. The five-pointed or five-rayed stars first appeared on the flag, as well as on all the coins, but after the death of Washington the six-rayed stars have been universally adopted by the Treasury Department at Washington, as may be seen on almost any American coin. The red, white and blue were not changed in the making up of the new ensign, only the stars were increased in number to correspond with the number of the States.

We have been thus particular that the reader may see that the flag of the Republic of America was not derived from Gentile sources, but direct from Israel. Like the *obverse* side of the seal, with which it compares, it has most of the Hebrew numerals. Especially is the Divine Trinity distinctly marked. The three lions on the British shield correspond with the three colors,—red, white, and blue of the flag,—a true trinity of colors. The thirteen stars are arrayed in "stripes" of three and four in a line,—together forming a six-rayed star, thus representing a *double* trinity, the same as the double trinity of lions on the British shield. The number *seven* is found in the narrow stripes on the shield, on the breast of the eagle, and in the number of stars after deducting the double trinity six, the number of the wide stripes on the eagle's breast. And, finally, the thirteen stars, the number of the sons of Jacob, are grouped into *one* star having six rays, making a *third double* trinity. Both the stars and stripes, like the British crosses, are set in a field of blue.

It has recently been proposed to add the "golden-rod," a flowering plant growing every-where in America, to the national emblems. Still this would not be unlike the flowery wreath, set round the British shield, representing the animal and vegetable kingdoms on both national banners.

The great goddess Diana, as usually figured, is not unlike our "Goddess of Liberty." Acts 19: 35. She, be it remembered, was the goddess of "the Sylvan shade," and on the band, coiling her waving locks, we have inscribed, "Liberty," as also on the cap at the top of the standard which she bears. This is appropriate, as her name is derived from Dan, the Hebrew, as was Danae of the Greeks, the subject of the "golden shower,"—a type of feminine purity and power in the union,—the white-winged Argos (Argurios), our ship of state. Her position in the constellation of of the seven planets, as they were called, is easily traced to the Phœnicians. Phœbus,—the sun—like the *sun-seal* of the Phœnicians, was her brother. She was called Phœbe, which answers to Ashtoreth, the goddess of the Sydonians, 1 Kings 11: 5. Her nymphs represented Dan going by sea, and her fifty children are typical of Dan's multiplied posterity. Surely, our Goddess of Liberty is well chosen!

The history of heraldry also reveals the fact, that our National Seal is closely allied to the British coat-of-arms. As the tribe of Manassah has been drawn from the Anglo-saxons of England, so are also her national emblems. The star appears on the helmet of the British soldiery, and is a reminder of the promised star of Bethlehem. The *inner* shield on the coat-of-arms is clearly represented on the seal, and both of them more fitly represent the seat of the Chair of State in Westminster Abbey, although they have been commonly called shields. The sign of the crosses, the emblem of our religion, is conspicuously omitted on the seal, as we have no State church, although the spirit of true religion is found here and represented in the stability of the pyramid, the one-half of the cross as above explained, under the ever-watchful eye of Jehovah.

We have no double-headed eagle as Russia and Austria, and when the proposition was made for "bars and stars" on our banner, it was scornfully rejected. In such an event the Hebrew interpretation given above would not have been possible. "This is the finger of God."

They are to be pitied the most who have nothing to do. They are happy who must keep in the groove of duty.

Our good deeds rarely cause much gossip among our fellow-citizens, but our evil ones leap immediately into notoriety.

Good nature is the best feature in the finest face. Wit may raise admiration, judgment command respect, knowledge, attention, beauty inflame the heart with love, but good nature has a more powerful effect—it adds a thousand attractions to the charms of beauty, and gives an air of beneficence to the homeliest face.

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DUTIES OF MEN CLASSIFIED AND FOUND ON TWO TABLES.

BY I. J. ROSENBERGER.

THE reader will remember that when God gave his Law to Moses at Sinai's blazing summit, he wrote it on two tables of stone. The law being a type of the Gospel, whatever we find in the Law, we may also find carried into the Gospel. The point sought to put forth in this article is, to show what is signified by the two tables.

By turning to the code referred to, you will notice, it opens up, by first specifying our duty to God: "Thou shalt have no other gods before me," etc., and closes with duties of man to man, viz, "Thou shalt not covet thy neighbor's house," etc., hence, on the first table, we find the duties man owes to God; and on the second table are found the duties man owes to man.

In the New Testament, there are differences and seeming incongruities which at once vanish, when looked upon through the microscope of our title above. Hence we affirm that the duties enjoined in the Gospel are found on two tables.

The First Table Embraces the Duties and Obligations due from Man to God.

1. *We are to be perfect,* "Be ye perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

"Be ye followers of God, as dear children, and be ye therefore merciful as your Father also is merciful."

Having "purified our souls in obeying the truth," we become heirs, and joint-heirs with Jesus Christ, having his mind, faith and spirit, and "following his steps;" we are commended to the approval of heaven. And it is then as the apostle says, "that we may present every man perfect in Christ Jesus." Col. 1: 28. This is the sense in which the Christian is perfect, moulding his life under the influence of this "perfect law of liberty;" being imbued with perfect love."

2. *We are to hear Christ.* "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. 17: 5, said the Father from heaven. Moses referred to Christ 1451 years before he was born, and urged the necessity of "hearing him in all things that he shall say."

Our obedience to Christ signifies our union with him. If Christ is to be our Savior, we must be his subjects; for "he is the author of eternal salvation only to those that obey him." Hebrews 5: 9. Besides, "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Christ came as our great Teacher. He is the Author, and he ought to be the Finisher of our faith. He "left us an example, that we should follow his steps."

No allowance is made on this table for any omission of duty. "For whosoever shall keep the whole law and offend in one point, is guilty of all." The sad penalty of either adding to or taking from is plainly set forth in Rev. 22: 18, 19, and the happy experience of the Christian is, that, in hearing Christ, "his yoke is easy, and his burden is light."

3. *Our duty to God is unchangeable.* "Jesus Christ, the same yesterday, to-day and forever." Heb. 13: 8. The thought of "this same Jesus," is as comforting to the saints now as it was to his anxious, gazing disciples, when he took his last leave of them. "Heaven and earth shall pass away, but my words shall not pass away."

The thought of no change is very apparent, hence the doctrine of Christ, the ordinances of the Gospel, continues the same. Like the laws of the Medes and Persians, they change not. While time changes, customs change, creeds change, the religion of Jesus is unchangeable.

4. *We are to love God.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10: 27.

(*a*) Our obedience is evidence of our love to God; "for he that hath my commandments and keepeth them; he it is that loveth me. He that loveth me not, keepeth not my sayings." John 14: 21, 22

(*b*) Our love for each other is evidence of our love to God. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

5. *Sin against God.* "How then can I do this great wickedness, and sin against God?" Gen. 39: 9. Sin on this table is defined, 1 John 3: 4, "Transgression of the law."

The Law and Gospel define duty on two lines,—positive and negative. It not only tells us that we shall repent, be baptized, etc., but likewise tells us what we shall *not* do,—"Shall not steal," "shall do no murder," etc., hence we have the sins of omission and the sins of commission. There is no allowance made for sin on this, the first table; for "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." We are to "follow his steps," 2 John 9. He left us the example.

6. *In the duties we owe to God we dare not doubt.* "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Rom. 14: 23. The individual that doubts his conversion, his baptism, or his communion service, in the exercise is not made happy; because he lacks the assurance of being right. No one can enjoy a journey when doubting whether he is on the right road.

7. "*Every man shall bear his own burden.*" Gal. 6: 5. In life there are some things that we can do by proxy, by substitution,—some things that we can do for each other. In our redemption, however, every one must "work out his own salvation." It is only "he that doeth righteous that is righteous."

8. *Christ's word will judge us.* The apostle Paul, in 2 Tim. 4: 1, alluding to Christ, says, that he "shall judge the quick and the dead." Again, "The word I have spoken will judge him in the last day." John 12: 48. Upon this table man can not judge his duty because it originated in the mind of God; hence has been revealed.

This Second Table Embraces the Duties and Obligations due from Man to Man.

1. *We are imperfect.* "Till we all come in the unity of the faith * * * unto a perfect man, unto the stature of the fulness of Christ." Eph. 4: 13.

In this text, on this table, perfection is prospective.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6: 1.

"Not as though I had already attained, either were already perfect." Philpp. 3: 12.

It is clearly seen in the texts above, that there is a point of perfection beyond; to which the apostle felt desirous to attain with his brethren, hence, in one sense, the Christian is not perfect in this life on account of his fallibility,—his lack of sight. "For now we see through a glass darkly; now we only know in part," etc.

2. *We are to hear the church.* It has long since been said that, "two can not walk together except they be agreed." The church being the representative body of Christ on earth, we see the necessity of harmony in that body,—"that there be no schisms in the body." There are in life countless sources from which differences arise. Harmony can alone be restored, peace maintained by hearing the church; as is set forth in Matt. 18. Solomon said in his day, "Where no counsel is, the people fall." In Exodus 18 we have the system adopted by Moses, in arbitrating differences that arose in the camp of Israel. A similar system is given by Christ in Matt. 18, to govern us under the Gospel. While we are to hear the church; yet we do not conclude that the church is infallible; but may have an influence brought to bear upon her that may lead her to err in judgment. In this case it is the privilege of the grieved to take an appeal,—ask for a rehearing. In doing so, we still are loyal subjects, and are hearing the church. Again, it may be best, at other times, for peace's sake, as Bro. Paul says, "to suffer wrong."

3. *Our duty to each other is changeable.* As our duty to each other grows out of our circumstances, and these, the reader well knows, are exceedingly varied, hence our duty on this table is changeable. Upon this point the apostle Paul clearly defines his manner as follows, "Unto the Jews I became as a Jew, that I might gain the Jews." * * * "I am made all things to all men, that I might by all means save some." 1 Cor. 9: 20–22.

This same trait of character is noticed by Peter in Gal. 2: 11–14. With our growth in knowledge comes a change in our ideas and sentiments, which gives rise to changes in our decisions of Annual Meeting. They are on the second table of duties, and rightly subject to change.

4. *We are to love each other.* "But as touching brotherly love, ye have no need that I write unto you: for ye yourselves are taught of God to love one another." 1 Thess. 4: 9. As evidence of this love we will not harm one another; "for love worketh no ill to his neighbor." Rom. 13: 10.

Our faith must be that kind that "worketh by love." Where this state of things exists there will be but little disposition to find fault with each other. Trouble will be easily adjusted, neither will we get weary in well-doing, because we are prompted by love.

5. *Sin against our brethren.* Peter inquired of his Master, "How oft shall my brother sin against me, and I forgive him?" Matt. 18: 21. Our Savior, in the fifteenth verse of the same chapter, adds, "Moreover, if thy brother shall trespass against thee," etc. In the above text we have clear allusions to sins on the second table, individual trespasses. For these the Gospel makes some allowance; means are provided for their remission. These are, repentance, Luke 17: 3; confession, 1 John 1: 9; the anointing the sick with oil, Jas. 5: 14. Sin, on this table, originates from errors in judgment, from germs of strifes and jealousies that lurk in the quiet recesses of the deceitful human heart. To safely guard us in these, requires prayer and watchfulness.

6. *We are often led to doubt our faithfulness to each other.* "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants." Luke 17: 10. That we are in the rear, are unfaithful in our service to each other, is a common experience. This may prompt to to more faithfulness; more active life in the divine service.

7. "*Bear ye one another's burdens.*" Gal. 6: 2. We are to bear each other's burdens of sorrow; share the grief of the broken-hearted, take compassion upon the poor. These are the fruits of Christian love.

8. *Man is left to judge himself.* "If we judge ourselves we shall not be judged." 1 Cor. 11: 31. Upon this table man can be the judge; for the principle to govern him is given by Christ. Matt. 7: 12. "All things whatsoever ye would that men should do to you, do ye even so to them."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

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R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - April 30, 1889.

THE MILLER AND SOMMER DEBATE.

(*Concluded.*)

FIFTH PROPOSITION.—The Scriptures teach that the bread and cup of the communion is the Lord's Supper to be taken on the Lord's Day only, as it is observed in the church represented by Daniel Sommer.

Daniel Sommer affirms.

R. H. Miller denies.

The closing days of debate were bright and clear; indeed, during the eight days of the discussion, the weather was all that could have been desired, and a great crowd of people came together to hear the conclusion of the whole matter. The large audience paid the closest attention to the arguments produced, and showed, by their thoughtful and absorbing interest, that they fully appreciated the points made. The last proposition was discussed with much earnestness on both sides. Bro. Miller appeared to grow stronger with each day of the debate. Eld. Sommer, in defending the position taken in the above proposition, presented the following arguments:

1. The Passover Argument. For Christ is our passover. 1 Cor. 5: 7. He referred to Exodus and gave a synopsis of the account of the institution of the Jewish Passover in which a lamb was to be slain and eaten and the blood sprinkled upon the lintels and door-posts of the houses. When the destroying angel came to take the life of all the first-born of the Egyptians, he passed over all the houses upon which was found the blood; hence, we have the name Passover. Christ is our Passover, and God will pass over our offenses because of his blood.

2. Priesthood Argument. Heb. 7: 12. The Priesthood being changed, the law is also of necessity changed. Christ being our Passover he is also our high-priest. Here we can say that the Priesthood has been changed and this involves a change of the law.

3. The Flesh and Blood Argument. John 6: 48, 51. "I am that bread of life." How can Christ give us his flesh to eat? By referring to Matt. 26: 26, we have the key that unlocks the mystery. He took bread and brake it and said to his disciples, "This is my body."

4. Established Order Argument. Acts 2: 42. Here we have the breaking of bread in connection with good works, prayer, etc. There is an order in all acts of worship and here we have this order set forth.

5. First Day of the Week Argument. Acts 20: 6, 7. Here the disciples met on the first day of the week to break bread and we thus have their example and we follow them by meeting on the first day of the week. Some say that it does not mean every first day of the week, but the Jews were commanded to remember the Sabbath day to keep it holy and so, as soon as that day came, the Jews thought of the Sabbath, hence we understand that first day means every first day. The primitive disciples met on the first day of the week. Christ arose on the first day of the week. It is the day we celebrate. It becomes the grand and glorious day of the Christian era around which our hopes cluster.

6. Delivered Argument. 1 Cor. 11: 23. Here Paul declares that he received from the Lord and delivered to the disciples the bread and the cup. They were not to come together to eat because they were hungry, but if they hungered they were to eat at home and were thus to be prepared to take the bread and wine.

7. Perfect Revelation Argument. 2 Tim. 3: 16, 17. The Word of God is perfect and the Elder here sought to show that the Lord's Supper, as observed by the Brethren, was more than the Scriptures demanded. He claimed in keeping the Lord's Supper we were Judaizing and that we were in fact keeping the Jewish Passover. He challenged Bro. Miller to show that Christ did not eat the Jewish Passover and said that here was the rock upon which his opponent must founder. Here was an obstacle that was insurmountable, and he wanted it fairly met. He emphasized this point and referred to it several times and insisted that his opponent should meet it fairly. He was satisfied in his own mind that this could not be done, and hence here it was that defeat was to come to the other side of this question.

8. Testimony Argument. John 20: 30, 31. Many things were written that we might believe, but we are not to observe anything unless it is carried over to the apostles and re-affirmed by them. We are only to obey what Jesus said to us as a King. We are to have the testimony of the apostles.

9. Jewish Feast Argument. Matt. 26: 17. Christ ate the Jewish Passover with his disciples and his opponent is trying to perpetuate the Jewish feast, hence he is a Judaizing teacher. The Elder claimed, doubtless from a lack of information, that Bro. Miller taught that the Lord's Supper should be observed but once a year, and that he taught this, and that it was observed by the church, because the Jewish Passover was observed only once a year. He closed his arguments by again calling attention to the statement made by him that Christ ate the Jewish Passover and that it was not proper that a feast should be eaten in connection with the communion.

NEGATIVE.

Bro. Miller, in replying to Eld. Sommer, referred to the fact that it was a little difficult to see the points in some of the arguments presented. Take the first argument which was called the Passover argument. He could not see how this bore any relevancy to the question, or how, in any way, it could be regarded as proving "that the bread and cup of the communion is the Lord's Supper to be taken on the Lord's Day only." The fact that a lamb was slain by the Jews, the flesh eaten, the blood sprinkled on the lintels and door posts, gives no proof whatever that the proposition affirmed by my opponent is true.

Again, take the Flesh and Blood Argument: in what way does this prove that the bread and cup is the Lord's Supper to be eaten on the first day of the week only?

In his Established Order Argument the cup is not mentioned,—simply the breaking of bread. Can you get an established order argument out of a Scripture when you must add to it? Acts 2: 42 says nothing about the cup, and here my friend in order to make his argument must add to the Scripture. We object to taking from or adding to. We take God's Word as we find it, and are willing to obey in all things whatsoever he has commanded us. The Priesthood Argument does not seem to be relevant to the question. In presenting his First Day of the Week Argument my opponent did not read quite far enough. If he would have read the full account he would have found that Paul preached until midnight and then broke bread. The disciples, on the first day of the week, or Sunday, came together to break bread. Paul preached in great earnestness to them until midnight, and afterwards broke bread, so that the breaking of bread took place not on the first day of the week but on the second. The very Scripture he quotes to sustain his proposition, overthrows it. He attempts to add to the Word by saying that the communion must be taken only on the first day of the week, whereas Paul broke bread on the second day of the week.

The Delivered Argument, the Testimony Argument and the Jewish feast Argument do not help him. He names his arguments but fails to produce any facts that bear on the question at issue. In reply to the charge so strongly made and so often reiterated that the Brethren observe the Jewish Passover, Bro. Miller presented a chart showing the exact divisions of time among the Jews. The chart as explained gives the clearest and strongest proof that Christ did not eat the Jewish Passover that we have seen on this question. To be fully appreciated, it must be seen, and we regret that we are not able to furnish our readers with a cut of it. We are, however, having a drawing made of it which will be engraved and placed in the book. The effect produced on the audience by the chart and the explanation and the argument based upon it was very marked, and Eld. Sommer, in his reply, said, if Christ did not eat the Jewish Passover, he ate some kind of a Jewish feast, thus virtually surrendering the point upon which he had placed so much stress. Bro. Miller said, the chart shows that the Jewish day began in the evening and to this all Bible commentators, both Jewish and Christian, assent.

At the going down of the sun on the thirteenth day of the month, *i. e.*, in the afternoon, the disciples came to Christ and asked him where they

should prepare the Passover or supper. He gave them instruction, and in the evening, the beginning of the fourteenth day, he ate a full meal with his disciples. In connection with the meal he washed the disciples' feet and instituted the communion. From the supper he went into the garden, was arrested, taken to Annas and then to Caiaphas and from thence to Pilate where he was condemned. Notice that the Jews went not into the judgment hall lest they should be defiled, in which case they could not have taken part in eating the Passover, showing that it had not yet been eaten. All these events took place during the night and morning of the 14th. He was crucified about 12 o'clock and at the ninth hour, or about 3 o'clock, gave up the ghost, at the time that the Paschal Lamb was to be slain. How could the Savior have eaten the Passover lamb with his disciples nearly twenty hours before it could be legally killed? Exodus 12: 6, shows that the Passover was to be killed in the evening of the 14th, and Numbers 33: 3, declares that the Hebrews went out of Egypt on the 15th, the morrow after the Passover. This settles beyond all question the legal time for the killing of the Passover.

Bro. Miller then gave the following arguments.

Our first argument is founded on the example of Christ. He ate a meal with his disciples and in connection with the meal gave the communion. Luke and John call the meal a supper. My opponent wants to change the ordinance. Christ gave it in the evening about the middle of the week. The Elder rejects the supper and changes the time for taking the communion from night to the forenoon before dinner. The Lord's table is also set aside. Christ and the apostles had a table at which they ate and called it the Lord's table, but he sets this aside. In these points he differs from Christ and the apostles.

2. The meaning of the Greek word *deipnon* translated into the English, supper, means a full meal and was the principal meal of the day among the Jews. Liddell's and Scott's definition of *deipnon* is "Supper, the principal meal of the day." The word occurs sixteen times in the New Testament and each time it means a meal, "a feast," "a great supper," etc., etc. If my opponent takes a word out of the New Testament which means a full meal and cuts it down to a sip of wine and a crumb of bread, how can he object when others take immersion and cut it down to sprinkling with a few drops of water.

3. Inspired men of God established a full meal in connection with the communion in the apostolic age of the church, as Christ instituted it, calling it a feast of love. 1 Cor. 11: 17, 34; 2 Pet. 2: 13; Jude 1: 12. My opponent cuts out the feast of love, the feast of charity, thus setting aside an important part of the ordinance. The communion was held in connection with a love-feast by the early Christians for several centuries. Bro. Miller here quoted from a number of the best authorities showing the practice of the early church, and that the love-feasts were set aside by the councils of Laodicea and Carthage, changing the time first of eating the meal from evening to morning and then finally setting it aside altogether.

4. Christ gave the supper at night.

5. The church represented by Daniel Sommer holds the communion in the morning on the first day of the week only. Christ did not establish it at that time or on that day. The Roman or Latin church established this order while the Greeks adhered to the ordinances as they were delivered to them. My friend follows the Roman Catholics in this particular.

6. The apostles administered and received the communion at a table, "The Lord's Table." The full meal that Christ ate and the apostles established is "the Lord's Supper." The cup is the communion of the blood of Christ, and the bread, of his body. My opponent sets aside the order of Christ and the apostles, hence his church is not Apostolic. Christ instituted the ordinance at a table around which all were seated. No one has a right to change the order as given by Christ and the apostles.

7. This refers to 1 Cor. 11: 20. Paul says here, "This is not to eat the Lord's Supper." Here is a supper, a full meal, but the disciples were out of order in eating it. They had come together to eat the Lord's Supper but they failed to do so. Why? The apostle answers in the twenty-first verse, "For in eating, every one taketh before other his own supper." This was wrong. He then tells them, in verse thirty-three, how to do, when they come together to eat the Lord's Supper." Wherefore, my brethren, when ye come together to eat, tarry one for another." Notice that the same word *deipnon* is used in describing "the Lord's Supper" in the 20th, and "his own supper" in the 21st verse. In both cases the meaning is a full meal.

8. The bread and cup are called the communion of the body and blood of Christ, 1 Cor. 10: 16, and never the Lord's Supper. My opponent would have it that the "Cup of blessing is the supper of the blood of Christ," and the "Bread is the supper of the body of Christ," but that is not the way Christ and the apostles put it.

In his closing speech Eld. Sommer admitted that *deipnon* means a full meal, the chief meal of the Hebrews, but the bread represents the body of Christ and the cup his blood, and as he was a full and complete Savior, so the emblems of his body and blood constitute a full meal. He takes the loaf as complete in itself, and the cup complete in itself, and the two make a complete meal. He referred to the day of Pentecost and said that Peter used the keys of the Kingdom on that, and it was the first day of the week. On this day the people were told to repent of their sins. He believed that the change of taking the communion was made by the apostles from the middle to the first day of the week, as they afterwards met on that day to break bread.

He claimed that Paul to the Corinthians, 1 Cor. 11, where he says, "if any hunger, let him eat at home," shows that a full meal was not to be eaten, and from this he argued that the apostolic love-feast was superfluous, and that holding the feast was a fundamental error of the Brethren's church.

In speaking of the feasts of charity he understood the term to mean a common feast such as might be given in our homes to-day.

In regard to the breaking of bread at Troas he said the people at this place did not keep Jewish time. The Elder then rapidly gave the names of the authors quoted by Bro. Miller, and said, as for him he depended only on the Bible. That was his only witness. He recapitulated his arguments and closed his part of the discussion with a strong appeal to the audience.

Bro. Miller, in closing, referred to what was said about the bread and cup being a full meal. The Elder reasoned in this way. Christ was a complete Savior; hence, the bread and cup constitute a full meal. The bread and cup represent the body of Christ, therefore they are the Lord's Supper. Is there any proof in statements of this kind? With such logic almost any proposition might be sustained. The Elder spiritualizes and changes the full meal instituted by Christ and observed by the apostles, and thus sets it aside. We are not willing to do this, for the supper is to be fulfilled in the kingdom of God. Luke 29: 30.

Bro. Miller quoted from many authorities to show that in the early church the Lord's Supper was eaten at a table, but the Elder sets the Lord's table aside, following in the footsteps of the Church of Rome. They change first one command and then another until much of God's Word is set aside.

In 1 Cor. 11: 2 Paul refers to the ordinances. Note that this is in the plural. The Elder says the bread and wine is one, and that is true. They constitute one ordinance,—the communion. What, then, are the ordinances Paul refers to? The Lord's Supper and communion are two of them. The Corinthians had fallen into disorder and Paul corrected the error but did not set aside the Lord's Supper.

Whether the disciples at Troas kept Jewish or Roman time, after midnight would in either case bring them to the second day of the week. The Romans began their day at the hour of midnight. Bro. Miller, in a masterly closing address, reviewed the arguments that had been presented and protested against any one adding to, or taking from, God's Word. He said we want to obey it all. What was acceptable to God 1800 years ago, when the supper and communion were instituted, would be acceptable to-day. He called attention to the tendency manifested all along the ages to tamper with and change the Word of Truth. The same thing is being done to-day,—men are not willing to accept the Truth. Some things that Jesus and the apostles set up become unpopular, and then a change is made to suit the times. Christ ate a supper with his disciples, and the Apostolic church adopted and practiced it, but by many it has been set aside. He ate it at night at a table. The table has been taken away, and the time for taking the communion has been changed to the middle of the day. He appealed to all to take all of God's Word, accept it as the truth, and obey it from the heart, and so the debate was closed.

We can not close this correspondence without referring to the zeal and liberality of the members of the Rockingham church. The debate was the result of repeated challenges coming from the church of which Eld. Sommer is a minister. They gave liberally of their money to bear the expenses of the debate and to pay the reporter, Elder Sommer's church refusing to assist in this expense. They gave without expecting any return. They felt that the cause of Truth demanded that our doctrine should be defended in a debate, and they were more than satisfied with the manner in which it was done. They opened their houses and their hearts to those who attended the debate from a distance. May God bless them for their love and zeal!

This was our first visit to any of the churches in Missouri, and we can say that we were very favorably impressed. The State has much rich, productive land, and if the efforts had been made to turn the tide of immigration into her borders, that have been made by some of the western States, she would stand among the first States of the Union to-day. Thousands have crossed over her fertile lands to the Far West without dreaming they were leaving cheaper and better land, in close proximity to markets, than they could find on the frontier.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

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LET US "PULL TOGETHER!"

BY WM. M. LYON.

WHEN the world wants to do something, it adopts the above motto, and then carries it out. Christians, to be successful, work upon the same principle. God's children have many peculiar characteristics. We will now talk of two of them:

I. THEY ARE ALL GOOD PULLERS.

How many of us have this first characteristic? Just as soon as we accept God's service, immediately we step into our proper place, and help to draw the great train of salvation. The Master says, "That is your work." How it pleases him to see every disciple pulling his full share of the load—moving quietly and steadily along, with traces stretched—doing all this willingly, having no need of the lash.

The beautiful part is, God never overloads us. 1 Cor. 10: 13. He does not put on one ounce more than we are able to draw. He knows just how much each one is able to pull. But now don't forget one thing. What he *does* put on—just that much, nothing more, nothing less—he wants us to move. It is required according to what a man *hath*, not for what he does not have. 2 Cor. 8: 12. God's ways are equal. Ezek. 18: 29; 2 Cor. 8: 14. Fellow-worker, let us see to it, then, that we are pulling our full share!

II. THEY ALWAYS PULL TOGETHER.

Now we strike the key-note: God always loved an even team. Deut. 22: 10; 2 Cor. 6: 14. "Laborers together with God" (1 Cor. 3: 9), and "workers together with God" (2 Cor. 6: 1). TOGETHER WITH GOD—ah, that one qualifying phrase; it settles the whole matter! It matters not how much I may pull, if Christ, the true Leader, goes one way, while I go the other way, I labor in vain.

O, these unruly pullers in the church! Let them have their OWN way in *everything*, and they are wonderful pullers! Ask them to change and go with Christ, and they won't pull at all. When I was a boy, my father owned a horse that was a good representative of this class. This animal was a beautiful one, and, at times, a splendid worker and first-rate puller, but again the scene would change, and he would neither pull nor let the others work in peace. This is bad, to make the best of it, but the worst feature in such a case is, that the "team is broken," and if the unruly one is not brought into subjection in good time, the whole team may be spoiled. What could the enemy do if we were all willing to "pull together" with God? Nothing.

But just let one of this kind, that Paul calls "heady" (2 Tim. 3: 4), get into the Gospel ranks, and how soon the scene changes! Just as soon as the devil sees one of these unruly workers, he says, "This is my chance," and the more kicking and fussing is made, the better he likes it. The line of power is now broken, he enters the breach, and helps in the work of destruction. Brethren, let us "pull together," so closely, so unitedly, so lovingly that there will be no room for Satan in our ranks. O, for more of that kind of work!

Union Bridge, Md.

REVIVALS OF RELIGION THE GLORY OF THE CHURCH.

BY JNO. F. DRIVER.

WE notice that the first great revival occurred at Jerusalem on the day of Pentecost. The excitement on that day must have been very great—much greater than anything we have ever seen or heard of in these modern times. Three thousand souls were awakened and converted by the powerful sermon of Peter.

Just before the Savior left his disciples, he encouraged their drooping hearts with the promise that he would send the Holy Spirit, and he told them to tarry at Jerusalem until the fulfillment of this promise. On that day the Jews fully realized what they had done. Peter, aware of this fact, charged them directly with the murder of the Prince of Life. Acts 2: 37. When they heard this, they were pierced to their hearts. Peter's words must have driven them almost to despair. Here must have been a scene of great excitement! Imagine three thousand souls awakened to a knowledge of their true condition! They asked the question, "Men and brethren, what shall we do?"

If the scene referred to was not a revival of religion, then there never has been such a thing in the world. As long as we have such a revival set before us in God's Word, we need not be ashamed of our little revivals at the present day. It would be a good plan for those unfortunate persons who are opposed to revivals in the present day, to read the second chapter of the Acts over and over again, until their prejudice is entirely removed. Let such be careful lest they be found fighting against God!

Philip, who is called the deacon, went to Samaria, and preached Christ there, and the Samaritans, with one accord, gave heed unto the things which Philip preached, and it was said, there was great joy in the city. The preaching of this holy man caused great excitement, and it is said many were saved. Nothing short of a revival of religion could have saved them in their idolatrous condition.

The next revival is mentioned in Acts 9: 32. It occurred at Lydda and Saron. Peter, it seems, had come to Lydda, and here he preached Christ and healed a sick man by the name of Æneas. It is said that all that saw him turned to the Lord. This must have been a glorious revival. Peter was a revival preacher. Look at the immediate effects produced by his preaching. While he yet spake, the Holy Ghost fell on all them that heard the Word. Is not that a revival, when the Holy Ghost is poured out? Here, then, we see a glorious work of grace. Peter was not like many of the preachers at present,—waiting for the result many days hence, but he preached that he might *see* the results *at once*.

The next revival, in the order of time, is at Antioch, the capital of Syria. Here some of those who had been converted in the great revival at Jerusalem, preached the Lord Jesus, and it is said, in Acts 11: 21, that the hand of the Lord was with them, and great numbers believed and turned to the Lord. One thing is to be noticed in this revival, and that is, after the work had commenced, the friends of the cause saw the importance of more assistance, and sent for Barnabas, who was a good man and full of the Holy Ghost and faith; and then much people were added unto the Lord. See verse 24. You here see that the practice of sending for help to other places in a revival is of apostolic origin. It is a good practice,—one founded on the Word of God,—for it is very reasonable that the continued efforts of one man will exhaust him, so that he needs help.

We find Paul engaged in a revival at Thessalonica. Acts 17. Here Paul preached, and it is said that a great "multitude of men, and of women not a few, believed." They then came to Berea, and preached Christ there, and it is said that many believed.

We next find Paul preaching at Ephesus, where he preached three months in the Jewish synagogue.

We next find Paul holding night meetings, preaching till midnight—yea, till daylight. This was at Troas. See Acts 20: 7. There must have been an interesting state of things here, or Paul would not have continued so long.

We have shown some Gospel authority for holding meetings as the Brethren do. Many people do not like the name "revival." We kindly ask them to name these meetings as *they* think best. Let them be called "protracted," "continued," or "revival" meetings; they revive the faint in heart, and cause the sinner to ask, "What must I do to be saved?"

Timberville, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Tennessee.

Two churches in Eastern Tennessee have received aid from the General Missionary Board, to-wit: The Valley church, Hawkins County, and the Choto Falls church in Knox County. These are new organizations, and the latter, especially, has sprung up where there were no Brethren living. Such young congregations, like young converts, need the special care and attention of the older churches.

Eld. G. C. Bowman recently visited the valley congregation and held with them a brief series of meetings, assisted by Samuel Molsbee, the elder in charge. Their labors were blessed to the edifying of the church, and the ingathering of souls, three having been received by baptism and three applicants.

From here Bro. Bowman went to Choto Falls, Knox County, March 21. On the 23rd it was the privilege of the writer to join Bro. Bowman in the work, pursuant to arrangements of the Tennessee Mission Board.

Brother J. M. Bowman, the resident minister, was also present, during the time he was released from his school,—on Saturday and Sunday. To

his labors, mainly, is due the establishment of this congregation.

Dr. N. T. Krouse is a deacon in this church. His good management and Christian influence has had much to do in building up the church. He spent a brief season with us, snatched from his professional duties. Bro. J. E. Klepper of the Oakland church, Blount County, was also with us a few days. It was expected at this time, to dedicate the new building, but the workmen having failed to complete it, the formal dedication was postponed. It was decided, however, to transfer the meetings from private residences to the church, at which place the congregation assembled on Sunday morning, — temporary seats having been prepared.

The church found it necessary to use a little discipline in the case of some of their members. They also decided to strengthen their official force, and on Wednesday met to attend to this matter. Bro. N. L. Smith was installed into the deacon's office. In the evening communion services were held at the residence of Bro. James Hensley, as sister Hensley was so afflicted as to be unable to attend church. This was truly a solemn occasion! The holy ordinances were engaged in by the little band of faithful souls, with the dearly beloved and much afflicted sister.

The occasion proved one of great spiritual comfort to her, and she expressed a desire, if it were the Master's will that she might yet be spared, to enjoy the fellowship and share in the devotions of the people of God. May the Lord hear her prayers, and may we all strive so to live that when our communions on earth are ended, we may sit down together with Abraham, Isaac and Jacob, at the great feast of our Savior in Paradise! J. B. PENCE.

Lone Star Echoes.

ONE of the most enjoyable seasons we ever experienced since in Texas, was April 6, when quite a number of members from Clay and Cooke Counties and the Indian Territory met at Bro. Henry Brubaker's, three miles north of Nocona, in Montague County, to organize a church, which is now known as the "Nocona" church. It was found that there were over twenty members in the organization. Before the meeting closed, an invitation was given to any one to join in with the church, and, to the joy of all present, four young souls expressed themselves as being tired of sin and ready to go with the people of God. The prospects for this church are bright. This church is situated in a fine country, and one that will bear investigation. A. W. VANIMAN.

From Beatrice, Nebr.

SINCE our protracted meeting has closed, we have been having regular services twice each Lord's Day; also a Sunday-school. Our meetings are well attended. We re-organized Sunday-school the last Sunday in March. Our average attendance last quarter was eighty-two. We feel much encouraged with the work in the new field. Yesterday two more came out on the Lord's side. Others are not far from the kingdom. The new house in the country is nearly ready for services. It is good to sow and water and cultivate, and trust the Lord for the increase. It is sure to follow. J. E. YOUNG.

From North Morrill Church, Kans.

A SERIES of meetings was held in this district in the town of Morrill, commencing March 7, and closing April 4. The elder, Bro. J. S. Mohler, held forth the Word. In the meantime Bro. H. H. Sawyer, of the Wolfe River congregation, Kansas, preached three very interesting sermons. Bro. William Davis, of the Morrill church, also preached a number of able discourses. The immediate result, besides building up the members in that most holy faith was, that seven precious souls chose that good part which shall never be taken away from them.

Our regular, quarterly council was held March 23. We decided to have this district represented in Annual Meeting by Bro. Mohler.

This church, heretofore known as the Pony Creek church, was one of those which was fiercely threatened to be torn asunder by the spirit of division, but, we are glad to say, that the church, now composed of about ninety members, is working peacefully and harmoniously for that one great end, under the guidance of Bro. J. S. Mohler.

Our love-feast will be held in the new church, four and one-half miles north of town, May 11 and 12. All are invited to be with us!

T. A. EISENBISE.

A Visit to the Churches.

ON Wednesday, April 3, I boarded the train for Waterloo, Iowa. On Thursday morning I met with the brethren and sisters in the sanctuary. Here I met with our beloved brother, S. H. Miller, of the South Waterloo church. We are co-laborers in the city church. A considerable amount of business came before the council, but was disposed of in a Christian-like manner. We were made to feel that there was better feeling here than had been for some time. When another point or two is arrived at, we think the church will be in pretty good working order.

Many are aware that the church in Waterloo has been passing under a heavy cloud, but we feel that the light is beginning to shine in the eastern horizon, and we do pray that the dear brethren and sisters will unite in hoisting the banners of our king, and that the much-desired prosperity may be theirs! May God be with you till we meet again.

On Friday morning we boarded the train for Grundy Center. Here we met with the brethren and sisters for worship. Our beloved brother, Paul Wetzel, and others, were present. On Saturday morning we were conveyed to the old church, eleven miles from town, by Bro. Frederic, where we met a goodly number of brethren and sisters in council. Rather an unusual amount of business came before the meeting. All passed off very pleasantly. Bro. C. Frederic was chosen as delegate to Annual Meeting. The Sunday-school is moving along encouragingly. Bro. Moore is their Superintendant, assisted by a good corps of officers and teachers. It is really encouraging. May the Lord bless their school!

If ever I felt to leave the ninety-nine and go after those which had gone astray, it was here, when I learned that some young members were straying away from home. My dear sisters, the church is moving out after you, and many prayers are going up in your behalf. Will you come home? Yes, I hope you are coming home to-night. It will be sad news for me to learn otherwise. May the Lord help you to say with one of old, "Let others do as they will, as for us we will serve the Lord." May he grant you strength and moral courage to do his will, is my prayer! On Monday we took leave of the brethren and sisters, for home! We accomplished our journey with safety. Found all well. Thanks be to the Lord for his continued care!

STEPHEN JOHNSON.

Garrison, Ia.

To the Young Members Recently Baptized at the Laurel Run School-house, in the Jacob's Creek Congregation, Pa.

GOD has inseparably connected holiness with happiness. "Godliness," says the apostle, "is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. "The way of the transgressor is hard." "The wages of sin is death;" but "the ways of wisdom are pleasantness, and all her paths are peace."

To honor is to respect, to revere, to worship, exalt, or serve. God is our Lawgiver. He has revealed his will, and his will is obligatory and binding. God is exalted in his sanctuary. He loveth the gates of Zion.

The glory of God is the great end of the Christian's life. Hence he requires that we consecrate ourselves, our person, our talents, our wealth, our influence,—in one word, our all,—by unswerving adherence to the service of God.

Only the Christian will be saved. The "almost Christian" will be almost saved, but then that will be more awful than if he had been afar off. *Almost* at the ark, but the door will be closed. *Almost* within heaven, but the gate will be shut. *Almost* at the city of refuge, but the avenger has overtaken. *Almost* at the joyous banquet, but oil is wanting, and while they go to buy, they that are ready, enter in.

The mind must be awakened, a sense of our sin and danger must be felt, a knowledge of the way of salvation must be obtained. The surrender of heart and soul to God must be our own, *personal* act. Friends may instruct and counsel. They may allure by their kind spirit and example. They may influence by sweet persuasion. They may give efficiency to the whole by their fervent prayers, but religion must be our *own*, personal act. Religion is not to be the outcome of dread and terror, but of cheerfulness and love. It must be a surrender in and through the mediation of Christ. God will only receive us in and through him. The love of Christ causes the soul to exclaim:

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

Blessed children of God, open your hearts to joy! Look at nature, in the beauty and gaiety of spring. Contemplate the verdure of the fields and the flowers of the meadows, whose fruits will soon bring us the sweets of abundance. Yonder tree which, not long since, appeared devoid of life and vigor, is now decked with blossoms that promise an abundant fruitage.

When I view the yet tender buds of the many opening flowers, I think of you, dear, amiable youth! The beauty and energy of your souls are not yet displayed. Your faculties are not yet fully expanded, and the hopes of your fond parents not yet fully realized.

When walking forth into the fields and gardens, you behold the budding flowers. Consider that you are in a similar state! As you look for their expansion, so your parents fondly watch the gradual unfolding of your faculties. They do everything for you and neglect nothing that can promote your instruction and advance your improvements. They watch over your education with the tenderest care, that, at first by blossoms, and then by choice fruits, you may become useful, not only to society but to the church of the Living God. Thus you may be the joy of your parents and their consolation and support in the evening of their days. Do everything in your power to gratify their dearest hopes, and profit well by their instructions, to the end that you may become wise,

amiable and virtuous. Keep in view the thought of the poet when he said,

"Be it my only wisdom here
To serve the Lord with filial fear,
With loving gratitude;
Superior sense may I display,
By shunning every evil way,
And walking in the good"

Beware of following all the suggestions of youthful fancy, or giving way to the ebullitions of desire, and the wild fury of passion, which will blast your innocence, destroy the sweet sensibility of your heart, and render your mind base, gloomy and wretched!

In the morning of life man flourishes like the opening bud. His heart beats with joy, and throbs with fond delight. He riots in the luxury of hope, and anticipates with ecstasy the pleasures of the future. But if he yields to the insinuating passion of young desire, and partakes of the false sweets of pleasure, his heart will soon suffer from the tears of bitterness, and its vital streams will be consumed by the ardency of an impure flame.

Take, for example, the little busy bees. Their work is jointly undertaken by all the members of their little republic. "Whilst some collect the wax, and prepare and fill the magazines with it, others are busy in different labors. Some build cells with the wax; others knead and perfect it. Some gather honey from the flowers, which they deposit in the hive for present nourishment and future support. Others close the entrance of the cells with a covering of wax, in which they have preserved their winter's store of honey. Some fill up with a glutinous matter all the holes and clefts of the hives, and plaster over the weak parts, that neither insects nor wind may gain admission. Some drag the dead out of the hive for fear of infection; and if the bodies are too heavy, they plaster them over with glutinous substance, or with wax. They cement it so that no effluvia can exhale through the coating."

It is not enough for us to admire the activity of these little creatures,—we should make them our models, and endeavor to imitate the example of their industry. We have many more incentives to action than they have. We possess immortal souls. This should render our diligence constant, and our applications incessant, that we may avoid the way to ruin, and preserve the sure path to happiness. Nothing more effectually incites to this than the reflection that the fruit of our labors lasteth forever. The bee gathers its sweets not for itself only, but for its masters, while our labors in the vineyard of wisdom and of truth, secure to ourselves the fruits of eternal life.

May we never be slow to do good, nor remiss in performing the duties of our vocation with all the zeal and fidelity of which we are capable! Let us execute without delay the task imposed upon us, and work while it is day, for the night cometh when no man can work. May we all show diligence, to the full assurance of hope unto the end, that we be not slothful, but followers of those who, through faith and patience, inherit the promise; for the winter of age, and the tribulation of sickness approach, and the hour of death hasteneth.

Look to the bees for instruction; consider their labors, and contemplate their works! Admire their activity and unceasing industry! Always busy, they rise with the morning sun, prolong their toils to the evening hour, and support, without trouble, their short lives. Then, shall we poor, mortal men, who have souls to save, repose in idleness, and linger on the lap of indolence? Shall we, who are endowed with the immortal gift of reason, consume our days in frivolity, and waste our nights in foolish sports and hurtful pleasures? The period of our lives is too short. May we devote it to the glory of God, the welfare of our immortal souls, the benefit of the church and the salvation of our fellow-men! H. W. Strickler.

Loraine, Ill.

District Meeting of North-eastern Kansas.

The District Meeting of North-eastern Kansas was a very pleasant one. The meeting was organized by electing J. S. Mohler, Moderator; L. H. Eby, Reading Clerk, and Isaac H. Crist, Writing Clerk. Considerable business came before the meeting, all of which was disposed of satisfactorily.

Considerable time was devoted to the missionary work. The Treasurer's report showed that there was paid for missionary purposes $152 55. During the year there were about one hundred baptisms in the district. There are many new fields opening up, with fair prospects for the future. Six brethren were set apart for special missionary work, where there are no members or isolated ones. They are J. S. Mohler, J. A. Root, L. H. Eby, C. J. Hooper, Benj. Forney, and another brother.

During the year the District raised $39.50 as the "Hope Fund," which Bro. Hope is to use in introducing the Brethren's doctrine to the Swedes and Danes in North-eastern Kansas. Another important step taken by the meeting is the following. We give the plan in full, hoping that thereby others may profit. The plan was gotten up in a few minutes at the close of the meeting and there is room for improvement.

1. Feeling that a stronger effort should be made to spread the Gospel, will this District Meeting formulate a plan to distribute tracts throughout North eastern Kansas, where the doctrine of the Brethren is not understood, for the purpose of opening new fields of labor, thus aiding our missionary movement?

Answer.—Yes, and we appoint P. R. Wrightsman, C. Hope and I. H. Crist as a committee to formulate a plan and report to the District Meeting. The following plan was reported to, and accepted by, the meeting:

1. North-eastern Kansas to be divided into four districts, taking the U. P. R. R. as a line running east and west. East line of Lyon and Waubaunsee Counties running north to said railroad, east line of Nemaha County running south to said railroad.

2. The following salesmen, were appointed: South-eastern, H. S. Garst; South-western, Mary C. Wrightsman; North-western, Geo. Brindle; North-eastern, A. L. Pearsall.

3. The duty of the salesmen shall be to sell the following of the Brethren's books, "Doctrine of the Brethren Defended," by R. H. Miller; "Bible Lands," by D. L Miller; "Trine Immersion," by James Quinter; "Origin of Single Immersion," by James Quinter; and "Close Communion," by Landon West. Others are to be added when needed. Said books to be bought at wholesale price and sold by subscription, the profits of which shall defray the expense of the salesman; the remainder (if any) to be applied to the purchase of tracts, and, in order to obtain a larger amount of the latter, it is decided by this District Meeting, that all members be requested to lay by them in store all eggs produced by their poultry on the Sabbath day, and to sell them. The money so obtained to be sent by Money or Express Orders, by each family, to the Treasurer, Minnie M. Root, Osawkie, Jefferson Co., Kan., on the first of every third month. And in order to get the work started, we suggest the first to be sent in as soon as possible and not, later than June 1st, Sept 1st, Dec. 1st, and Mar. 1st.

4. It shall be the duty of the Treasurer to keep an itemized report of all money received and paid out, as ordered by the Secretary of the committee.

5. It shall be the duty of the salesmen to sell the above books to all, members or not, and the Brethren are urged also to buy tracts of the salesmen and distribute them, thus advancing the Lord's cause. Further it shall be the duty of the salesmen to distribute free, tracts and leaflets, in the cities and country, in depots, hotels, Y. M. C. A. reading rooms, in short, any and every-where where they are likely to do good. Supplies to be furnished salesmen by the Secretary of committee, the salesmen to keep a correct account of all their work, and report the same to the Secretary, as well as orders for new supplies.

6. It shall be the duty of the Secretary to keep an account of all the work, and make full report to the next District Meeting. The work to begin as soon as supplies can be obtained by the Secretary. This District Meeting, seeing the importance of this work, urges prompt action on the part of all the members, and it shall be the duty of all elders and ministers to encourage the work in their congregations, and work on this plan for one year and see the vast amount of good that can be done. Signed, P. R. Wrightsman,
C. Hope.

Isaac H. Crist, Sec'y of Com., Olathe, Kans.

Only one query goes to Annual Meeting, and a call for the Annual Meeting to be held in Kansas as soon as it will be granted.

While some may think we are too fast in calling so soon again, we think not, as we think with the experience our District has had, and with our advantages, there would be a large surplus for the noble missionary cause. There are four places in Kansas that are offered for the meeting, and some of them can not be excelled anywhere.

Bro. J. A. Root is the delegate on Standing Committee.

The meeting closed the first day at 6 o'clock P. M., to meet the first Wednesday in April, 1890, in the Appanoose church, Franklin County, at 9 A. M. Isaac H. Crist.

Olathe, Kans.

From California.

April 6 our quarterly council occurred at Covina. There was a goodly number of members present. A number more were added to the congregation by letter. The prospects for the success of the cause in Southern California seem to grow brighter as time rolls on. The members of Los Angeles and vicinity have in view the building of a Brethren's house of worship in the city, and from the zeal manifested, we expect soon to have it said that the desired end has been accomplished. The brethren, too, in Ventura County, are agitating the feasibility of building a church-house there. Their communion season is set for April 27. At Covina, we expect to hold a feast May 10.

A few years ago doubting Thomases said that the Brethren never could have success in California. At the time we were made to wonder why they should not. It is true, there are some serious hinderances. The main one, probably, is, the great extent of open infidelity, and the wonderful prosperity of the secret societies. By the way, if I mistake not, the two are closely allied to each other. Another hinderance is found in the large proportion of wealth here, and that, too often, brings about the spirit of aristocracy and pride. With all these and other hinderances that oppose the success of the claims of the meek and lowly Lamb of God, there are a class of people here, too honest to trifle with their eternal interests, as to worship the many golden images, or be lulled to sleep by the siren song of popular Christianity. The Truth will and must prevail, when backed up by earnestness and living example on the part of the born of God.

The pioneers of the cause have come here, prayed, worked, wept and borne the heat of persecution, but opened up the way for others of the same precious faith to come to this land of fruits and flowers, and find a church home from the start. While we say this, don't for a moment think that the soldiers of the cross can come here and stack their arms and be at ease! Verily, nay, there is much to do here as elsewhere, to keep the enemy at bay. True fidelity to the church, and the Head of the same,—Jesus Christ,—is a thing as necessary here as any place on God's footstool. This people, every-where spoken against because they are of an uncompromising disposition,—will not join hands with error that good may come of it. We can not depend on success from what the community knows of us from the past, but the *living present* must recommend the true principles of the Gospel to the people that they may lay hold and wholly follow the Lord. It

being a fact that there is no other argument so convincing as a living epistle, written by the finger of God in the heart, and so reflected that all men may read the truth of the Gospel thus, we wonder how any earnest follower of the Lord can afford to live in rebellion to the requirements of God as expressed through his church, or mar the beauty of holiness by joining arms, feet or tongue with the world in her alluring devices. May the spirit of Jesus keep us in the narrow way, that we may all walk worthy of the vocation wherein we are called! J. S. FLORY.

District Meeting of Southern Kansas.

THE meeting was held in the Pleasant View church, April 17th and 18th. There was a good representation of churches, and the deliberations were characterized by the best of Christian feelings.

The business interests were carefully directed by John Wise as Moderator, and Daniel Vaniman as Reading Clerk. The missionary interests were prayerfully and judiciously considered and a Board chosen, the members of which reside sufficiently near each other to enable them to meet frequently to consult. The members are P. J. Trostle, John Bosserman, John Wales, Frank Detter and Bro. Rose. John Bosserman, McPherson, Kan., is Treasurer, to whom all money for mission and church erection in Southern Kansas, should be sent. Bro. William Johnson, Conway Springs, Kan., was chosen solicitor for the District, to whom all money designed for the General Mission Board should be sent by the local churches, instead of sending it direct to D. L. Miller. Southern Kansas is entitled to proper credit for her labors, and this can only be done by observing the orders or rules of Annual Meeting in this respect.

Bro. John Wise was chosen a member of the Standing Committee, and Bro. D. Vaniman as alternate.

I desire that the name and address of the clerk of each congregation, not represented by delegate to District Meeting, be sent to me at once so that the Minutes of the Meeting may be sent him for free distribution among the members.

An earnest and commendable desire was manifested by all participating, to more effectually advance the Master's kingdom, hence measures were adopted to awaken greater interest and co-operate more fully.

The next District Meeting will be held in the Fredonia church, Wilson Co., Kansas, on Wednesday prior to Easter, 1890. M. M. ESHELMAN.

McPherson, Kans.

From Washington Creek, Kans.

AT the last quarterly council, the members of the Washington Creek church decided to hold a special council on April 13, at 2 o'clock P. M. for the purpose of holding an election for one minister and two deacons.

On the appointed day a large assembly met at the appointed place in the forenoon,—not to hold an election but to pay the last sad rites to a departed member. Sister Matilda Arnold, wife of Bro. Henry Arnold, died on April 12, 1889, aged sixty-five years and eight months. For several years her health had been declining. Everything was done to stop disease, even a trip to Southern California was undertaken, but without success. Being a faithful wife, devoted mother, and faultless member of the church, she departed in the hope of receiving eternal life.

In the afternoon the members met again to proceed with the designated election, which resulted in choosing Isaac L. Hoover for the ministry, Samuel M. Miller and William M. Stutsman for deacons. The church was well represented in membership. Good feeling prevailed, and suitable selections were made. Under impressive and solemn feelings, as such occasions with us generally are, the three brethren with their wives were duly installed. HIRAM S. GARST.

April 20, 1889.

From Maumee Church, Defiance Co., Ohio.

BRO. THURSTON MILLER, of La Porte, Ind., came to us Dec. 5. He remained about ten days and preached for us. April 6 John Stafford, of Spencerville, Ind., came to us and preached for us about eight days, to large and attentive audiences. Those brethren ably and nobly declared the Gospel in its purity and simplicity. Saints were encouraged, and sinners warned. As a result six souls came out on the Lord's side and were immersed,—one in the first meetings and five in the last. Two gave their promise, but desired to wait and count the cost more fully. Brethren, pray for them that they may not put it off too long! Brethren Miller and Stafford ought to be kept in the field, as they are able laborers both in body and mind, with a good voice and delivery, mild and persuasive, defending both the Truth and the general order of the church.

JACOB KINTNER.

Sherwood, O.

From Greenwood, Nebr.

ACCORDING to appointment, the Weeping Water church met April 15th, once more to commemorate the death and suffering of Jesus. Bro. Archy VanDyke, from Gage Co., Nebr., was with us, to preach the "unsearchable riches" of Christ. A goodly number were present, and we had a pleasant meeting.

One more soul was recently added to our number here by baptism. We believe that there are others "almost persuaded," and we hope our dear brethren and sisters will remember their promises and covenant, which they made. May they be enabled to live nearer the cross, so that those who are outside may have no excuse to stay away on account of our inconsistencies. The Lord has been good to spare our lives that we could live a life of *usefulness*. Let us witness for Jesus!

J. L. SNAVELY.

The District Meeting of North-western Kansas and Colorado.

AT our late District Meeting most all of the churches were represented by delegates. This is right, and shows that the churches are awake to their interest in this respect. One very commendable feature in our delegates was that they did not only manifest a zeal, worthy of note, in behalf of the self-denying principles of our general Brotherhood in the matter of non-conformity to the world, but were themselves living epistles that could be read and known of all men,—as true exponents of those principles. Brethren, you have left lasting impressions with the church at Quinter. We are struggling to maintain the general order of our people, and we heartily thank you for this manifestation of your love for order.

Upon the whole the meeting was conducive of much good, and the many words of good counsel and admonitions from our dear brethren that came to us, will long be remembered by us.

Our feast, in connection with the District Meeting, and prior to it, was a foretaste of the longed-for rest in the evening of this world. Over one hundred communicants surrounded the Lord's table and partook of the sacred emblems. The occasion was one of impressive solemnity. Oh, how much we have to be thankful for!

Our prospects here were never better for fall and spring grain than at present. Copious rains through March and April have refreshed the fall grain and put the ground in good condition for the spring seed. To God be all the praise for his manifold goodness to his unworthy children! B. B. WHITMER.

Quinter, Kans.

From Longmont, Colo.

ON the evening of April 12, in company with Bro. Weaver, we boarded the train for Quinter, Kans., to attend their love-feast, and also District Meeting, which was the 16th. April 13 we had a feast for the soul, which lasted until Sunday night, with songs, prayers and sermons.

Monday at 8 A. M., the District Meeting was called to order and organized by electing Bro. J. S. Snowberger, Moderator; G. W. Fesler, Reading Clerk, and B. B. Whitmer, Writing Clerk. Considerable business was transacted, but all passed off in love and union. There were no queries for Annual Meeting. Bro. Isaac Studebaker was elected to Standing Committee.

G. W. FESLER.

News from the Spring Creek Church, Pa.

ON Good Friday we had one of the most glorious meetings we ever enjoyed. The meeting was held at our large house, built lately, in size 50x80 feet,—which was filled to overflowing. We were addressed by Bro. John Herr, from Myerstown, Lebanon County. His text was, Acts 2: 41, "Then they that gladly received his word were baptized." Bro. John did justice to his subject, and his arguments were to the point, and of sound logic. After the close of the meeting, we resorted to the waterside, where Bro. Jacob H. Longanecker baptized twenty-three souls before he left the water. Glory to God for his providential power in bringing the prodigals home again! About six or eight more may come into the fold after awhile, the Lord willing! WM. HERTZLER.

Important Notice.

SINCE the love-feast at Nickerson, Reno Co., Kans., as announced in the MESSENGER, happens on the same time as the McPherson feast, the members of Salem church, at District Meeting, took the liberty to change the time of the Nickerson feast from May 11 to May 8, at 2 P. M.

By order of the members present.

ISAAC H. MILLER.

District Meeting of Southern Indiana.

I WAS present yesterday and to-day at the District Meeting of Southern Indiana, held in the Four Mile church, Fayette Co., Ind., and can truly say that all seemed much pleased with the meeting. Great interest was manifested in the missionary work, and the success of the Aged Persons' Home and the Orphans' Asylum, which has, since 1882, been started in this part of Indiana. The chances for doing good are now abundant, and I am glad to see our brethren and sisters alive to the work. LANDON WEST.

April 18.

The Children's Mission.

THIS is to notify all who expect to solicit for our work, to do so in time, that I may send the entire amount to Bro. Miller by June 5. We will also gladly accept of any amount that Sunday-school Superintendents may collect, to aid us in our missionary work. MARY M. GIBSON.

Virden, Macoupin Co., Ill., Box 421.

Wolf Creek Bulletin.

BRO. L. WEST preached for us three weeks at two different points. Those who attended the meetings were richly instructed in sound doctrine that could not be condemned. He held two children's meeting while with us. He has rare qualifications for this field of labor.

While he was preaching for us, our elder, Jacob Garber, was called to baptize an aged man,—Eli Wogoman,—who was on a rapid decline, and had neglected the one thing needful. Some, even some who believe in immersion, told him he could not stand it, but he had faith, and Bro. Garber gave him Gospel encouragement, so the work was accomplished in the icy waters of Wolf Creek. A few days of joy in the service of the Master, and then our brother crossed over to the Beulah land. This was the eighth invalid baptized in his long and varied experience, and they all stood the ceremony very well. "His yoke is easy."

A meeting was held in Dayton lately, at which it was decided to request the elders of Southern Ohio to visit their churches, to obtain the means to pay the debt on the Dayton meeting-house. May it be speedily done! JNO. CALVIN BRIGHT.

From the Coon River Church, Iowa.

THE members of this church met in council April 13. They disposed of a number of queries *at home*. Bro. G. H. Jennings was chosen as delegate to Annual Meeting, and John Fitz as delegate to District Meeting. They decided to hold a love-feast July 4, and ask District Meeting to consider the propriety of the Middle District of Iowa asking for the Annual Meeting in the near future. J. D. HAUGHTELIN.

From Gridley, Kans.

BRETHREN G. W. Studebaker and Davis Stouder began a series of meetings April 5, and continued until the 14th. Bro. Studebaker preached the Word with power. As an immediate result, eight came out on the side of the Lord and were baptized, and one was received by letter. We desire an interest in the prayers of the righteous, that the Truth may be accepted here as elsewhere. But few knew anything of the Brethren church until quite recently, but, I am happy to say, the converts came out so plain that some might take example of them, even in old churches. May the Lord bless the brethren for their labor of love among us!

ANNA DOWNING.

From Covina, Cal.

THE brethren and sisters, in church council assembled this day, hereby send greetings to the General Church Erection and Missionary Committee, and report that they feel thankful that Bro. Jacob Witmore was permitted to come to us as an evangelist. We report that his deportment, zeal and influence, while he labored with us, are worthy of our most sincere esteem. As an efficient evangelist we can recommend him in the highest terms for his fidelity to the truths of the Gospel. He holds forth the Truth in plain terms, and requires obedience to the same, and due attention to the rules and regulations of the church. In every way he manifests the spirit of true Christianity, as becometh an elder of the church, and servant of the Lord.

Signed in behalf of the church,
W. H. FLORY.
Clerk.

Treasurer's Report.

THE following is a report of the Home Mission and Church Erection Fund since Oct. 12, 1888, in the District of Nebraska:

RECEIPTS

Oct. 20, 1888,	J. R. Cripe,	$	35 72
" 26, "	Juniata church,		1 00
Dec. 1, "	Bethel church,		10 00
" 15, "	South Beatrice church,		9 68
" 18, "	Exeter church,		3 10
" 31, "	Weeping Water church,		6 45
Feb. 25, 1889,	Beaver Creek church,		7 00
Mar. 26, "	South Beatrice church,		9 37
Apr. 5, "	North Beatrice church,		45 00
" " "	Dorchester church,		1 64
" " "	Relief Association,		1 50
" " "	G. W. Gripe,		1 00
" 12, "	Wood River church,		12 00
" " "	Juniata church,		2 20
" 15, "	Bethel church,		20 00
Total receipts,		$	165 66

EXPENDITURES.

Dec. 31, 1888,	J. E. Bryant, postage,	$ 1 00
Jan. 2, 1889,	G. W. Stambaugh, expenses to Brown County,	9 30
Jan. 2, 1889,	D. Cripe, postage,	1 00
Jan. 7, 1889,	D. Bechtelheimer,	12 45
Jan. 30, 1889,	R. K. Berkeybile, expenses to Holdrege and exchange	20 10
March 8, 1889,	G. W. Gripe, hall rent at Holdrege,	5 93
March 27, 1889,	D. Bechtelheimer, expenses to Loup and Garfield Counties,	15 10
April 2, 1889,	C. Hope, mission work in Nebraska,	13 10
April 12, 1889,	Missionary Board expenses to District Meeting and postage,	12 81
April 16, 1889,	R. K. Berkeybile, mission work at Holdrege,	27 00
Total expenses,		$117 79

M. L. SPIRE, Treas.
Holmesville, Nebr.

From Chippewa Creek Church, Mich.

ELDER E. BOSSERMAN came to us March 23, and preached four sermons for us. One was make willing to leave the ranks of the enemy. We pray that the Lord will give us, the lambs of his fold, grace that we may stand the trials of this life, and that we may come out more than conquerors when Jesus shall come to call his jewels home.

While our elder was with us, we were made to rejoice for what our eyes could see; and our ears could hear. Our beloved brother Gustave Rauckstad, who has been afflicted with consumption for over a year, called upon the elders, according to James 5: 14. Only two of our number had ever seen this ordinance complied with, but we are glad that the church of our choice would follow the precepts of the Gospel. We believe that if we could have a missionary minister, that could stay with us a couple of weeks, or even months, much good could be accomplished here, but Michigan is too large a field to work for the few ministers that it has. We feel too thank the dear brethren for what they have done for us in the past. Come again, brethren. May the Lord bless you, is our prayer!

WM. F. JEHNZEN.

From Pine Creek Church, Nebr.

APRIL 7th the writer, accompanied by Bro. J. R. Cripe, went to the home of a sister, living near Newport, in Rock County, and baptized four applicants. May the Lord bless them, that they may prove faithful! There are others who have promised to come soon. They need a good, faithful minister to locate among them. Will not some one come? For further information address the writer at Long Pine, or S. D. Boyd at Newport, Nebr. R. S. RUST.
Long Pine, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

OVERHOLT.—At his home in Wyoming, Iowa, March 9, Mr. Jonas Overholt, oldest son of sister Anna Beer, aged 61 years.

He was suddenly stricken with apoplexy, but after twelve hours recovered his speech sufficiently to converse with his family, telling them that he knew his condition and was willing to die. Calling his sons to him, he gave them instruction respecting his worldly affairs, wishing his aged mother to remain in the old home. To his grief-stricken wife he said, "We must bow to the will of God." Though suffering intensely, he recognized his neighbors with a smile and a word. Mr. Overfelt had been a consistent member of the Christian church for thirty years. He leaves, to mourn his loss, a mother, past 81, a wife, three sons and a daughter. He was highly esteemed by the community, and his neighbors feel a personal loss.

H. E. MARSHALL.

CLINE.—In Salem, Marion Co., Oregon, March 24, sister Mary Cline, daughter of Bro. John and sister Melvina Miller, aged 36 years, 2 months and 26 days.

Deceased was born in Rockingham County, Va., Dec. 28, 1852; married to William Cline March 25, 1877. There were given to this couple three children, of whom two preceded her to the spirit world. She was a member of the Brethren church a number of years. About two weeks before she died she called for the elders of the church and was anointed in the name of the Lord. Services by the Brethren. M. M. BASHOR.

STEM.—In the Perry church, Juniata Co., Pa., sister Sarah, consort of Samuel Stem, aged 84 years, 7 months and 12 days.

Grandma Stem is not dead, but sleepeth the sleep of the righteous. She became a disciple in her early womanhood, and continued steadfast until the end. For about seven years she suffered from partial paralysis. MARY ROHRER.

WARNER.—Near Bayard, Guthrie Co., Ia., April 11, Bro. David Warner, aged 87 years and 19 days. On account of unavoidable circumstances the funeral discourse was deferred until April 28.

J. D. HAUGHTELIN.

HIRE.—In the Beaver Dam church, Kosciusko Co., Ind., April 2, Bro. Rudolph Hire, aged 73 years, 11 months and 23 days.

Deceased was born in Ross County, O., April 9, 1815; came to Elkhart County, Ind., in April, 1833; was married to Hannah Linzy in 1840. He united with the Brethren church a few years later. He was chosen to the office of deacon, in which office he served a number of years. Eleven children were born to them, three of whom preceded him to the spirit world. His wife (sister Hire), and four sons and four daughters, are left to mourn their loss, which, we hope, is his gain. Services by Bro. Daniel Snell, from Rev. 22: 12, 14. SAMUEL E. BURKET.

JOHNS.—In the Ephrata church, Lancaster Co., Pa., sister Mary Elizabeth Johns, aged 24 years, 8 months and 7 days.

She departed this life in her prime. Her Heavenly Father called her to him, in the fullness of her bloom, out of his garden. Her death is a great loss to her parents, friends and the neighborhood. She was beloved by all who knew her, and she was ever ready with a helping hand for those needing her help. It almost seems an unsolved problem why such are called away so early, and in the prime of life and usefulness. Her character was a model of purity, her pattern of thought, the true love of Christ, and her aim a home in heaven. Services by elders Samuel Harley and Hottenstein, of Petersburg, from John 16: 28. J. B. KELLER.

GOCKLEY. In North Beatrice church, Nebr., April 4, sister Cynthie, wife of Samuel Gockley, aged 25 years and 19 days.

This was an exceptional case. She saw death coming, and prepared for it even her clothing. She left without a murmur or complaint. Oh that we all would prepare for the change! A. VAN DYKE.

BUTERBAUGH. — At the same place, March 17, Charles Buterbaugh, son of the same parents, aged 5 years, 4 months and 15 days.

Both of the above-named children died about twelve hours apart, of lung fever. It seems very hard for the parents to give up two loved ones at once, but they should remember that these dear children were taken home before their pure souls were stained with sin. Services by M. Sisler and Frank McCune. ELLA ROYER.

JOHNSON — In the Pipe Creek church, Carroll Co., Md., Feb. 17, Christina Johnson, aged 66 years, 10 months and 15 days.

J. JOHNSON.

RHODES.—In the Aughwick church, Pa., Benjamin F. Rhodes, aged 17 years, 7 months and 2 days. Services by Eld. Jas. R. Lane.

WISMAN.—In the Mill Creek church, Harrisonburg, Va., March 25, of consumption, sister Mattie Wisman, aged 24 years, 9 months and 19 days.

Deceased was a devoted member of the church. She selected as the text of her funeral sermon, 2 Tim. 4: 6. Services by Eld. Isaac Long. SAMUEL PETRY.

HISER.—At her home in Sangamon County, Mich., April 1, sister Susan, wife of Bro. William Hiser, aged 55 years, 9 months and 15 days.

Aunt Susan, with her husband, Uncle William, united with the Brethren church in 1856. From that time on she has never lost sight of her duty to God. When the time came for her departure she was not unprepared. She had committed all into the hands of her God, and he sustained her. Services by Bro. Daniel Chambers, of the New Haven church. LEVI BAKER.

BUTERBAUGH.—Near Dallas Center, Ia., March 16, Clara Ellen, daughter of Bro. John and Sarah Buterbaugh, aged 3 years, 11 months and 15 days.



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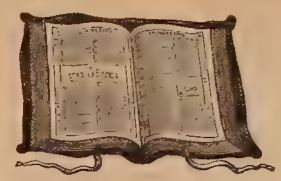
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LOVE-FEASTS.

May 9 and 10 Upper Codorus congregation, Black Rock meeting-house, York Co., Pa.

May 10 at 4 P. M., Woodbury church, Bedford Co., Pa.

May 11 at 5 P. M., Buck Creek church, Henry County, Indiana.

May 11, at 2 P. M., in the Salem church 5 miles south-west of Nickerson, Kansas.

May 11, at 10 A. M, South Waterloo church, Iowa.

May 11 and 12, at 2 P. M, Lost Creek congregtion, Goodwill meeting-house, Juniata Co., Pa.

May 11 and 12, at 4 P. M., Milledgeville, Ill.

May 11 and 12, at 10 A. M, North Morrill church Brown Co, Kans.

May, 13 at 3 P. M., Lanark, Ill.

May 13 and 14, at 9 A. M., in the Spring Creek meeting-house near Derry Station, Dauphin Co., Pa.

May 15, at 10 A. M., Bush Creek church, near Monrovia, Frederick Co, Md, on the B. & O R R.

May 15 and 16 Eastern District of Pennsylvania, at Elizabethtown. Lancaster Co., Pa, about 10 miles from Derry Station.

May 15 and 16, at 1 P. M., Hickory Grove, Carroll Co., Ill.

May 15 and 16, Dallas Center, Iowa.

May 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa. Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co, Pa.

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17, at 10 A. M, Massasinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 17 and 18, Chique's church, Elizabethtown, Lancaster Co., Pa.

May 3, Altoona, Pa.
May 8, Smith Fork church, Clinton County, Mo.
May 9 and 9 at 1:30 P. M. Mountville congregation, Petersburg Lancaster Co., Pa.
May 9 and 10, at 10 A. M., West Branch, Ill
May 9 and 10 at 10 A. M., Upper Cumberland church, Pa., at the Huntsdale meeting-house.
May 11, Clear church, Bedford Co., Pa
May 11 at 4 P. M., McPherson church in the College Dormitory, McPherson, Kans
May 11, Pleasant Valley church, Clay County, Tex.
May 11 at 5 P. M., Panther Creek church, Woodford County, Ill.
May 12 at 4 P. M., Johnstown congregation, at Walnut Grove, 2 miles south of Johnstown, Pa.
May 14 at the Antietam meeting-house, known as the Price's church. Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R. R. to Waynesboro, Pa.
May 15, Rock Run church, Elkhart Co., Ind.
May 16 at 2 P. M., Middle Fork church, Clinton County, Ind.
May 17 at 2 P. M., Oakland church, 2½ miles north Gettysburg, Darke County, Ohio.
May 17, at 2 P. M. Brownsville, Md
May 18 at 2 P. M., Warrior's Mark church, Pa.
May 18, Blue Ridge church, Piatt Co., Ill.
May 18 at 3 P. M., Blue Ridge church, Piatt County, Ill. Those coming by rail will be met at Mansfield, Ill.
May 18 and 19, Hade church, Falling Spring church, Pa.
May 18, at 4 P. M., in the Bethel congregation, in the Squawcreek meeting-house, 7 miles north east of Mound City, Mo.
May 18, Springfield church, near Wawaka, Ind.
May 18 and 19 at 8 P. M., 2 miles south-east of Walker, Ellis Co., Kans.
May 18 and 19 at 1:30 P. M., Walnut Valley congregation, Barton County, Kans Dedication to be held on the 12th at 11 A. M.; meetings will continue till after the love-feast
May 19 and 19, at 4 P. M., Shade Creek congregation, in the Berkey meeting-house, Pa.
May 18 and 19, at 10 A. M., Bethel church, Neb.
May 18 and 19, at 10 A. M., Belleville church, Republic Co., Kansas.
May 18 and 19, Panther Creek church, Dallas Co., Iowa.
May 29 and 30, at 1 P. M., Cherry Grove, Ill.
May 22 at 2 P. M., Newton church, Miami Co., O.
May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh
May 25 at 5 P. M., Eagle Creek church, Hancock Co., Ohio.
May 25 and 26, Dry Creek, Linn Co., Iowa.
May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill
June 1, at 10 A. M., Pleasant Hill congregation, Shelby Co., Ohio. Meeting to be held in the barn of D. Wenrick, ½ mile east of Jackson Centre. Those coming on the C., H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.
June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.
June 1 and 2, at 10 A. M., Garrison, Iowa.
June 1 and 2 at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 6 miles north-east of Ankney.
June 1 and 2, Valley meeting-house, Prince William Co., Va
June 4, North Manchester church, Wabash Co., Ind.
June 4 and 5, at 1 P. M., Yellow Creek, Ill.
June 6, Little St. Joe church, De Kalb Co., Ind., at Bro. Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.
June 6, Rocky Ridge church, Frederick Co., Md.
June 9, at 10 A. M., Hudson, McLean Co., Ill.
June 8 at 5 P. M., La Porte church, Ind.
June 9 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.
June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.
June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.
June 14, at 2 P. M., in the Vermillion congregation, Ill.
June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.
June 15 and 16, Richland church, Richland Co., O., at the residence of John Kimdalle, 6 miles north of Mansfield.
June 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg

DISTRICT MEETINGS.

May 9, District of Northern Missouri, in the Smith Fork church, 1½ miles north-east of Plattsburgh, Clinton County Those coming by rail will be met with conveyances by notifying D. D. Seil or Wm. C. Wolf, Plattsburgh Mo

May 9, Middle District of Missouri, in the Mineral Creek church.
May 14 at 8 A. M., Northern District of Illinois, at Lanark church, Carroll Co., Ill
May 15 and 16 Eastern District of Pennsylvania, at Elizabethtown, Lancaster Co., Pa., about 10 miles from Derry Station
May 15, Middle District of Pennsylvania, in the Clover Creek church, Blair County. Delegates and others from the east must be in Huntingdon on Tuesday morning, the 14th, in time to take the 8:25 train on the Huntingdon & Broad Top R. R for Cove Station, where the brethren will have conveyances to the place of meeting.
May 15, at 9 A. M., Western District of Pennsylvania, in the Plumcreek meeting-house, Armstrong Co., Pa Those coming by rail and expecting conveyance to meeting will be met May 14 at Indiana, on the noon train on the P. R. R., by notifying R. T. Pollard, Elderton, Pa
May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro. S. Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 8 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses
May 24, Middle District of Iowa, in Dry Creek congregation, Linn Co. Those coming over the Rock Island, Burlington and North-western R. R to Cedar Rapids, change cars and take the Illinois Central north and stop at Robins. Those coming on the Milwaukee west or east stop at Louisa. By giving notice in time to Thomas Snyder or Samuel Miller, persons will be met at the depot.
May 20, North-eastern District of Ohio in the Ashland congregation, 4 miles south-east of Ashland. Those coming by rail on the 28th will be met at Ashland Trains due from east at 1:07, 2:20 and 8:57 P. M. Trains due from the west at 7:12 and 9:19 A. M, and 2:20 P. M.
May 21, at 8 A. M., Southern District of Ohio, in the Oakland church, Darke Co., Ohio, within 1 mile of Horatio, on the Pan Handle railroad Those coming from the east on the 20th will stop at Bradford Junction and will be met and cared for. Those coming from the west will stop at Horatio, and those coming from the south and west will come on the 20th and stop at Bradford Address, Eld. Jerry Katherman, Gettysburg, Darke Co., Ohio, or Moses Miller, Horatio, Darke Co., Ohio.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 7, 1889. No. 19.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WHERE NEUTRALS BELONG.

THE Reformatory across the river from our town, which has been building for the last five years, has now been opened for occupancy, and criminals, ranging in age from sixteen to twenty-six, are being admitted. The most of the young men that are now there do not look as if they belonged to the criminal class, and it seems a pity that their usefulness should be lost to the world and their labors circumscribed by prison walls. Some among them are from good families and are susceptible of high moral and intellectual development. How such young men are thus degraded and lost to honorable associations and society ought not to be a problem of difficult solution in this Christian land of ours. The intellectual and moral culture, and Christian development of our young men ought to be carefully guarded by a Christian nation living under a Christian form of government.

Moral science teaches us that the State and State government is based on the family idea, or, in other words, the State is a large family thrown together for mutual protection, and for the highest good of the whole. That this highest good may be enjoyed in the family, be it small or large, there must be a form of government, and this form of government must be of such a character as will insure the greatest good to the greatest number. While the power of the strong must be limited, the rights of the weak must be protected, and in this way the proper rights of all are insured. Otherwise there could be no rights, no protection and no enjoyment for any. Everything would be dependent upon physical strength, shrewdness and circumstances.

Hence we all readily accede to the desirableness of good government. Accepting, then, as we do, that the family is the true idea of government, we take it as the subject for examination as to what a good government should be. We can do this the more readily because of its smallness and simplicity.

The first thought, in looking at the subject, is, our true object in living. When this is determined, we can then concentrate our forces to the bringing about of this object. The true object of life is enjoyment as brought about by the development of our moral, intellectual and spiritual powers. The essentials of this development, to make life a success, must be found, maintained and promoted in the home, the neighborhood, and the State. And we, as individuals, are parts of the home, the neighborhood, and the State, and, therefore, before God and the State, are responsible for the form of government under which we live, be it good or bad. We are responsible to the extent of the power that has been graciously vouchsafed to us. The talents entrusted to us by the Master cannot be so construed as to mean dollars and pounds alone, but means the conscientious using, for the bettering of the world,—all the abilities given us.

Good government starts in the home, but don't end there. Our laws in our homes, communities, and the States are made and sanctioned by ourselves and our children, so that all the time there is a double responsibility resting upon us. *First*, that our actions and influences are always on the right side for the bringing about, maintaining and promoting good in the world. The principle of right must be promoted by us every-where, and in all conceivable forms. In this there can be no neutral ground. When there is a good and an evil set before us, the neutral always falls on the side of the evil. There is where neutrals belong, because they refuse to stand up on the side and in favor of the right. The language of God and the right is, "for the good, against the wrong." And so, before God we are responsible. *Second*. We are responsible for what our children may be and do. If my child turns out to be a drunkard, a thief, and a murderer, I am responsible for that son's fall and ruin, just so far as I failed to exercise my power and influence against the causes that led to my son's ruin. These causes may be in the home, the community, or the State. In the day of judgment it will not do for us to go up before the judgment tribunal, and say that we prayed against these evils and that our children might be preserved from the temptations of them. God has not made us a world of helpless beggars. We are to *work* and pray. The Lord helps those that help themselves. We pity the man that daily prays, "Lead us not into temptation, and then by action, refuses to say to Satan, "Get thou away from me!" Or to pray, "Deliver from evil," and refuse to help to put the evil away. What would we think of parents who have a family of children, if they would allow to come into their home, a young man who was untruthful, profane and vulgar? Would we not hold them responsible if their children would become demoralized and ruined through the association and influence of this young man? About such a case there can be no question. If these parents had the power to say to that young man: "You are not a fit companion for my children. You tempt them to evil which will lead to their ruin, and therefore we command you to leave our house, our home," would they not be responsible for the ruin of their children if they would refuse to do so? Suppose those parents would say, "We don't want to be responsible for the young man, and therefore we will be neutral as to his going or remaining." Such parents would be considered either insane or unfit to be parents. Parents, in regard to the influences and temptations within their homes, cannot be neutral without sinning against the sacredness of the home, against their children, the neighborhood and the State, as the well-being of all depends on the safety of the home government.

The neighborhood means only a larger family—a combination of families—a community. As the sacredness and the safety of the home ought to be protected and promoted, so the neighborhood. Upon the moral and spiritual standard of our neighborhood depends largely the well-being, enjoyment and safety of ourselves and children. Therefore as we would exercise the authority and power that belong to us, to preserve the safety of our homes, so we should do, to preserve the safety of our neighborhood. This can be done in the same way that we protect our homes. Just as far as our power and privilege will allow us to go, we must first labor to promote the good, and eliminate and fight against the evil.

This we do in most cases. We use all lawful means to keep away from us bad neighbors and such as would corrupt and endanger the morals and well-being of our families. If a man were to come and try to establish a gambling house or a saloon across the way from our home, or near by, and we had the power to keep such an evil away from us, our children and our neighbors, by simply saying so, or giving our decision against such an evil, would we not do it? Where is the parent or neighbor who would not? We would do it because we would feel that we were an interested party. Under such circumstances we would not play neutral because the evil would be brought to our own doors, and would affect our own families. To do otherwise would be to join hands with the wrong, and aid in bringing danger and ruin across our own thresholds and thus endanger the character, the happiness and the salvation of those who are nearest and dearest to us.

Now the question is, if we would do so much to protect our own household, what would we do to protect our neighbor and his household? If we fulfill the divine injunction,—"love thy neighber as thyself," we ought to do the same thing for them—and who is my neighbor? He is the one that is in need and that you can help. This relationship reaches as far as the human brotherhood is found. What we are now especially interested in is our homes, our neighborhood and our State: because we form a great family, and, by social compact, live under a form of government that is common to us all. We are the inhabitants of a great State, and are governed by rules and regulations, many of which are beneficent, and tend to the greatest good of the largest number. But designing men, for selfish ends, have, through deception and guile, succeeded in having license granted them to open up drinking saloons for the purpose of enticing our young men and children to form the habit of drink which leads to drunkenness and ruin.

With this license they can open their saloons

(*Concluded on Page 297.*)

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

I COME TO THEE FOR REST.

From grievous trouble and from sore distress,
From long temptation in the wilderness,
I hasten to the shelter of Thy breast—
I come to Thee, my pitying Lord, for rest.

It is not that I fear the world or man,
Or shrink from any toil or any ban;
For Thy dear sake I strive to do my best—
My very striving is my plea for rest.

I have Thy promise and I hold it fast,
That thou wilt hide me till the storm is past;
How sweet of such a host to be the guest!
O Savior mine, I come to Thee for rest.

The merriest bird will sometimes cease from song.
The busiest wing is not unfolded long;
Just as the jaded songster seeks its nest,
Weary and worn, I come to Thee for rest.

Fold me a little while in thine embrace,
That I may gaze unhindered in Thy face,
And like beloved John, Thy sweetness see,
And in my exile dream of Heaven and Thee.

And when at last my pilgrim feet shall stand
Amid the blossoms of the Promised Land,
Breathe on me, Lord, Thy benediction blest,
And crown my conflicts with eternal rest.

—*Selected.*

ON DRESS.

Letter from Dr. Judson, Missionary in Burmah, to the Female Members of Christian Churches of the United States of America.

Dear Sisters in Christ:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter—unfashionable, I confess, and perhaps unpalatable—I know not. We are sometimes obliged to encounter the hazard of offending those, whom, of all others, we are desirous to please. Let me throw myself at once upon your mercies, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother and to listen with candor to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw the demon of vanity was laying waste the female department. At this time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported by my coadjutors. I confined my efforts, therefore, to private exhortations, and with but little effect. Some of the ladies, out of regard for their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in the corners of their handkerchief, and, on returning, as soon as they were out of sight of the mission-house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I there expect to encounter the same enemy, in these "wilds horrid and dark with o'ershadowing trees." But he was there before me, and had reigned with peculiar sway, from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average number worn. Brass belts above the ankles; neat braids of hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosing the hair and suspended from the back of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and *ton* of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must either fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2: 9 and read these words of the inspired apostle: "I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; *not with braided hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I received from him. Again: I considered that the question concerned not the Karens only but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of public mind at home. But, "*What is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I enquired whether she would give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read to her the apostles' prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this.* The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded, came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the golden necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister reply, notwithstanding the necklace, "I dress more plainly than most minister's wives and professors of religion in my native land! This necklace is the only ornament I wear. It was given to me, when quite a child, by a dear mother whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O, ye Christian mothers, what a lesson you have before you! Can you, dare you, give instructions to your daughters, directly contrary to apostolic commands? But to the honor of my sister be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the effort of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorite signs, nothing, really nothing, is yet done. And why? The mission and all others must really be sustained by continual supplies of missionaries, both male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unsupplied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich varieties of ornamental headdress, "the mantles, and the wimples, and the crisping-pins,"—(see Isa. 3: 18–23)—they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegancies: the cheering news will fly up the Dangyne, the Laingbwai and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of the apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds, of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither, will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear sisters; having finished my tale, and therein exhibited the necessity under which I lay

of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire: What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will be answered so faithfully, in the midst of company, as when alone, kneeling before God.

2. Consider the words of the apostle, quoted above from 1 Tim. 2:9—"I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command, recorded in 1 Pet. 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in the Scripture can be evaded, and every doctrinal assertion perverted, plausibly, and handsomely too, if we set about in good earnest. But, preserving the posture above alluded to, with the Inspired Volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen—for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love—upon you, his daughter, his spouse, wishing, above all things, that you would yield your hearts entirely to him and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation and entering the more perfect way.

4. Anticipate the happy moment, "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment! look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of Glory; and on that glance decide the question, instantly and forever.

Surely you can hold out no longer. You rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, "What shall we do next?"—an important question, deserving serious consideration. The ornaments you are removing, though useless, and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, and spread the glorious Gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the greater mass of mankind, in regard to spiritual things. During the years that you have been wearing the useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness! How many children have raised up in the blackest ignorance, hardened in all manner of iniquity! How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some poor widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath-school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your persons, and cherishing the sweet, seductive feelings of vanity and pride.

O, Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of the dying Lord. Delay not an instant! Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil for the future.

And for your guidance allow me to suggest two fundamental principles—the one based on 1 Tim. 2:9, *all ornaments and costly dress to be disused*: the other on the law of general benevolence—*the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity.* Some general rules in regard to dress, and some general objects of charity, may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted men are great in the sight of God. Many there are who praise the principle of self-denial, and condemn it in all its particular applications as too minute, scrupulous and severe. The enemy is well aware, that if he can secure the minute units, the sum total will be his own. Think not anything small, which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by wicked and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred, of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in His cause. Fix it in your hearts that in this warfare, *the Lord Jesus Christ expects every woman to do her duty.* There is probably not one in the humblest walk of life, but would, on strict examination, find some articles which *might* be dispensed with for purposes of charity; and *ought* to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward,* regardless of reproach—fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designated will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment-seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire—cherishing self-love, vanity and pride? Or will you wish you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done,* DO NOW.

Maulmain, Burmah, India.

OUR COMING ANNUAL MEETING.

BY DANIEL HAYS.

As the wheels of time bear us toward the 9th of June, we are apprised of our great Pentecostal Reunion. This time-honored custom of our Brethren in meeting once yearly to harmonize the work of the local churches, is, also, in a high degree the means of preserving the bond of union, and of promoting brotherly love. The aged fathers and mothers in Israel meet with their co-laborers of other years to give counsel to the young, and to renew the ties that have bound them together as one. The great body of active workers in the church meets to gain new strength and courage for the Christian conflict. The young, with the dew of promise, come up to these Meetings to partake of the spiritual food, and drink in of the blessings that God so graciously gives. There is much more to be gained than simply appears upon the surface of things. There is a deep spiritual benefit that all loving souls obtain; and we believe that God who so abundantly blessed the first Pentecostal meeting of the disciples still vouchsafes his presence and Holy Spirit in proportion to the faith and devotion of his people. So great was the faith and desire of our fathers, that God would bless our annual gatherings, in the past, that they exhorted the Brethren who remained at home to fast and pray on Pentecost.

These considerations taken together make it apparent that the business before the Council, though chief, is not the highest, the ultimate aim of our Annual Meeting. Any decision obtained at the expense of brotherly love is a loss. The views of the church upon nearly all questions of policy and expediency have come down to us. The more we study the usages of the Church the more harmony with the Gospel we see in them.

Then while the church decides upon questions for which there is no direct "thus saith the Lord," and uniformly makes her decisions according to the spirit of the Gospel, it is no less important that ALL UNITEDLY AND LOVINGLY AGREE to carry out and abide by those decisions. And this is the one great purpose of our Annual Meeting. Permit me, then, to say, Let all who go up to Annual Meeting leave all local differences, if any, at home. Leave self there. If any have harsh words and harsh tones, leave them behind. Don't come with the determination to carry at any cost some particular scheme through. "Give and take," but let it be more take than give. Let the young come in their strength, and in the beautiful order and simplicity of the church. Come to please God, and the Brethren, not the world. "Whosoever will be a friend of the world is the enemy of God."

The Meeting this year will be in the East, and about half-way between Pennsylvania on the north, and Tennessee on the south. Virginia, in whose borders the Meeting will be held, has many claims upon the Brethren South and West. Was it not from the bosom of the churches of Virginia that many of her spiritual sons moved South and West, sustained by her prayers, and nourished by her example? A reunion, with the scenes of early years, a renewal of friendships and fraternal ties and a joint devotion around "one common mercy-seat," this meeting will afford the privilege under God, to some for the first time,—to others for the last forever.

Come, then, ye aged with warm hearts and loving counsel. We need your example, your presence, your prayers and direction. Ye middle-aged standard-bearers of the cross, come, ye, yourselves apart, and rest awhile to renew your strength for a united work in the Lord's vineyard. It is here we gain strength for concerted action. Local differences are swallowed up in mutual concession, while all drink afresh from the fountain of brotherly love.

There are questions of some gravity coming before the meeting that should be met more in the spirit of calm reflection, and deference to past experience than by discussion. The question deferred last year, and upon which a committee is expected to report, is one of this character. A number of years ago, the writer thought he knew all about this question. A few years later on, he was willing to learn more about it. Now he is willing to submit it as a question to be determined by the experience of the past, rather than by the wisdom of the present. May the report of the committee, if in keeping with the purity of the church, be adopted without discussion!

REPENTANCE.

BY S. H. LOVE.

"But now commandeth all men every where to repent."—Acts 17: 30.

MARK says, "The beginning of the Gospel of Jesus Christ." "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." "The law and prophets," says Jesus, "were until John, and since that time the kingdom of heaven is preached." Though the beginning of his glorious Gospel was by his servant John, saying, Repent, for the kingdom of heaven is at hand," Jesus, also, after his baptism used almost the same words, saying, "The kingdom of God is at hand; repent and believe the Gospel."

Peter, on the day of Pentecost, in answer to the query, "What shall we do?" said, "Repent and be baptized for the remission of sins." Again, the next day, at the beautiful gate of the Temple, he said, "Repent and be converted that your sins may be blotted out." Paul says, "I was not disobedient, oh, King Agrippa, to the heavenly vision, but shewed first to them at Damascus and at Jerusalem, and throughout all the coast of Judea, and also to the Gentiles that they should repent and turn to God, and do works meet for repentance." Jesus, in his letters to the seven churches, counsels them to repent, and this command is here five times repeated.

Thus we see in the beginning, the ending, and all through the glorious Gospel of our Master, this great doctrine of repentance stands out in bold relief. Of its importance a single reference suffices. Jesus asks of the Galileans whose blood Pilate mingled with the sacrifices, "Suppose ye they were sinners above all the Galileans? I say unto you, Nay, but except ye repent, ye shall all likewise perish; or those eighteen upon whom the tower of Siloam fell, think ye they were sinners above all that dwelt at Jerusalem, I tell you, Nay, but except ye repent, ye shall all likewise perish."

We, therefore, conclude that repentance is the fundamental ground work,—the first principle of the doctrine of Christ,—and without it there is no salvation.

What is it? What constitutes repentance unto salvation? It is not godly sorrow, for Paul, in 2 Cor. 7: 10, says, "Godly sorrow worketh repentance unto salvation." So then, if godly sorrow worketh repentance, they are related to one another as cause to effect.

Now, in the 11th verse of this chapter, repentance is clearly defined, its component elements given, and this is the only place in the Testament. Let me quote in full: "For behold, this self-same thing that ye sorrowed after a godly sort. What carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge." These are here given as the component elements of that repentance which Paul declares is unto salvation.

Let me use an illustration. Getting wet is the cause,—a bad cold the effect. A bad cold has certain component elements,—such as hoarseness, sore throat, pain in the head and limbs, coughing and difficulty in breathing. These are the component elements of a bad cold, caused by getting wet. Now a man may get ever so wet and afterwards there are none of these symptoms, — no hoarseness, sore throat, coughing, etc. Then, getting wet did not produce a bad cold, he having none of the component elements of a bad cold.

So also a man may have sorrow for sin, and afterward there is no carefulness, clearing of himself, indignation, vehement desire, zeal, fear or revenge. Then his sorrow did not work repentance unto salvation. He has none of the constituent elements of true repentance and the quicker he repents of such repentance, the better.

Take the repentance of Zaccheus. The Scriptures say nothing about his repentance, but when brought to the square and plumet of the Word, we see his case comes up to Paul's definition. See, what carefulness to clear himself! He says, "If I have taken from any by false accusation, behold I restore." See what zeal and vehement desire to do good! When he says, "One-half of my goods I give to feed the poor." See what fear! If he had restored dime for dime, and dollar for dollar, gotten falsely, this would have been justice, but he not only shows vehement desire and zeal, but also fear, by the restoration of fourfold. When the Son of God saw in this man the component parts of true repentance, he said, "This day is salvation come unto this house."

A certain man has been hard and uncompromising, getting money in any way he could by fair or foul means. The glorious Gospel of Jesus shines in his heart, and he repents. He is careful now to clear himself, so he goes to a neighbor and says, "The tract of land I sold you has a defective title. I knew all about it, and sold it to you for five times its value. The goodness of God has led me to repentance. I have a zeal for that which is pure, a vehement desire to do that which is right before my Redeemer. See, I bring you back your money. Do not thank me; it is only my reasonable duty."

This experience causes to spring up in his breast a great hope, and hope maketh not ashamed, for the love of God is shed abroad in his heart. There is a sweet, tender joy in his bosom, as he wends his way to the home of a poor widow with whom he has had many transactions, and from whom he has unjustly taken many a dollar. He looks around on her poorly-furnished cottage, and her cleanly but poorly-clad children, whose threadbare garments are not sufficient to protect their little bodies from the piercing cold. He gazes on the poor woman and notes that her head is prematurely gray, and that the furrows are deep on her care-worn brow. He sees her calloused hands that have toiled so hard to provide for her poor, helpless darlings, and, oh, how he hates and loathes himself! What indignation he now feels that ever Satan should have put it in his hard heart to swindle this poor creature out of her hard-earned dollars, thus snatching the bread out of the mouths of her helpless orphans.

He now says, "Madam, I have counted up every dime I have taken from you wrongfully, and have brought back your money. Do not thank me; I have given back your own, but, oh, will you not pray for me, that I may be accepted?"

When a man who thus repents comes up out of the baptismal water, we can salute him in spirit and in truth with a holy kiss, and fellowship him indeed! Oh, that a tidal wave of such repentance would sweep over our land, and all men everywhere, in the church and out of it would obey our Father's command and repent.

In conclusion let me give an analogy. It is said that an angel once visited this earth to see if anything could be found worthy to grace the courts of heaven. In the mineral kingdom, —the gold, the diamonds or precious stones,—he found nothing. So also in the animal and vegetable kingdom, nothing was found worthy of heaven. He was about to leave when he saw a lonely woman, down on the sea-shore, leaning against a great rock, while the waves mournfully lashed the shore at her feet, and the pale moonbeams fell around her as thus she stood weeping for her sins, for the wrongs she had done, for the lost opportunities, for her wasted life. As the tear rolled down her wasted cheek, the angel caught the pearly drop and cried, "'Tis the only thing found on earth worthy of the courts of heaven.

True or not, I know this, the Son of God says, "There is joy in the presence of the angels of God over one sinner that cometh to repentance."

THE FULFILLING OF PROPHECY—A CRITICAL EXAMINATION OF SCRIPTURE.

BY F. C. RENNER.

Number 2.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1: 3.

WE will next consider the sixty-ninth week, which, we think, will confirm this view. "Know therefore, and understand that from the going forth of the commandment to restore, and build Jerusalem unto the Messiah, shall be seven weeks and three score and two weeks."

Now, if there had not been several things that were to be accomplished, and if the vision were only to span the time from the going forth of commandment to the Messiah, it would have been written *sixty and nine weeks.*

At 450 B. C. the commandment went forth, as we have already shown, and sixty-nine weeks, or four hundred and eighty-three years reach to A. D. 33, or unto the time that Christ was fully acknowledged to be the Messiah, both by the disciples and the people. Hence we find that the seventy weeks, and the sixty-nine weeks harmonize with the other Scriptures, which can not be the case if you extend the seventy weeks to the destruction of Jerusalem, A. D. 70.

We will next examine what has transpired between the going forth of the commandment and the Messiah. After the Jews commenced to build the temple, they were hindered by the surrounding kings. John 2: 19, 20 says, that forty-six years was this temple in building. After a lapse of about two years the wall and street of Jerusalem was commenced (see Ezra), but being hindered, they returned every one to his work on the wall, Neh. 4: 15, for he informs us that he continued in this work from the twentieth year even unto the thirty-second year of Artaxerxes,—that is twelve years. Neh. 5: 14, 16.

This makes sixty years, or about, from the commencement of building to the completion of the wall, but yet the houses were not built within the city. See Neh. 7: 1-4. Hence we deduct sixty years from 450, which leaves us 390 years B. C. Dan. 9: 26 says, that after sixty-two weeks the Messiah shall be cut off. Now I am fully aware that most all writers put this at the crucifixion, but how can we think so, or how can we make Daniel's prophecy harmonize, if we do that? We must date from the commandment to build Jerusalem 450 B. C. Now we can not make seventy weeks reach A. D. 70, and the sixty-nine weeks reach A. D. 33, when there are only seven years' difference in the two periods, neither can we apply the sixty-two weeks, which date from the completion of the wall and street, to the crucifixion, because the Scripture will not bear us out. Moreover, the cutting off of the Messiah was to be after sixty-two weeks. How *long* after is not definitely stated, but that which follows shows that it was about the time of the sedition of Jerusalem, A. D. 67.

Dan. 9: 26 informs us that after sixty-two weeks the Messiah shall be cut off, but not for himself. We can not apply this cutting off to the crucifixion, because Jesus said that no man taketh his life,—that he layeth it down of himself. Moreover the crucifixion did not cut him off but clearly and truly proved him to be the Messiah from the wonderful works and wonders that were performed, as prophesied of him by the prophets and Psalmist. Jesus was the anointed. The word Messiah means "anointed."

We have shown that the seventy weeks were to reach to the anointing the Most Holy, for the Holy Ghost, which is the anointing power, was fully given, and had even fallen on the Gentiles before A. D. 42. Hence we learn that the disciples of Jesus, who were endued with power from on high, were the anointed of God, who had the Word of God, and the true sayings of Jesus. These holy people, the anointed of God, were cut off just prior to the destruction of Jerusalem. Jesus gave warning of this when he said to the disciples, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (whoso readeth let him understand): then let him which be in Judea flee into the mountains, etc." Matt. 24: 15-24.

This is proof in my mind that the cutting off of the Messiah or anointed dates right here. Let us see what follows. "The people of the prince that shall come, shall destroy the city and the sanctuary." Titus was the prince, and his army was the people who did destroy the city, etc. "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan 9: 27.

Josephus informs us, "On the 17th day of *Tamuz, the sacrifice,* called the *daily sacrifice,* failed, and was not offered to God, for the want of men to offer it. The people were grievously troubled at it, and commanded him to say the same things to John that he had said before, that if he had any malicious inclination for fighting, he might come out with as many of his men as he pleased, in order to fight without danger of destroying either his city or temple, but that he desired he would not defile the temple, nor thereby offend against God. That he might, if he pleased, offer the sacrifices which were now discontinued, by any of the Jews whom he should appoint." (Josephus part 2, book 6, chapter 2, page 401). Tamuz was February A. D. 66,—just three years and six months before Jerusalem was destroyed, hence it was in the midst of the week, just as Daniel predicted.

Having now fully established the date from which to count up the time, we will notice the 2,300 days. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14. The date of the vision, as already observed, was 450 years B. C.

Daniel saw in the vision that several powers were to rise against each other, and when one of them had waxed very great, the great horn was broken, and four notable ones came up to the four winds, and out of one of them came a little horn that waxed exceedingly great, and it attacked the host of heaven, and it cast down some of the stars of heaven, and stamped upon them. When this occurred, the question was asked, "How long," etc. Dan. 8: 1-24.

By comparing the Scripture with history we find this to have transpired about 410 years before Christ, and, consequently, here the 2,300 days begin, and if we subtract the 410 years from the 2,300, we have A. D. 1890 as the time for the 2,300 years to be fulfilled, and the sanctuary that was trodden under foot, to be fully cleansed.

We will see if we can find any proof to substantiate this view. Jesus said that Jerusalem should be trodden down of the Gentiles until *the times* of the Gentiles be fulfilled, TIMES not TIME. *Times* here coincides with Rev. 12: 14, where the woman, which is the church, was driven into the wilderness at the very time when the Gentiles began to tread the holy city, etc. The church had a place prepared for her, and she received two wings of a great eagle that she might fly into the wilderness, where she would be nourished for a time, times, and a half time, which is 1,260 years, and which also denotes the length of the times of the "trodding down" of the Gentiles. See Rev. 11: 2. The holy city was given unto the Gentiles to be trod 42 months, which is 1,260 years.

MANY people are becoming so much possessed with the thought that everything is to be regulated by law that they forget the proper use of the Gospel. Each, in its place, ought to be the rule with all; under that arrangement, the Gospel will be the first, and will prove its right to that position.

BAPTISM BY IMMERSION.

BY PERRY BOWSER.

THE first object Christ had in view was to teach the disciples to go to all nations and preach the Gospel. He evidently meant the heathen, as well as the Christian nations.

The apostles were to teach faith and repentance, and for all those that believed and repented, it was necessary to be baptized. Baptized how? I claim by immersion. "Then went out to him, Jerusalem, and Judea, and all the region round about Jordan, and were baptized of him (John) in Jordan, confessing their sins." "And Jesus, when he was baptized went up straightway out of the water." Matt. 3: 5, 6, 16.

Now the reader can plainly see, that there was only *one* mode of baptism, or they would not have gathered at the riverside (Jordan); and when they were baptized came "straightway up out of the water." No doubt those baptized previous to Christ, were baptized by the same mode.

"And on the Sabbath we went out of the city by a riverside," etc. Acts 16: 13, 15. Had sprinkling been the mode, why should they have gone out of the city to the riverside, "where prayer was wont to be made," and baptism was to be performed? This is plain proof in favor of immersion.

Whenever the so called sprinklers have applicants for baptism, they never go out of the city, but they go *to* the city, contrary to the aforenamed passages of Scripture. They go *into* their chapels or church edifices and there the sprinkling occurs. There is no baptism at the riverside where there is much water.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22. "If ye wash not your flesh, then shall ye bear your iniquities." This idea we gather from Lev. 17: 15-16. It shows what God required of his people then, and what the result was in case of disobedience. Some claim that a drop is as sufficient as the ocean. Suppose it were so. We are not to value the water. We are simply to obey the direct command of our Lord Jesus Christ. We are commanded to follow in his footsteps. How are we going to do this except we follow his example and be baptized as he was baptized?

THE house of Voltaire, the celebrated French infidel, who declared that Christianity would pass out of existence before the end of a hundred years, is now used by the Geneva Bible society as a repository for Bibles. The British Bible Society's house in Earl street, Blackfriars, stands where, in 1378, the Council forbade Wycliffe circulating portions of the Scriptures, and where he uttered the words, "The truth shall prevail;" and the Religious Tract Society's premises are where Bibles were publicly burned.

MAKE THE BEST OF IT.—He who makes the best of everything that happens to him will always have the best that his circumstances will allow, and will surely be a much happier man than he whose habit of mind is to make the worst of everything.

THERE is no one thing that is more helpful to a church in all its departments than the religious paper. The people who read about the kingdom of Christ are willing to give money to aid in its success.

IN our search after God and contemplation of Him, our wisdom doth consist; in our worship of God and obedience to Him, our religion doth consist—in both of which our happiness doth consist.

CHRISTIAN SPIRIT.

A Sermon by Bro. Sidney Hodgden as reported by Bro. Allen Oberlin.

But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

In the language of the text, "If we have not the Spirit of Christ we are none of his, or, if you can understand it better, "the disposition of Christ." He was here on earth as a peace-maker, going about and doing good unto all men. Now, how can we know that we are in possession of that Spirit? We all want to be possessed of it. There is a Spirit of Truth, and a spirit of error. The Spirit of Truth will not lead us to follow the foolish fashions of the world, but, on the contrary, will cause us to appear with shamefacedness and sobriety. The principle of truth should permeate our actions. To *appear* good is not sufficient,—principle should be our highest motive. By this we may and can know that our spirit is assimilated with Christ's spirit. When such is the case, we have a Christian spirit. When we call God's power to bear in our favor, we must be God's workers. Christ says, "My yoke is easy and my burden is light." Real zeal will remove all barriers in the service of God. All this gives us a hope that we will enjoy eternal felicity, beyond this vale of tears, at God's right hand,—an obedient spirit, a contrite spirit, an humble spirit, not puffed up, but always counting our brethren and sisters better than ourselves. A Christian spirit will enable us to "bear one another's burden." If we obey God's law, we will not set our affections on things of this world. Christ said, "My kingdom is not of this world, else would my servants fight." That Spirit will lead us into the kingdom of our Lord Jesus Christ. A submissive spirit characterized Christ, our Great Teacher. It is said that "God hates a proud look.

Paul speaks of a "time of falling away."—2 Thess. 2: 3. That time has come. Nowadays you can see popular Christianity dressed in the latest fashions of the day. All the different denominations, at an early day, stood upon the same platform upon which the Brethren church stands to-day,—that is, *real* and not *ideal* simplicity and humility. Especially did our Methodist brethren carry out this principle in their early history. Our general appearance and general deportment all stand out as an exponent of the spirit with which we are possessed.

Dear brethren and sisters, of a necessity the church must be in the world, but how sad to see the world working so hard to get into the church! How it stands us all in hand to strive lawfully, too, to keep it out! I travel considerably in my business of preaching. Three years ago, south of Independence, lived a number of Methodist brethren. During my preaching they invited me home with them. I went and they showed me a portrait of Peter Cartright and wife,—some of their old-time leaders. They both were dressed like our people. This shows what that church once practiced. Now they have fallen away from that simplicity as taught by our Great Teacher, Jesus Christ.

Then it is our duty as well as our privilege to maintain this simplicity, which, is so essential. It is something that cannot be hid, and will characterize every true follower of our Lord Jesus Christ.

Will we be true followers of Christ down the end of time? I notice in my getting around among the Brethren that love is a great characteristic of the church. I trust this may continue! May love ever be an attribute of the Brethren church!

We love the Brethren when we bear each other's burden. We have no strife, but, instead, true brotherly affection. The spirit of forbearance and forgiveness is a soul-cheering spirit. It should abound in our hearts and affections. We have the privilege and it is our duty to let it stand out as an exponent of the church. We should appear thus, not because others do so, but from a higher motive,—from *principle*, from love to the Master!

Give no offense in anything! Have charity one for another! Paul says in Gal. 6: 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Let us consider how liable we all are to err! If we have the spirit of Christ, it will bring us back and place us again upon the narrow way. Let us always cultivate that forgiving spirit! Did you ever think of that clause in the Lord's Prayer, "Forgive us our debts as we forgive our debtors"?

What an awful condemnation we ask God to pass upon us in repeating that language! Should we hold a grudge against our fellow-men, how great our condemnation if we do not "from our hearts forgive men their trespasses?" If we forgive, we have the spirit of Christ. The spirit of forgiveness is the spirit of obedience, and that will not take us to the horse-race, or the saloon. It will show us many places along the narrow way at which we can do good. The evil spirit or spirit of disobedience has many votaries, and it leads men wrong. Step by step they go away from the Father's house.

Again, we may know that we possess the spirit of Christ, when, as Paul says, "the Spirit itself beareth witness with our spirit."—Rom. 8: 16. This means that the *Word* beareth witness with our spirit, for Christ says, "My *word it is* spirit." So there is no guesswork about it,—the Word of God is a plummet wherewith we *may* know and *can* know when our spiritual house is out of line. The spirit of obedience will lead us into "pleasant paths of peace."

How do I understand the Divine injunction, "Repent and be baptized"? The obedient spirit says, "I know it" and truly it does, by obeying the command. It says, "I must and will lead a better life. I will leave the beggarly elements of the world and join in with the children of God." Our conscience says, "Repent;" the Holy Spirit says, "Repent," and angels say, "Repent." Turn to Mark 16: 16, "He that believeth and is baptized shall be saved." If you comply with the Divine command, as it fell from the Master's lips, your own conscience, the Holy Spirit, and the Lord of glory are all witnesses that you have become a child of God. All the heavenly hosts and the angelic throng, now recognize you as a child of God.

If we obey God, hope rises within us and says, we can see beyond the grave. The mariner, out upon the ocean, when he sees a light-house in the distance, rejoices to know that by and by he will meet the loved ones at home. Thus our life is full of hope. We see a light-house in the distance. Christ points us to God's right hand where sit our dear ones, clothed in white! What a bright prospect of a glorious immortality! He loves to dwell upon the theme of love! Why do I leave my family, my home, to sojourn in a strange land to tell the story of the cross? Because I love the cause, and want to claim my mansion sure! Why do I long to get home again? Is it to see my farm, my land, my house, etc.? O no, I want to see the inmates! It is love all the way through that prompts us to herald the glad tidings, and deny ourselves a place in the family circle.

How anxious we are to see our loved ones at home, but how vastly more glorious will the meeting be in that glory-land, where we may look upon them as they are clothed in matchless robes of white! We also desire a seat near the throne with them. It will not be long until some of us will be mustered out of service, and go to our reward in the "sweet by and by"—nevermore to take the parting hand, or shed the parting tear! O, what a glorious hope! It will buoy us up in death, and, with the Apostle Paul, we can say, "I have fought a good fight; I have kept the faith, henceforth there is laid up for me a crown of righteousness, that fadeth not away; not for me only, but for all those who love the appearing of our Lord Jesus Christ." Yes, dear brethren, Christ calls to us to-day, to work in his vineyard! Let us be good and faithful servants, like brother Paul, that we may enjoy a reward of eternal felicity in the "sweet by and by." You know reward follows labor, so let us labor till the Master comes. Soon one by one we will be mustered out, as servants of the Lord.

Sinner, in whose army are you a soldier? Have you hope of meeting your loved ones in the eternal world? It is said, "The wicked, with all nations that forget God shall be turned into hell." What is your hope if *you* forget God? If you forget him, your destiny is fixed and you are lost, forever lost! Your conduct here will give you a home in heaven or shut you up in hell. Many a dear mother's pillow, during the midnight hours, has been wet with bitter tears, shed for a wayward son or daughter. Sinner, you are out of the church, out of Christ, and finally you will be shut out of heaven.

"Then you'll cry and want to be,
Happy in Eternity."

With your loved ones you'll want to be, but, ah, you must, instead, associate with the filth and scum of the earth; as I remarked before, we will all, sooner or later, be mustered out of service, and asked to pass over the darksome valley, but when we arrive at home, what a glorious reunion that will be! Father, mother, brother, sister, children and companions, all arrayed in white, to walk up and down the golden streets of the New Jerusalem, no more to take the parting hand! Then will we realize the poet's language,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

A family in the east concluded to have a reunion, that all their children might once more partake of a meal together, under their parental roof, and engage in conversation of by-gone days. Accordingly the invitation went out. The children came from east, west, north and south, and engaged in the rich repast. But partings follow meetings here, and congregations do break up, and Sabbaths have an end. After a while the parting hand is given, and the parting tear is shed, and they separate, all going to their respective places of abode. They then look forward to that great meeting, that final meeting, a meeting for all God's people, a meeting to part no more.

"Where congregations do *not* break up
And Sabbaths *have no* end."

We will not get weary there! There will be a joy unspeakable and full of glory, where we will enjoy an eternity of bliss. May God bless and save us, is our prayer!

WHAT PROMPTS ME?

BY WM. M. LYON.

Important question indeed! Is God the root of all my actions? Paul once feared that he might be a "castaway," after having saved others.

Might not we? It is not a difficult question to decide. We can easily determine the true source of all our actions. Christ came not to destroy, but to save, hence a *Savior*. When Christ is in us, ours is the same mission. We become human saviors, not destroyers. A great part of our own salvation is trying to save others. He that would pass through this world doing deeds of kindness and love to all, especially to those of the "household of faith," dropping words of comfort and peace wherever he goes, not only among the children of the world, but among the family of God, such an one, we would believe to have been with God. His actions, therefore, we believe to come from the love of God shed abroad in his heart. But he that passes through the world doing harm by words and actions, causing trouble and sorrow, his ways are those of the evil one. His heart is not filled with God's love. His mission there is not to save, but to destroy, not to bring peace, but sorrow.

Again, if God is the source of our actions, nothing will cause us to deviate from the path of righteousness.

If the love of God fills the heart, there is no room for envy, jealousy, malice, strife—no room for any kind of evil. When our hearts are filled with the love of Jesus, we will not be as the minister of whom we once knew. The territory was large, the work great and help scarce, or in Bible language, "the harvest truly was great, but the laborers few." The Macedonian cry was made, but when the call was answered, this minister had so much of the love of God in his heart that he did not need any help, or at least according to actions and talk, he was able te do all the work himself. What love he must have had for souls! His love was so great that he was willing for them to be lost, rather than have a co-laborer in the Gospel. May God help such that thus lack the true spirit of Christ!

If Christ is in me, instead of refusing aid in the great cause of salvation, I should use every means possible to get help from others. I should rejoice just as much over the success made by my brother minister, as I would in my own. I will not try to injure his reputation. If he have many friends I should be glad of it, and thank God for it. God's true servants do this. But the devil takes quite a different plan. If I try to tear down what brother A. tries to build up, you may be sure that the devil is at the bottom of it, not God. It must certainly be an abomination in the sight of God, when he looks down upon those who profess to be the ministers of the Lord Jesus Christ, and sees them, instead of helping to build each other up, trying to tear down and destroy. How it must pain the loving heart of Jesus to behold such actions! What a deplorable fact it is that the greatest troubles in the church to-day have had their origin principally in the ministry! Satan knows just where to locate himself in order to do the most mischief. What a pity that any should ever give room to him! The only true and effectual preventive and remedy is to follow the custom of a certain heathen nation that filled their houses so full of their idols, that there was not room for their families. Let us keep our heart so full of the love and spirit of Jesus, that there will be no room for the destroyer. The devil never builds a house, till we furnish the lot. How is it?

Union Bridge, Md.

"SOUND economy is sound understanding brought into action; it is calculation realized; it is the doctrine of proportion reduced to practice; it is foreseeing contingencies and providing against them."

NO.

BY C. H. BALSBAUGH.

No pressure is so great on the soul as the constraint of love. It was Jesus who said. "It is more blessed to give than to receive," and He was only giving utterance to His own experience. Acts 20: 35. To leave the bosom of His Father, the raptures and glories of that eternal intercommunion, was sweeter to Him, than all the praise and homage and service He will ever get for his condescension and self-sacrifice. This same preference of giving to receiving is the shining characteristic of God's elect. Let us note it well, for it is a sadly obscured and forgotten truth.

Love is like the Nile; it has its source away up and back in the mysteries of the evergiving, everblessed Trinity, and pours itself in seven mighty outlets into the astonished ocean. There are souls who would be in perpetual unrest and sadness if they were denied the privilege of spending themselves for others. They are so like God, so full of this self-sacrificing impulse, that it is their bliss to be always dying so that others may be blessed, and they themselves live more abundantly. These are the pillars of God's House, the van of the Lord's host, the terror of the Kingdom of darkness. The great want of the church and the world is the multiplication of such Christed souls. The half of the church cannot see, cannot be persuaded, how self-seeking and self-glorifying they are. A genuine Christ life in the saints is very apt to be branded as unbalanced and overstrained and altogether too upper-worldish. To be a fool for Christ is to carry in heart and forehead the broad, clear, blood-written signature of Jehovah-Jesus. "Nearer, my God, to Thee, Nearer to Thee." Let this be our incessant, ever-deepening aspiration. In Him, for Him, like Him, with Him, —let this be the sum of our being, in aim, effort, and experience.

There are hearts throughout the Brotherhood—dear, noble, God-enshrining, love-pulsing hearts—who are burning with desire to do something for poor, unworthy me in material form as they are able. To all such I am compelled to say, lovingly yet emphatically, NO. I am not unmoved to gratitude by such offers; but I am so situated that such expressions of Christian affection would be of little service. It is a quiet home I need, where heads and hearts and hands and feet and eyes and lips and tongues are all aflame with the blessed self-forgetting ministry of the Cross. God knows all, and to Him I commit all my agonies of body and mind—agonies of pain and social and spiritual wants. I need all my discipline, and yet "out of the depths" not unfrequently comes the heart-quivering plaint, "How long, oh Lord, how long." Hush, my soul, remember Acts 8: 32 and Matt. 10: 24, 25. "LEARN OF ME." None of us have graduated in the school of Calvary; I am at the foot of the Class, but my eyes look wistfully upward, and my heart pines for my diploma of "holiness perfected in the fear of God."

If my correspondents will enclose each two stamps for reply, I am more than satisfied. What is more must be for Jesus only and not for me. Philpp. 4: 17. God is giving me special training, and I must not frustrate His severe but gracious dealings by ignoring John 18: 11. One thing I earnestly beg, that all who indeed know what it is to *pray in the Name of Jesus*, "lift up holy hands" for me. *Christ, Christ, only Christ; let all else be far.*"

"THE clemency of princes is sometimes exercised for vanity—sometimes for idleness—sometimes for fear, and nearly always for the three combined."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Sudden Bereavement.

ON Monday evening, April 8, 1889, Herbert Blair, son of sister Charlotte and friend John Jacoby was playing with another school-fellow near the station at Indiana, Pa. The section hands were coming in with the hand-car, loaded with iron. They saw the boys crossing and recrossing the railroad track, but thought that the boys would certainly keep out of the way of the hand-car. Suddenly, however, they made a run across the track. The little boy, above mentioned, tripped and fell just in front of the car. It was beyond the power of the men on the car to prevent it from passing over the body of the little boy.

His father, who is the conductor of the freight train, being at the depot at the time, was called. He lifted up his little boy and pressed him to his bosom, not thinking that his little son was fatally injured. He soon learned that he was dying, and thus passed away in an unexpected moment. His age was seven years, ten months, and nine days. He gave vent to expressions which might not be looked for from many more advanced in years.

We see again that Providence reaches down and takes from the family circle the idol of the father, and the pride of the mother.

The funeral took place at the residence, April 10 at 2 P. M., at which place a large concourse of friends and relatives assembled. Services were conducted by Bro. Jos. Holsopple from Manor congregation, Rev. Swigart, of the Baptist church, and the writer. Those sorrow-stricken parents desire the prayers of God's people!

R. T. POLLARD.

From Beatrice, Neb.

BRO. C. HOPE stopped with us on his way home from District Meeting in Nebraska. He preached for us in town on Saturday evening and Sunday morning. On Saturday we improved the time by searching after some of the scattered sheep of his own nation. Some seemed to be very glad to see a missionary of their brethren. He is coming to Nebraska in the near future to preach for his people. We are endeavoring to get a mission post at Beatrice for him. Bro. B. F. Flory and W. C. Teeter also made a short stay with us. Bro. Flory preached at the Union church on Sunday afternoon, and Bro. Teeter in town on Sunday and Monday evenings. Two came out on the Lord's side and were baptized yesterday. Others seem "not far from the kingdom." Bless the Lord for all his benefits!

J. E. YOUNG.

From the Dunning's Creek Church, Pa.

THE church met in quarterly council at the Holsinger meeting-house on April 13. The business all passed off very pleasantly. The church elected brethren John S. Holsinger and John B. Miller as delegates to District Meeting, and Eld. J. S. Holsinger as delegate to Annual Meeting. Bro. Daniel Holsopple was present with us at the council, and remained and preached for us on Saturday evening and Sunday, in his usual plain and forcible way. On Saturday evening his subject was, "Love;" on Sunday, "Our Christian walk, and are we walking with God?"—basing his remarks on Amos 3: 3, and, "Can two walk together except they be agreed?"

E. R. HOLSINGER.

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - May 7, 1889.

$1.00 pays for the GOSPEL MESSENGER from May 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. JOHN WISE will represent the Southern District of Kansas on the Standing Committee this year, with Bro. Daniel Vaniman as alternate. North-western Kansas and Colorado sends Bro. Isaac Studebaker as delegate on the Standing Committee; and Bro. J. A. Root will look after the interests of North-eastern Kansas in that body, with Bro. J. D. Trostle as alternate.

A CARD from Bro. Jacob Witmore, written at Stockton, Cal., informs us that he expects to reach his home at Center View, Mo., about the middle of this month and his correspondents will address him as above after the 10th inst. We are sorry to learn that his health is not as good as it had been. His mission to California, has, under God's blessing, been very successful.

THE new edition (the ninth) of "Europe and Bible Lands" is now ready to send out. Orders for either cloth or leather binding will now be promptly filled. The book is selling rapidly, orders for several hundred copies having been recently received. Agents engaged in selling it are doing well. For terms to agents and for copies of the work, address Brethren's Publishing Company, Mt. Morris, Ill.

WE are in receipt of the following letter, which will explain itself. Friend Cozart is a minister in another denomination:

"Will some one in the Brotherhood put me in communication with a brother who has a farm of about one hundred acres to rent in the neighborhood of a Brethren's church. I want to move and unite with the church. I have been reading the MESSENGER and I am convinced that the Brethren are God's people. W T COZART.

Cozadon, Shelby Co., Ill

BRO. E. A. ORR changes his address from Philadelphia to Port Providence, Pa.

We are glad to note the growth of the Chicago Mission. The interest taken in the meetings, and the largely increased attendance are hopeful signs. On last Sunday the attendance was much larger than it has been at any time before this. A Sunday-school has been organized and this, with the Thursday evening prayer-meeting, and regular preaching services at half past three every Lord's Day keeps the spirit of work alive among the members. Brethren Spare and VanDyke were chosen to represent the Chicago church at our District Meeting, and Bro. W. R. Miller is sent as delegate to the Annual Meeting. Bro. J. G. Royer, who has charge of the newly-organized church and to whose judicious care and persistence in the work where failure seemed imminent, much of the success under God's blessing is due, will preach in Chicago on Sunday, the 5th inst. Eld. Whitmore Arnold, of Somerset, Perry Co., Ohio, has moved to the City and will assist in the work. Several other families of members have recently moved into the City so that the little band is being strengthened. Some are also standing near the kingdom. May God help them to decide now!

THE MILLER AND SOMMER DEBATE.

WE are receiving a good many orders for, and numbers of inquiries about, the great Rockingham debate between R. H. Miller and Eld. Sommer, of the Christian church. For the information of all we give the following statements:

1 The Brethren's Publishing Company have undertaken the publication of the book, and, by the time this notice is read, about eighty pages will be electrotyped. If we get the copy in time, the book will be ready to send out by Sept. 1st.

2. The book will contain about 500 pages, of the same size as the "Revised Minutes." It will be illustrated with a chart showing the legal time of eating the Passover and a plan showing the relative positions of Jerusalem, the brook Kidron, the garden of Gethsemane, and Bethany. It will be printed in clear, plain type, on good book paper, and well bound in cloth, and will be sold at $1.50 per copy: postage prepaid.

3. All profits arising from the sale of the book will be paid over to the General Missionary Committee, to be used for the mission work of the church. The cost of publication and selling will be submitted to a committee appointed for that purpose by the General Missionary Committee, who will audit the accounts and see that the money is paid as above stated.

4. A responsible, active, energetic agent is wanted in every church to sell the book. We do not want agents who will keep the book at their homes for sale, waiting for purchasers to come and buy, but we want brethren or sisters who will see every member in their congregation and get them, if possible, to take a copy of the book. To such agents special terms will be given upon application. Bro. S. S. Mohler has sent us the names of brethren and sisters who will sell the book in the different churches in his State District. Bro. J. M. Snyder, of McPherson, Kansas, will arrange for the sale of the book in that State, and Bro. I. M. Gibson will canvass the churches in Southern Illinois.

5. Some ask, Will the book sell rapidly? We think it will. As an evidence of this we refer to the fact that Bro. S. B. Shirky, of Rockingham Co., Mo., says, "Send me one hundred and twenty copies of the Discussion when completed." Orders have been already taken for this large number of books in the church in which the debate was held. This shows that those who had the privilege of hearing the debate are especially anxious to have the book, and we believe by a little effort on the part of agents many thousand copies may be sold.

6. So that we may know how many copies to issue we would like to have immediate responses. Those desiring to have the agency for their congregations will send at once for terms, giving the name of the congregation in which they live, with post-office address plainly written. Write at once. Remember that only active agents are wanted, and only one agent will be appointed in each church. Orders by mail will be entered and the books sent when ready.

QUERISTS' DEPARTMENT.

Besetting Sins.—Women Speaking in the Church.—The Chastisements of the Lord.—Judges in the Church.—Community of Goods at Jerusalem.

Dear Brother:—

1. Please explain Heb. 12: 1. What are weights, and what is the besetting sin? S. K.

THE language on which an explanation is asked, reads as follows: "Let us lay aside every weight and the sin which doth so easily beset us."

The word rendered *weight* occurs only at this place in the New Testament, and doubtless refers to the runners in the games who were careful not to encumber themselves with anything that would impede their progress. Before entering the race they subjected themselves to a disciplinary diet and course of training to remove unnecessary flesh. Their clothing was so made and arranged that it would not hinder them in the race. These weights were not to be thrown aside after the race began, but in preparing for it. The lesson for us is that we must lay aside, as we enter upon the heavenly race, everything that will in the least degree hinder our growth in the divine life. Every "encumbrance," all superfluous weights; pride, carnal and worldly lusts, vanity, violent temper, an impure imagination, evil thinking, jesting, and even otherwise harmless and useful things if they in the least retard our Christian growth. The blind man cast away his garment when he came to Christ. Mark 10: 50. See also Eph. 4: 22, Col. 3: 9, 10. Dr. Barnes in his Notes on this verse says, "Some persons would make much more progress if they would throw away many of their personal ornaments; some, if they would disencumber themselves of the *heavy* weight of gold they are trying to carry with them. So some very light objects, in themselves considered, become material and weighty encumbrances. Even a feather or a ring—such may be the fondness for these toys—may become such a weight that those who wear them will never make much progress toward the prize." These things must all be laid aside so that we may not be hindered in our race for heaven and eternal glory.

"The sin which doth so easily beset us." The Greek word rendered "easily beset" is not found elsewhere in the New Testament. Jamieson renders it "sin which easily stands around us." Luther in the German, "the sin which always so clings to us." Wahl, "Sinful propensity always surrounding us, ever present and ready." Barnes says it properly means "standing well around; denoting that which is near, or at hand, or readily occurring."

The meaning, doubtless, is such sins as we

may be particularly liable to. Some weakness in our character, or our natural temperament, or disposition, may make us more liable to err in one direction than in another. Ambition, pride, levity, anger, love of money, love of popularity, doubting, and others, might be named. Then there are the sins to which we are exposed in our avocations in life. The merchant, the farmer, and the laborer each have their besetments peculiar to their business. All these things we are to lay aside as so many weights that hang to us and keep us from becoming strong men and women in the Lord. We are to search out these weak points in our characters, where we are most exposed, guard them carefully and strengthen ourselves where we are weak. This is to be done by watching and prayer.

The skillful general is constantly looking after the weak places in his line of battle, or his fortifications; and if he discovers a weak point he at once sets to work to strengthen it. So must we labor to become strong where we are weak, for although we may be strong in some points, we should not forget that our Christian character is not to be tested by its strongest points but by the weakest.

2. Will some one please give us an explanation on 1 Cor. 14: 34, 35? A SISTER.

This query refers to women speaking in the church, and we refer the querist to Bro. Quinter's article on the subject which has recently been reprinted in the MESSENGER.

3. Explain the following passages of Scripture: Heb. 12: 6, and the first clause of Rev. 3: 19. A. J. MYERS.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "As many as I love I rebuke and chasten." The language is quoted from Proverbs 3: 11, 12. As an earthly father corrects his children, not for the mere purpose of inflicting pain, but to discipline them for their own good, because he loves them and knows that unless their errors are corrected by chastisement, the result will be injurious to the child, thus showing a paternal interest in their welfare, — so our Heavenly Father, when he accepts us as sons and daughters, has more than the love and care of an earthly parent for us. In the life of every child of God there are some things that need correction, and when the Lord, for our good, chastens us, he only shows that he loves us and that we are not neglected and cast out as illegitimate children.

The chastisements of the Lord come to us in various ways, but always in the way that is best for us and that will do us the most good. They may be grievous to us, for chastisement is intended to produce pain, but in the end, if we are properly "exercised thereby," we shall reap the peaceable fruit of righteousness.

Dear Bro. Miller:—

How are we to understand 1 Cor. 6: 4, "If then ye have judgments of things pertaining to things of this life, set them to judge who are least esteemed in the church"?

Yours in the faith, J. E. BLACK.

The church at Corinth had fallen into many errors and the Apostle wrote his letters to the Corinthians mainly for the purpose of setting them in order. One of the grave errors in which they had become involved was that of going to law one with another and that too before the unjust. Paul censures them severely, and, in reasoning with them upon the question, says in substance, It is a shame for you who are to judge the world, and even angels, to take the small matters pertaining to the affairs of this life before the heathen magistrates for judgment. It was these same officers before whom the Christians were brought when they were persecuted and condemned to stripes, imprisonment and death. Now, when a personal difficulty arises among them, which they ought to have settled in the church among themselves, they go before the unbelieving magistrates for judgment thus actually setting those to judge who are least esteemed in the church.

The expression in the 4th verse, to which our brother calls especial attention, is to be regarded as a question. The Revised gives the meaning plainer than the Authorized Version. It reads as follows: "Do ye set them to judge who are of no account in the church?" He asks them this question implying that they do set the very class of people who are least esteemed in the church to judge for them. The Roman magistrates of this period were men of profligate, corrupt and abandoned character. They were easily bribed, and by all good and pure men were held in low esteem.

Some have held that the words refer to members of the church who were not highly esteemed but the objection to this is plainly shown in the fifth verse. "I say this to move you to shame. It is so that there cannot be found among you one wise man who shall be able to decide between his brethren?" Revised Version. This shows that he wanted them to select, not the most obscure, but the wisest man in the church to adjust their difficulties. The meaning seems to be plain that by those least esteemed in the church, the Apostle referred to the Roman judges.

D. L. MILLER,

Dear Brother:—

Please explain through the MESSENGER why the bretbren at Jerusalem had all things common. How long did it continue, and why was it discontinued? J. S. S.

The community of goods was not enjoined by command, but was practiced to a considerable extent during the first century of the Christian church. That it was not an obligation is apparent from the language of Peter to Ananias Acts 5: 4, "while it remained was it not thine own and after it was sold was it not in thine own power?" So long as it remained unsold, he was under no obligation to dispose of it, and after selling it he was not bound to give over the money to the apostles. It was his own and he could dispose of it as he saw proper.

The principle taught in the Gospel of giving to the poor, and helping those who lacked was doubtless the motive that prompted the action of the disciples. The rich gave their abundance, and this same principle will be always found with the church of Christ. Whether the means necessary to supply the poor be raised by such contributions as are named in Acts 3 and 4, or by the method adopted by Paul in 1 Cor. 16: 1–2, the principle is the same, and it should never be lost sight of. It is evident that Paul did not think that the plan adopted at Jerusalem was the best, for by it some were burdened, while others were eased; and so, directed by the Holy Ghost, he gave the Christians the following injunction when there was need of money: "Upon the first day of the week let every one of you lay by in store as the Lord has prospered him." Evidently this was the best plan, for it is the one commanded by the apostles, and it doubtless superseded the community of goods at a very early day in the church.

WHERE NEUTRALS BELONG.

(*Concluded from First Page.*)

across the road or street from us, and even the next door alongside of us. Within seeing and hearing distance of our homes and our children are to be heard the oaths and profanity of the wicked,—who congregate at these inns of iniquity—and the bacchanalian songs of the drunken. You may say that there are no such places near my home, and why should I be concerned? There may not be, but there are such places alongside and near a thousand other homes that belong to your State, and are as desirous of being free from the attending temptations and dangers as you are. But they cannot unless you come to their rescue. They are calling for you, as the good Samaritan to come and help them. These robbers—the saloon-keepers—have robbed some of them and left them more than half dead. Will you, my brother, be the Samaritan, or will you play the part of the Levite and priest by being neutral, and thus close your ears to the appeals, cries and prayers of the broken-hearted widows, mothers and daughters, who are weeping for their husbands, sons and brothers, and will not be comforted, because they are not. No, you cannot. Your high sense of duty says, No. Your conscience says, No. And above all, your holy Christianity says: No.

From where we now sit penning these thoughts, as we look over the way, we see on the corner house, in large letters, "Washington House." Two years ago, as we looked across from time to time we could see an almost constant stream of men going in and out of the lower door. On the inside was the "bar" where the glasses were tipped by the laboring men of our town, and their hard-earned wages jingled into the greedy saloon-keeper's till. In harmony with the wishes of our people, our worthy Judges, two years ago, said that these dens of destruction, were not needed in our County—may lasting honor crown their noble work—and since then we have not had a licensed house to sell whisky in our County.

As we now look over to the same place, we see no men going in and out for whisky, but, in front of the building, we see a row of new wagons, reapers, cultivators and farming implements generally. How blessed the change, and how glorious would be the results were these dens of iniquity closed all over the State, and all the States—yes, all over the world. On the 18th day of June the citizens of this State will have the privilege of deciding whether or not this great evil shall be continued. It is not a political contest—will not be a political election, but you are called upon to decide, as you would do, if a man were to try to establish a saloon in your front yard, or across the way from your own home. Do, on the 18th of June, as you would do under the above-named circumstances, had you the same privilege, and we are sure you will do the right thing. While there may be no saloon in your yard, or on your farm, you have neighbors all over this great State of ours, who are forced to live within hearing and *feeling* distance of these places of temptation and sin. They are as destructive and ruinous near their homes, as they would be near your homes. Come to their rescue by doing for others as you would have others do for you. O, pity the ruined homes, the broken-hearted mothers and the wretched and starving children, and do what you can to rescue them from the grasp of this unfeeling and soulless power.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability.*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8:12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE GREAT WORK AND ITS WORKERS.

BY LANDON WEST.

THE great work of saving a world and its people, as a whole, can be seen only from heaven, and by those who dwell there, but in part it can be both seen and felt here on earth, even by the humblest worker, and the lowest sinner.

Here on earth the work is now to be done, and here, only here, it is needed, for here the sinners dwell, and this is the field to be worked.

It is a stupendous work; one that offers pardon and gives eternal life to the people of a world, with its nations, kindreds and tongues, and for all time. It is not only a great but a glorious work, and that which brings salvation within the reach of all sinners, be they low as they may, is a godly, —a heavenly work.

But great and glorious as the work is, it must be a success, for there are workers both great and wondrous, who, for a long time, have been enlisted in the cause, and it can not be a failure.

Our Heavenly Father stands first on the list—the Head of all workers both in heaven and on earth, and the work he has done, and is now doing, must excel every other, for none can compete with him. His love for a world of sinners, his gifts and his mercy, his grace and his goodness our minds fail to comprehend, much less can we compare with our accomplishments. "My father worketh hitherto." John 5: 18. Our Savior, Jesus, the Son, of God, is another of the great workers, for in nothing has he failed, and of all who have spoken, none have spoken like him. Of all the sacrifices offered, none are so great and precious as the sacrifice of himself. Of all the deaths that have been met, his was the sorest and most shameful, and of all the victories obtained, his is the greatest, the grandest of all!

The Holy Spirit of God is another of the great workers, and his is a vast work. He is now in the world and, in the name of Jesus, superintends the work of salvation in all its departments. He is the Comforter of all the people of God, a Guide for them to the Truth, a Reminder of the Word of Life, and a reprover for the wrongs that are done. He is a witness for the people of God, and a witness against the servants of sin. In addition to these master workmen on this building of God, there have been a vast multitude of noble workmen, who have lived and worked for this royal work, and have now gone home to glory and to rest.

There are yet thousands of noble workmen, both old and young, both strong and brave, who are still at work on the wall, who work and fight and pray, both night and day, that the work may go on, and that the wall may be built. Great and zealous as the workmen are, we are still in need of fellow-workers all the while, for many have done their work, have borne their part, suffered their lot, and have now gone home to glory. Others are falling daily, but with their armor on, and their face to the foe. Others must still fall, but the work of salvation must go on. We invite others to come in and aid the work, that the ranks may be full, and the work may go on until the Master shall come!

MISSION WORK.

BY ABRAHAM MOLSBEE.

THIS is more than a name to go and preach the Gospel, and pass on to some other new place, but in the true sense, as given by the Savior in his great commission, it signifies, "Go and preach the Gospel to every creature," "baptize him (or them) in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 16: 15, 16; Matt. 28: 19.

Our ministers being called of God, through the church, are qualified, by the grace of God, with his spirit, empowered by the church to preach the Gospel, and that they may obey their call from God, they must not only preach, but must baptize those that believe.

It, then, is necessary that he be located, or at least for a while, for traveling over a great deal of country and preaching a few sermons at a few stop-over places is certainly not doing mission work. Spending time and money in such so-called "mission work" will never accomplish what the church wants. The church wants souls saved, and they are willing to help in this great work. But when the church wishes to locate some one, at least for a time, in some city, town or country, where the Gospel, as taught and practiced by the Brethren church is unknown, they fail to hear of them as they would like to. O! how their hearts have been made to rejoice, when they would read Bro. Hope's letters from Denmark, while he was in the mission work there! Brother D. L. Miller, while visiting in Denmark said if the brethren and sisters of America, who so liberally donated to build the meeting-house in Denmark, could have been there with him, they would have felt more than repaid for the money given. This work in Denmark is mission work indeed, and I have thought, and yet believe, — if ever Bro. Hope's health would admit, — he should be sent back, to carry on the good work that was begun through his missionary labors. If those that are sent by the Mission Board, give such reports of their work as that of Denmark, there will be thousands in the church treasury to support the work.

Although there have been some failures in our mission work, and though we hear of no immediate results, yet we should not be discouraged in our work. Some money was misapplied in years gone by, because we had no proper system. I remember, and so do others, that, several years ago, in Annual Conference there was a call for ministerial help to Southern Tennessee, and, instead of sending one able for the work, to spend a year or more there, there were three faithful brethren sent at a cost which would have supported one resident minister a year or more. They did the best they could, but to-day we have no organized church in that country. Had a minister been located there and assisted by the Mission Board, as we now have it, in all probability we would have had similar results as in Denmark.

We do not wish to praise Bro. Gish more than he deserves, but we do commend him for his mission work in Arkansas. We could name others who have been, and are, faithful workers in the mission field. Some of them do not stay long enough at one place to do any good. They are off somewhere else,—claiming to be looking up some isolated members. They report a "wonderful country," "land cheap," "homes can be had on easy terms," and before the scattered members can be got together there, they are off for some other place, calling to come there,—probably just because everything does not work to their hand or liking.

Sometimes reference is made to the large churches and the number of preachers that are all idle. This may be so, but if "Farmer John" were there he would not be idle. Descriptions of "fine land," "pleasant climate," "land of flowers," and all such glowing accounts of countries do not build up churches very fast. Immigration is necessary and beneficial, sometimes, to the building up of the church. Glowing descriptions cause brethren to become dissatisfied with their humble homes, and make their temporal matters much worse, and spiritually a great deal worse. Some write back to the church they left, "O! if I could just be with you at your love-feast, how my poor soul would rejoice!"

We have a goodly number of preachers, traveling among the churches, who are doing a good work, and we would be glad if we had many more. These, however are not missionaries, or mission workers. The plan adopted by General Conference is a good one, but where are the men who are fully consecrated to the work? This is what we need to-day,—preachers who are willing to go and work until Conference will relieve them, and send another in their stead,—men that will leave their homes and their friends, relatives, and the old church, and go and stay! This is what we want and need to-day. We want men who will not look after their financial matters first, but who have the good of souls and the building up of our Zion at heart. To travel a few thousands miles on the railroad, to have the Mission Board pay the fare, and then return in a few days, is surely not doing mission work as the church wants. Consecrated men the church wants, and where will she find them?

Let us labor more for the spreading of the blessed Gospel by preaching, praying, giving and going!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Under date of April 22, Bro. John Metzger, of Cerro Gordo, Ill., writes: "April 13 I took the train at Cerro Gordo, Ill., for Salem, Marion Co., Ill. I had meeting the same evening, about four miles west of Salem, in a school-house, and Sunday at 11 A. M. Sunday evening I conducted a meeting in Salem and continued the meeting at the same place the entire week. The interest was good. The first one that came out was a young man who is working in a printing-office. As a result of the meetings five were baptized. All are young people. I hope and pray that they all will be a light to the world. Prospects good at this place. Came home last night, and found wife and children all well. Thank the Lord!"

—Bro. M. L. Spires writes: "Bro. C. Hope will, as soon as arrangements can be made, visit Bertrand, Broken Bow, and Grand Island, Nebraska, to do some missionary work among some of our Danish members at the above-named places. May the Lord work with him, is my prayer!"

—Under date of April 20, Bro. James T. Kinzie, of Centropolis, Kans., writes: "The brethren and friends of the Appanoose church met April 7 and organized a Sunday-school by electing Bro. C. W. Shoemaker, Superintendent, and J. T. Kinzie, Assistant. We hope and pray that the Sunday-school may prove a success!"

—Bro. Silas Hoover, of Boynton, Pa., informs us of the serious illness of Bro. Elias Weitsel, elder of the Cherry Grove church, Pa., and then states: "He was anointed April 19, and is fully resigned to the will of the Lord as to the future. Bro. Weitsel is one of the old standard-bearers, whose daily walk and conduct are a constant sermon to those around him."

—From the Bear Creek church, Garrett Co., Md., Bro. Josiah Beeghly writes: "We have had several additions to our little flock since our last report. April 4, two came out on the Lord's side; April 7, one more; and April 19, nine souls made the good choice. Brethren William Schrock and Daniel Walker came to us from Berlin, Pa., April 12, and have been preaching for us since then."

—Under date of April 17, Bro. Alverty Buxton, of Upper Sandusky, Ohio, writes: "The brethren and sisters of the Wyandot church, Ohio, met in council April 13th. Bro. S. Lose and wife were with us. Everything passed off in love and union. The brethren and sisters were made to rejoice to see one return that had strayed away from the fold. Our communion meeting was set for June 15."

—Sister Clara Clark, of Lone Oak, Mo., writes: "Only those who are isolated from church can tell how we appreciate the visits of the MESSENGER. I have not heard a sermon by the Brethren for nearly five years. We can hardly find words to express our thanks to Bro. J. J. Cart for sending us the MESSENGER. Just lately we have seen in the paper that there is a church at Nevada, Mo. We expect to go there next month, no preventing providence."

—Bro. Samuel Weimer, of the Little Traverse church, Harbor Springs, Mich., writes: "April 6 we held our quarterly council. Very little business was transacted and that was of a pleasant character. We appointed our communion for July 27. As that will be about the time of the Methodist camp-meeting, when the railroad companies grant half rates, we thought we would be more likely to obtain help at that time."

—Bro. Daniel B. Heiny, of McCool Junction, Nebr., writes: "The Missionary Board of the State of Nebraska was re-organized April 12 as follows: Moses Keefer, Chairman, Greenwood, Cass Co., Nebr.; M. L. Spires, Treasurer, Holmesville, Gage Co., Nebr.; Daniel B. Heiny, Clerk, McCool Junction, York Co., Nebr. There is some money in the treasury, and we are now ready to receive calls from isolated members and weak churches for ministerial help, wherever it may be needed."

—Under date of April 19, sister Bernice Ashmore, of Mansfield, Ill., writes: "The members of the Blue Ridge church assembled in quarterly council April 7. Considerable business was before the church which was transacted to the satisfaction of all present and in the fear of the Lord. The church agreed to have a love-feast, May 18, at 3 P. M. We organized our Sabbath-school April 8, with Bro. Adam Greenawalt as Superintendent, assisted by Bro. C. Barnhart and other officers."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

Scraps.

TO-DAY, April 14, Bro. John B. Fluke, of Loysburg, Snake Spring church, preached for us, at New Enterprise, from Matt 13: 31, 32. Subject, "Great consequences from small beginnings." Bro. Fluke is an able, earnest and humble expounder of the Word, and should be in the field all the time.

At this writing brother Isaac Replogle, Sr., is quite sick. He was anointed last night after services. Some are doubtful of his recovery.

The New Enterprise Sunday-school held its first session for this season this afternoon. It starts out with an excellent corps of workers. Bro. Fluke was also present and ably addressed the school. He spoke of the holy influences going out from the teachers. Ah, I have thought since, would that they were always such. I have seen the foolish jest and idle conversation by the teacher in the presence of the pupils, even in the Sunday-school. A wonderful responsibility rests on the teacher. Horace Mann said once when looking at children, "They are children of to-day, men of to-morrow, and immortals of eternity." I often wonder how our brethren and sisters can venture to teach the young the holy truths of the Bible while they, at the same time, are disobedient themselves. Christians are plainly forbidden the wearing of gold, and yet there are brethren and sisters who occupy these positions, who wear gold pins, buttons, etc O, the inconsistency of such teaching! Children are imitators.

I received a letter a few evenings ago from my stepsister, Jennie Phillips, *nee* Earnest, of Maywood, Frontier Co., Nebr. She says she has been working for three months to get a minister to locate there, to build up a church. Her husband has been waiting a year for an opportunity to unite with the church. They live, perhaps, 150 miles from an organized church, and no opportunity presents itself. They now offer the exclusive use of part of their farm,—beautiful land, —with many privileges, for a number of years, if a minister would locate there. Many things impressed me in this case. A man has been waiting so long to come to the church, and has no opportunity. We read this in tears. How few wait for opportunities! The Spirit is grieved, the convictions stifled, and hundreds of golden opportunities passed by. Then they are alone. There is only one sister, perhaps, in the whole County, yet she is hopeful, that, if the proper effort is made, a church may be built up, and they can have a church home. A man, who is not a member yet, is offering to make some sacrifice to build up the cause of Christ. What have we, who have been long years in the Master's service, done to build up the Truth around us, in comparison to this? Ah, so many can not stand up for the Truth alone. I know what it is to be isolated from the church, but the loose religion about me always made me stronger in the faith of the Gospel. If all our isolated members would maintain their integrity, live out the doctrine of the church, stand up for Jesus and not be ashamed to unfurl the banner, what mission posts these would make all over the land!

I was also impressed with the good work the MESSENGER is doing. This man, above referred to, had almost lost faith in all churches, because of the evils he saw in popular Christianity. By reading the MESSENGER he was brought to his present convictions.

Three were baptized several months ago at this place. E. A. REPLOGLE.

Waterside, Pa.

A Request.

IT is the earnest request and sincere desire of our dear brother, Lemuel Hillery, of Hutchinson, Reno Co., Kans, that he be remembered in the prayers of the Brotherhood at the throne of grace, in the heavy burden of affliction he has suffered since the loss of his dear wife. That alone was a heavy burden to bear, which still weighs down the mind day and night, but in connection with that our dear brother's bodily affliction is so great that he can not rest day or night. He was unable to enjoy their love-feast on the evening of April 18, but had to go home and feast upon the bread of affliction and pain alone. Our brother wants the prayers of all in his behalf that he might, by the will of God, be once more restored to health and usefulness in the church and in the world, as a faithful servant of the Lord, to go and preach the Gospel of God. May the good Lord add yet many years of usefulness unto our brother's life, is my prayer! JOHN FORNEY.

From the Litchfield Church, Ill.

THE Litchfield church was organized in the city of Litchfield, Feb. 24, with fourteen members.

This has been a District missionary point for some time. Elder Daniel Vaniman did the principal part of the preaching. The members at this place belonged to the Macoupin Creek church, but, with the above membership, it was thought best, all things considered, for them to be organized into a separate local church.

Elders Daniel Vaniman and M. J. McClure met with them on the above date, and effected an organization.

Bro. J. P. Studebaker was elected deacon, and Eld. David Troxel, of Cerro Gordo, chosen as overseer. This is a promising point. Their Sunday-school reached eighty in December, but had to be closed on account of not having a convenient place to meet. They have preaching twice each month, and prayer-meeting weekly.

All of their meetings are held in private houses. They have no minister at present. It has been arranged that Bro. Troxel is to meet with them on the second Sunday of each month, and the writer, in person or by substitute, on the fourth Sunday. The Missionary Board will aid financially.

At a recent council the church decided to make an effort to build a meeting-house and requested aid from the Missionary Board. They need a house very badly, but are not able to do much themselves. I feel that a great responsibility is resting on the Missionary Board in the consideration of such questions.

Ministers passing are requested to preach for them! G. W. GIBSON.

Girard, Ill.

From the State Agent for Immigration of Virginia.

THE Annual Meeting will be held at Harrisonburg in Rockingham Co., Va., in the Shenendoah Valley in June next. As there will doubtless be a large number of the Brethren from the North and West, who will take advantage of this opportunity to attend this meeting and at the same time to look over Virginia with a view to location, I

would say to all such that, as the organ of the State, I have made arrangements to be present with such literature as will give a fair idea of the State,—its climate, soil, productions, facilities for market, grand natural divisions, schools; taxes, etc.

At the same time and place I shall have on the ground, or accessible thereto, as many of the County Agents of Immigration as can attend, who will be furnished with more detailed accounts and descriptions of their own Counties, with lists of land for sale, prices, products, and maps, showing routes to reach them and affording all possible facilities for enquirers to determine where to locate, to pick out the particular piece of land they wish to look at and to reach it by the shortest and least expensive route. Enquirers are assured that all precautions have been taken to keep them out of the hands of any who would be disposed to deal unfairly with them. Great care has been taken in the selection of these County Agents to get men of character and conscience who know the value of land and will make nothing but fair representations to buyers.

In addition to this, stringent instructions have been issued to the County Agents, requiring them to deal squarely with strangers, and any failure on their part to do so will, upon knowledge of the facts, procure their instant dismissal from office. It is earnestly hoped that all who propose to come will embrace this opportunity, as it will afford the Immigration Bureau an opportunity to give them a bird's-eye view of the State, while they will have the advantages incident to attendance on the meeting and the reduced rates, and the opportunity at one time and place, of meeting so many intelligent men from all parts of the State whose representations can be relied on.

CHARLES GRATTAN,
Commissioner of Immigration for State of Virginia.

A Sad Accident.

UNDER the above caption we chronicle the death of the only son of our sorely-afflicted brother Jesse and sister Barbara Calvert. He was employed as brakeman on the C. W. & M. R. R., and on the night of April 22, when nearing the station of Elkhart, Ind., was, in some manner, thrown from the train, and, probably, instantly killed. He was missed as soon as the train stopped, and the train men at once ran back about one and one-half miles, where they found him in a terribly mangled condition. Life was extinct and, from all appearances, taking into consideration his fractures of the skull,—he never realized any suffering. He was sent home the following morning,—a limbless corpse,—every limb having been severed from his body, and the left arm almost entirely lost. His body and skull were terribly mangled, and, to say the least, he was a pitiable and sad sight to look upon.

Elmer Calvert was a young man of promise, and looked upon by his employers as a young man of rare ability. He had been "braking" a comparatively short time and was to take charge of a train as conductor in about a week,—May 1. To that time he was looking forward with anticipation, and not he only, but also his fond parents, for they felt that the dangers connected with railroad life would be somewhat lessened. The deep concern shown by the presence of a number of the employees of the road, at the funeral, and the drapery on the trains showed that he was highly respected by all. Truly, the stroke upon his parents and sisters was heavy, and in the hour of their deep affliction we can only cite them to God who is alone able to heal the agonizing wound in their hearts. May his affections have gained such a hold upon the hearts of his dear sisters that, in their sympathy for him, their minds may be drawn nearer to the "Great Physician" who alone is able to heal our sorrows. Yet we must not forget that we must apply his remedies, and we believe that these sad occurrences are only to remind us of our duty. The entire community feels to extend their sympathies in behalf of the bereaved family. May God's blessings abide with them and us all, is our prayer. N. B. HEETER.

Warsaw, Ind.

In Memoriam.

SISTER Anna Cripe, wife of Bro. Ira Cripe, departed this life April 6, 1889, aged twenty-three years, seven months and twenty-four days.

She united with the Brethren's church in the winter of 1882, with a number of others. She was united in the holy bonds of matrimony to Ira G. Cripe, son of Eld. George Cripe, April 12, 1884. She lived a devoted Christian life up to the day of her death. Her last day was spent in exhorting her unconverted friends and neighbors. She tried to encourage her mother, brothers and sisters, and her kind husband, to be faithful and take more interest in Sunday-school and church work in the future than they had in the past, that they might all meet her in heaven. She told them not to weep for her but to weep for themselves when she was gone. She tried to cheer her broken-hearted husband, and prayed for him that he might hold out faithful and meet her in the home beyond. When she was done talking and praying, she said she was now ready to go to her Master and to meet her father, who had gone before. In her death her husband has lost a true and faithful companion.

As an evidence of the esteem in which she was held, we need only to refer to the crowded house of sympathizing friends on her funeral occasion, which took place at Milmine church. Her funeral was preached by Elder D. B. Gibson, from 1 Thess. 5: 14, 16.

Though sadness fills our hearts, we need not sorrow as those who have no hope. We are made to realize more fully than ever that we should be ready and prepared to go when the Master calls.

Of our departed sister it may truly be said: "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." SARAH KUNS.

Cerro Gordo, Ill.

From Augusta, Wis.

IN a former communication we promised, in the near future, to give a more extended view of the Wisconsin mission field, and, in order to give a reliable description, we will refer to townships by number and range, to show where the Brethren are located. To do so correctly, we draw a line through the centre of the State, north and south, and east and west, and count townships from south to north and range east and west.

Now, to commence with the Maple Grove church, we say, it is located in Chippewa County in town 28, range 6 west, with a membership of twenty-four or twenty-five members. Here are many calls for the Bread of Life. Shall they go unheeded? The first preaching was done here by the Brethren two years ago,—the 9th of this month.

The next point is thirty miles east and twenty-four miles south in Clark County, town 25, range 1 west. Here is located our dear brother, T. D. VanBuren. He and his wife are the only members in Clark County that we know of. Bro. VanBuren is a minister in the second degree. Here is a very fine country, very productive soil, and all that seems to be wanting to effect an organization is, for some brother to come to the assistance of our dear brother, who is so earnestly engaged and so much desires to gather in sheaves into the Master's garner. This is the place where we enjoyed ten meetings recently, with such marked attention. Here is a very large field running east to the great Lake Michigan.

Next we call attention to the Barron County Brethren, located in town 33; range 12 west. They are situated thirty miles north and thirty-five miles west of the first place under our notice. Here is a membership of perhaps twenty. They were organized last fall. Bro. Eli Bowman is their speaker. He is in the first degree of the ministry. Bro. H. C. Baker has the oversight of them, and we do hope and pray that God will abundantly bless him, so he may be able to break the Bread of Life to the dear ones in Barron County. They are more endeared to us, perhaps, because we carried the first message of love to them, some six years ago,—on foot,—a distance of nearly sixty miles. This is a much neglected point, and much might be done here by a proper effort.

We next call attention to Dunn County and in town 29, and range 14 west, is the home of our old veteran, elder John Pippenger. This point is fifty-four miles west and six miles north of the first place mentioned. He is the pioneer brother of this State, and has the oversight of the Irvin Creek church, with Bro. S. Crist, in the second degree of the ministry, to assist him. This church has passed through the fog and gloom caused by the Old Order element, but praise be to the Lord for his preserving mercy,—the cloud is passing over and the sun is beginning to shine again. Bro. S. Crist is located in town 29, range 13 west.

From here we go to town 26, range 12 west, in the south end of Dunn County, forty-two miles west and eighteen miles south. Bro. H. C. Baker lives here, in for the Chippewa Valley church. Here the writer located nearly fourteen years ago. Here our aged mother, sister and brothers reside. Here, as well as in other places, is a large field, waiting to be cultivated.

Last of all let me call attention to the few neglected members in Pierce County, town 27, range 17 west,—a distance of ninety or one hundred miles west of the first place described. Here Eld. William Robey lived and labored, and, as a result of his ardent and untiring labors, the River Falls church was organized, of which now only a fragment remains. What a pity! Much hard labor is now, in a measure, lost! Had our dear brother lived, it would, no doubt, be otherwise, and the church would not have sustained so great a loss.

By our description the reader can readily see how far we are scattered, over, perhaps, an area of one hundred and fifty miles square, with six weak ministers to front the battle alone. This fact made known, oh, Brethren, how can any one sit with folded arms! Perhaps, while your dear brother is in the front of the battle, engaged in the severest contest with Satan and the world,—you are doing nothing for the cause. Oh, my dear brother, do buckle on the armor and march to the front, crying out, "Here am I, Lord; here am I." Soon the battle will be over; the victory will be won and souls saved!

Dear brethren and sisters, you who have a warm sympathizing heart for the great mission cause, when you read those lines and think of those dear young sister churches with their poor ministers plodding along through storm and cold, rain and sunshine, night and day for this great cause, enter into your closets and breathe to the Lord a prayer in behalf of those poor churches in Wisconsin, who are struggling for an existence. We do hope and pray that the time will speedily come when this great mission field in Wisconsin

will be ably worked and many souls saved, that churches may be organized all over this great State! SAMUEL H. BAKER.

From the Chippewa Creek Church, Mich.

BRETHREN E. BOSSERMAN and Isaiah Rairigh came to us April 19 and preached for us the same evening. On Saturday, April 20th, the church met in council. We found all in love and union, which is as it should always be in the house of God. As the church here has no resident minister we thought best to hold an election for a minister, and also for deacon. For minister the lot fell upon our much beloved and esteemed brother, Jacob Tombaugh. For deacon, our beloved brother, Frank Pilbeam, was chosen. May the Lord abundantly bless them with grace that they may faithfully discharge the duties devolving upon them. On Saturday afternoon Bro. Rairigh had to leave us, and go to fill an appointment at Woodville,—a new mission point. Bro. Tombaugh and the writer accompanied him. We had meetings Saturday evening, Sunday afternoon, and Sunday evening. Better order and attention we could not have had. While there, one made application for baptism. and one was reclaimed. We returned to our church on Monday and held meeting Monday evening with good attention. May the good seed sown produce a copious harvest in the near future, is our prayer!

WM. F. JEHNZEN.

From Maria, Pa.

APRIL 21, our regular appointment for preaching was at the Holsinger church, near Baker's Summit, Pa. Bro. James D. Brumbaugh, who lately moved into our congregation, preached on the resurrection of Christ, followed by Bro. J. B. Replogle. The Sunday-school met in the morning before meeting time, and was well entertained from the lesson on the "Two Great Commandments," as found in the *Brethren's Quarterly*, which we use in our school. Our Superintendent is Bro. D. S. Replogle, assisted by Bro. Isaac L. Snyder, and a full corps of officers and teachers.

We find the *Brethren's Quarterly* a great help in the Sunday school work. It gives the classes a chance to study the lessons thoroughly.

D. S. REPLOGLE.

From the Maple Grove Church, Ashland Co., O.

OUR quarterly council was held on Saturday, April 20. A variety of business was attended to. The Sunday-school organization was confirmed, and delegates to District Meeting and Annual Meeting were elected. Eld. George Worst and A. J. Myers were elected delegates to District Meeting, and Eld. George Worst was elected delegate to Annual Meeting from our church. One young man decided to turn in with the Lord's people and was baptized on Sunday, March 31, 1889.

Two of our aged members have recently passed "over the river," and, we fondly hope, are safely sheltered in our Father's house.

We gave certificates of membership to six of our members at our quarterly council.

I notice that some of our churches give their method of organizing their Sunday-schools. This is a good idea. We can learn from each other by so doing. I will give the manner by which we effected our organization. Our Sunday-school was called together March 31, 1889, by the Superintendent, in order to get ready to commence Sunday-school on the first Sunday of the second quarter of this year. On that Sunday the members of the church and the outside Sunday-school scholars elected the Superintendent and Assistant Superintendent. Then the Superintendent appointed the Treasurer, Secretary, Chorister, and Librarians. The Secretary is also made Corresponding Secretary for the Sunday-school. The Superintendent next appointed all the teachers,—eleven in number. All the Sunday-school officers and teachers are members of our congregation, and all go into the Sunday-school work with a hearty good will. Good interest is manifested, and we have good order and good singing. We follow the International series, and use the *Brethren's Quarterly* and *Young Disciple*. Our Sunday-school is now entirely under the care and control of the church, and the annual organization of our Sunday-school hereafter will take place at our spring council.

Our Sunday-school contributions all go into the church treasury. The church furnishes all Sunday-school requisites.

May God grant us, as officers and teachers, that degree of wisdom as will qualify us for our responsible positions, that the young may be properly trained! DAVID SNYDER, Cor. Sect.

From Hagerstown, Maryland.

SINCE last reporting, we have had some very happy and some very sad experiences.

Some have been made willing to forsake sin and turn in with the overtures of mercy. For this we, with the angels, are made to rejoice. Recently death has entered our little band, and many are the hearts that were made to bleed when we were compelled to lay away loved ones in the cold and silent tomb. Sister Sarah Schwinger, wife of Mr. George Schwinger, aged forty-six years, was suddenly taken from our midst. She was one of our most earnest, consistent, and constant workers. She always had a word of cheer and was beloved by all that knew her. Services by Bro. D. F. Stouffer (of whose congregation she was a member) assisted by the writer. We are also called upon to record the death of Mrs. Lizzie M. Boyer, wife of Mr. T. F. Boyer, and oldest daughter of Bro. A. B. Barnhart.

How heart-rending that one so near the Kingdom, so young, brilliant and happy, must be called on to bid farewell to loved ones of earth, and especially a darling little babe but a few days old! She was devoted to her husband, home and its interests. She was no less attached to, and loved, by her parents. Her last words to her father were, "Oh, father, you have been very dear and kind to me, but I have neglected the important duty too long. I thought I was young yet."

How forcibly we were impressed with the language of the Master, "First seek ye the Kingdom of God and his righteousness, and all these things shall be added unto you." Funeral services were held in the Reformed church of this city, by Dr. Keiffer and the writer.

Our District Conference occurred Thursday, April 18th, and passed off very pleasantly. The liquor and tobacco questions were warmly discussed. I am glad to know that our brethren are realizing that they have a mission to perform in the abolishment of these two great evils.

In the missionary cause renewed interest was awakened. A collection was taken up for the Oakland congregation, and Bro. Digman (who was its representative), was made to rejoice when he received the liberal contribution. I think the meeting realized the spirit of the declaration, "It is more blessed to give than to receive."

Our Sunday-school, with the assistance of your valuable *Quarterly* and *The Young Disciple*, is moving along pleasantly. Our Easter offering for our Home Mission amounted to twenty dollars. This system was first inaugurated in our Sunday-school at the suggestion of sister Ellie Snavely, and each year our contributions are increasing.

We give to each member of the school (a few weeks previous to Easter) an envelope, with Home Mission stamped on it, and request them to bring it on Easter Sunday with their contribution in it, and sealed. The little ones go at once to work. Fathers and mothers, uncles and aunts, grandpas and grandmas are solicited and, with some degree of emulation, they strive to make the largest offering. Thus our children are educated in the right direction and the interest of the church advanced. May the Lord revive his work and make us more consistent with our spiritual calling, and eventually save us all in his Kingdom!

W. S. REICHARD.

From Pine Creek Church, Ill.

OUR council-meeting was held April 26, and passed off pleasantly, being characterized by that Christian spirit that should prevail in all our church work. The annual visit was reported, which showed that peace and love abound. Another appointment for preaching was opened in the outskirts of our congregation. Part of the work of the meeting was to elect delegates to District and Annual Meeting. Bro. Callo Fahrney was elected delegate to Annual Meeting, and J. S. Line and D. R. Price to District Meeting. We hold no love-feast this spring, as our new meeting-house will not be completed for a few months yet. D. L. FORNEY.

From Cherokee Church, Kan.

WE met in council March 23. Notwithstanding the inclemency of the weather, we had a good attendance. Our church is in love and union, and our meeting was conducted in a Christian spirit. We organized a Sunday-school, with N. S. Gripe, and George Rench, as Superintendents. We also decided to hold social prayer-meetings once a week. The explanation of the editor in GOSPEL MESSENGER No. 10, page 153, had a decided effect on our church. Many brethren were afraid to touch these things for fear they are not according to apostolic practice. To our sorrow the Sunday-school was held in check many years by those who were not so taught by their forefathers. The writer was principally brought up in a United Brethren Sunday-school, and as a consequence one-half of our family were taken into that organization. Many others of the Brethren's children may seek shelter elsewhere, if not permitted to exercise their talents. The cry is often raised, "The zeal of thine house will eat thee up." There is no danger of us becoming too zealous, if we keep in the bounds of apostolic order. This was the cause of our late troubles in the church. Some were for apostolic order, some for tradition, and others for modern popularity. Which of the three is most safe? Wisdom says Apostolic order. We have three efficient and beloved elders in our church. HENRY SHIDLER.

From New Midway, Md.

APRIL 23, we held our District Meeting. It was held at Frederick, Md., in the Brethren's new meeting-house. There was good attendance. All of the eight congregations composing the Eastern District of Maryland were represented. There was not much business before the meeting. An effort was made to establish a home mission, for the purpose of spreading the Gospel in isolated territory. A satisfactory plan was arrived at, and adopted by the meeting. Good feeling prevailed, and the meeting was a pleasant one.

F. C. RENNER.

From Nappanee, Elkhart Co., Ind.

APRIL 7 the Brethren of the Turkey Creek church organized their Sunday-school at Nappanee church-house, with a good representation of brethren, sisters and others. Our Superintendent is Bro. J. C. Murray, assisted by brethren J. C. Mellinger and Bro. Henry Wysong, and a full corps of officers and teachers. To-day, April 21, there were one hundred and eighty-five persons present. May God's blessings follow and make this school a success!

DANIEL WYSONG.

From Scalp Level, Pa.

THE Shade Creek church is moving along in the even tenor of its way. We have many things to be thankful for, and nothing in particular to complain of. We held three protracted meetings during the winter. The first was held in Scalp Level by Bro. Silas Hoover. The second in "Greenland" by Michael Claar, and the third in our large meeting-house by Valentine Blough. All these meetings were well attended, and many able sermons were preached. There were twelve young persons baptized. Others seemed to be almost persuaded, but they put it off for some other time. Let us pray that they may come soon. Bro. Blough preached several sermons in the German language. Bro. Hoover preached one sermon on the subject of the covering. He has given the subject some thought, and is well prepared to handle it. It should be better understood by the sisters in our Eastern churches. We also had occasional visits by other ministers, among whom were W. H. Cover, of Somerset, and W. J. Swigart, of Huntingdon. Brethren Swigart and Brumbaugh made us a flying visit in the interests of the Huntingdon Normal. Visits and sermons from brethren of other districts are always appreciated by us.

Our quarterly council was held April 2. Quite an amount of business was before the meeting, and all was disposed of peaceably and orderly. The missionary cause received some attention. Our love-feast will be held May 18, commencing at 4 P. M. All are invited to be with us. Daniel Holsopple is our delegate to Annual Meeting, and Hiram Musselman to District Meeting.

April 21 we re-organized our Sunday-school in Scalp Level. Brethren J. F. Dietz and J. E. Blough have been elected Superintendents. They are assisted by a full corps of other officers and teachers. Our school has been increasing in number all along until the house is almost insufficient to hold all. About two hundred and fifty have been enrolled last season. Thus far this was the only school in our District, where we have six meeting-houses and several more regular meeting places. I think there ought to be a Sunday-school in every meeting-house in this broad land. The Brethren in Greenland are contemplating the organization of a school in the near future.

The people are getting somewhat "worked up" on the Prohibitory Amendment question. Every brother and every other citizen in Pennsylvania should work against the manufacture and sale of liquor as a beverage.

J. E. BLOUGH.

"BETTER bend the neck promptly than bruise the forehead."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HEIGHT—DRUMM.—At the residence of the undersigned, near Deep River, Iowa April 3, Mr. George H. Height and Miss Sarah W. Drumm, both of Deep River, Ia.

H. R. TAYLOR.

RUDDELL—DUNLAP.—At the residence of the bride's parents, by the undersigned, March 31, Mr. Barton Ruddell and sister Alice L. Dunlap.

J. W. JARBOE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ROOP.—In the Meadow Branch church, Md., March 28, Charles W., infant son of Wm. A. and Emma C. Roop, aged 4 months and 29 days.

HUNSICKER.—At Grater's Ford, Montgomery Co., Pa., March 28, sister Margaret Hunsicker, aged 82 years, 4 months and 15 days.

She was a sister in the church 57 years, and a widow 38 years. She waited patiently for the chariot of God, and died in the hope of a blessed immortality. Two daughters survive her, and only one grandchild,—Mrs. J. R. Umstead.

JAS. Y. HECKLER.

COOK.—At Poneto, in the Walnut Level church, Wells Co., Ind., April 13, of consumption, sister Mary Elizabeth (Kimmel) Cook, wife of friend William Cook.

She leaves a kind husband and three children to mourn their loss. Deceased united with the church when about thirteen years old, and lived a consistent life ever since. Services by the writer, assisted by Bro. Allen Popejoy, from Rev. 14: 13.

SAMUEL NEHER.

MILLER.—At the home of Bro. David Fairburn, near Sugar Creek, Allen Co., O., April 13, of membranous croup, Harry S. son of friend Jacob and sister Sallie Miller, aged 3 years, 6 months and 24 days. Services by brethren Jacob and Samuel Driver. Interment at the Sugar Creek Cemetery.

MARY E. FAIRBURN.

SHELLABARGER.—In the Walnut Level church, Wells Co., Ind., April 17, Bro. Jacob M. Shellabarger, of cancer, jaundice and dropsy combined, aged 67 years, 8 months and 15 days.

He leaves a companion and six grown-up children, with other relatives to mourn their loss, which, we trust, is his eternal gain. He was anointed during his sickness. Funeral services by the writer from Rev. 14: 13.

SAMUEL NEHER.

CANADAY.—In Douglass Co., Mo., April 6, of typhoid fever, sister Hester Ann Canaday, aged 47 years, 6 months and 8 days.

Deceased was a faithful member of the German Baptist church for twenty-six years. She was a good teacher and worker in Sunday-school. She called for the elders and was anointed during the first of her sickness. She was sick only ten days. She leaves many friends to mourn their loss. Services by the home brethren from Rev. 14: 13.

NANNIE HARMAN.

MYERS.—In the Panther Creek church, Dallas Co., Iowa, April 13, Bro Isaac Myers, aged 66 years, 11 months, and 28 days.

Our brother was called to the deaconship April 7, 1860, and to the ministry Nov. 1, 1862, in which office he served the church until the time of his death. He was one of a family of fourteen children, nine sons and five daughters. Six of the sons served the church in the ministry. Our brother leaves a wife and eight children, all grown up. Six of them are in the church. May they all prepare to meet their father in heaven. We trust we can say of our brother he has fought the good fight of faith and hence there is laid up a crown of righteousness for him. Funeral services by brethren R. F. McCune, of Dallas Center, M. Dierdorf, and J. W. Diehl, of Panora, Iowa. Text, Philipp. 2: 1.

THOMAS J. BEAVER.

HUNDLEY.—At Summitville, Ind., April 20, Bro. George Hundley, aged 25 years, 2 months and 6 days.

Deceased united with the church in April of 1887, and was called to the ministry in October of the following year. Bro. Hundley adorned his profession by a consistent Christian life. For some years he had suffered from consumption, but bore his afflictions patiently. Funeral services were conducted by Bro. Isaac Branson from Job 14: 14.

A. J. ALLEN.

STONER.—In the Eel River church, Kosciusko Co., Ind., Feb. 27, sister Sarah Stoner, aged 74 years, 9 months and 27 days. Services by Bro. R. H. Miller, assisted by Gabriel Ulrey.

MONTEL.—In the bounds of the same church, March 17, friend John Montel, aged 88 years and 11 months.

Deceased leaves four sons, one daughter, twenty grandchildren, and twenty-one great-grandchildren. Services by Bro. David Neff and Rev. Eyrick, of the Lutheran church, of which Mr. Montel was once a member.

HAY.—Also in the same church, April 11, sister Susannah Hay, aged 68 years, 9 months and 18 days. Services by brethren Leander Pottinger and Samuel Leckrone.

METZGER.—In the same church, April 16, Myrtle Metzger, aged 2 years, 9 months and 12 days. Services by Samuel Leckrone, assisted by W. F. Neal.

EMANUEL LECKRONE.

KELLER.—At South Bend, Ind., in the St. Joseph church, Oct. 23, 1888, sister Susan Keller, aged 84 years.

Deceased lived a true and devoted Christian life. She was a resident of South Bend since 1834. Funeral services from Isa. 66: 13.

PRICE.—At South Bend, Ind., in the Portage church, March 27, sister Fanny Price, aged 73 years and four months.

Sister Price lived a consistent Christian life for nearly half a century. Services improved from 2 Tim. 4: 6, 7, 8.

KELTNER.—In the Portage church, St. Joseph Co., Ind., March 30, Bro. Samuel Keltner, aged 93 years, 3 months and 21 days.

Deceased was born in Huntingdon Co., Pa., Dec. 9, 1795. At the age of 18 years he moved to Darke Co., Ohio, where he married Jane Hartman and united with the Brethren church. About five years later he emigrated to Union County, Ind., at which place he lived till 1844, at which time he moved to St. Joseph County. Twenty-five years ago his first wife died. Sometime afterwards he married sister Nancy Long, who survives him. He was the father of eleven children, only four of whom survive him. He was a member of the church over 72 years. We have been informed that during all these years there never was any church charge brought against him. He was always zealous in the cause he espoused when young. Though never called to any official capacity in the church, he gave many good admonitions and exhortations. Services conducted by the writer.

H. W. KRIEGHBAUM.

ELLIS.—Near Mt. Jackson, April 7, sister Annie Ellis, wife of Eld. John Ellis, aged 62 years, 11 months and 13 days.

The subject of this notice connected herself to the church of her choice when in her youth, and lived a consistent and faithful life. Sister Annie was a kind mother. No doubt the poor will greatly miss her, for she never turned them away without supplying their wants. She leaves a kind husband and a devoted daughter to mourn their loss. Funeral services by the brethren from Rev. 14: 13, to a large congregation.

JOHN F. DRIVER.

COONTZ.—Near Mt. Jackson, Va., April 8, sister Barbara Coontz, aged 58 years, 6 months and 26 days.

Sister Coontz was a sufferer from rheumatism for many years. Well could we say, Our loss is her eternal gain! Funeral services by D. P. Wine and the writer from Ps. 16: 11.

JNO. F. DRIVER.

MOCK.—In the Tippecanoe church, Kosciusko Co., Ind., of lung fever, March 23, Mary Mock, aged 26 years. Funeral services from Isaiah 39: 1, to a large concourse of people, by the writer.

GARRET.—In the same church, March 27, of consumption, sister Melia Garret, aged 46 years and six months. Funeral services from Ps. 103: 15–18, by the writer.

DELL.—Also in the same church, April 14, Bro. Samuel Dell, aged 65 years and 6 months.

Bro. Dell was a member of the church for many years and possessed a meek and quiet spirit. He had not been well for many years, but was as well as usual until two days before his death, when he passed quietly "over the river." Services from 2 Cor. 5: 1 by brethren W. R. Deeter, D. Yountz, and the writer.

DANIEL ROTHENBERGER.

KINZIE.—In the Appanoose church, Kans., April 15, William Herbert, son of Daniel A., and Martha Kinzie, aged 1 year, 5 months and 20 days. Services by the Brethren.

May the bereaved parents be encouraged by the thought of having a little angel in heaven, where it will never know any sorrow.

MARY C. KINZIE.

OGG.—In the Root River church, Minn., April 14, sister Emma Ogg, wife of Bro. Nathaniel Ogg, aged 45 years, 3 months and 20 days.

Deceased was born in Pennsylvania; came to Minnesota in 1856: was baptized in 1870 by the Brethren and lived a consistent Christian life until her death. Her health had been failing for years. She was quite feeble for the last two years, but endured all with patience. She died very suddenly. On Saturday she went to the barn. On Sunday she was not as well as usual, and before night she quietly breathed her last. She leaves a husband and six children to mourn their loss which, we hope, is her eternal gain. Three of the children have made the good choice. Services by brethren J. Sadler and J. W. Sadler from 2 Cor. 5: 9.

SARAH E. BUEGHLY.

SOSENBERGER.—Near West Independence, Hancock Co., O., at the residence of his son-in-law, E. Coe, Abraham Sosenberger, aged 83 years, 4 months and 27 days.

His wife preceded him to the spirit world twenty-two years. He was the father of four children, two of whom survive him. He had his home at the above place for twenty years. He was an affectionate and kind father, a good and sociable neighbor, loved and respected by all who knew him. Funeral services by Bro. L. H. Dickey from Jer. 12: 5, latter clause, to a large audience of sympathizing friends and neighbors.

SOLOMON SWIHART.

BOLINGER.—Near Paint Creek church, April 14, Jesse O. Bollinger, son of Adam and Maggie Bollinger, aged 10 years, 10 months and 6 days.

He was a kind, amiable, and obedient son. After a long illness of over three months he passed away without a struggle.

A. C. NUMER.



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Announcements.

LOVE-FEASTS.

May 3, Altoona, Pa.

May 8, Smith Fork church, Clinton County, Mo.

May 8 and 9, at 1:30 P.M., Mountville congregation, Petersburg, Lancaster Co., Pa

May 9 and 10, at 10 A M , West Branch, Ill

May 9 and 10 at 10 A. M., Upper Cumberland church, Pa., at the Huntsdale meeting-house.

May 9 and 10 Upper Codorus congregation, Black Rock meeting-house, York Co., Pa.

May 10 at 4 P. M., Woodbury church, Bedford Co., Pa.

May 11 at 5 P. M , Buck Creek church, Henry County, Indiana.

May 11, at 2 P. M., in the Salem church 5 miles south-west of Nickerson, Kansas.

May 11, at 10 A. M., South Waterloo church, Iowa.

May 11, Claar church, Bedford Co , Pa.

May 11 at 4 P. M., McPherson church in the College Dormitory, McPherson, Kans.

May 11, Pleasant Valley church, Clay County, Tex.

May 11 at 5 P. M , Panther Creek church, Woodford County, Ill.

May 11 and 12, at 2 P. M., Lost Creek congregtion, Goodwill meeting-house, Juniata Co., Pa.

May 11 and 12, at 4 P. M , Milledgeville, Ill.

May 11 and 12, at 10 A. M , North Morrill church Brown Co, Kans.

May 12 at 4 P. M , Johnstown congregation, at Walnut Grove, 2 miles south of Johnstown, Pa.

May, 13 at 3 P. M., Lanark, Ill.

May 13 and 14, at 9 A. M., in the Spring Creek meeting-house near Derry Station, Dauphin Co., Pa.

May 14 at the Antietam meeting-house, known as the Price's church. Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R R to Waynesboro, Pa.

May 15, at 10 A. M., Rush Creek church, near Monrovia, Frederick Co., Md , on the B. & O R R.

May 15 and 16, Dallas Center, Iowa.

May 15 and 16, at 1 P. M., Hickory Grove, Carroll Co., Ill.

May 15, Rock Run church, Elkhart Co., Ind.

May 16 at 2 P. M., Middle Fork church, Clinton County, Ind.

May 17 at 2 P. M., Oakland church, 2½ miles north Gettysburg, Darke County, Ohio.

May 17, at 2 P. M., Brownsville, Md.

May 17, at 10 A. M , Massasinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co , Pa.

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17 and 18, Chique's church, Elizabethtown, Lancaster Co., Pa.

May 18, at 2 P. M., Warrior's Mark church, Pa.

May 18 at 3 P. M., Blue Ridge church, Piatt County, Ill. Those coming by rail will be met at Mansfield, Ill.

May 18, at 4 P M., in the Bethel congregation, in the Squawcreek meeting-house, 7 miles north east of Mound City, Mo.

May 18, Springfield church, near Wawaka, Ind.

May 18 and 19, at 8 P. M., 2 miles south-east of Walker, Ellis Co., Kans.

May 18 and 19 at 1:30 P. M., Walnut Valley congregation, Barton County, Kans. Dedication to be held on the 12th at 11 A. M ; meetings will continue till after the love-feast

May 18 and 19, at 4 P. M , Shade Creek congregation, in the Berkey meeting-house, Pa.

May 18 and 19, at 10 A. M., Bethel church, Neb.

May 18 and 19, at 10 A. M., Belleville church, Republic Co., Kansas.

May 18 and 19, Panther Creek church, Dallas Co , Iowa.

May 18 and 19, Hade church, Falling Spring church, Pa.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh.

May 25, at 5 P M., Eagle Creek church, Hancock Co., Ohio.

May 25 and 26, Dry Creek, Linn Co., Iowa.

May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill

May 29 and 30, at 1 P. M., Cherry Grove, Ill.

June 1, at 10 A. M , Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D Wenrick, ¼ mile east of Jackson Centre. Those coming on the C., H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

May 9 and 10, at 9 A. M., Ephrata, Pa at Mohler's meeting-house

May 17, at 4 P M., Monticello church, Ind.

May 17 and 18, at 1 P. M., Spring Run, near McVeytown, Pa

May 25 at the Antietam meeting-house, known as the Price's church. Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R R. to Waynesboro, Pa.

June 1, at 2 P. M., Celina congregation, Mercer Co., Ohio Meeting will be held in Bro A. D. Coate's barn, 3½ miles north of Coldwater, and 4 miles south-west of Celina.

June 1 and 2, at 10 A. M., Garrison, Iowa

June 1 and 2, at 2 P M., Des Moines Valley church, Polk Co., Iowa, 6 miles north-east of Ankney.

June 1 and 2, Valley meeting-house, Prince William Co., Va.

June 4, at 10 A. M., Bear Creek church, 2 miles south-east of Portland, Jay Co., Ind., at house of Bro Jake Grafmiller.

June 4, North Manchester church, Wabash Co., Ind.

June 1 and 5, at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co., Ind., at Bro Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St Joe.

June 6, Rocky Ridge church, Frederick Co., Md.

June 8, at 3 P. M., Blue River church, Whitley Co., Ind

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8 at 3 P. M., Cedar Creek church, Anderson Co., Kans., at the residence of P. H. Watkins. Those coming on the Southern Kansas Railway will stop off at Garnett, those on the Missouri Pacific stop at Birch Switch. They will be met by notifying L Watkins or P. H. Watkins, Garnett, Kan.

June 8 and 9 at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 11, at 1 P. M., Yellow River congregation, Marshall Co., Ind Those coming by railroad from the West stop at Inwood; those from the East stop at Bourbon.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

June 15, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind.

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

DISTRICT MEETINGS.

May 14 at 8 A M., Northern District of Illinois, at Lanark church, Carroll Co., Ill.

May 15 and 16 Eastern District of Pennsylvania, at Elizabethtown, Lancaster Co., Pa., about 10 miles from Derry Station.

May 15, Middle District of Pennsylvania, in the Clover Creek church, Blair County. Delegates and others from the east must be in Huntingdon on Tuesday morning, the 14th, in time to take the 8:25 train on the Huntingdon & Broad Top R. R for Cove Station, where the brethren will have conveyances to the place of meeting.

May 15, at 9 A M., Western District of Pennsylvania, in the Plumcreek meeting-house, Armstrong Co., Pa Those coming by rail and expecting conveyance to meeting will be met May 14 at Indiana, on the noon tram on the P. R R., by notifying R T Pollard, Liderton, Pa.

May 16 and 17, District of Southern Missouri and Arkansas, in Nevada church, Vernon Co., Mo., at residence of Bro S Click, 2 miles north-east of Nevada. All coming by rail will please be at Nevada on Wednesday, or on the 3 o'clock train from the south, on Thursday morning. It is very desirable that all churches, if possible, represent by delegates, and they should come prepared to meet current expenses.

May 21, Middle District of Iowa, in Dry Creek congregation, Linn Co. Those coming over the Rock Island, Burlington and North-western R. R to Cedar Rapids, change cars and take the Illinois Central north and stop at Robins. Those coming on the Milwaukee west or east stop at Lousa. By giving notice in time to Thomas Snyder or Samuel Miller, persons will be met at the depot

May 29, North-eastern District of Ohio in the Ashland congregation, 4 miles south-east of Ashland. Those coming by rail on the 28th will be met at Ashland Trains due from east at 1:07, 2:27 and 8 57 P. M. Trains due from the west at 7:12 and 9 19 A. M., and 2:29 P. M.

May 21, at 8 A M., Southern District of Ohio, in the Oakland church, Darke Co., Ohio, within 1 mile of Horatio, on the Pan Handle railroad Those coming from the east on the 20th will stop at Bradford Junction and will be met and cared for. Those coming from the west will stop at Horatio, and those coming from the south and west will come on the 20th and stop at Bradford Address, Eld Jerry Katherman, Gettysburg, Darke Co., Ohio, or Moses Miller, Horatio Darke Co., Ohio.

EUROPE is all very well, but don't you think it is only fair as an American to know your own country thoroughly? Try the "American Alps" on the South Park Division of the Union Pacific in Colorado this summer. There's nothing like them in Switzerland.

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And drink the poppies of Cathay."—

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IT is un-American in the highest sense for our people to prate about Europe so glibly when so many of them are profoundly ignorant of the wondrous beauties of their native land. As a matter of fact there are hundreds of thousands of American citizens who are thoroughly familiar with Switzerland; who have idled away weeks at Lucerne, done Chamouni, and attempted the Matterhorn, and yet have never feasted on the lovely beauty, the wild, weird majesty of any one of the Colorado Peaks. "More than Alpine glory," rewards visitors along the South Park Division of the Union Pacific in Colorado. There is no scenery like it in the new world.

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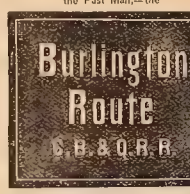
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 14, 1889. No. 20

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WHAT we charitably forgive will be recompensed as well as what we charitably give.

WE have been informed that our sister Hagey, of the Philadelphia church, peacefully passed away on the 4th of March in her 85th year. She was a constant reader of the MESSENGER up to the time of her departure, and the paper afforded her much joy in her hours of waiting for the Master.

QUITE a large number of our communion seasons are appointed on the same time, and being near together there cannot be that exchange of ministerial help that there would otherwise be, and which it is desirable there should be. There is no better way of keeping up a practical unity among our churches than a free and fraternal association together. It develops Christian fellowship, which binds together and produces a oneness of feeling, which tends towards the promotion of oneness in everything else.

THE CHRISTIAN GREETING.

THERE is a disposition implanted in our social nature that calls for a greeting of some kind. This feeling or disposition has been the cause of many forms of greeting, all more or less expressive of the feelings men entertained towards each other in the different ages and countries, barbarians, rude, civilized and Christian. We shall not now take the time and space to describe these different forms, as they were many. The almost universal social greeting now in vogue among Christian nations is that of handshaking, accompanied with such oral expressions as are customary among the different classes and sections of country. But in handshaking there are almost as many forms or variations as there are forms that are entirely dissimilar. To shake hands with some people is a real pleasure. There is a warmth and expressiveness in it that sends a thrill of pleasure all through your system. The hand forms a connection with the mind and heart that speaks in a language that words cannot convey. It is a form and a manner that we cannot describe. It must be realized to be understood. It is a hand greeting that you enjoy, and you repeat it with pleasure. We have no doubt as you read these lines, you readily recall such experiences and remember with pleasure the persons who gave you the hearty greetings. The heart and the feelings seem to come out in the hand and as it grasps yours or you grasp it, the partition wall between seems to be taken down and the two, for the time being, blended into one.

But there are other ways of handshaking that are very different from the one described. Some hands are held out to you as if there were no joints between the finger nails and the elbow. It comes towards you as if it were a poker and you grasp it with feelings very similar. It is so stiff and meaningless that you almost fail to recognize it as a hand, and you look at the person before you, to be sure where the hand belongs, or whether it is a real hand or one that has been manufactured. Such a hand and shake chills you to the heart. In it there is no expressiveness, and as currentless as a dry stick. The operation is dreadfully mechanical and you derive no pleasure or inspiration from it whatever.

Then we have the "silly" or "paw" handshake. It comes to you so much like that of a trained dog comes that you cannot think of anything else. You take it in your hand, but you don't know what to do with it. It is kind of limber, but there is in it neither grip nor shake. You are confused and the thought comes rushing up whether you shall hold it or let it drop. It is like throwing your voice against a flat wall,—you give it out and you take it back, and that is all that there is of it.

Another hand is given to you with outlaid fingers, which seem to say: "You may take it, but touch lightly, very precious, and takes only a little bit to do you." It is not intended as an insult, but means only about half welcome. The only persons we know that would admire such handshaking, would be Governors and Presidents on inauguration day. They could shake any number of them without getting sore hands.

Then, again, we have the honest, hearty, gripping shaking hand about which there is no discount. You enjoy it, even if the pressure is a little tighter than comfort would seem to demand, because you know that there is no deception about it. It is genuine gold without any admixtures of the baser sorts. All these forms are somewhat expressive and characteristic of the hearts and feelings of those who use and give them. And while some give with them a fraternal feeling, they are not so expressive as the Christian Greeting recommended in the Apostolic writings.

Dr. Talmage, writing on the subject of "Greeting" says: "In Paul's time he told the Christians to greet each other with a holy kiss. We are glad that the custom has been dropped for there are many good people who would not want to kiss us as we would not want to kiss them. Very attractive persons would find the supply greater than the demand. But let us have a substitute suited to our age. Let it be a good, hearty, enthusiastic, Christian handshaking."

It would be a matter of interest to learn just why the form of greeting recommended by Paul, to Christians in his time, should not be adapted to Christians of this age. The doctor don't give the reason, but we think the inference may be easily drawn. The trouble does not lie in the form of the greeting, but in the minds and spirit of the Christians. The salution of the Holy Kiss, among these humble and loving Christians, was an expression of the feelings that they entertained towards each other. When this holy love is wanting, we too think this form of greeting should be dropped and a substitute used or adopted that would be more expressive—not of Christian love, but those who don't have this love—a lack of it. If the feeling is not there, to give the token or sign would be a deception and therefore a sin. Because Dr. Talmage thought that this Christian feeling that was characteristic among the early Christians did not exist among his own people, and the popular Christianity of the day, he was glad that the form of greeting then used was also dropped and the substitute he names used in place of it. But since the holy love that then existed has been so congealed by cold worldlyism that the form of greeting is no more suitable, will a correspondingly cold form of greeting have a tendency to remove and promote this Christian love among God's people, or will the forms of greeting have to continue to change, to meet the growing coldness and worldliness of the church?

There is and there can be but one object to the Apostolic form of Christian greeting, and that is the growing coldness that is so manifest among professing Christians. When Christians love each other as Christ loved them, the greeting with a holy kiss was not only natural, but expressive. Throughout the Bible this token is named in connection with greetings of great joy. The prodigal son was embraced and kissed by his father. It was an appropriate expression of the father's joy at the return of his wayward son,—the lost was found. The same may be said of every returned sinner. The church is their home and as they come in they receive the holy greeting. As the Father loved us, so we are to love each other. And as we meet, we give the holy greeting as an appropriate expression of our fraternal feeling towards each other. Suppose we were to substitute, and let that be called a "holy handshaking," how long and among how many would that be expressive of the Christian feeling? Substitutions may be right and proper when the cause that leads thereto is right. But in this case, the cause is wrong. It is a change made to accommodate a wrong feeling. Instead of changing the act to accommodate the feeling, it would be better to change the feeling to correspond with the act. The apostolic greeting expresses the feeling that ought to exist and must exist if we be the children of God.

Then, let us labor so to cultivate and promote the love of God in our hearts that all of our greetings will not only be Christian in form, but in spirit as well. If we do this, we will not need a substitute for the apostolic greeting, but the warm and hearty handshaking, in connection with the holy salutation will remind us that we are brethren of the same family and that we love each other with a love that can be properly expressed by the use of the apostolic injunction, "greet ye one another with a holy kiss."

No church will prosper that has not room and sympathy for the humblest of people. It is among these classes that the most earnest and persevering Christian workers are to be found.

A CANVASS is being made, in the different counties, among the different churches, as to how the members stand in regard to Prohibition. The result, as far as we have learned, is encouraging —most, or nearly all, voting in favor.—Some, however, are reported as being indifferent, and among these, we are sorry to say, are a few of our own members. How sad that any of our brethren can be indifferent to this crying sin that is blasting the lives of so many of our best young men, and bringing their parents down to their graves broken-hearted and in sorrow that cannot be expressed in words. No, my brother, if you had a son addicted to the curse of drunkenness, you would not feel indifferent. If you have not, other fathers have, and their sons are as dear to them as yours is to you. Will you not, for their sake, do what you can to help to stay the tide of the whisky traffic and save our children from the temptations that the saloon-keepers place before them. "Cursed be the man that putteth the bottle to his neighbor's lips," so God says. What do you say, my brother?

LEAVES FROM OUR NOTE-BOOK.

OUR mind is like a wagon in a rut, or an engine on the track. It runs on a certain line of thought and no little effort is required to turn it aside. There is as much difference in minds as between a wagon and an engine. It requires a much greater obstructing force to throw an engine off the track than it does a wagon. So it is with minds. Some minds are so firmly set on a certain way of thinking that it is almost impossible to get them to look at a subject in any other way. Indeed, some persons seem to glory in this condition of mind. "This is *my* way of thinking" is an almost stereotyped saying, and is accompanied with no little feeling of self-importance. We see this vent of mind exhibited in reference to all subjects. Men get into a sort of political rut, and it is the next thing to impossible to get them out of it. We know persons who would vote for the candidate of their party regardless of fitness. We know an aged gentleman who has voted a straight ticket for forty years. All that he needs to know about a candidate is that he belongs to his party. Another aged gentleman thinks a little whisky is good for him. He has used it for many years and never became intoxicated, and now he thinks everybody else can govern his appetite just as he does and has done, and is radically opposed to the prohibition movement. There are hundreds and thousands who have fallen into a similar rut of thought, which accounts for the opposition to prohibition on the part of some who are not really drunkards. Just now a strong effort is being made to lift this class out of the rut, but it will take more than human strength to do it. We must pray as well as work.

We fall into a mental rut in matters pertaining to religion and it is especially difficult to get out of it. We get into this rut early in life. Our parents, teachers, and those who have the most influence over us make the way, and we follow. Our parents belong to a certain church and think so and so, and we think so too. Indeed some persons' religion is founded on the faith of their parents.

These ruts are dangerous and are a great hinderance to the progress of truth and right. We are all more or less in them. There is no use for any one to claim that he is walking in a smooth road, perfectly free from side issues. Our minds are more or less directed in a certain channel, in reference to all subjects, and what we need is to realize the situation. We are inclined to accuse our fellows with having their minds set regardless of the truth, when we, ourselves, are just as deep in the rut. Christ said, "First cast the mote out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." First get out of the rut yourself before you attempt to help others out.

How shall we get out of these ruts? By honestly seeking after the Truth. Some of us are so deep down in our ways of thinking that it may require a hard and long pull to get out, but if we keep our eyes on the Truth and press towards it, we will get out.

"Will you tell me where in the Bible you get authority for sprinkling babies?" asked a gentleman of a prominent business man. "Well," said he, "I don't know that I can tell you; all I know about it is, that Lydia's and the jailer's households were baptized and I *suppose* there were some babies in these families. I am a —— and so were my parents, grandparents, and great-grandparents, and it has ever been the practice of this church to baptize infants. Then, too, we have in our church some of the most learned men of the age,—men who have given their entire time to the study of the Bible, and if infant baptism were not taught, I *suppose* these men would have discovered it long ago."

Here is an illustration of a mind in a rut. He was simply following out a line of thought marked out by his church, and it is the following of these lines that is a great obstacle in the way of true, Bible Christianity.

Reader, are you sure that you are not in a rut? Can you give a reason for the hope within you, or are you merely following the footsteps of some one else? Do you know that the practices of your church are founded on the Truth? It is all right to follow our parents and the great intellectual men of the age so far as they follow Christ. But as to their course we must be the judge, and our judgments must be guided by our conceptions of the Truth.

* * *

We earnestly ask our young brethren and sisters to consider the effect which follows the apparent indifference to the spiritual interests of your ungodly associates. What can a godless young man think of a Christian who meets him nearly every day for years, talks, laughs, jests, trades, eats, drinks, smokes, and walks with him, but never speaks one word to him about his immortal destiny, knowing that, according to the faith of his Christian friend, he is exposed to the most fearful peril. What can he think of your silence? He will certainly wonder how you can be so indifferent. Is it any wonder that the ungodly sometimes conclude that Christians do not believe what they profess? Our sisters could also exert a great influence for good if they would manifest more concern for their unconverted associates. In short, it seems to us that a great need at the present time among the younger portion of the church is more Christian earnestness and a profounder conviction of the Truth as taught in God's Word, and greater consistency in the spirit, the actions, and conversation of young Christians. J. B. B.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ACROSTIC.

TELL thou in every nation, tribe and clime,
How loving Jesus in the olden time,
Erased our sins in love, amazingly sublime.

Go bear the joyful tidings far and near;
On thy fair pages let His fame be told.
Soothe sinsick souls and dry the mourner's tear.
Peal forth precious news, more worth than all gold.
Even in homes where isolation dwells,
Let thy rich comforts spring in living wells.

Many shall drink and find a sweet relief,
Erasing all their trouble and their grief.
Sinners shall learn of thee, the living way,
Sin shall no more defile by night or day.
Eternal Truth to God's dear children teach,
Nothing but Jesus, holy Jesus preach.
God be imprinted in each word and line.
Eternal praises in thy columns shine,
Repeating o'er and o'er the only way divine!

—*Gertrude A. Flory.*

TRINE IMMERSION.

BY A. W. REESE.

Part One.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

BAPTISM is an ordinance of the church of God. It is most clearly and positively commanded by our Lord and Savior, Jesus Christ. There is no election on the part of man. The *believer* MUST *be baptized.*

Our Savior puts *baptism* on the same level plane with *faith.*

"He that *believeth,* and is *baptized, shall* be *saved!*" Could the conditions, or terms, of human salvation be set forth in language more emphatic, explicit, or plain? And yet, in the face of a declaration like this, many sects—calling themselves the followers of Christ—openly teach that baptism is not "essential" to the salvation of man. The Word of God, as revealed to us in the Gospel of his Incarnate Son, is thus nullified and set at naught.

What a fearful responsibility is thus assumed by those who trifle with the Sacred Word!

In the discussion of the question before us we shall endeavor to cling to that Word: to be guided in our investigations by the light of the Divine Record; remembering, also, the solemn fact that we shall be judged, for all that we say and do in that last, stupendous day, *by that Word.*

We care nothing, whatever, for "orthodoxy," so called, for the *opinions* of *men*—however learned or great—unless sustained by the Word of God. We care nothing for man-made "creeds," however much the moss of antiquity may cling to their backs. The sincerity or the piety of the men who framed them, will avail nothing at the judgment-seat of Christ.

We will consider, 1st the proper subjects of baptism, 2nd the design of baptism, and 3rd, and lastly, the "mode" of baptism, or, in other words, the *manner* of performing the act of baptism.

The Brethren church, taking the Scriptures of Divine Truth as its guide and only infallible rule of faith and practice, holds that the *penitent believer* is the only proper subject for the administration of this holy ordinance of the church. We hold that *unbelievers,* and all those who have not arrived at an age sufficient to comprehend the Divine message, and to accept the terms and conditions of pardon, are excluded from baptism. We presume that no one will contend for the bap-

tism of an unrepentant, and, therefore, unregenerated man.

But some there are who earnestly contend that *infants* are included among the proper subjects for baptismal rites. We consider this claim totally unauthorized by the Word of God; and really one of the weakest and most vulnerable points of Pedobaptist faith.

Not a single instance of infant baptism can be found inside the lids of the New Testament. The whole superstructure is built on *inference* alone. Notably, the case of Lydia "and her household," and the *jailer*, the latter of whom it is declared, "*believed* in God *with all his house*." See Acts 16: 34. In the case of Lydia (*Ibid*) it seems that the apostles went out of the city (Philippi) *by a riverside*, where prayer was wont to be made, (a common resort for Christian worship), and that they "spake unto the *women* which resorted thither." Now we fail to see any good reason in either of these cases, to suppose that *infants* were included in these baptisms. It is expressly declared that, in the household of the *jailer*, all who were *baptized* were *believers*, and this is also the reasonable inference in the case of Lydia's house. The Scripture, commonly quoted in defense of infant baptism, is the language of our Lord where he says, "Suffer *little children to come unto me*, for of such is the kingdom of heaven." This language has no reference, whatever, to *baptism* in any sense. The subject was not under discussion, and the word was not mentioned. Our Savior was simply demonstrating the idea of the simplicity and confiding trust of a little child in those who would be fit for the kingdom of heaven.

"Only this and nothing more!"

Again, there are others who claim that *infant baptism* came in the place of *circumcision*. "As circumcision was a part of the Old Covenant, so infant baptism is of the new." We fail to see either the authority for this, or any feature of similarity between the two. If so, then all *female* infants should be excluded, and baptism performed on the *male* infant on the *eighth day*. But we reject baptism *in toto*—even were it by trine immersion—much less by *sprinkling*, which we can not accept as *baptism* at all.

The Gospel is not addressed to infants. They are incapable either of understanding it, or of yielding to its terms. They can not believe, and they have no power to repent—indeed, they have nothing to repent of—hence the ordinance of baptism is not for them. They are saved without baptism—in case of their death—through the general atonement of Christ. Our text says, "Go ye, therefore, and *teach* all nations." Only those, then, who are capable of being taught, are under obligation to obey. We hold that Christ died for the sins of the whole world, for every human being, that every one who will do so, may receive the benefits of his meritorious sacrifice. Every one who will believe his Word, repent of his evil deeds, and be baptized, shall be saved. There can be no mistake about this! God in his immutable Word has so declared. We hold that the *penitent believer* is the proper subject—and the only one — to be baptized. Faith, penitence, obedience, these are the Gospel terms of salvation, —the last being the evidence of the two preceding terms. The penitent believer *must* be *baptized*,—he *will* be baptized. No sophistry of man will influence his mind to stop short of it. When such a person presents himself to the Brethren church, we first ask him certain questions as to his acceptance of certain fundamental doctrines, such as non-resistance, non-swearing, non-conformity to the world, mutual forbearance and forgiveness towards his brethren, and all others—whether he accepts the doctrines of feet-washing, the salutation, etc. We do not ask him about his "religious experience—for a sinner has no *religious experience*, nor yet do we demand of him an "evidence" of his *pardon*, for no sinner has any such promise. He has neither promise nor right to this until he has obeyed the Gospel. In his baptism he is promised "the gift of the Holy Ghost," and not till then. We do not believe in specific revelations, or that God acts outside of his Word, which is the Sword of the Spirit.

Some have asserted that our religion is a cold and lifeless *formalism*, consisting, chiefly, of the observance of certain outward forms and ceremonies, and that we do not believe in "heart religion" as it is popularly called.

We are greatly misunderstood, or misrepresented in this. We certainly do believe in "a change of heart," but we demand, as evidence of this, a radical change in the conduct and life!

We expect that he that is "buried with Christ" in baptism, shall rise from this watery grave "to walk in newness of life." This is the evidence of conversion which we can readily and heartily accept. "By their fruits ye shall *know* them." On the other hand, we can but look with distrust and suspicion upon the "professor," where these are wanting, whatever may be the mental "experiences" he may have to offer us.

We believe that the religion of Christ is something more than a mere sentiment, that its strongest appeals are not made to the mere emotional parts of our nature. We believe the religion taught by our Savior, is a vital principle, manifesting itself in the daily walk and conversation, a governing motive in all the business, and all the other relations of life. That it will constrain us to "do unto others as we would that others should do unto us;" to "render unto Cæsar the things that are Cæsar's, and to God the things that are God's." We accept all the moral obligations imposed in the Word of God. We try to shun those things forbidden in that Word.

We can not take an oath because God forbids it. The Christian will not lie, hence his simple affirmation, or denial, is all that is needful, and all the Word of God permits him to do. "Let your communications be yes, yea, and nay, nay, for whatsoever is more than this, cometh of evil." We are, sometimes, called "bigoted," "illiberal," "extremists," etc., because we will not yield such points as these.

We can not, we dare not yield them, because they are part and parcel of God's Word. We stand on principle, and principle can not be compromised. We can not popularize the Brethren church except at the expense of its integrity, and in the end the very existence of the church itself.

In the next article we shall endeavor to present the *design* of baptism.

(*To be Continued*).

DICTATES OF CONSCIENCE.

BY M. P. LICHTY.

NOT infrequently do we see it said in print, or hear it said in sermons and prayers, that we ought to feel thankful that we are living in a land where we can worship God according to the dictates of our own conscience.

Now, I have my doubts as to the correctness, validity, or propriety of such a declaration.

Is not God our only lawful dictator? Has he not dictated to us by the Holy Ghost, through his inspired prophets and apostles, and even directly by his own dear Son, the highest and purest code of morals, by which, in which and through which our consciences are to be tried and educated? Are we to be governed by our own conscience, or his Word?

The Bible is the true criterion for all moral acts, and hence it is our perfect moral standard. —the Christian's standard. And anything we do, or say contrary to God's revealed will, though we do it with the purest of motives and the strictest conscientious scruples, does not meet with his divine approbation. This he teaches us by the example of Paul, who went about persecuting the saints or Christians. For verily he thought with himself, that he ought to have done many things contrary to the name of Jesus of Nazareth. Acts 16: 9. His conscience permitted him to do so, without a moment's doubt, so that he really thought he was doing God's service. But when Jesus brought him to a halt in his mad career, and convinced him of his gross error, then his conscience smote him, and he was willing at once to acknowledge his guilt and ignorance. He had a zeal for doing right, but not according to a proper knowledge of God's will. His conscience had been trained and educated up to this time by Christ's enemies, hence he was at that time a bitter enemy himself to the cause of Christianity.

Reason's eye in him was made to look through the perverting medium of Pharisaical education and prejudice. And so it is with the many religious denominations of to-day; too many, through their conscience may seem to lead them aright, yet, when they are brought to the test of the unadulterated Word of God, they are found looking through the perverting medium of a false education of antichrists. Thus the conscience of a true Catholic will not permit him to eat meat on Fridays. The conscience of a true Jew will not permit him to eat pork at any time. The conscience of the cannibal will not upbraid him for eating human flesh. The conscience of the Hindoo mother prompts her to sacrifice her own sweet offspring, while that of the Christian mother will cause her heart to shudder at such a deed.

The pages of both sacred and profane history are full of examples, showing how the conscience of man can become seared and perverted by the influence of an improper education.

Conscience, as defined by most writers of Moral Philosophy, is the feeling that prompts us to do what we believe is right, and to avoid what we believe is wrong, and that it commends us when we obey it, and condemns us when we disobey it.

This definition seems to have been extracted from the different codes of morals set up as a standard by the different peoples, or nations of the earth, whether they be Jews, Christians, or Pagans. Studying these different codes of morals we see at a glance the reason why peoples and nations do as they do. And just so long as our systems of education are not based, rooted, and grounded upon the principles of human conduct, as laid down and taught by our Great Teacher, Jesus Christ—just so long will there be differences of opinion and perverted consciences.

It is said of the Pilgrim Fathers, before they emigrated to America, that they longed for a land of freedom where they might worship God in their own way. I can not help but think, when I read or hear such expressions, that the utterer does not exactly mean what he says, but rather, that he is glad, that we are living in a land of religious freedom, where we can worship God, as it were, under our own vine or fig-tree, and in his own appointed way.

THE SEED IN THE HEART.

BY J. H. MOORE.

IN a former article, some weeks ago, I said that the Word of God was seed, and if properly planted in the heart and matured, it would result in producing a new creature in Christ Jesus. I want

to pursue this line of thought a little further, and make some things a little plainer.

There can be no Christian without this seed. The seed must first be planted in the heart, and then be made to grow. If care is taken, much good seed may be planted in a short time. After the seed is planted is the time to warm up the sinners so as to get the growth of the seed started at once. Watch the growth carefully, until the new creature in Christ is manifest. The Christian, thus begotten by the Word of God, becomes a lawful heir of God, and has transmitted to him a divine principle, which, if properly cultivated, may result in a man partaking very largely of a divine nature. He partakes of this divine nature, because he has been begotten by divine seed. Mark you, it is the inner man that we are considering. If he can succeed in transmitting his improved nature to his children, and they can succeed in getting the pure Word of God planted in their hearts, so that it will result in a new inner man for them, begotten by the Word of God, there is a probability of his children partaking more largely of a divine nature than himself. The process, continued for generations, would result in a better class of people.

Some preachers, however, undertake to warm up the sinners' hearts and cause seed to grow, without first learning whether the right kind of seed is in the heart. In this way many persons are brought into the church who were not begotten by the pure Word of God, and as they develop, the absence of the divine image in them is quite apparent. So, after a revival, a good deal of weeding at times becomes necessary. We can not expect the divine principle to be transmitted only where it is transmitted through the Word. In this Word is a living germ that is made up of divine, life-giving elements. He that is begotten by this seed is born of God, is therefore the child of God, and has the nature or character of God clearly manifest in his conduct.

It is an act of wisdom for an evangelist to first plant good seed in the hearts of the people before he undertakes to water the seed. In the absence of good seed in the hearts he is certain to encounter that which will not result in Christianity. In some churches or localities, this good seed is planted in the hearts of the people by means of regular preaching, papers, tracts, Sunday-schools and the holy conduct of the members. The evangelist, who understands the art of watering seed, thus properly and abundantly planted, can usually make a good showing in such localities. Of course the seed is planted before he comes, he waters it, but the increase comes from God. The reason the increase comes from God, is because it is produced by that divine life germ that is transmitted to the heart through the Word, this germ being from God, and therefore divine. In the absence of this germ there can be no life, hence no increase.

In other churches or localities, the evangelist finds much of the wrong kind of seed planted, or deposited, and in the hearts of the people. He is, therefore, necessitated to do a great deal of skillful planting, in order to work the other seed out of the heart. This adds greatly to his labors, and also tests his skill as a planter.

I have thus briefly touched on this extremely interesting and important subject. I fear that the fundamental principles of genuine conversion are very much misunderstood by the generality of teachers. The work is governed by fixed laws that are both reasonable and easily understood. There is more in it than I have time to bring out. I have merely hinted at a few clear points that are easily understood.

But before closing this article I will yet name three points that will be well for all our ministers and Sunday-school teachers to reason out carefully. I will take space to barely name them.

1. There is an art in planting Gospel as well as natural seed. Some men know just how and when to plant while others do not.

2. It is not everybody who knows how to water seeds after they are planted. Some men plant well, but are worth nothing to water and make grow. What is true of nature in this respect, is equally so of the Gospel.

3. While some men are skilled in the art of planting, and know just how to propagate, they have no ability to care for and bring the plant into good fruiting condition. These truths, found in nature may be applied to preachers with double force and meaning.

EMANCIPATION AND ITS RESULTS.

BY B. F. MOOMAW.

THAT the emancipation of slavery in the Southern States was a special act of Providence, is a fact almost universally admitted, and that the introduction of African slavery into the civilized countries of the world, was an act of Providence, I opine is no less a fact, and designed for the amelioration of the condition of the African race, considering that, in their own country, they were subjected to slavery. Their property, their person, and their lives were in the hands and at the disposal of the tyrannical rulers, under whose dominion they lived. Captives were taken in their cruel wars to supply the demand for the slave markets of other countries. Bad as slavery was in America, it was a decided improvement (as a rule) upon their condition in their own country, for even then they made considerable improvement in civilization, intelligence, morality, and gained some conception of Christianity,—in every way a development of a higher state of manhood, by which they were enabled to return and insert the plant of civilization, and organize the government of Liberia, after the model of the United States.

But while it worked some improvement in the negro, slavery had a bad effect upon the country where it existed. The white population was seriously affected by it in many ways, the standard of morality was lowered, the progress of vital Christianity was more or less retarded. People were dependent upon slave labor, and, by the slave traffic, the development of the brain and muscle, necessary for the business affairs of life in various industries, so as to develop financial resources, and build up the country, was checked, and their advantages almost entirely unimproved.

At last the time came when, in the order of God's Providence, our country was called upon, through the agency of legislation, to let the oppressed go free, but for nearly a half century, the appeals, made from time to time, were unheeded, like the appeals of Moses for the freedom of the children of Israel. Severe means must be employed, and the work is done. Here we are,—all free! The rights of all are respected and protected by the law, and in the business affairs of life the white man is dependent, to some extent, upon the negro, and the negro is, as ever, dependent upon the white man for business and a living. No difference is made in point of wages or usage, except in point of social equality. In this, to all appearance, there is no change in the relation.

As to the moral status of the negro there is not much improvement. They are in the main opposed to all temperance movements. Lewdness and other crimes of every character are very common among them, so that about three-fourths of the convicts in the State prisons are of that class,—their pretensions to Christianity notwithstanding. Whether they are the better by being free is a mooted question. Time will have to solve this problem! To the white man and to the country the abolition of slavery is undoubtedly a blessing.

The slaveholder, as a rule, was inclined to be aristocratic, forming a distinctive class from those who owned no slaves. That is of the things of the past. No trace of it is now to be seen. Social equality among them,—whether rich or poor,—generally prevails, nothing but the want of respectability interfering, and all are working together in the development of the varied resources and industries necessary to the building up of the country, and they are many. With the climatic advantage, the immense mineral resources, the abundance of pure water, the living creeks and rivers giving the necessary power for manufacturing enterprises of every kind, the regular seasons, free from droughts and cyclones, we also have such a temperature that there is very little interference with out-of-door business at any season of the year. Even here in Virginia the mercury is rarely below freezing point.

With all these advantages, the *New South*, with slavery abolished, must come to the front, and is coming. Witness, Birmingham and Florence, Alabama, with the immense iron manufactory, shipping iron to-day to Pittsburg, Pa.,—formerly the great iron center of America,—at a paying profit. Many other places are, in a like manner, springing up in different parts, and growing like magic, here in Virginia. Within five miles of this place is the infant city, Roanoke, with a population of fifteen thousand, standing on the ground where, six years ago, wheat was harvested.

In Rockbridge County, fifty miles from here, the Buena Vista Land Improvement and Iron Company, organized one month ago, with a capital stock of one million dollars, put six hundred thousand dollars worth on the market, and in less than twenty days the demand for stock went up to nearly eight hundred thousand shares. The books now being closed, stock is being sold at from sixty-five to seventy-five cents on the dollar, and the encouraging feature in these enterprises is, that the stock is largely taken by capitalists from the North and West, and in their stockholders' meetings they propose to meet each other upon equal terms, leaving party and sectional lines out of the question, and work together for the development of the resources of our common country.

No doubt this statement will be regarded by some as being extravagant, but it is not overdrawn, and the time is coming, and is here, when the tide of emigration will turn. This is not only the case in mining and manufacturing interests, but many farms are now being sold to immigrants from the North and North-west. These are some of the results of the emancipation of slavery, but this is not all, for now the church is extending its borders into the New South, where, when slavery existed, the people were unapproachable, but now churches are building up composed of members whose ancestors, and even themselves, owned many slaves. Some of the latter are now employed as helps on the farm and in the house.

Cities growing up, as they are, and manufacturing enterprises increasing, is favorable to all other industries, farming among the rest,—inviting farmers from other countries to come to Virginia and purchase the cheap lands in many parts of the State, which can be had at fair prices and on accommodating terms. We invite you to come and see for yourselves. The advantage of cheap fare to Annual Meeting will afford a favorable opportunity.

THE MEEKNESS OF WISDOM.

BY MATTIE A. LEAR.

"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."—James 3: 13

THE above language doubtless sounded strangely to the great bulk of people who lived in the time of our apostle,—meekness of wisdom! Meekness and humility combined with learning and great talent. A strange combination indeed! The philosophers and poets, the educated and polite among the heathen held themselves far superior to the common people. Having no power to check the moral depravity of the masses and point them to a purer, higher life, they withdrew themselves from the common herd and left them to their degradation, their sensuality and their revolting idolatry.

Among the Jews the common, uneducated classes fared but little better. The learned Pharisees and Rabbis looked down with haughty pride upon this class of their nation. These pedantic leaders shrank from even the touch of those whom they branded as unclean, simply because they were not versed in all the traditions of the Elders. But the example and teachings of Jesus inaugurated a new era for the world, and especially for the humbler classes. The apostles, though slow to learn the wonderful lessons,—so new, so strange—as taught by Jesus, had at length grasped them, and in their lives and teachings expanded and exemplified them.

Does any one among you claim superior endowments or knowledge? "Let him show out of a good conversation his works with meekness of wisdom." Nowhere in the Scriptures is intellectual greatness or the acquisition of knowledge deprecated. It is the hollowness, the sham, the claiming of that which is not possessed, which brings upon one the maledictions of the inspired writers.

Our Savior ever showed his aversion to all kinds of deceit and display, and it was because the Pharisees and leaders of the Jews of his day were such consummate actors that he treated them with the contempt that he did, and at times pronounced against them the most terrible denunciations.

The apostle James was too practical to be satisfied with the mere claiming to possess a thing. Does one claim to have faith? Let him prove that he has it by his works. Does he lay claim to wisdom and knowledge? Let him prove in the same way that he really has what he claims.

Paul speaks of a knowledge that puffeth up, and this kind of knowledge is very current in the world. It causes its possessor to look down with a supercilious air upon those who have had fewer advantages, and ridicule their innocent mistakes. When we see those who would be thought wise, act thus, we think their education is very superficial. They need to take another course, and be more thoroughly drilled. They need yet to learn the true import of knowledge. Its design is to humble, not to puff up. Let him show out of a good conversation his knowledge *with meekness of wisdom.*

No scholar has a finished education, no matter of what celebrated university he may be a graduate, until he has sat at the feet of Jesus and learned of him; until he has drank deeply of the spirit of this best of teachers; until he has learned the far more sublime lessons that he came to inculcate.

All the knowledge which the schools impart is comparatively worthless, without this higher polish, this deeper culture. We lately received a letter from Mt. Morris, stating that during the last four years about 130 students have been received into the church, by baptism. This news made our heart thrill with joy, and we would say to those dear students, Graduate now in the school of Jesus. Here is a field of knowledge spread out before you which you never can exhaust. You may advance from one degree to another; but there are lengths, and breadths, and heights, and depths which you cannot fathom. And as the mind expands and new truths are learned, others still more grand and sublime, are more and more unfolding.

Sometimes as we are studying his sacred textbook, our Divine Teacher draws aside the curtain that conceals the deeper mysteries of his love, and we are favored with such glimpses of the ineffable glory, that our souls are transfixed and we can only wonder and adore.

The more one possesses, whether it be wisdom, knowledge, influence, wealth, or whatever it be, the greater one's responsibility. Christ demands all that we have and all that we are. The only road to greatness in his kingdom is the road of profound humility. The Master so often taught, and so forcibly impressed this great lesson upon his disciples. They were slow to learn it, and selfish humanity has ever been slow to learn it. But it must be learned, it must be practiced, if we would have the fellowship of him who gave himself for us. There must be reciprocity. We must give ourselves to him as he gave himself to us.

The great apostle of the Gentiles had fully learned the sublime lesson of humility, hence we hear him say, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee, fell on me." Not to please ourselves, what an immense amount of training do we need before we have reached that point! Self-pleasing is interwoven into our very being. Not until the soul has become thoroughly permeated with the love of God, will it be eradicated. But when once that close and sacred union is formed which is spoken of in John 15: 3, Christ in us, and we in Christ, if there is between us this hallowed oneness, then we will empty ourselves for him, as he emptied himself for us, 2 Cor. 12: 9, 10. The sweet, full companionship of Christ is so enrapturing, so all-satisfying, that the great craving of the heart is to know more of him, and to be admitted into a closer intimacy with him. His lowliness, his self-denial, has no terrors for such a soul, but, with Paul, it only craves to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

STUDY THE PROPHETS.

BY LANDON WEST.

Is it not time that the children of God should well study the Prophets? Is it not important that the people who praise God should well know what is to come? With so many prophets, and so much foretold, can any one ask for more? Surely not, when, what we now have, is unknown. We are in darkness as to the future, and all because the Prophets are not read and studied, and, were the Redeemer to come to-day, who would be found looking for him? Not one in a thousand of the Bible readers would be awake, let alone be ready. Not one would be prepared.

Is it not time for all men who have for so long time had communication with heaven, to arouse from sleep, wake up and hear what the prophets say? I would say to all lovers of Truth to *arouse, wake up* and let us all hear what the Lord says. Were he to call, who could go? Were he to invite, who would be prepared to enter? Let all his people study the Prophets to-day, that they may be awake, yea, may be ready, for the time is at hand. And let all his children be ready and looking, that they may be glad to see him when he shall come.

A FEW THOUGHTS.

BY FLORIDA J. E. ETTER.

ARE we doing the work that our Master has given us to do, or are we sitting all the day idle? If so, it is time that we are beginning. God did not intend that some should work and others sit idle. He has given us all *something* to do. We have not all the same work to do, but we must use our talents, as he has given them to us, and let us be sure to try and gain other talents, and not be as the slothful servant,—go and bury the one he has given us!

If we can not win souls to Christ by our words, let us use all of the *influence.* We can do much by our *actions.* Let our *conduct* be such in their sight, that they may imitate our good examples, and be led to follow us in the narrow way. If there were more models instead of fashions, the world would thrive much better, and more precious souls would be saved.

Cartersville, Va.

PEACE AND UNITY.

HOME quarrels are greatly to be deplored. In the home there should be peace. Those bound by the ties of kindred should uphold each other, and bear each other's foibles, and hide them from strangers' eyes. Those who dwell under the same roof must fight under the same flag or be defeated. Policy, if not good feeling, should bind together the members of one household. Bad as it is to quarrel with one's neighbors, people may do that and yet have some bright spots in their lives, if they only shut their doors on their quarrels, and find within only partisans and sympathizers; but when brothers and sisters, parents and children, and worst of all, husbands and wives, begin to disagree, spat, snarl, and abuse each other, and finally come to open quarreling, those who dwell under the same unhappy roof know beforehand the tortures of the lost. There is nothing on earth so near to heaven as a happy home; nothing so like perdition as an unhappy one.—*Sel.*

A POPE of Rome, in the midst of his great wealth, once said, "I cannot say as Peter did: 'Silver and gold have I none!'" The reply was made: "Neither can you say, 'Rise up and walk.'" Peter and the Pope are two types of two conditions of the church of Christ. When it is dependent on Christ, it can bless the bodies and souls of men; when it relies on its wealth it can do neither.—*Sel.*

"A MAN can not always be correct, but he can always be sincere. He can not always do the wise thing, but he can always do the right thing. He will err, but he need not sin. He will be defective in judgment, he need not be in heart."

"REVIVALS are the product of true repentance, strong faith, deep humility, broken-hearted contrition; the throes of a travailing spirit, crying out in its pain and helplessness to God, who is the Author and Finisher of the revival."

"COUNTERFEIT coin can never succeed in spoiling the character of gold; it only compels one to ring every piece on the counter. So pretense and sham never injure religion, but only make men more watchful."

THE NEW ENSIGN.*

BY M. W. SPENCER.

In the good providence of God we may expect, at no distant day, a federation of the Anglo-saxon race, when all the tribes of Israel will be under one government. Just now a strong effort is being made to establish a commercial union between Canada and the United States, and also with the mother country. Some even go so far as to favor a political union. That the Scriptures teach us that there will be one and only one Universal Government to all the tribes of Israel, there can be no doubt. Thus, when Jerusalem is restored in a new colonization, which is surely coming to Israel, it is said, "They shall see eye to eye when the Lord shall bring again Zion" (Isa. 52:8). "And I will make them (Judah and Israel) one nation in the land upon the mountains of Israel and one King shall be King to them *all*." Eze. 37:22. The Lord Jesus Christ will hold the reins of the Universal Empire as the son, upon King David's Throne.

Now, this new colony and government will want a new ensign. What shall it be? It will be divinely given, for the Word says, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:12. "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth, and behold they shall come with speed swiftly." 5:26.

The symbols of the new heraldry are already furnished, as we may learn in the context, "whose *arrows* are *sharp*" (2:8) and all their bows are bent." Their roaring shall be like *a lion*; they shall roar like young lions." Verse 29. Thus, as on the American banner, we have the *arrows*, and on the English Coat-of-Arms *the lion* and *the little lions*, so the Bible will furnish other expressive symbols with which to flash out before the world, the living truth of the new kingdom of righteousness and peace. Indeed, we have them already prepared to our hand. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them." 11:6.

The grand Oriental imagery of the Universal Empire and its glory, are set forth by the harmonious blending of "opposites" as they dwell together in peace. How appropriate that the National Flag which is to succeed the crosses, and the shield of stripes, should be represented in the triumph of his peaceful reign,—humanity tamed and led by the child (Jesus), when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The National emblems, already adopted, are too expressive and Hebraic to be dropped, but others of like character may be added to them as has been done, both in the old and new world. Heraldry is a subject of slow growth, and not less in the line of Israel.

The full Coat-of-Arms for England and America are often now seen in pictures, side by side, which seems to me highly appropriate and in keeping with the Federated Government of Israel. There are other symbols which may be drawn from the Holy Word, in which it abounds, that complete the picture of our redemption.

Dr. J. Wild, of Toronto, presents a possible combination of appropriate figures thus: No doubt the new flag or ensign will be historically and prophetically instructive. There will be a new flag for that new Imperial Government. It will be one that will be equal to the world. What will be its colors, do you think? One side will be pure white, and the other will be pure blue, to symbolize the innocence and conquest of Christianity on the earth, and hope and destiny of heaven above. On the white side there will be a landscape scenery in which there will be a number of animals of different dispositions. In the centre will be a little child with his hands on the heads of the lion and the leopard. On the top part, a cloud or halo of glory, will be angelic figures and heavenly objects; on the other side will be a globe, and a ray of light like a pathway will come from heaven, apparently above. There will stand in the centre of that globe the expression of multitudes of people, and there will be one person there who is shaking hands with another, and that will be our Lord and Christ, and under the hand will be written: "Brotherhood in Christ; Fatherhood in God," with a number of other mottoes and symbols that will be beautifully expressive of the purposes of the then present and of the future. Hence, my friends, perhaps it will be true as said in Psalm 60:4, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

The place is, "my Holy Mountain," Jerusalem (Isa. 11:9), and the *time* this shall be accomplished will be "when the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria. Verse 11. At the same time, also, the dispersed of Judah,—the Jews,—are to be gathered into the fold, "that there may be one fold and one shepherd." John 10:16. Their union is to continue to the end of time,—"for evermore," that the heathen may know the Lord (Ezek. 37:28), "that the world may know, that thou hast sent me, and hast loved them as thou hast loved me." John 17:23. When this new Banner is flung to the breeze, there will be a great religious awakening to the Gentiles. "The Gentiles shall come to thy light and Kings to the brightness of thy rising." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:5. "In that day there shall be a root of Jesse which shall stand as an ensign of the people (of Israel); to it shall the Gentiles seek." Isa. 11:10. The setting up of this standard will be the signal for the great spiritual victories coming to the Gentiles and are even now inspiring the whole missionary world. Rejoice, ye Gentiles *with his people*, "the end is not yet."

St. Augustine, Florida.

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GREAT SALVATION.

BY C. H. BALSBAUGH.

Beloved Sister:—

Yours here. Like midnight with but one mist-shrouded star. Cast down low, low, like the Psalmist. Ps. 42:5, 11. "Hope thou in God, for I shall yet praise Him for the help of His Countenance." My heart bleeds for you. But this is only sympathy. *God* bled, and this is more than pity. It is salvation, great salvation, everlasting salvation. There is indeed hope for you. I have no doubt you will be saved in spite of yourself. You do not make your sins too great, but you make Jesus and the Cross too little. Sin abounds, but Grace *much more* abounds. Sin cannot exhaust either God's patience, or God's power; but it can annihilate our spiritual susceptibility, and aspirations. You have by no means sinned against the Holy Ghost. The hunger for holiness, is not the work either of nature or of the Devil. You feel self-condemned and miserable, and this feeling you transfer to God, and foster the belief that He feels just as you do. But this is not true. God loves you, and is pained that you are so slow to believe it. The Cross is the exponent of His good will, and the pledge of His fidelity.

Do you believe that *I* love you? What proof have you? Nothing but my word. Has not God given you His *promise*, and confirmed it by an *oath*, so as to make assurance doubly sure! Heb. 6:17, 18. Wherever you find God's promise to sinner or saint, there insert your own name as really, sincerely, positively meant for *you*. What more can God Almighty do than *die* for sinners as the proof of His love for them? Say to yourself a thousand times a day, God loves me *now* just as much as *when He hung on the cross for me*. Do not give the Devil a chance to wedge in a word to the contrary. He is the father of lies, and no truth does he hate more than that the blood of Jesus cleanses from all sin. 1 John 1:7, "*Your* sins *forgiven* you FOR HIS NAME'S SAKE,"—all put away as far as the east is from the west. *God* has done it, and it is perfectly done. When *God* dies for sin, we may be sure it is cancelled thoroughly and forever. *Accept* forgiveness, and for very love sin no more. Hate it, fight it, conquer it. Jesus, Omnipotent Jehovah-Jesus, is the Captain of your Salvation. "*If* you sin, you have an Advocate with the Father," 1 John 2:1, 2. Trust Him for pardon, trust Him for victory. He paid a great price for you, and He will not let you go until you deny Him as your Savior, and disdain His grace. You *want* Him, *hunger* for Him, *cannot rest without Him*. He is yours, and yearns to work the reality of His great love into your conviction. That you do not believe this is your misery; it also grieves Him. Come unto ME, I will give you *rest*. Let your mind and heart and mouth be full of Jesus, Jesus day and night, as the eternal embodiment of all the fulness of God for sinners, for *you*.

I must stop writing. Suffer dreadfully. Words cannot express my agony. Too weak to say half I wish. I close with the reiteration of my love, and the emphatic rehearsal that *God* is *love*, and ALL for YOU, as though you were the only soul that needs it.

"BE NOT DECEIVED."—Gal. 6:7.

BY J. S. MOHLER.

THE above warning is given to those who had embraced Christianity, and it teaches that, notwithstanding our relation to Christ, we may still be deceived,—led away from the Truth.

People may be deceived in about every calling in life. They may be deceived in uniting with the church. They may be deceived after they are in the church.

Very few people are satisfied with their present condition of life. They imagine there is a condition in life, which if they could attain to, would make them perfectly happy. When they attain to that position, whether it pertain to the acquisition of knowledge, or of wealth, or of honor, they discover that the Eldorado of their fancy has receded from their grasp. They are not happy. Nothing earthly can give real, solid happiness. There is nothing in all the world that so completely meets the wants of the soul, and gives happiness to our life as an humble submission to the claims of the Gospel of our Lord Jesus Christ.

The phrase, "*Be not deceived*" implies a Deceiver. The Deceiver manifested himself already in the begining, by deceiving our fore-parents in Eden. He is watchful,—seeking whom he may devour. His business seems to be, to thwart the plan of God, which is given us for our eternal happiness. One of the deceiver's great efforts is, *to nip in the bud* every effort made on the part of the sinner to return to God. The great deceiver of the human race has many in the world who are working with him to deceive others.

The most successful deceivers are those who pretend to be in the service of the Lord. Of old there were false prophets,—persons who pretended to be in the service of God. The difference between a false prophet, and a true one, is this,—the false prophet will always prophesy to please the people,—the true prophet, will prophesy to please God.

As there were false prophets of old, so there are false teachers in the church now. The difference between a false teacher and a true one is as marked now, as it was of old, between the true and false prophet.

A great deal of the modern teaching done in the church is done for selfish purposes,—for large salary, for honor, or fame, and comparatively little for the sake of Truth as it is in Christ.

Paul says, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:13, 14, 15.

Again, "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the Truth, and shall be turned unto fables." 2 Tim. 4:3, 4. Again, "Also of your ownselves shall men arise, speaking perverse things, to draw disciples after them." Acts 20:30.

All these are deceivers in the ministry, deceiving the people, making merchandise of them, for their own selfish purposes. The most dangerous deception of all is that which comes nearest imitating the genuine. It is not the badly-executed bill, printed on coarse paper, that is likely to deceive, but it is the bill that is well executed, on good paper and which looks just like the genuine bill, with, perhaps, only a difference of a slight stroke of the pen. That is the bill that will deceive.

So of the churches. Persons representing themselves as ministers of a church, which they declare, is just about like the genuine old church, are the very ones that are calculated to deceive. The *real difference* between them, and the old Gospel church, is never referred to. The *real difference*, unimportant as it may seem, is of just enough importance to sink the soul into eternal perdition.

The *real difference* between the old Gospel church and some of the modern churches is, *conformity* to the world. The old apostolic church is *non-conformed* to the world, while the modern church is *conformed* to the world, and claims that it makes no difference. "If any man love the world, the love of the Father is not in him." 1 John 2:15.

One thing is sure, a great many will be deceived. Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Here is a large class referred to by the Savior, who were sure they would enter heaven, because of the wonderful works they had done, but they were deceived. Christ says, "*He never knew them.*" Matt. 7:23.

The reason they could not enter heaven, is apparent. They did not do all the will of God. They were teachers, but not true ones. Christ makes this matter, all very plain, as to who shall enter heaven, and how. "He that doeth the will of my Father in heaven." Matt. 7:21. Hence, having *the will* of our Heavenly Father, all in the Gospel of His dear Son, we need not be deceived. All we need to do is to examine that will, and learn to obey all of it. Then the promise of God is, we shall enter heaven.

"*Be not deceived!*" Let no one, not even preachers, turn you away from the simplicity of the Gospel, by saying, "*It makes no difference,*" while, in reality, a willful violation of a Gospel principle makes all the difference between heaven and hell. Let not *conformity* to the world, whether in dress, in associations, in amusements, or pleasures, deceive you. Be faithful until death and you shall have a crown of Life!

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number One.

We have written for our church papers for nearly nine years, at intervals and, with the exception of one article or two, we have never written for our young readers. We have had under consideration, for some time, the writing of a series of articles expressly for the young. We shall aim to clothe the story in language simple enough that they may all understand what we shall have to say.

In correspondence with Bro. D. L. Miller upon the propriety of the subject, he said he wished to maintain the religious character of the Messenger, and that the course we wished to pursue might make the letters both interesting and instructive. This we shall try to do with all our might. We, with Bro. Miller, know how important it is to give the young minds proper food to grow upon. The mind feeds as well as the body, and, like the body, must have nourishing food or it will be sickly, puny. It is important that the minds of our young be strong and healthy, and zealous in right, as there is a great deal of work to be done by them when they get older.

Again, we are told, that "manners make the man,"—good manners make good men, and bad manners make bad men. Paul said in one of his letters to the churches that "Evil communications corrupt good manners," hence the necessity of using good words in both speaking and talking. The story we are about to tell you is about wicked men, who did not care whether people around them enjoyed themselves or not. Some of them lived before Christ came to teach what our conduct should be toward one another, yet they had the command to love our neighbor as ourselves, which they did not do. There are several references made in the New Testament to Cæsar. The continued rule of the fourteen Cæsars endured for nearly two centuries, and proved without doubt the truth of Solomon, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule the people mourn." Prov. 29:2.

The story of the Cæsars is a true story and not a novel. Many editions have been published and many revisions made, but we shall find the foundation for our articles in Mrs. Sinclair's work published in London more than fifty years ago, with such other information woven in as we can gather from other sources.

The time during which these rulers of the Roman Empire lived carries us back to the period when the heathen darkness, that then reigned, was lit up by the glorious truths of the Gospel. It brings to mind the warlike habits, the cruel customs of the most refined and enlightened nation upon the earth. The bloody scene, foretold by Christ is forcibly brought to bear upon our minds when we are told of the destruction of Jerusalem by Titus. We will the more clearly see the depravity of the human heart,—how wicked, unfeelingly cruel it can become when it is not brought under subjection. You know Paul said "the carnal (wicked) mind is not subject to the law of God neither indeed can be." Rom. 8:7. Then we turn to Jesus' words and teachings and see what tenderness swells that same heart when filled with the Spirit of God.

Then, again, out of the fourteen Cæsars we can scarcely find one that possessed excellence of character worth envying or striving to imitate. To be sure, some of them were the possessors of great talents, but their ambition and the gross sinfulness of their nature, made them objects of terror and disgust. And when we look at the tragic deaths they met, we are more forcibly reminded of the principle laid down by Christ to Peter when he cut off the high priest's servant's ear, "For all they that take the sword shall perish with the sword." Matt. 26:52.

While penning these introductory remarks, this evening, we are more than ever impressed with the fact that the lives of those ungodly men are destined to teach many lessons that will be good for the government of the lives of the young. They can clearly see examples of wickedness at which men may arrive, when not restrained by divine grace; and they canal so see how necessary it is to follow their meak and lowly Savior in all things. This greeting re-echoes from the lowly fishermen mending their nets, down to our present conditions and vocations in life.

We think it best for children to learn early to form reflections on history and especially in comparing and contrasting pagan times with those in which Christian principles overrule. We think this the most forcible way of impressing them with the power the Christian religion had in supplanting vice and encouraging virtue, dispelling uncertainty by giving hope and insuring happiness to mankind.

With these few remarks we will close this article and come to you regularly until the story shall have been completed, and if we shall say any unkind word, or teach errors, we kindly ask you all to begin kind, true and righteous lives, by throwing over them all that mantle of charity that hides many faults and unintentional wounds from sight forever.

Carson City, Mich.

ALPHABETICAL GUIDES.

Attend carefully to details.
Best things are difficult to get.
Cultivate promptness and regularity.
Do not seek a quarrel where there is an opportunity of escaping.
Endure trials patiently.
Fight life's battles bravely.
Give when you can, but give from principle, not because it is fashionable.
He who follows two hares is sure to catch neither.
Injure no one's reputation or business.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Learn to think and act for yourself.
Make few friends.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question no man's veracity without cause.
Respect your word as you would your bond.
Say "No" firmly and respectfully when necessary.
Touch not, taste not, handle not the cup which intoxicates.
Use your own brains rather than those of others.
Virtue, not pedigree, is a sign of nobility.
What is just and honorable, do.
'Xtend to every one a kindly salutation.
Yield not to discouragements.
Zealously labor for the right, and success will be yours.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - May 14, 1889.

$1.00 pays for the GOSPEL MESSENGER from May 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. J. W. GRIPE has moved to Sartoria, Nebr., where he should be addressed in the future.

BRO. JACOB APPLEMAN has changed his address from McCune to Star Valley, Cherokee Co., Kan.

BRO. J. W. ELLER will represent the First District of Virginia, on the Standing Committee this year.

UNDER date of May 6, Bro. Sharp says: "The good Spirit is again at work among us. Four came out on the Lord's side yesterday, at our school!"

WE have a letter dated Ainger, Williams Co., O., containing $2.40 for Sunday-school papers and books, to which the writer failed to sign his name. Who sent it?

BRO. I. J. ROSENBERGER reports that the sale of his chart is encouraging. He now sells it at the uniform price of eighty cents per copy, allowing agents a liberal commission. We can furnish the chart at the above price, post-paid, from the office.

BRO. C. H. BROWN, of Kuka, Kans., writes that Bro. Whitmer, of Quinter, preached for them April 27 and 28. He made their hearts glad and his preaching strengthened and built up the church at that place. One sister was buried with Christ in baptism.

BRO. J. E. YOUNG, of Beatrice, Nebr., says, "The Lord is still sending laborers into his vineyard. We baptized two more on Sunday. For three Sundays in succession we have troubled the waters. Two were received each time. Others seem to be nearing the church. Praise the Lord!"

BRO. S. N. M'CANN informs us that the meetings at Woodbury, Baltimore City closed with one addition to the church. The brethren are in need of a resident minister and of a house of worship.

THE Brethren of Sweden and Denmark held their District Meeting in the Brethren's meeting-house at Sindal, April 19th. Several queries were sent to Annual Meeting, copies of which have not yet been received. In the afternoon three were added to the church by baptism. In the evening a love-feast was held and much joy was manifested among the members. Bro. Olsson, who sends us this short report, says, "Peace and union is among all the churches." In the adjoining church Bro. Martin Johansen was elected to serve in the ministry and he asks the prayers of the churches in America that he may have grace to labor faithfully in his new calling. During the last year some twenty have been added to the church by baptism.

FOR the last ten days we have had evening meetings in the Chapel, the preaching being done by our local ministers. On Saturday evening, the 4th inst, Bro. W. C. Teeter, of Sidney, Neb., stopped with us on his way home and remained until Monday evening, the 6th, preaching four sermons for us. While he was here, two of the students confessed Christ publicly and others were much impressed. Bro. Teeter's manner of presenting the Truth and of appealing to sinners is earnest and effective. He takes with him our best wishes and prayers for his success in the great work in which he is so zealously engaged. The meetings will be continued and we hope that others who are striving against the gentle wooings of God's Spirit may be induced to accept salvation on the easy terms of the Gospel.

THE following queries were passed by the District Meeting of Northern Iowa and Minnesota and sent us for publication:

QUERY 5.—(From Lake Branch.) Lake Branch church, in council assembled, petitions District Meeting of Northern Iowa and Minnesota to request the Moderator and Secretary of said Meeting to send a copy of all the papers that are to be sent to Annual Meeting (should there be any) to the MESSENGER office for publication, that all, who read its pages, may know what is pending. Signed, in behalf of the church S. Oblinger, R. Wolford, H. Miller, Albert Miller. *Ans.*—Passed.

QUERY 6. Petitions District Meeting of Northern Iowa and Minnesota to petition Annual Meeting to reconsider Article 14, Minutes of 1881, relative to the use of tobacco by officers of the church. If it is wrong according to the Gospel and order of the church to elect and install ministers and deacons who use tobacco, is it not wrong for elders who use tobacco to officiate in such installment? Signed, in behalf of the church: S. Oblinger, R. Wolford, H. Miller, Albert Miller. *Ans.*—Granted

LAST year we printed, so far as we could obtain them, the queries that were to come before the Annual Meeting, and, with the consent of the Standing Committee, distributed copies among the delegates to the Conference. It was found that this was helpful as it gave the delegates time to consider the queries, and it also saved time to the meeting as so many re-readings of the queries were not called for. The delegates seemed to be well pleased with the plan; at least, many of them so expressed themselves. We propose to furnish the delegates this year with the queries, not before the meeting, however, provided the District Clerks will forward them to us at once. If you send Minutes of your District Meeting, please indicate the queries intended for Annual Meeting. If you have not printed Minutes, please send copy of queries sent to Annual Meeting. Please attend to this at once so that we may get the queries and arrange them by State Districts in the order in which they will be called up.

BRO. A. B. WALLICK, of Bloomingdale, Mich., informs us that brethren Jacob Hildebrand and Amos Peters, of Indiana, recently labored for them in church work and in preaching the Word. Their labors resulted in good to the church, as the business, which came before them, was satisfactorily settled.

BRO. WM. LANDIS, of Cerro Gordo, Ill., writes of a visit to the Milmine church as follows: "I found them in the midst of their Sunday-school work, superintended by Eld. D. B. Gibson. I see they have the same trouble to contend with that is found in almost all our schools,—not enough members that are willing to try to give instruction, hence classes must necessarily be too large. After Sunday-school there was preaching by Eld. Gibson. After preaching, one was baptized into the body of Christ."

SELF-EXAMINATION.

ONE among the best and most beneficial services held in the church, if properly conducted, is that of self-examination held prior to, and in connection with the love-feast and Communion. Looking back many years, we can and do call to mind seasons of the kind referred to, that brought to us in our Christian experience rich showers of grace from the Great Giver of all good. And we believe that this has been the experience of all who engage in this blessed service in the right spirit. In the development of Christian character God has given us all the means necessary for our growth in grace, in the knowledge of the Truth, and in all the elements essential to full manhood in Christ Jesus, and prominent among the means thus given is that of a careful looking into our lives with a view of correcting anything that may not be right.

It is true that if we are to grow as we should in the Christian life, we must enter into a daily examination of our actions and the motives that prompt them, for it must not be forgotten that the character of an action is to be determined by the motive that prompts it. A great author wrote the following epigrammatic lines as advice to Christians: "Look upward not downward, look forward not backward, look outward not inward." We can heartily indorse the first two propositions, but we believe it is necessary in self-examination to look inward, to go down into the secret recesses of the soul,—"the birth-chamber of thought," and carefully examine what is going on there. We are so used to looking out and examining the things brought to our minds by our senses of sight and hearing, and especially the lives and actions of others, that the work of introspection is often found to be a difficult one. But however difficult it may be, it must be done if we are to come up to the full stature of manhood in Christ Jesus. It is only as we carefully examine our motives and the actions prompted by them and hold them up in the bright light of God's Word that we are able to judge of their true merit.

We illustrate our meaning by referring to the following experience which we heard related by a brother. At one of our Annual Meetings a collection was taken up for the purpose of building a meeting-house. The plan adopted was to ask if any one present would give twenty-five dollars; if so, they were asked to give their names. A number called out their names and expressed a willingness to give that sum. Others named a less amount and the brother in question called out his name for a certain sum. Looking at the action

itself, it was good. The money was to be used for the work of the Lord, and for the time being the brother felt that he had done well, but after carefully examining his motives he felt that they had not been as pure as they should have been. He said, "I asked myself this question, Would I have given the money if I had been asked for it privately? And when I came to look carefully into my heart and examine my motives I found to my shame that the love of popular applause had a good deal to do with my giving the money, and the words of the Master came upon me with crushing force, 'Take heed that ye do not your alms before men to be seen of them.'"

This is what we mean by going into the heart and examining ourselves. It was not wrong for the brother to give money for the purpose for which he gave it, neither was it wrong to give it at the time and place where he gave it, but his motive which he himself heartily condemned, was not such as would bring down upon him God's blessing for giving. The brother, by thus carefully examining himself, was enabled to overcome the tendency to give to be seen of men.

We need, in this way, to make a careful and critical examination of our lives very often, so that we may bring into judgment and condemn such things as are not right. We may deceive ourselves and indulge in actions secretly that may not seem so bad, or so very far out of the way, and not take the trouble to examine them, and so come to look upon our course in life as being right, when in the sight of God it is all wrong.

The special self-examination service, held before we partake of the Lord's Supper and the Communion, is to qualify us for a worthy approach to the Lord's Table. There may be some things that we have overlooked in our daily examination that should be noticed and condemned, and it is peculiarly fitting that such a service should be held at the time it is by the church. We come together to celebrate the death and suffering of our Savior, and we want to come to the table so that we may become stronger in the service of God and not weaker as did some of the Corinthian brethren who partook of the meal and the sacred emblems of Christ's body unworthily.

The importance of the service should make the subject one of prayerful and thoughtful consideration to ministers who are to do the talking on the occasion. The sermon, or better the talk and exhortation should be of such a character as to lead the members into a careful and critical introspection of their lives and to a close examination of their hearts and motives, and the better the preacher succeeds in doing this, the more nearly will he come up to the true object of the service. The talk should be specially directed to those who are to take part in the Supper and no effort should be made to expound Scripture, teach doctrine, or church government. These and kindred topics should not be intruded upon the mind during the self-examination service. The mind should be divested of everything save the one purpose to prepare to eat worthily at the Lord's table.

We have, on more than one occasion, heard speakers devote nearly all the time given to the service in defending a doctrinal point that did not bear at all on self-examination. It seems to us that to do this is to fail in this very important work. The subject of the covering is often discussed upon these occasions and this, too, might be omitted with advantage during the hour set apart for self-examination. It is quite natural that this question should be taken up, because it occurs in the same chapter in which Paul teaches self-examination, and the entire chapter is usually read at the opening of the service, but we believe that this as well as other doctrinal subjects should be preached upon at other times, so that self-examination might be the only theme considered. The minds of the members would then only be burdened with the present duty of the work before them and thus they would find less difficulty in concentrating their thoughts upon the one important object of the meeting, which is a careful, prayerful self-examination for the purpose of coming to the Lord's table in a manner that will bring God's blessings upon them.

We offer these thoughts at this time because we are entering upon the love-feast season and we ask our brethren to give them a careful consideration.

NEW HOMES IN THE WEST.

Ever since our brethren first settled at Germantown, Pa., there has been a constant westward movement among them. The young men leaving the old homes around Philadelphia, pushed out to the then far West, limited by the line of Western Pennsylvania and Eastern Ohio. Later, the descendants of these pioneers, still following the course of immigration, settled in Indiana and Illinois. Crossing both the Mississippi and the Missouri rivers, they made a part of the great tide of emigration that has, for the last century, swept with irresistable force towards the "Land of the Setting Sun," until to-day there are empires, where, fifty years ago, the Indian held full sway.

The first among our brethren who thus sought new homes and new fields of labor in the West, were the hardy pioneers, who, actuated by a desire to build up churches and to secure homes for themselves and families, left the comforts of the old homestead, and braved the dangers and endured the hardships of the wild West. These were the early missionaries among us and they did a noble work. They planted churches in the rich valleys of Ohio, among the great forests of Indiana, and on the rich prairies of Illinois, and, although at first like the mustard seed, yet, to-day they have grown strong as the oak. They endured hardness like good soldiers of the cross. They suffered many inconveniences and privations, but labored all the time faithfully with such ability as God had given them, for the cause of Christ.

What is true of the settlement in Ohio, Indiana, Illinois, Iowa, and Missouri, of our people, is also true of the States west of the Missouri River, and in many places to-day our brethren are settling where, in the years to come, there will be strong churches.

But we started to say something of the letters that are written by our brethren from their new homes. Many of them have been published in the Messenger, and, occasionally, some feel that the picture is too strongly drawn, and this may, in some cases, be true. We do not think for a moment, however, that this is done with any intention to mislead. The writers are well pleased with their new homes and the country generally. They have a strong desire to enjoy church privileges and the association of brethren and friends, and hence are anxious to have others settle around and about them. Other motives may also influence them; such as the improvement of the country and the consequent increase in values, but the strongest motive is, we believe, the desire to have a church built up so that they may enjoy in their new homes the association of those of like precious faith and have the Gospel preached.

Under these circumstances it is not to be wondered at that our brethren use their entire stock of adjectives in describing their new homes and the advantages of the country in which they live.

Looking back more than forty years we remember how we used to sit by mother's side and listen with bated breath to the glowing accounts given, in private letters, from the Rock River settlement in Northern Illinois, to which far-away country her father and part of his family had traveled from Maryland in great covered wagons, occupying many weeks in making a journey that may now be made in two days.

These letters and others that came from the new colony were strong, and while they were not published in our church papers, for in those early days we did not know much about church papers, yet they had their influence, and as a result many brethren and sisters moved to the new settlements. At first some were disappointed in the country, and after trying it awhile, turned their faces eastward, sought again the old home, and brought with them many discouraging reports, but steadily the country was settled up and as a result we have in Illinois to-day some fifty strong churches.

Doubtless many of the letters written fifty years ago from the far West were considered highly-colored and overdrawn, but, viewed in the light of the rapid development of the country, they would, were they read to-day, show that the writers knew what they were talking about and that they had a better knowledge of the country and its resources than those who found fault with them for writing as they did.

What is true of the settlement of the Rock River Valley in Illinois is true of a score of places in Ohio and Indiana, and will be true of many places in the West and South. Eighteen years ago it was thought to be a wonderful thing to hold our Annual Meeting west of the Mississippi, yet, in in less than sixteen years from that time, it was held twice west of the Missouri river in the growing State of Kansas.

If we could put aside the veil that shuts out the future and look ahead twenty-five years, we might see our Pentecostal Conference located in Texas, in Oklahoma, or Colorado. And why not? In the years to come we ought to make more rapid progress than we have in the past. The church is systematizing her work and there are great possibilities before her. If she be faithful, who can tell what great things the Lord has in store for her. The great South is before us, a vast field for labor, and the people, as a rule, gladly accept the Truth. Calls for preaching are heard on every hand and it seems to us that the church is but entering upon the threshold of the mighty work that she is called upon to perform. Let us faithfully labor together for the cause of the Master, and, when some of our brethren go out upon the frontier, and in their zeal write for others to come and help them in the work, let us make due allowance for them in their isolated condition and not be too ready to censure them. We do not want to encourage any one to overdraw the advantages or to speak "too flatteringly" of their new homes. In all things we should take the Apostle's advice and let our moderation be known to all men.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE HEAVENWARD SIDE OF OUR WORK.

BY J. M. CABLE.

There is no place where earth's sorrows
Are so felt as up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
Oh, if our love were but more simple,
We should take him at his word,
And our lives should all be sunshine
In the sweetness of our Lord.—*Faber.*

GOD knows how hard it is for human eyes to see,—but especially hard is it at times for us as Christians,— to see the heavenward side of our work.

The contractor that frets during the day, and worries wearily at night over his costs and calculations, may sometimes, nay, I am sure, does, if he has a soul, look with an eye of satisfaction upon his work. He has done something to make men's lives better, even if it is in an earthly way. Even the mason who lays the bricks, and the hod-carrier who bears the mortar, look not, I hope, upon every brick as alone so much bread or so many cents, but as a milestone, also, on the road of some man's progress.

Doctors and lawyers, mechanics and merchants, look not constantly upon *this* side of their work. Even though they work for themselves, for honor, comfort, and money; they are working for God also. Although their feet may never stand inside a church, though no nobleness may reach their hearts, no misery their pockets, yet are they still working for God; they are his servants, and he will call upon them for an account of their stewardship, whether it be well done or ill. Indeed, it does behoove us mortals to look often upon the heavenward side of our daily duty.

Shortly after the "great earthquake" some gentlemen, whose pockets were evidently not interested, were examining a house whose brick walls were rent and had partly tumbled down. The house had been built for years, but they said that the work had not been well done in the first place.

"I wonder," said one of the gentlemen, meditatively, "if the mason who did this work and shirked it, will be held responsible. None answered the inquiry, but a queer look came over their faces, as though the corner of a curtain had been raised, and they had looked beyond the range of human vision. The one who spoke of the mason's being "responsible," did not mean responsible to man,—the bricks were green in places, with mossy age, and the hands which put them together had mouldered, perhaps, into dust, his name was forgotten—but the work was ILL DONE, and when the servant would be questioned by his master, what could he say of it?

My dear Christian friends, if we do our work ill it is not bricks that will break, but *hearts*; not walls that will fall down but *souls;* and our hands must work not only earnestly but carefully, lest we fear sometime to answer,—lest we know not what to say when our Master asks his questions.

It is not good for us to look too intimately into human nature, for it wears no mask over its native ugliness, nor, thank God, over its beauty; yet we as Christians, must look into it. It is a part of our vocation; and most happy are we who can rejoice in the beauty too much to sicken at the ugliness.

The best Christians make the best brothers and sisters, the best husbands and wives, and above all the best fathers and mothers,—mothers who can see a blemish in their children's characters as well as their beauty, and whose firm and loving hands can soften the one and enhance the other.

Saints have ascended into heaven, crowned with gold; martyrs bear palms of immortality in their prayerful hands; and yet I think that God could say no more to them than he will say to us if we are true and saintly Christians, "Well done, thou good and faithful servant." Their reward can be no better than ours will be, "Enter thou into the joy of thy Lord."

Each and every true Christian feels in his heart that no wealth, even worlds, can pay him for what his heart does, and that only One knows and appreciates his work.

Christians, let us keep our eyes turned toward this heavenward side! Let us follow the hand which pierces the mist, hanging over the river of death, and points us to the world beyond! Let us listen to the voice which whispers, "It is *my* work which thou doest, not thine; take care and do it well."

Christian friends, let us not hate and abhor this kind of labor! Let us shoulder the burden willingly which Christ has left us, and he will help us to bear it onward and upward, and then we can feel the glory of him who is above us. Then we can see a hand pointing skyward, and our little will be done well. It is sad to fail in our tasks, even when we deal in bricks and stones, "but it is dreadful, indeed, to fail when we work with immortal human souls."

"'Why use these dull and dingy hues?' I said:
The weaver paused, and smiled, and shook his head
And answered, 'Tis a background for the brighter thread.
When all is finished you will see
How bright the pattern be.'

"I pondered o'er the weaver's words and ways,
Might it not be that fate sent darker days
That we might trace thereon in shining deeds of praise?
So that, life finished, one might see
How bright the pattern be."

ONE COMMITTEE OR TWO.

BY LANDON WEST.

IT has been suggested that we have one committee instead of two to direct the Missionary Work, and also the Book and Tract Work, and the reasons named were a saving of time and gathering of larger gifts to the cause of Christianity. The thought is important, and we should ask, if time could not be spent by us all in that way? As to our gifts to the spreading of the Gospel and the worship of God, we should give aid in every way we can that the Light of Life may go to all men, and especially here, in our own country.

1. My reasons for two committees were suggested by the paper in 1885, and it was proper; for more work can be done, and both are for the spread of light and liberty.

2. A third committee was given by the meeting of 1885 to examine the things published, and thus hasten and secure the work done.

3. The first two have each four meetings a year of one day each, and it is now a day's work for each, and to put both together into one is to lessen the work done, or overwork the committee. The increase of work before us suggests that we should have *more* workers in the field instead of *fewer* and *overworked* Committees.

4. The call is now coming from Bohemia, Germany, Denmark, and Sweden, while the tendency of our own country is toward idolatry. I was to-day (April 25, 1889), on the spot where the last white man was slain by the Indian in Southern Ohio, eighty-six years ago, and one-half an hour before I heard the colored man ask for his right, and ask for his pay.

The tendency of our own nation is now toward the darkness and wickedness, and hence, instead of lessening the number of Committees, every soul should be a committee of one to worship and to work for "the true God, and the honoring of all men,"—the motto of America one hundred years ago!

Frankfort, Ohio.

MESSAGES DROPPED BY THE WAY.

BY C. C. ROOT.

ON page 218, current Volume of the GOSPEL MESSENGER, Bro. W. R. Deeter struck a chord that gives the true sound in the estimation of many, that is, in reference to consolidating the Missionary, Church Erection, and Book and Tract Works. Especially have canvassers found much importance in the point of his *second* reason, where he says, "It would dispense with one set of canvassers." Canvassing, under the most favorable circumstances is not pleasant, but it is especially unpleasant for the second canvasser." "People are apt to become irritated if solicitors follow in close succession."

While this is no doubt the case, and while I admit the propriety of said consolidation, I predict that the sad unpleasantness of canvassing will always continue under any system whatever. I carry the canvassership of both in our District, and I admit, had one preceded me with either part, my show for the other would be a poor one. I always introduce the two works as one whole, and then a choice is made by the donor between the two works as to the proportion of his notes to each or either.

But, brethren, as for people becoming irritated at canvassers, don't expect anything to be arranged that will avoid that! The most successful solicitor in the work is the one I heard the hardest talk against. But, considering his wonderful success, and the class from which the abuse came, I conclude that truly God is in the work and will sustain it. Some have been "cast up" as untruthful, and as having in view the pitiful aid that is afforded us for our labors and travels. Others claim that we are working up a paid ministry, and the honesty and purity of the movement is called in question. Should not these facts call out a practical sympathy of those in love with the work, causing them to start from

their halting, pondering position, and come and meet their District Solicitors half way, or at least at their gates with that "welcome," by them, so much needed for the life of their work and the progress of Christ's cause?

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Abilene, Kan.

Our good meetings in the Chapman Creek church are now in the past, but the enjoyments connected therewith will not soon be forgotten.

The meeting opened on Saturday evening, March 30. We had preaching by Elder Enoch Eby, and his son, Levi. We continued over Sunday and Monday evenings. Two were added by baptism on Thursday before the meetings, and one during the meetings.

On Tuesday, April 2, a goodly number of members, from the adjoining districts, together with many delegates for District Meeting assembled with us for preaching at 2 P. M. These services were followed by an interesting examination discourse by several of the brethren. It was suggested while the Lord's table was being prepared to have a choice for two brethren to the deacon's office. This was unanimously agreed to, and the voice of the members taken. Our beloved brethren, John Hersh and Jacob Baumbaugh were chosen, and duly installed right after the close of the communion services. Enoch Eby officiated. May these brethren fill their office acceptably, is my prayer.

Next morning, April 3, at 9 A. M., the District Meeting of North-eastern Kansas convened. All business was transacted pleasantly and promptly. Only one query goes to Annual Meeting, namely for electing officers by majority, instead of the plurality vote. Bro. John A. Root is our delegate to Standing Committee, Bro. J. D. Trostle, alternate. All business was done by 5 P. M. Another good sermon was delivered after supper, by Bro. Enoch Eby, at the request of the sisters.

April 4 the Annual Insurance Meeting of the Brethren of Kansas took place. All business was transacted in the best of feeling. The last event of our good and joyful time was a sermon by Bro. L. H. Eby, closed by Bro. E. Eby. I felt it was good to be at such meetings. Time is too short here below for the association of the children of God, and eternity not too long for their enjoyment. May I ever share it with them, is my prayer! John Forney.

From Dayton, Ohio.

The members of West Dayton, and vicinity, having petitioned the districts in which they resided, for a church district, and their request being granted, they, with the adjoining elders, Geo. Holler, John Smith, John Bowman, George Garber, and ——Gump, met at the home of Bro. S. W. Hoover to effect an organization. Our meeting was well represented and much interest manifested both by the members and elders present.

The name of our district is "The West Dayton District." We number forty-two members, with two ministers and one elder. We have elected three Trustees, a Clerk and Treasurer. We thought best to defer the election of deacons for a while. We have $2200.00 subscribed towards purchasing a lot and building a house. We think it will take nearly $3500.00 more to purchase a lot and build a suitable house. We want, if possible, to commence building by June 1.

We send brethren Frank Cotterman and S. W. Hoover to the District Meeting of Southern Ohio, and Bro. S. W. Hoover to Annual Meeting.

H. C. Butterbaugh.

An Appeal for Help.

The writer attended a church meeting, April 20, held in the Winnemac church, a small body of members who have been placed under my care. The object of the church meeting was to settle on a location for a meeting-house, and elect three Trustees, which was all harmoniously done. Now they desire help, and, for the satisfaction especially of the members of the Middle District of Indiana, from which they expect aid, I will say that it is not a union house, but a Brethren's meeting-house. These members are much in need of a house of worship. In many places the school-houses are being closed against preaching and they have no convenient place for holding love-feasts. They have the lumber sawed and hauled on the ground, for the framework. The size of the house is to be thirty by forty feet.

The members are all in very limited circumstances, and I kindly ask the Elders of the Middle District of Indiana to bring the matter before their churches, that some help might be secured for these poor members out here, who are isolated from the main body of the church. The building of meeting-houses is a much needed thing among our people. In many places, I fear, as a religious body, we do not put forth the effort in that direction that we might.

The Brethren appointed for their Treasurer, Christian Brechbill. He lives in the Monticello church, some twelve miles from place of building. All contributions should be sent to him at Monticello, Ind. A. S. Culp.

From Sugar Creek Church, Ohio.

The Brethren of the above congregation met in council April 20th. All business passed off quite harmoniously. We made arrangements to have a love-feast on Saturday, June 8th, commencing at nine o'clock. The general mission fund was not forgotten, as had been the case heretofore, but greatly encouraged. We elected our Elder, M. H. Shutt, as a delegate to District Meeting. Bro. Eli Holmes has moved to this church, and was with us to assist us in our council-meeting. Our little church is in good order at this time. May the good Lord direct all to his honor and glory, that souls may be saved!

V. C. Fisher.

Baltic, O.

From the Forks Church, Garrett Co., Md.

We, a small band of members, twenty-eight in number, are living in rather an isolated place, where we have but little preaching done, on account of having no meeting-house of our own to worship in. We formerly had preaching every four weeks in the United Brethren's house, but that privilege is denied us now.

Brother Samuel J. Miller, near Engle's Mill, is our nearest home minister. I am confident if we had a house of our own, where we could hold a good series of meetings, that our number could soon be more than doubled.

Brethren, we must have a meeting-house. We have $200, but we need about $400 more. As the members here are principally poor, we feel like asking our neighboring churches, or the District Missionary Board to help us. I think, by the help of God, and the loving brethren, if a proper effort is made, the work can be accomplished. Brethren, let not this call go unheeded! Let us rise up in our might and see how much we can accomplish for the Lord's cause in this place! Let those who feel to give us a few mites, be they ever so few, send them to the undersigned. For fuller particulars, or any advice you can give us, address the undersigned. Perry Bowser.

Grantsville, Garrett Co., Md.

A Happy Event.—Coming Home.

It is, to a great extent, known to the friends and also to many of the Brethren that during the agitation of our church relations, several years ago, Bro. Charles and sister Augusta Elson, of this City, withdrew their membership from the church.

This step, so unadvisedly taken, proved to be a very great mistake, causing them much unhappiness and discontent, as such a course must ever do,—going away from the Father's house. It is, however, gratifying to know, and it will bring joy to the hearts of their numerous friends and also all the Lord's dear children to whom our dear brother and sister are known, that they have again returned to the fold.

They are welcomed by all! Eld. George Holler said on their return that they had always had a warm place in his heart. The high social qualities and amiable dispositions of brother and sister Elson will endear them to all the members. We have reason to believe that they will become active, and, we trust, faithful workers in the good cause.

May the Lord bless and prosper his Zion everywhere, is our prayer! S. W. Hoover.

Dayton, Ohio.

Report of the Insurance Association of the North-eastern District of Kansas.

The Association met in the Chapman Creek church, April 4, 1889. Considerable business came before the meeting, which was transacted in a Christian-like manner. There were several changes made in the rules governing the Association, which will be printed and sent to each policy-holder. We now have two hundred and sixty-eight policy-holders, and the property insured amounts to $533,859. We have been in full-working condition for three years. We have made one assessment of two and one-half mills on the dollar, which, judging by the past, will pay losses for some time; yet we have no assurance of the future. We ask the Brethren to join in and help us, as we think that our association does not conflict with the Gospel. We can thus help to bear one another's burdens. We find it much cheaper than worldly companies. Any information will gladly be given by the Secretary.

B. S. Katherman.

Lawrence, Kans.

From Accident, Md.

According to previous arrangements brethren W. G. Shrock and D. H. Walker, from Berlin, Somerset Co., Pa., came into our midst April 12, and held forth the Word of Life until Sunday evening, April 21. As an immediate result of their labor, nine came out on the Lord's side, we trust, to walk in newness of life.

Saints were much encouraged and awakened to a sense of their duty. Many comforting thoughts were presented to our minds. Although the meetings were not very largely attended, yet the interest and attention were good.

Our Brethren made many warm friends. May the Lord bless them and make them instrumental in saving many souls from the awful doom that awaits the ungodly, so that, when they are done laboring and toiling in God's moral vineyard, it may be said of them: "Well done, good and faithful servant; enter into the joys of thy Lord."

Ellen Bidinger.

Railroad Arrangements.

THE B. & O. R. R. will sell tickets over their line to Harrisonburg, Va., the place of our next Annual Meeting, at one fare for the round trip. Tickets will be sold commencing May 25, and continue until June 11, good to return until July 5. These rates will be made on all the branches and lines under the control of the B. & O. R. R. The following extracts from letters in regard to the Southern Passenger Association from Mr. Bond, Division Passenger Agent of the B. & O., will explain themselves:

"Referring to your favor of the 9th inst., to Mr. McDonaugh, your Railroad Agent, I beg to advise that the Southern Passenger Association has named you rate of one limited fare for the round trip from all stations in East Tennessee, Virginia and Georgia, to the Annual Meeting of the Dunkard Brethren at Harrisonburg. Tickets will be sold commencing June 4th, and continue up to the 11th from that part of the territory, and will be good to return until the 20th."

"We will commence selling tickets, and have requested the Trunk Line Association to place on sale tickets commencing May 25th and continue until June 11th inclusive, good to return until July 5th. We will send our circular in a few days, copy of which will be forwarded you as soon as received from the printers. This circular will give rates, route and information in general to the German Baptist Brethren."

MR. GEO. L. MCDONAUGH,
Gen'l Railroad Agent, No. 116 N. 4th St., St. Louis, Mo.

Dear Sir:—

Replying to your favor of the 1st, inst. relative to rates from points in Canada to Harrisonburg, and return, for Brethren attending the Annual Meeting, I beg to advise that the rate question for this occasion is up before the Committees of the Central Traffic and Trunk Line Associations and as soon as it is ecided upon I will advise you. As regards those coming from Canadian points, the best that can be done is to give them round-trip rates from the Border, and let them add the local rate from their starting point to it.

Yours Truly,
B. F. BOND, D. P. A.

The Route to Harrisonburg.

HARRISONBURG is located in Rockingham County, Virginia, upon a branch of the Baltimore and Ohio R. R., which is the only road running to the town. During the Annual Meeting all trains on the B. & O. R. R. from the West will make connection at Harper's Ferry for Harrisonburg. The B. & O. trains from Chicago and Cincinnati run through solid to Harper's Ferry, and through Sleeping Cars also run from St. Louis to Harper's Ferry via the Ohio and Mississippi R. R. and the B. & O. Where there are parties of 30 or more who wish to travel together, the B. & O. will arrange to run cars for them through to Harrisonburg via Harper's Ferry. It is only via the B. & O. that cars can be run through to Harrisonburg without change.

Excursion tickets to Harrisonburg and return will be sold from all points in the West at one fare for the round trip. This will be the rate from Chicago, St. Louis and all points east thereof, and it is confidently expected that the roads west of Chicago and St. Louis will make rates equally as low.

On this basis the rates from some of the principal points will be as follows, viz:

Chicago, 17.25. St. Louis, 20.25. Cincinnati, 12.50. Dayton, O., 13.50. Columbus, O., 11.75 Indianapolis, 15.65. Milford Junct., 16.60. Auburn Junct., 15.35. Fostoria, O., 13.50. Mansfield, O., 13.50. Zanesville, O., 11.75. Wheeling, W. Va., 9.75. Pittsburg, 9.00. Johnstown, Pa., 9.00. Meyersdale, Pa., 7.25. Cumberland, Md., 6.15. Hagerstown, 3.85. Martinsburg, W. Va., 3.85, Frederick, Md., 4.15.

From the fact that the B. & O. R. R. is the only line running to Harrisonburg, and that it is only via this line that cars can be run right through to the place of meeting, it stands to reason that the B. & O. is the best route to take.

For the benefit of those desiring to visit friends in the East, the B. & O. will sell excursion tickets from Harrisonburg to any point on its lines east of Harrisonburg or Harper's Ferry. The B. & O. R. R. Co. will have a Ticket Agent on the meeting grounds for this purpose, and tickets can be procured at any time while the meeting is in progress. For further information in regard to the B. & O. Route to Harrisonburg, address any of the following Agents of the Company:

L. S. Allen, 193 Clark St., Chicago, Ill. W. E. Reppert, 11½ N. High St., Columbus, O. F. P. Copper, Tiffin, O. E D. Smith, Pittsburgh, Pa. B. F. Bond, Baltimore, Md., or W. H. King, Asst. G. P. A., Grand Central Depot, Cincinnati, O.

Further Railroad Arrangements for Annual Meeting.

ARRANGEMENTS have been perfected with the Chesapeake and Ohio R. R. on the same basis as previously stated, with the B. & O. Persons coming via the Chesapeake & Ohio will find close connection at Staunton, and ample facilities to convey them to the meeting grounds at Harrisonburg, Va.

With this arrangement the Executive Committee hope for the harmonious working of the railroads, and, with the accommodations offered by them, trust that the visit of the brethren and sisters to Virginia and the Annual Meeting will be a pleasant one.

The railroads further agree to give same commission on tickets via St. Louis, as is given on tickets via Chicago.

P. S. THOMAS,
Sec. Ex Com.

The Best Route to Harrisonburg

Is via the Chicago, Santa Fe and California railway (Santa Fe Route), and Chicago. Passengers via this route can leave Kansas City at 6:35 P. M. and arrive in Chicago in the morning. The fast express leaves Chicago at 5:05 P. M. and arrives at Harrisonburg the next evening. This will give all an excellent opportunity to see the wonderful city of Chicago with its many beautiful parks and boulevards and innumerable points of interest. It will be to the advantage of the German Baptist church for all its members to travel via Chicago. A recent issue of the GOSPEL MESSENGER fully explained this arrangement. H. A. Bonn, Western Passenger Agent, 812 Main St., Kansas City, will be glad to call on all Brethren who will attend the coming meeting. Full information will be cheerfully furnished upon application to J. J. Byrne, Ass't Gen'l Pass. Agent, C., S. F. & C. Railway, Rialto Building, Chicago.

Semi-annual Report of Brethren's Book and Tract Work, Ending May 1, 1889. Donations from Churches and Individuals.

NOVEMBER.

West Otter Creek Church, Ill.	$ 6 30
Panther Creek Church, Iowa	2 30
Sister Colloms, Pa	1 00
Salem Church, Ohio	1 37
Four Mile Church, Ind	3 00
Henry Eshbaugh, Ohio	10 00
Bear Creek Church, Ill	50
Sarah M. Saunders, Ind	5 00
Waddam's Grove Church, Ill	5 50
Isaac Henricks, Ill	5 00
Hatfield Church, Pa	4 37
Pigeon River Church, Ind	7 20
Donnel's Creek Church, O	8 00
George Renner, Washington Ter	3 00

DECEMBER.

Lick Creek Church, Ohio	5 00
Cherry Grove Church, Ill	4 00
Decatur County Church, Iowa	1 25
Yellow Creek Church, Ind	5 00
South Keokuk Church, Iowa	2 95
Union City Church, Ohio	5 00
Grand River Church, Iowa	1 00
A brother and sister, Md	1 00
A sister	1 00
Massissinewa Church, Ind	5 00
Saline Valley Church, Kan	20
Salimony Church, Ind	1 00
Ella Williams, Md	5 00
Lower Miami Church, Ohio	1 85
Bottetourt Church, Va	5 00
English River Church, Iowa	1 95
Spring Run Church, Ill	2 65
Isaac Eby, Pa	88
Canton Church, Ohio	2 50
Wooster Church, Ohio	5 00
Hickory Grove Church, Ill	2 44
Sister's Mission, Huntingdon Pa	5 00
A Brother, Pa	1 00
J. P. Lerew, Pa	2 00
Falls City Church, Nebr	2 10

JANUARY.

Lower Miami Church, Ohio	2 25
Pleasant Hill Church, Ill	11 60
Elizabeth Lugenbeel, Nebr	75
A Brother, Simpson, W. Va	3 00
A Brother, West Run, Pa	1 00
Manor Church, Pa	5 43
Middle Fork Church, Ind	5 00
Novelty Church, Mo	1 00
Flat Rock Church, Va	10 00
Mineral Creek Church, Mo	1 40
David J. Knepper, Iowa	1 00
Silver Creek Church, O	5 00
Uniontown Church, Pa	2 00
Samuel Henry, Ill	30
Springfield Church, Ind	*5 00
Yellow River Church, Ind	2 50
Arnold's Grove Church Ill	2 00
Sallie M. Pretzman, Md	1 00
Green Church, Iowa	3 12
Bachelor Run Church, Ind	7 00
Martin Snyder, Iowa	2 00
Joseph Zook, Iowa	50
Levi Snowberger, Iowa	25
Joshua Shultz, Iowa	50
Joseph Scott, Iowa	25
A Member	50
A Brother, Ohio	5 00
Katie Seppy, Ohio	25
Lula Seppy, Ohio	25
William Sensemon, Ohio	1 00
William H. Bashor, Ohio	50
Joseph Fahnestock, Ohio	1 00
William Shellaberger, Ohio	25
Susan Shellabarger, Ohio	25
A Brother, Ohio	1 00
Margaret Mobler, Ohio	25
John Mikesell, Ohio	50
Jacob Brant, Ohio	50
Anna Tobias, Ohio	50
A. M. Ullery, Ohio	50
May Shellenberger, Ohio	25
Mary Rosenberger, Ohio	25

FEBRUARY.

Pine Creek Church, Ill.	8 08
Seneca Church, Ohio	90
Logan Church, Ohio	4 00
Bear Creek Church, Ohio	6 30
Double Pipe Creek Church, Md	9 00
Nathan Huffman, Pa	5 00
Upper Fall Creek Church, Ind	1 00
A Brother, Ind	1 00
A Sister, Va	1 00
A Friend, Minn	2 00
Lower Stillwater Church, Ohio	4 30

D. I. Hoover and wife, O	1 00
Salem Church, O	7 85
Jacob's Creek Church, Pa	1 10
Bear Creek Church, Ill	40
West Otter Creek Church, Ill	3 20
J. S. and Susan Metzger, Ill	5 00
Macoupin Creek Church, Ill	6 00
Pleasant Hill Church, Ill	4 80

MARCH.

English River Church, Iowa	1 10
A Brother and Sister, Md	1 00
Panther Creek Church, Iowa	4 60
South Bend Church, Ind	11 20
Eld. Jonas Miller, Ind	5 00
Springfield Church, Ind	5 00
Yellow Creek Church, Pa	14 00
Sugar Creek Church, Ill	1 75
Rock River Church Ill	40 00
Mrs. Lavina M. Cullom, Pa	2 00
Milmine Church, Ill	2 25
E. Wombold, O	25
Hannah Rosenberger, O	50
J. B., Pa	1 00
Mrs. H. E. Moomaw, Va	10 00
Union City Church, O	5 00
Sophia E. Flory, Va	1 00
Matthew H. Kelly, Pa	2 00
A few sisters, Iowa	2 00
Flat Creek Church, Va	5 00
Bethel Church, Mo	3 00
Clear Creek Church, Ind	3 00
Lydia Sherman, Ind	1 00
A. F. Mikesell, O	50
Fannie Cable, O	50
Hattie Shelleberger, O	25
Susan Bashor, O	25
Margaret Shellaberger O	25
Dr. A. S. Rosenberger, O	50
L. H. Buchanan, O	25
G. L. Shoemaker, O	25
Jacob Mikesell, O	50
Elias Tobias, O	25
D. D. Wine, O	1 25
John Reed, O	25
Samuel Rench, O	25
Susan Younce, O	25
Fanny Deeter, O	50
Hattie Warner, O	25

APRIL.

Tena Brookins, O	1 00
Killbuck Church, Ind	2 60
Tulpehocken Church, Pa	4 00
Chiques Church, Pa	13 00
Mary W. Light, Pa	25
Sarah E. Erbaugh, O	1 00
Union Centre Church, Ind	5 00
John Renner, Colorado	5 00
A Brother, Ind	1 60
Chippewa Church, O	2 00
Cedar Creek Church, Ind	1 45
Cherry Grove Church, Ill	2 00
Green Spring Church, O	4 30
North Poplar Ridge Church, O	1 50
Price's Creek Church, O	4 00
N. G. Neher, Nebr	5 00
Upper Stillwater Church, O	11 90

S. BOCK, Sec.

Dayton, O.

From Hooversville, Pa.

BRO. J. M. Mohler, of Lewistown, Pa., came to Hooversville March 4, to open a series of meetings in the Disciple church at this place. When Bro. Mohler came to church, he found a goodly number of people assembled to hear the first sermon preached here by the Brethren, for quite a number of years. Bro. Mohler addressed the congregation on the subject of "Prayer." The sermon was short and to the point.

On Tuesday evening the roads were very muddy, but the attendance was excellent, considering the new place of meeting and condition of the roads. We were very ably addressed on the subject of "The Power of God." On Wednesday evening we again had a good meeting.

On Thursday Bro. Mohler received the sad telegram of the death of his father, and so had to return to his home in Lewistown. We certainly were all made to sympathize with Bro. Mohler, and were very sorry to postpone our meeting. Bro. E. J. Blough, however, was present in the evening and preached a very good sermon from Matthew 11: 25–29.

On the evening of April 10, Bro. Mohler returned and began his services by talking to us on the subject of "Jesus Christ, our Heavenly Teacher."

On Thursday and Friday evenings the attendance was good and sermon instructive. On Saturday evening the house was quite full. The subject of "Faith" was introduced. The congregation seemed to take particular interest in the words spoken, as so many seem to think faith means "believe just as you feel," not knowing that faith must be proved by works or that even devils believe and tremble.

On Sunday morning Bro. Mohler and I concluded to take a drive to the Dibertsville church, a few miles west of Hooversville. There we found a small congregation of brethren and sisters assembled. The small congregation, however, did not lessen the interest. Bro. Mohler spoke to us on the subject of "Christian Arithmetic,"—"Add to your faith, virtue," etc. We certainly all were benefited and felt like saying, it was good for us to be here.

On Sunday afternoon, at 2 o'clock, quite a number had gathered at the church, especially the old folks, who were not able to attend services after night. The Scripture was read relative to "Repentance" and a good explanation was given as to what *repentance* means. In the evening Romans 12 was read and the effects of evangelical repentance spoken on. A great deal was said on the fashions of the world,—the sins of the followers of fashions were pointed out. The filthy habit of using tobacco, intoxicants, etc., was pointed out. Each one could say, "*He meant me*," because a good part of the sermon adapted itself even to the brethren and sisters.

On Monday evening 2 Chron. 34: 3 was selected by Bro. Mohler as a basis of his remarks. On Tuesday evening Prov. 21: 8 was read and considered. On Wednesday evening we listened to a very interesting sermon on the "Design of Baptism," and on Thursday evening a full house listened with the greatest interest and quietness to a sermon on the "Mode of Baptism." All present who wanted to learn could not fail to see the mode clearly, as taught by the Gospel. All was clearly proved by the Scripture, with the exception of a few historical facts.

Friday evening the turn-out was smaller than usual, but on Saturday evening the usual crowd had gathered, notwithstanding the services in the United Brethren church, and the meeting of the Lodge. Sunday morning April 21, Bro. Mohler and myself went to what is known as the "Ridge Church," two and one-half miles east of Hooversville. There Bro. Mohler addressed a small congregation.

In the afternoon, at 2 o'clock, we again met for worship in the Disciple church at Hooversville. The subject of "Communion" was treated. Bro. Mohler told why we do not invite other denominations to communion,—that it is not because of selfishness, but because it is not according to Scripture, etc.

After the sermon it was announced that Sunday evening would close our meetings for the present at Hooversville. In the evening the subject of "Love" was preached on. At the close of the sermon an invitation was given for those who wished to change their course in life and unite with the Brethren. Five precious souls declared themselves for the Lord. Two of them had been baptized by single mode backward immersion just two or three weeks before, but they saw their course was wrong and desired to go right back and start anew. If only all, who make a wrong start, were really honest and not prejudiced, I believe many would yet be added to the Brethren. The following day they were baptized. Our hearts were made to rejoice and we pray that the good Lord may bless them and ever keep them faithful!

From here Bro. Mohler went to the "Ridge" and preached five sermons from Monday evening to Friday evening. Three precious souls came out on the Lord's side, two of whom are yet quite young. May the Lord be ever near to those dear little lambs!

We believe many and lasting impressions have been made while Bro. Mohler was with us, and we hope the day is not far distant, when we can have a church of our own at this place, and when many more will come out on the Lord's side and serve him in his own appointed way.

PERRY J. BLOUGH.

From Pipe Creek, Md.

OUR Bible Class closed March 23. We meet weekly, at the members' houses, during the winter. We feel to thank the Lord, and trust all concerned were spiritually benefited.

Our Sabbath-school was organized the following week,—Sunday, the 31st. The weather being inclement, the attendance was small, but we have been much encouraged by the addition of quite a number since, and hope, as we advance in the good cause, to gather the children from the highways and hedges.

I was much disappointed that Bro. Brumbaugh was unable to continue his notes on our Sunday-school lesson, as they were both interesting and instructive. I trust he may resume them in the near future!

Do not forget the Sunday-school! There the young mind is instructed in the paths of Jesus and many lasting impressions made. It is casting bread upon the waters.

Our Annual Council was held April 18. We think everything was adjusted with Christian feeling, and, we hope, to the satisfaction of all. Our deacon brethren, John E. Senseney and David J. Roop are delegates to our District Meeting, held in Frederick City to-day, April 23. Our Love-feast will be on Saturday, May 4, commencing at 1:30.

CLARA ENGLAR.

Notice.

THE brethren appointed by Conference to examine manuscript are hereby notified to meet at the place of Annual Meeting, near Harrisonburg, Va., on Thursday morning, June 6, at 9 A. M. to perform the work assigned them.

Any one having manuscript to offer for a book, tract, or leaflet, will please forward it to the Committee before said date, by addressing the Secretary, Landon West, Lanier, Preble Co., Ohio, or the undersigned at Harrisonburg, Va., Annual Meeting Box.

ENOCH EBY.

"HE that dares to be wicked sometimes for his advantage, will be always so if his interest requires it."

Puget Sound Points.

THE Union Pacific, "The Overland Route," is now ready to take excellent care of all passengers who go *via* its lines to Tocoma, Olympia, Seattle, Port Townsend, Victoria, and all Puget Sound and Washington Territory points. It's the most direct and best line from Iowa, Illinois, Missouri, Kansas, Nebraska and all eastern States to this new and rich country, and passengers will save time in traveling to points in Washington Territory via the Union Pacific Railway. Apply to your nearest ticket agent for rates, information and pamphlets on Washington Territory, to any General or Traveling Passenger Agent of this Company or, E. L. LOMAX,

General Passenger Agent,

Omaha, Nebr.

The great Necessity of Retaining the German Baptist Brethren's Church in the City of Dayton, O.

THE last census gave to Dayton 60,000 inhabitants. The city is divided into several districts, each one having its name. The eastern part of Dayton, called Oregon, is the largest of these, and it is in this spacious field, which is white already to harvest, that the Brethren church is situated. At the most prominent and conspicuous place the greatest good can be done. Centrally located as it is, makes it convenient for all, and being in the midst of all the street railroads passing through the city, it is easy of access. The number of people east of the Miami river are estimated at about 40,000. I presume one-half, or more, of these are established in their churches, but there is at least one-fourth of the number that do not go to church at all, on account of the modern usages and customs now indulged in and tolerated in the churches, and who would, if they had an opportunity, gladly go to hear and accept the Word in its simplicity and purity. We can all see, therefore, the necessity of a church in the city.

No one has aught to say against a church in Miami City or West Dayton, as there are a goodly number of members living there. If Brethren west of the river would do as they did in the days of Joshua,—come over on the east side and help the brethren and sisters to get their home in good working order, and work all over the city for the building up of the kingdom and the cause of Christ, an organization would more readily and easily be effected. Then we could hopefully and truthfully say that a great, grand and noble work might be done in this vast place. It is not for the want of a good place to work, it is for the want of workers and some means to make it the most extensive and prosperous church in the Miami Valley. Let me call your attention again and think of it! Ten thousand souls who do not go to hear and learn of their Redeemer! Some, perhaps, have never heard the story of the cross. Who knows but there are some Brethren's children among them?

Many, who have not been brought up in the Brethren's church, refrain from going where pride and vanity are afloat. Such would not hesitate to come to us, if we would build up our church and start a Sunday-school.

We think no one should doubt the necessity of having a well-organized church in the city. Persons, not connected in any way with our people or denomination, will not walk or even take the street-cars, to go across the river, to attend divine services, when there are forty or fifty popular churches on their own side of the river, but they *will* go if they are as near to the sanctuary, as they would be to ours. My prayer is that we may all unite on a plan by which to sustain the old church-site, that is so commodiously and prominently located for the great work of the Master in this city. Some denominations have four and five churches. What hinders the Brethren from having two?

Let us consider this all-important question, and let us go out to the public places and highways to work for the prosperity of Zion and the saving of souls!

MARY B. STITELY.

From Waynesville, Pulaski County, Mo.

WE held our quarterly council today. All passed off pleasantly and agreeably. No deferred matters were brought up. We petitioned District Meeting to change the name of our church from Dixon to Waynesville church, that being the post-office address of most of our Brethren. We then organized a Sunday-school with Bro. Dan. Stump as Superintendent, assisted by Bro. E. Burro. We are but few in number, but love and union prevails. Dear brethren and sisters, let us thank God for the blessings that we enjoy, looking forward to the home beyond the skies! RACHEL E. GILLETT.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

BROWN.—In the Maple Grove church, Wis., April 19, Emmaretta Brown, wife of T. T. Brown, aged 32 years, 1 month and 7 days.

Another of the sweet singers of Israel fallen asleep in Jesus! This can appropriately be said of our dear sister Brown. Her sweet, loving voice, her kind, affectionate and Christian character, were sure to win the true regard of all with whom she became acquainted. The deceased took her bed some time in July, 1888, and was confined to her bed until death relieved her and the Master called her home. She manifested a willingness to go, and made all things ready by complying with God's written Word.

Sister Brown was laid away in her last resting-place April 21, after an address by the writer, from Rev. 14: 13. She was followed to her grave by a large concourse of sympathizing friends. She leaves an affectionate husband and seven children to mourn their loss, but they need not mourn as those who have no hope, as we believe their loss is her eternal gain. S. H. BAKER.

ZION.—In Rush County, Ind., April 18, Mary Zion, aged 83 years, 3 months and 8 days.

Deceased was born Jan. 10, 1806, near Trenton, Butler Co., Ohio. She was married at the age of eighteen years to Joseph Saunders. To them were born nine children, all of whom lived to have families, except one daughter. Joseph Saunders died Jan. 10, 1884, leaving to mother the care and responsibility of raising their children. She remained a widow until April 23, 1851, when she married George Zion, who died March 17, 1874. She then was a widow fifteen years.

Funeral services April 19, by Harvey Wright from 1 Cor. 15: 53.

SARAH M. SAUNDERS.

MINNICK.—In Henry County, Ind, March 2nd, Michael Minnick, aged 90 years, 3 months and 17 days.

He was united in marriage to Lydia Henry in York County, Pa., Dec. 10, 1808. The fruit of this union was two sons and nine daughters. His beloved companion and two daughters have preceded him to the spirit land. About twenty-one years ago his companion became an invalid, and for fourteen long years he watched and cared for her with all the tender love and affection that is due from a kind and loving husband. July 5th, 1881, she was freed from her sore affliction. Since that time he has been almost constantly with his daughter Sophia Knupp. He with his wife left Pennsylvania and moved to Virginia, and afterwards to Henry County, Ind. In 1835, he, with his wife, united with the German Baptist church and lived a consistent Christian life. GEO. L. JENNINGS.

STUDEBAKER.—At their home in Augusta, Kansas, of malarial scarlet fever, three children of Noah and Catharine Studebaker, as follows, Mamie, March 13, aged 10 years, Angie, March 14, aged 8 years, William, April 3, aged 15 years.

Thus, within three weeks a strong, healthy family of six in number were reduced to three. This being no ordinary instance of mortality in one family, it enlisted the interest and sympathy of many. The funeral of the three children was preached in the Baptist church by Eld. G. W. Churchill from Ps. 119: 75

Bro. Studebaker, his wife, and only surviving child, soon return to Illinois. They will long live in the sympathetic regards of their many friends in Augusta.

G. W. CHURCHILL.

GARVER.—At his home in the village of Polk, Ohio, in the Maple Grove church, April 7th, after a short illness, Samuel Garver, aged 74 years, 11 months, and 4 days.

Deceased was born in Fayette County, Pa., where he joined the Brethren church under the preaching of Bro. James Quinter, nearly fifty years ago. He lived a blameless and faithful Christian life, and was prepared for the end, and patiently waited for the Savior's gentle call, when he passed quietly and peacefully away to the haven of eternal rest and happiness. He leaves a wife, one son, six grandchildren and four great-grandchildren to mourn his departure. Services by Eld. George Worst and Dessenberg, at the Mohican church, where he was buried.

NICKEY.—In Lower Cumberland church, Cumberland Co., Va., April 18, Bro. Benjamin F. Nickey, aged 60 years, 7 months, and 16 days.

He was in the ministry eighteen years, and we believe he "fought a good fight, finished his course, and kept the faith."

E. B. GARVER.

MORE.—In the Middle Creek congregation, Somerset County, Pa., April 5, Bro. John Henry More, aged 35 years and 27 days. Funeral services by the writer.

PLETCHER.—In the same congregation, April 11, Amanda, daughter of Bro. Jacob and sister —— Pletcher, aged 21 years, 10 months and 11 days. Funeral services by the writer assisted by Bro. Jacob D. Miller.

MILLER.—In the same congregation, April 12, Bro. Jacob L. Miller, aged 74 years, 4 months and 5 days. Funeral services by Bro. Isaiah Johnston and the writer, assisted by brethren Urias Brancher and Amos Christner. VALENTINE BLOUGH.

GARVER.—At his home in Polk, Ashland Co., Ohio, April 7, Bro. Samuel Garver, aged 74 years, 11 months and 4 days.

Bro. Garver leaves a wife, one son, six grandchildren, and four great-grandchildren to mourn the loss of a beloved husband, father and grandfather. Funeral services at the Mohican church, Wayne Co., Ohio, by Eld. George Worst and William L. Dessenberg from Heb 9: 27, 28. DAVID SNYDER.

LEHMAN.—In Maple Grove congregation, at the residence of her son, in Ashland County, Ohio, March 23, sister Lydia Lehman, aged 82 years, 4 months and 17 days.

Sister Lehman was the mother of one son. She leaves three grandchildren and two great-grandchildren. She was a consistent member of the Brethren church for twenty-six years. Sister Lehman was a widow for fifty-six years. She was born in Lancaster County, Pa., near White Oak church, Nov. 6, 1806. Her maiden name was Lydia Witmyer. Funeral services by elders William Murray and George Worst, to a large concourse of people. DAVID SNYDER.

HENRY.—In Middle Creek congregation, Somerset Co., Pa., Bro. Jacob Henry, aged 78 years, 3 months and 28 days. Funeral services by the writer to a large congregation from 2 Pet. 1: 15. G. W. LOWRY.

HOUT.—In the Pleasant Valley church, Elkhart Co., Ind., April 22, sister Frances Hout, wife of Bro. Richard Hout, aged 62 years and 22 days.

Deceased was a faithful member of the church for about twenty years. She leaves a kind husband and six children to mourn their loss. May they not mourn as those that have no hope but may they follow her good example and at last meet her in the heavenly mansion where God will wipe away all tears. Funeral services by Bro. Isaac Berkey from Job 14: 14.

LEVI E. WEAVER.

HOWARD.—In the Lower Twin Creek church, Preble Co., Ohio, April 12, Emma Eliza Howard, daughter of Mr. and Mrs. Washington Howard, aged 14 years and 28 days.

The stroke was keenly felt by the family and many were the sympathizing friends. The occasion was improved from the words "Set thy house in order: for thou shalt die and not live." Isaiah 38: 1. Services by the writer. DANIEL M. GARVER.

TOBIAS.—In the Bear Creek church, Montgomery Co., Ohio, March 31, sister Susannah Tobias, aged 55 years, 5 months and 2 days.

Sister Tobias was a member of the Brethren church for over thirty-two years. She was a consistent member and adorned her profession. She leaves a kind husband and four sons to mourn their loss. Deceased was afflicted both in body and in mind.

Funeral services by Eld. John Bowman and the writer from Psalms 92: 12.

DANIEL M. GARVER.

SHEETS.—Near Middletown, Henry Co., Ind., April 25, Mrs. Lidda Sherfey Sheets, aged 89 years and 3 months.

Deceased was born in Shenandoah County, Va., in 1800. She was married to Joshua Sheets in 1822, who departed this life in 1866. Eleven children blessed their union. Eight children, together with twenty-six grandchildren and twenty-three great-grandchildren survive her. She united with the Brethren church at the age of sixteen and remained faithful to her baptismal vows. When death came, it found her fully prepared, as a sheaf of wheat,—ripe, and ready for the heavenly garnering. Funeral services at the old church by Bro. Henry Frantz, of New Carlisle, Ohio, and Bro. David Hoover, of Sulphur Springs, Ind. GEO. L. JENNINGS.

10



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Announcements.

LOVE-FEASTS.

May 15, at 10 A M., Bush Creek church, near Monrovia, Frederick Co., Md. on the B. & O R R.

May 15 and 16, Dallas Center, Iowa.

May 15 and 16, at 1 P. M., Hickory Grove, Carroll Co., Ill.

May 15, Rock Run church, Elkhart Co., Ind.

May 16 at 2 P. M., Middle Fork church, Clinton County, Ind.

May 17 at 2 P. M., Oakland church, 2½ miles north Gettysburg, Darke County, Ohio.

May 17, at 2 P. M., Brownsville, Md.

May 17, at 10 A. M., Massasinewa church, Delaware Co., Ind., 3½ miles west of Shideler, at Union Grove church-house. Those coming by rail get off at Shideler, and inquire for the Brethren.

May 17, Nevada church, Vernon Co., Mo.

May 17, Yellow Creek congregation, Bedford Co., Pa.

May 17, at 4 P. M., Monticello church, Ind.

May 17 and 18, at 4 P. M., Spring Run, near McVeytown, Pa.

May 17 and 18 at 3 P. M., Silver Creek church, Ogle Co., Ill.

May 17 and 18, Chique's church, Elizabethtown, Lancaster Co., Pa.

May 18, at 2 P. M., Warrior's Mark church, Pa.

May 18 at 3 P. M., Blue Ridge church, Piatt County, Ill. Those coming by rail will be met at Mansfield, Ill.

May 18, at 4 P. M., in the Bethel congregation, in the Squaweeek meeting-house, 7 miles north-east of Mound City, Mo.

May 18, Springfield church, near Wawaka, Ind.

May 18 and 19, at 3 P. M., 2 miles south-east of Walker, Ellis Co., Kans.

May 18 and 19 at 1:30 P. M., Walnut Valley congregation, Barton County, Kans. Dedication to be held on the 12th at 11 A. M.; meetings will continue till after the love-feast

May 18 and 19, at 4 P. M, Shade Creek congregation, in the Berkey meeting-house, Pa.

May 18 and 19, at 10 A. M., Bethel church, Neb.

May 18 and 19, at 10 A. M., Belleville church, Republic Co., Kansas.

May 18 and 19, Panther Creek church, Dallas Co., Iowa.

May 18 and 19, Hade church, Falling Spring church, Pa.

May 22 at 2 P. M., Newton church, Miami Co., O.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh

May 25, at 5 P M., Eagle Creek church, Hancock Co., Ohio.

May 25 and 26, Dry Creek, Linn Co., Iowa.

May 25 at the Antietam meeting-house, known as the Price's church. Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R. R. to Waynesboro, Pa.

May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill

May 29 and 30, at 1 P. M., Cherry Grove, Ill.

June 1, at 10 A. M, Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D Wenrick, ¼ mile east of Jackson Centre. Those coming on the C., H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1, at 2 P. M., Celina congregation, Mercer Co., Ohio. Meeting will be held in Bro. A. D. Coate's barn, 3½ miles north of Coldwater, and 4 miles south-west of Celina.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 1 and 2, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 6 miles north-east of Ankney.

June 1 and 2, Valley meeting-house, Prince William Co., Va.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 4, at 10 A. M., Bear Creek church, 2 miles south-east of Portland, Jay Co., Ind., at house of Bro. Jake Grafmiller.

June 4, North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 6, Little St. Joe church, De Kalb Co., Ind., at Bro Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.

June 6, Rocky Ridge church, Frederick Co., Md.

June 8, at 3 P. M., Blue River church, Whitley Co., Ind.

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8, at 3 P. M., Cedar Creek church, Anderson Co., Kans, at the residence of P. H. Watkins. Those coming on the Southern Kansas Railway will stop off at Garnett, those on the Missouri Pacific stop at Birch Switch. They will be met by notifying L Watkins or P. H. Watkins, Garnett, Kan.

[illegible] Mission church, Clear Creek church, Nebr. at Bachelor's Run church, Barney, 2 miles south and 4 miles west of Aurora

[illegible] M., Cedar Lake church, Ind

[illegible] Carrollton church, Jay Co., Ind

[illegible] A. M., Oak Grove meeting house, in Rush Creek, Fairfield Co., Ohio

[illegible] P. M., Deer Creek church, at Bachelor's Run church, Carroll Co., Ind

[illegible] miles west of Goshen, Ind.

[illegible] A. M., West Nimishillen church, Stark Co., Ohio. [illegible] the Pleasant Valley meeting-house.

[illegible] P. M., [illegible] south-east of Walker, [illegible] Fred. W. Cummins's

[illegible] A. M., [illegible] residence of W. H. Brocket, near [illegible], Iowa

[illegible] A. M., Linn Grove church, Iowa, 5½ miles [illegible] Marshall, Iowa.

[illegible] A. M., Yellow River, congregation, Marshall [illegible], Ind. Those coming by railroad from the West will get off at Bourbon, those from the East at Plymouth.

[illegible] A. M., and 2 P. M., Pigeon River church, [illegible] county, Indiana.

[illegible] at 2 P. M., in the Vermillion congregation, Ill.

[illegible] A. M., Wabash church, 7 miles south of Wabash, Ind.

[illegible] A. M., English Prairie church, Lee Co., Iowa.

[illegible] A. M., Hickory Grove meeting-house, Wells Co., Ohio.

[illegible] 2 P. M., Ames church, Iowa, 7 [illegible]. Noon trains will be met at Ames.

[illegible] at 2 P. M., Waddam's Grove church, [illegible] Co., Ill.

[illegible] at Richland church, Richland Co., Ohio, [illegible] residence of John Kendall's, 6 miles north [illegible].

[illegible] at 2 P. M., at Oldham church, O'Brien [illegible] residence of Bro. W. C. Rummel.

[illegible] P. M., Quemahoning church, Somerset [illegible] meeting-house.

[illegible] A. M., Cumberland congregation, in [illegible] meeting-house, Pa. Those coming [illegible] will stop at Summitville, [illegible] from the west will stop at [illegible].

DISTRICT MEETINGS.

The [illegible] District of Iowa in Dry Creek congregation, Linn Co., those coming over the [illegible] Burlington and North-western R. [illegible] change cars and take the Iowa Central north and stop at Robins. [illegible] Chicago & Milwaukee west or east [illegible] to Grinnell in time to [illegible] Brethren Miller, Peters will [illegible] Speer.

The [illegible] District of Ohio, in the Ashland congregation, 3 miles south-east of Ashland, [illegible] rail on the L. & O. will be [illegible] Trains due from east at 1:07, [illegible] Trains due from the west [illegible] at 2:20 P. M.

The [illegible] District of Ohio, in [illegible] Dale Co., Ohio, will hold [illegible] the Pan Handle railroad [illegible] east on the 20th, will [illegible] and will be met and [illegible] coming from the west will [illegible] coming from the [illegible] on the 20th and stop [illegible] Address Eld. Jerry Ikenberry, [illegible] Bethel, Ohio, or Moses Miller, Rossville, Parkerson, Ohio.

Puget Sound Points.

The Union Pacific, "The Overland Route," is now ready to take excellent care of all passengers who go [illegible] lines to Tacoma, Olympia, Seattle, Port Townsend, Victoria, and all Puget Sound and Washington Territory points. It's the most direct and best line from Iowa, Illinois, Missouri, Kansas, Nebraska and all eastern States to this new and rich country, and passengers will save time in traveling to points in Washington Territory via the Union Pacific Railway. Apply to your home ticket agent for rates, [illegible] and pamphlets on Washington Territory to any General or Traveling Passenger Agent of this Company, or

E. L. LOMAX,
General Passenger Agent,
Omaha, Nebr.

EUROPE is all very well, but don't you think it is only fair as an American to know your own country thoroughly? Try the "American Alps" on the South Park Division of the Union Pacific in Colorado this summer. There's nothing like them in Switzerland.

THE splendor of the "American Alps" is beginning to be appreciated by our people, and a visit to Switzerland for gorgeous scenery is unnecessary. The picturesque mountain [illegible] on the South Park Division of the Union Pacific in Colorado are absolutely unrivaled on this continent.

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MORAN, the great artist, despaired when he saw the Great Shoshone Falls,—it was so far beyond his pencil's cunning. So there are wonderful dreams of beauty in the tempestuous love-liness of the grand "American Alps," in Colorado, which are at once the aspiration and the despair of painter and poet. Splendid beyond comparison is the superb scenery along the South Park Division of the Union Pacific in Colorado.

"There rested there—escaped as while
From cares which wear the life away,
To eat the lotus of the Nile
And drink the poppies of Cathay."—

And every American business man is beginning to find that his summer vacation is more and more a necessity; the money making machine won't stand the strain without an occasional rest. The "American Alps" of Colorado offer the highest conditions for perfect relaxation, pure vital air, comfortable hotels and the noblest scenery in the country, and may be reached on the South Park Division of the Union Pacific Railway.

IT is not American in the highest sense for our people to prate about Europe so glibly when so many of them are profoundly ignorant of the wondrous beauties of their native land. As a matter of fact there are hundreds of thousands of American citizens who are thoroughly familiar with Switzerland, who have idled away weeks at Lucerne, done Chamouni and attempted the Matterhorn, and yet have never feasted on the lovely beauty, the wild, weird majesty of any one of the Colorado Peaks. "More than Alpine glory," rewards visitors along the South Park Division of the Union Pacific in Colorado. There is no country like it in the new world.

"THE peerless empire of form and color, is found in Colorado," says a great artist. So are many other very wonderful effects. There is a great triumph of engineering skill, the Bow Knot Loop, famed all over the world, the pretty town of Graymont nestled against the base of Gray's Peak, the giant prince of the range; sunrise on Gray's Peak—a sight once witnessed never to be forgotten; Idaho Springs the beautiful restful spot blessed with the healing waters for all who come, within two hours' ride of young leviathan Denver the storied gold camp of Georgetown, perched in the upper air of the mountains ever fresh and cool and clear—these are a few of the delightful spots in the "American Alps" reached by the Colorado Central Division of the Union Pacific Railway in Colorado.

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FARM FOR SALE.

I will offer my farm at Dayton, three miles from the place of Annual Meeting, for sale at auction, on Friday, the 14th day of June, 1889, commencing at 11 A. M. It contains 240 acres of first class farming land, well watered, good timber, a good brick house, surrounded with schools, churches, and all needed commercial and railroad advantages.

It will be offered in separate tracts of 120 acres each, or as a whole, as may be desired.

Terms announced on the day of sale.

B. F. MOOMAW.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 21, 1889. No. 21.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. FRANK F. HOLSOPPLE, a Normal student, we are told, preached an acceptable sermon in the chapel on last Sunday morning. Such help is always appreciated, and we would be glad to have more of it.

WITHIN the last few weeks, we have had several baptisms. The spirit of the Lord seems to be moving among us, and, as a result, souls are being added to the church. We hope that others may follow in the choice.

BRO. H. P. FAHRNEY, of Frederick, Md., a graduate of the Normal, spent a few days with us last week. As this is his spiritual birthplace, around it cling many hallowed associations. Such always receive a most hearty welcome on their return. He reports the Frederick church getting along nicely, and that it has a good Sunday-school.

OUR aged Eld. Studabaker related to us an incident the other day that we think will bear repetition, especially at this time. Years ago, when the now wide-awake Buckeye State was considered on the frontier, people indulged customs and things that would not be considered as orthodox for a people professing to be followers of the Christ whose life was without spot or wrinkle or any such thing. In those days it was the custom, when their log houses were to be raised, to summon the whole neighborhood, and on many of the occasions whisky flowed freely. One of the neighbors had a house to raise, and the people assembled for the purpose, but there was no whisky and some of the men refused to help unless it was brought. Finally, the man who was building the house said he would leave it to a vote, and if the majority would vote in favor of whisky he would send for it. To this they all assented; the vote was taken, and as the saying now runs, "it went wet." Among the number was a brother of considerable influence, who did not drink whisky or intoxicants, yet who for some cause voted for the whisky. After the building was up, the crowd divided themselves into two parties,—those who voted for the whisky formed the one, and those who voted against, the other. This division placed the brother with the drinking party. As they began drinking they commenced getting drunk and fighting followed. This was too much for the brother and he saw plainly where his vote had placed him. But he determined to leave the drinking crowd and go to the other. As they saw him coming they told him to go back, that he voted with the whisky crowd and there he belonged, and there he should remain. This was more than he bargained for. And he then and there determined that never again would he cast his vote on the side of the drinking and the drunkards. It was a lesson learned that he never forgot. And, brethren, is it not a lesson to us? May the Holy Spirit drive it home to us in a way that we, too, will never forget it!

WE have been hearing from a number of the District Meetings, and so far there have not many queries been sent to Annual Meeting. It will certainly be wisdom on the part of the churches, not to trouble with queries that have been answered and met at previous meetings. To expect to get a decision to cover every question that may arise, is more than can be done. Questions can be decided from general principles, if the true, Christian spirit is exercised.

"GOSPEL CHIMES" have now been sent to all orders received so far as we know. Orders for them are coming in rapidly, and the sales thus far have been very encouraging. The book was gotten up in "character notes" for the special purpose of filling the demand for this kind of musical notation, as they are considered much more readily learned by children, than the round notes. The music is new and suitable and, we believe, will give very general satisfaction. Single copy, post-paid, 30 cents; per dozen, post-paid, $3.00; per dozen by express, $2.60. Send for them, have good music, and add greatly to the interest of your Sunday-school.

LAST Saturday and Sunday we spent with the Warrior's Mark brethren. On Saturday afternoon we were with them in their quarterly church meeting, at which time the usual business was attended to, and brother John Law was forwarded to the second degree of the ministry. In the evening we talked to a good house on the adoption of the amendment that is now agitating the minds of the good people of our State, and the bad ones too. We also filled an appointment on Sunday morning. Eld. Samuel Cox, who lives some distance from the church, was present during the meetings, and also filled an appointment on Sunday afternoon, after we left. The members of the church are very kind, and we always enjoy our visit to them. Bro. S. S. Gray does the principal part of the preaching at the church-house, and is assisted by brother Law. They have an interesting Sunday-school, and seem to be doing a good work.

IS THE EARTH ROUND?

HAD we to determine the answer to this question by our own observation and measurement, it would require a long time, and a vast amount of measurement, indeed. Hundreds of years and generations of men have passed away in the solving of the question, and the result came slowly and by inches. And the information thus far gained is but little sought after outside of the scholar and his text-book. It is not what is known that the people want so much as the unknown. The question may arise; why should we be concerned about this question? We are concerned only so far as we don't know, and it is astonishing how many are seeking for the sake of finding. Not that there is any promise in the finding, outside of the mere gratification of the desire. We all seem to have some kind of a world to explore and find its shape, and after it is found, the general expression is: "Just as I thought it was," and off we go to explore another unexplained world. Beauty and riches are lying all around us, not hidden, but on the surface, and yet we are tramping them under our feet while in the pursuit of the soap bubble that will vanish in the grasping.

Somehow and for some unexplainable reason we are indifferent to the real, while we are wild and full of enthusiasm for the ideal. We are poor, naked, hungry and miserable, because we are ever refusing the obtainable and seeking after the unknown.

Lottery schemes, gambling schemes and the chance grab, hold out much stronger inducements to the mass than honest labor and sure reward. Thousands of dollars are daily slipping through the hands of the poor into the bottomless maws of these greedy robbers, and yet the blindness remains.

This disposition is not a characteristic of the flesh alone, but is a spiritual disorder which is equally prominent in the world. What is plainer than the plan of salvation as it is revealed in the Scriptures? It is the revealed wealth of the spiritual world, and is distributed around and about us, as are the productions of the earth, or the outgushing fountains as they run and gurgle down their pebbly channels.

But notwithstanding their abundance and preciousness, men do trample them under their feet in their greed to search out that which they cannot understand. The unsearchable riches lie in their way, and they stumble over them in their eagerness to catch the ever-receding phantom that is all promise and no substance.

Is the world round, is the question, and it must be solved independent of cost or sacrifice. There are thousands who would be Christians—so they say—if they could understand how the whale swallowed Jonah without smashing his ribs, how manna rained down from heaven, or how the sea divided to let Israel through. They spend their lives in searching out the secret things of the Lord, that in no way concern them, while they utterly ignore that which he has plainly revealed, and is intended for our salvation and that of our children throughout all generations.

It is all right that we should know the shape of the earth on which we live, if such information is accessible; but neither our happiness nor well-being depends on such knowledge. So it is with many things that pertain to our spiritual life. We may learn these with profit, but it is not on these things that our salvation depends. Repentance, a living faith, and a Christian baptism, are the essentials to a new creature in Christ Jesus. About these there should be no mystery, and they are given to us in unmistakable language. "He that believeth and is baptized shall be saved." By accepting these, we first seek the kingdom of God, which insures to us the promise of "all things." And having this much we need no more.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE BRAVEST BATTLE.

THE bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not,
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
Lo! there is that battle-field!

No marshaling troop, no bivouac song;
No banner to gleam and wave!
But O! these battles that last so long—
From babyhood to the grave!

—*Selected.*

WASH ME FROM MINE INIQUITIES.

BY SUSAN SIDLE.

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."—Isaiah 1:16

THE Psalmist says in Psalms 51, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Wash me, and I shall be whiter than snow." He then says, "Create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

We read in the Sacred Volume how much washing had to be done in olden times for the cleansing of the soul and body. When we read the Sacred Oracles and meditate thereon, we have great cause to believe that feet-washing was a sacred ordinance from the beginning. Abraham entertained the three angels in Gen. 18. Lot also entertained two angels, and soon a little water had to be brought to wash their feet, before they could be permitted to go into the house or rest under the tree. In Ex. 30, Aaron and his sons had to wash their hands and their feet before they were fit subjects to minister in the priest's office, and still other instances might be found.

The words "washing feet" occur ten times in the Bible between Genesis and the New Testament. It seems in every case it was teaching righteousness and humility. So it passed along down to the Savior's time, and he established it to be observed in the Christian church. He yielded to the sacred ordinance before he washed the disciples' feet in John 13. When he was in the Pharisee's house, a certain woman came in and washed his feet with tears, and wiped them with the hair of her head, but the man of the house found fault, and told the Savior that she was a sinner. Jesus, answering him, said, "Simon I have something to say to thee. Seest thou this woman? I entered into thy house; thou gavest me no water for my feet, but she hath washed my feet with tears and wiped them with the hair of her head." No doubt the Savior approved of all that the woman had done, and it was a wonderful case of humility. For that act her sins were forgiven and she was told to go in peace.

In John 13, when the Savior washed his disciples' feet, he set us an example that we should do to one another as he had done unto them. He made it a binding ordinance in his church on earth, and we cannot find a more pleasant and happy place this side of Jordan, than to come together in love to obey those holy ordinances that have been left on record by our Blessed Master, so plain that, as Isaiah says, in 35th chapter, "The wayfaring man, though fools, shall not err therein."

Another case shows plain that feet-washing is to be done in the house of God. In 1 Tim. 5:10, we read that the widow could not be taken into the number unless she had washed the saints' feet. Where was she to find the saints? Not out in the highways or hedges, or out in the country. No, but right in the congregation of the saints, in the church of the Living God. There is the place she was commanded to go and wash the saints' feet, and it is hard to understand why it is that any one that professes to be a follower of the Lord Jesus Christ can possibly pass by any of his commandments, and teach that they are of no use.

A great number of persons make a mistake at the commencement of their journey. They submit to the backward action in baptism, and only one action. Many more use sprinkling as a substitute for baptism, and all receive the bread and wine in the morning or at noonday, and call it the "Lord's Supper," when every one knows right well that "supper" is a full meal in the evening. They leave undone what they please and still bear the Christian name. No wonder that there is confusion in the camp!

We go forward and bow our heads in prayer, and why not go forward in the holy rite of baptism? The children of Israel were commanded to go forward. Had they gone backward, they would never have got through the Red Sea. The Egyptians would have caught them in the wilderness. When Lot went out of Sodom, the command was, "Go forward, escape for thy life, look not behind thee, nor tarry in all the plain." Lot's wife looked back and became a pillar of salt. No doubt she had some precious idol in the city that she was loath to part with. Here we can see the fruits of disobedience.

The apostle speaks in Rom. 6:3, "Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death and as he arose from the dead, so we walk in newness of life."

In Matthew 26:39, we read that Christ, when he was in the Garden of Gethsemane, fell on his face and prayed. Mark says that he fell to the ground and prayed, and Luke says that he kneeled in prayer in the garden. In his death he bowed his head and died. So we see that he went forward in every act he did, and the Holy Spirit is still speaking to us in pleasing accents to go forward and not look back, nor commence our journey to the Heavenly City in a backward action. The apostle reminds us to press toward the mark for the prize of the high calling of God in Christ Jesus.

Wash us that when our days are past
And all our work is done,
We will not have a care to breast
As we ride safely home.

East Coventry, Pa.

CHURCH LETTERS.

BY S. S. MOHLER.

THE custom of giving certificates of membership to those moving from a church, is at times not attended with the care that, it seems, should be observed. To sign a letter by order of the church for a brother or sister, whose standing in the church does not come up to the declarations, expressed in the letter signed, is certainly not a trifling thing, and to do this would show that the church has no right views on the subject. Letters have been given to members who were troublesome, and at their moving away were not in good standing. Sometimes it looks as if such can get letters far easier than more worthy members. There seems to be a desire to get rid of them, rather than to hold them amenable for their conduct, lest they might not get away.

Letters, granted under such circumstances, come very near being an imposition on the church where they are presented.

Letters are sometimes asked for, and given, when but a very small portion of the church is present, when the meeting for worship is somewhat to one side of the limits of the church. To do this has a suspicious look, and there are instances known where the party, wanting a letter, found it convenient and preferable to ask for, and obtain, a letter under such circumstances rather, than where the attendance of members was larger.

Elders, moving away, have called for a letter when no other elder was present, and the church, not knowing better, granted the request. This is an error. Ministers sometimes call for a letter when no elder is present. This may only be allowed in extreme cases. It is far better for the minister moving away to postpone getting a letter until some future time, when an elder can be present, or request it long enough before moving, so that in neither case a breath of suspicion may stamp itself on his letter.

Sometimes members fail in their request to get a letter, and then threaten, or plead for one, until, out of pity, or for some other reason, the church consents and gives the letter. It is not often that such a course turns out well, or that the members or church have their self-respect increased by yielding.

Sometimes a self-willed elder is not willing to give a letter to deserving members. He, the elder, needs attention just then. Sometimes some weak members have had an old little affair with the member wanting a letter, and, although the affair is settled (though they scarcely know whether it is settled or not, or whether it ought to be), when they are asked will say, "Do as you please, I'll be neutral." This seems to satisfy them, and, now, do not scold them!

Sometimes letters are requested at a proper time and place, and a letter is granted. Then, after the members have moved and located in another church, a complaint is forwarded against them about a matter that was known to exist when the letter was granted, but was not named. This is a very strange thing.

Some years ago the Mineral church decided that any member,—having an unsettled matter with another member, and leaves it drag along, and then, upon request of the other for a church letter, brings it forward as an objection,—is not fairly entitled to his objection. His duty was to settle the matter when it occurred. The church that grants a letter under such circumstances, and afterwards entertains the member's complaint and forwards it, can not have a very correct idea of business, and, as a result, will put the church in trouble where the members are located. A case like this differs widely from a church granting a letter where no existing trouble was known, or where there was no trouble, but where causes were at work when the letter was given, that afterwards developed into a trouble. In such a case a church should take up the complaint and act on it, and go back of the letter given to such members, because the trouble, following after the letter was given, had its origin before it was given, but had not yet shown trouble when the letter was issued.

If unchristian conduct of members exists, but is not known when a letter is granted them, but afterwards becomes known, this will justify, and demand, that the church notices it the same as if no letters were granted. But where letters were given when it was known that something existed

which needed attention on the part of those requesting letters, and it was *not* named, then all that seems possible under the circumstances, is, not to forward complaint to the church, but to confer with them privately, and, if they are Christian men or women, they will render satisfaction. If they refuse to do this, then, upon proper explanation to the church where the letter was handed in, a process of discipline may be instituted. As a rule it is best, only to act upon requests for church letters when the church is together in regular or called church meetings. This is especially advisable where there exists a probability that objections will be offered. Cases may arise where, from the inexperience of members, or from some peculiar temperament of the one desiring the letter, the church can not fully endorse a good letter, and yet prefers giving such a letter, in the belief that, by proper care, they may in time become faithful members. In such cases a good letter may be given, and if the elder of the church where they intend to locate, is written to privately, explaining their peculiarity, and soliciting his special care in their behalf, it would be not only a Christian act, but may be the only proper course to save them.

Sometimes members have letters and fail to hand them in to the church and, by their conduct, cause the church trouble and reproach. Members may have moved into churches without a letter, and caused the church to suffer reproach by their conduct. In either case that church has no jurisdiction over them, but that church can not allow itself to be helpless,—to be made to suffer and be reproached even though it has no jurisdiction over those members. It has however the power, and it is her right and duty to protect herself. This right of self-protection against such members lies in her power to pass an act, suspending the fellowship of those members, so far as that particular church is concerned. This is not an expulsion from the church. It is simply an act of self-protection against such unworthy members, and should be reported to the church from which they moved. Such members may have, in moving into another church, contracted debts, and made promises to business men which were accepted solely on the reputation which the church has for honesty. These business men finding themselves deceived, and the church learning the facts, would feel humiliated,—reproached. The fellowship of such should be promptly suspended by the church, thus relieving the membership from the stigma caused by the transgression of those delinquents. This is applicable to every species of misconduct on the part of non-located members.

THE FULFILLING OF PROPHECY—A CRITICAL EXAMINATION OF SCRIPTURE.

BY F. C. RENNER.

Number 3.

"Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1: 3.

WE will proceed now to find when the Gentiles began to tread the city, etc., and if the 1,260 years reach to the date of the end of 2,300 years when the sanctuary is to be cleansed, then our view is substantiated. It is admitted on all hands that the Mohammedans are the Gentiles that tread the Holy City, etc., and, as their time is limited to forty-two months or 1,260 years, we have only to find where they begin.

Gibbon dates the flight of Mohammed from A. D. 622, and after he was an exile of seven years, he was enthroned as a prince and prophet of his native country in A. D. 629, and the great historian informs us that, by the year 630 he had all Arabia under him, and that all those differing from him in religion were killed, or had to fly to a place of safety. Temples and churches were destroyed, and mosques built in their stead. Hence this marks well the time when the two witnesses should commence to prophesy in sackcloth, for the only two witnesses that can stand are the humble followers of the Lamb and the Jews.

In 630 the treading of the city began, and 1,260 years reach to A. D. 1890, when the sanctuary is to be cleansed, because the time of the Gentiles will then be fulfilled. As the 2,300 years end at this same date, we have reason to believe that we are on the eve of some great matter which time will soon reveal.

There are some things in Daniel 12 that throw a shadow, apparently, on the prophecy. I will examine those points by the light of Scripture, that, if possible, we may determine their import. We refer to the "troubles," "the time," "times" and "half time," the "1,290 days," and the "1,335 days."

The troubles spoken of in Dan. 12: 1 are past. They occurred at the destruction of Jerusalem, and from that time until the days of persecution were shortened, Jesus says (Matt. 24: 21) then shall be great tribulations, such as were not since the beginning of the world. Hence we have divine proof that those things in Dan. 12: 1 are fulfilled. In verse 6 it was asked, "How long to the end of these wonders?" The angel answered that it shall be "for a time, times, and a half time," and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Now, therefore, to understand, we must examine history to see when the power of the holy people was scattered.

We understand the power of the Holy Spirit to be the Divine Spirit with which the humble followers of the Lamb were endued from on high, to convert the nations to which they were sent, "Go ye into all the world," etc. Now this power was scattered. In A. D. 1184 the Inquisition was fully established. In 1207 Pope Innocent III sent his inquisitors against the Waldenses, and the Fourth Lateran Council in 1215, in order that the bloody work might be rigorously prosecuted, converted this inquisition into a standing infernal council. In 1261 Pope Urban IV issued a Brief that the punishment of heretics should not be hindered. In 1325 Pope John XXII forbade any treaties being made with heretics, and any person found harboring one should be arrested. In 1339 the Christians could no longer worship in public; hence their power was restrained or scattered.

Now, it is admitted that the 1260 days are the same as a "time," "times" and a "half time." These "times," etc., date from the taking away of the daily sacrifice (see verse 11). About A. D. 70 the daily sacrifice was taken away. Add 1260 to 70 and we have 1330,—the time when the holy people were scattered. To confirm the matter, Daniel said that he heard but he understood not. Then it was told him that it would be for a time, and that the wicked would do wickedly, but the wise would understand, and that from the time the daily sacrifice was taken away, it should be 1290 days (years), then the scattering of the holy people would be finished.

In A. D. 1330 the power of the holy people was scattered, and this state of things continued for thirty years. The grossest darkness prevailed, parents were afraid to trust their children, and, to let one's religion be known, was death. What followed this? John Wickliff, who was born A. D. 1324, and was now thirty-six years old, became aroused, and, by his zeal and writings, he made papal dominions tremble. By his boldness he gave courage to the humble followers of the Lamb, and the power of the holy people that were scattered, now began to shine forth, never to be again obscured by the power of the beast. This enlightenment and reformation commenced A. D. 1360, and agrees with what the angel told Daniel, that, from the taking away of the daily sacrifice and setting up of the abomination of desolation there shall be 1290 days (years). Add to 1290 the 70 years, and we have 1360,—the very date when these things were finished.

The angel further said to Daniel, "Blessed is he that waiteth and comes to the 1345th day (years)." This is a period forty-five years longer, and reaches to the time when the powers of reigning sin were broken, and the rising sun of righteousness was sending his beams of Gospel light into the benighted regions, bringing joy and gladness to the broken-hearted. John Wickliff had, in this interval, translated the whole Bible into English,—a great task, indeed. John Huss read the Scripture, in public, in Bohemia, and from reading the writings of Wickliff he acquired a spirit of holiness. Thus the great Reformation was begun. The Gospel light was once more radiant, nevermore to be obliterated. The art of printing was discovered, and, by the year 1406, Gospel light and privileges were so strong that the saints felt blest. The 1345 years reach to A. D. 1405. Hence this reaches to a literal fulfillment of what Daniel saw and heard.

I am fully aware that most all writers put this prophecy to the second coming of Christ. This can not be, because we have the date to count from, the taking away of the daily sacrifice, and we have the length of time,—1290 and 1335 years.

NO NIGHT THERE!

BY LIZZIE H. DELP.

"There is no night there, but one endless day,
In that beautiful home, away, far away."

"I WILL not leave you comfortless," is one of the richest promises in which we can put our trust. When we have finished our life-work, we shall have the "place" in heaven, prepared for us, if we have been serving the King of that domain! We know that they who gain an entrance there, are unspeakably happy. We know that the streets are golden, that the gates leading to the city are twelve pearls, that the rivers are as crystal, yet, no mind can comprehend or imagine the glory that is unspeakable. There will always be light, and joy, and gladness, for the Lamb is the light thereof, "and there shall be no night there."

Our Savior was troubled in spirit on the night of his betrayal. As the twilight deepened into the darkening gloom of night, so the shadow of sorrow and suffering grew darker, until his inward torture wrung from him sweat, as it were great drops of blood, and the prayer, "Let this cup pass from me." That night in Gethsemane is shrouded in blackness, as no other ever can be. The sins and woes of a suffering world, weighed down the spirit of the Lord of all. It was night in the valley of Kidron,—night in the councils of the Jews and high-priests,—night in the soul of Judas Iscariot,—night upon the terrible future before him.

To many a weary soul, a night of pain, of perplexity, of calling unto the Lord for help to bear up against the surges of sorrow, is no new experience. Such may find comfort in the thought of the rest, and peace, and beauty of the New Jerusalem, in dazzling radiance of eternal day. "There shall be no night there,"—the things which seem dark and mysterious here, shall be made clear and plain to us there. We shall look back upon the intricate windings of our pathway through life, and

see clearly how it led straight to the feet of Jesus. "There shall be no twight here!" Children of affliction, hear ye this! Pain cannot exist in the atmosphere of heaven, no tears are shed there, no graves opened, no friends removed, and never, for a lonely moment, does even a flitting cloud shadow the deep rapture of tranquillity.

"There shall be no night there!" Children of calamity, hear ye this? No baffled plans there! No frustrated hopes! No sudden disappointments! One rich tide of happiness shall roll through eternity, and deepen as it rolls.

THE BEAUTIES OF GOD'S WORKS.

BY H. W. STRICKLER.

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Ps. 8:3 4.

I THINK I can see David, the sweet singer, as he sits, with his harp, in the valleys of Hebron, watching the flocks of his father Jesse, looking up into the heavens while playing one of his richest melodies upon his instrument of many strings. While singing praises to his God, his eye catches a glimpse of the little stars as they appear in the azure fields far beyond, where his spirit oft had walked in deep meditation. With soul-thrilling songs he learned to love the great God of heaven.

Is it any wonder that in after-years hewas able to pen the many glorious psalms; from one of which I have selected my text?

To every person who delights to reflect on the works of God, the firmament of heaven, where the resplendent stars roll their vast orbs, opens a noble field of observation. The grandeur, the vast number and the brilliancy of these celestial spheres offers a most enrapturous spectacle to him who loves silently to contemplate the works of nature.

The appearance of the stars alone, supposing we had no knowledge of their nature and design, would be sufficient to fill the soul with joy and with admiration, for where can we see an object so striking and magnificent as the expanse of ether, resplendent with the varied luminaries, which, in their several degrees of magnitude and brightness, traverse the heaven in cloudless majesty? But can we suppose that an infinitely wise Being has adorned the celestial canopy with these sublime objects merely as a beautiful spectacle or picture? Would he have formed those suns, around whose center other worlds revolve, merely that the inhabitants of this earth might have the pleasure of seeing in the firmament a number of luminous objects, of whose nature and destination they know but little, and which are often not to be seen at all?

No one who takes a broad survey of nature, and observes the wonderful harmony and agreement between all her works, and their proposed end, can suffer such an idea to enter his mind. We cannot doubt that God, when he ordained the stars to shine, had a much more exalted view than to procure for us an agreeable sight. Though we cannot precisely determine all the particular ends which they may serve, it will not be difficult to acknowledge that one of their uses is that depicted by the author of the following: "Among those stars which are most easily distinguished, there are some constantly observed in the same part of the heavens, and which we always see immediately over our heads. These are certain guides to those who travel during the obscurity of the night, by sea as well as by land. To the mariner they point his course, and enable him to reach his destination. Other stars vary their aspects, and though they always preserve the same situation with regard to one another, they vary with respect to us. They change the order of their rising and setting, and their variations, which are performed in regular order, are to us of great utility. They serve to measure time and regulate it by fixed laws. The constant and stated revolutions of the stars accurately determine the end and return of the seasons. By these means the laborer knows precisely when to trust his seed to the ground, and in what order to conduct the cultivation of the fields."

But whatever benefit the stars, in this respect, may be to the earth, we ought not to presume that it is the only or the principal end, which God has proposed in the creation of these wonderful and innumerable bodies, most of which are invisible to the naked eye. Is it possible to believe that the wise Creator has filled the immense expanse of ether with millions of worlds and of suns merely that a few individuals of this earth may be enabled to measure time and ascertain the return of seasons?

Doubtless these numerous globes are formed for much nobler purposes, and each one has its particular destination. All these stars being so many suns, with the power of communicating light, heat, and animation, to other spheres, is it probable that God should have endowed them with this power in vain? Would he have created suns which can shoot their rays far as the earth, unless he had created other worlds to enjoy their benign influence? Would God who has peopled this earth with so many living creatures, have fixed in the regions of space so many vast orbs,—deserted and uninhabited,—fruitlessly to roll their courses? Certainly not.

We have every reason to believe that each of the fixed stars which we see over our heads by thousands, one above another, and all around, far as the eye can penetrate, and yet much further, to distances immeasurable by our limited faculties, are suns equally resplendent as that which beams on our horizon.

We may also suppose that these spheres serve as abodes to different orders and species of living beings, all rejoicing in the power, and celebrating the magnificence, of God. Though these are only conjectures, formed from the little we know of the wonders of nature, yet they are conjectures which fill the mind with awe and reverence, open to it a vast and boundless field of thought, enlarge our contracted and partial notions, and tend to soften the hearts and ameliorate the soul. With David we are led to exclaim, "What is man that thou art mindful of him?"

THE AGE GOSPEL.

BY JAS. Y. HECKLER.

THERE is always more than one side to a question, and things are seen differently from different stand-points. If, therefore, we take a different stand on this subject, we do not do so for controversy. Admitting that there will be much redeeming love shown, and much of the work of redemption to be accomplished in the ages yet to come, we do not admit, however, that "the everlasting Gospel," or the "age Gospel," mentioned in Rev. 14:6, has reference to any age beyond the present dispensation. The translators of king James' version were justifiable in rendering it "the everlasting Gospel," because the principles of this Gospel, "good will to men, and on earth, peace," are as enduring as the throne of God, and, therefore, everlasting.

Knowing that we are far down the stream of time in this Gospel dispensation, let us not look at the things in the Revelation as if they were all in the future, but let us remember that much of it has been fulfilled, for in the commencement of this book we read that they are "things which must shortly come to pass." If, therefore, eighteen hundred years ago they were "things which must shortly come to pass," there certainly must be much of it fulfilled by this time.

The greatest difficulty in understanding these things is because we have so little knowledge, and do not know what has transpired in times past, and what the various scenes in the Apocalypse, and the metaphors in writing it, are intended to represent. The sixth and part of seventh verse referred to, reads, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." The hour of his judgment is here; for if judgment commenced at the house of God in the apostles' time, the end of it is not yet. Every faithful minister declares judgment against the sinner, and every sinner who is aroused from the stupor of sin and death, sees the awful frown of judgment impending. There is, of course, a judgment to come in a future dispensation, which we will leave to the future. The Gospel of Jesus Christ is the Gospel of the ages. There may be changes in it in the ages and dispensations yet to come, but the principles of it are "everlasting."

The words in the text, "And I saw another angel fly in the midst of heaven," intimate that the Revelator, in his vision, had seen an angel fly in the midst of heaven at some time before he saw this one, and by referring to Rev. 8:13 we find that it was so. These two angels flying in the midst of heaven, so far apart, denote two different periods of time. Both periods mark important events in history, and embrace an intervening space of twelve hundred years. I understand that the time represented by the first angel flying in the midst of heaven crying, "Woe, woe, woe, to the inhabiters of the earth," to have been in the beginning of the fourth century, when the Christian religion was established by law (A. D. 324), when the clergy were granted large revenues, and much power; when swarms of monks and hermits already existed in the church; when costly edifices were erected, and when heathen temples were converted into houses of worship, attended with pompous ceremonies. Much could be said of the corruption in the church at that time already, which indicated woe to the inhabitants of the earth, but we will proceed with our text. Those two angels, flying in the midst of heaven, represent spirits, for "he maketh his angels spirits, and his ministers a flame of fire." The second angel or spirit, mentioned in Rev. 14:6, desiring to proclaim the everlasting Gospel to those who dwell on the earth, created a thirst and a desire among the people to read the Gospel and to have it read in their own tongue. All scholars know that when Luther commenced the agitation of a reformation in the sixteenth century, the state of religion was in a deplorable condition.

It is a pity that so many of our brethren, and even ministers, do not know how exceedingly low and corrupt the state of religion was before the time of Luther. There had been several burning and shining lights before him, such as Wickliff, Huss and others, and they were as the throes of a great birth. Luther was, in the commencement of a great work, much greater than many people are aware of. The printing press, which had been invented some time before, he brought into good use, and gave the people the Bible in their own tongue. It was the commencement of a great work, which the Revelator had a glimpse of in his vision by the angel flying in the midst of heaven, taking out the Gospel, of sending the Bible to every na-

tion, and kindred, and tongue, and people. So great was the demand for the Bible in Luther's time, and from there on, that 1,326 editions of it were published in the sixteenth century. In the seventeenth and eighteenth centuries the work went on, and in this nineteenth century the English and American Societies have printed, of the Protestant version, 124 million of copies.

Before Luther's time the people were dependent on the clergy who dished out a little Latin for them in their ministrations, which the common people did not understand. The Bible then in use was Vulgate,—the same Latin Bible,—which is still in use in the Catholic church, and which the uneducated people could not read. Education was very much neglected, and very few people then could read at all, but when Luther gave them the Bible in the German tongue, many of those who could not read, acquired that knowledge. The Catholic church now has translations of the Bible in other languages, all taken from Vulgate. Much could be said of the spread of the Gospel since the Reformation, but this may suffice for the present.

Harleysville, Pa,

THE RICHES OF POVERTY.

BY C. H. BALSBAUGH.

Beloved Fellow-sufferer.—

ARE you not in danger of erring from the faith because of your uneasiness under the pressure of poverty and invalidism and human desertion and treachery? Poverty in the spirit is better than gold in the pocket. The sense of wealth invariably accompanies the realization of 1 John 1: 3. The Father in Heaven has no paupers. "All the fulness of God in the heir of all things," is also the blessed present joy of the joint heirs. Col. 1: 19; and 2: 8; Heb. 1: 2; Rom. 8: 17. This fact fully established by faith, the "faith which worketh by love," we move naturally and easily in the upper-world paradox of Rom. 8: 18, 2 Cor. 4: 17. The credit of faith is the fulfillment of all that is signified by the supreme Bible Word, EMMANUEL. To make God a liar by our doubts is to curtail our privileges, kill our joy, darken our hope, and jeopardize our eternal security. If all the world are your friends, and the smiles of millions bathe you like a perpetual sunshine, and all the Astors and Stewarts and Vanderbilts and Rothschilds lap you in their luxuries, it would not equal one blink from the loving face of the Godman, even if all "your lovers and friends stand aloof from your sore, and all your kinsmen stand afar off." Psalms 38: 11.

Your case is pitiable indeed, when viewed apart from the Incarnation and the Cross. Many know from terrible experience how it rends and calcines the heart when trusted ones grow cold and distant, and when soul after soul folds up its sympathies into the inner cell of self, leaving one to shiver and moan and weep in the valley of Achor. All this must be counterbalanced, and is meant to be by the "joy unspeakable and full of glory" which is nature to genuine, unalloyed faith. Take that eighth verse of the first chapter of the first epistle of Peter, and eat it as the sweetest morsel in the pantry of Grace so that on every door that is shut to your welcome you may write in Heaven's golden letters the great miracle of Matt. 5: 44. Is this impossible? So many say, even professed disciples of Christ, and so my own naughty heart of self-love has often said; but Christ said it and lived it, and so can we if he has been fashioned in us, "the brightness of the Father's glory," and the assured hope of Eternal Life. Let not discontent gain a foothold in you. The innumerable brood of hell soon follow when the heart begins to pine for altered conditions and circumstances to substitute "the peace which passeth all understanding." When health fails and the purse gets empty, and doors close against us, and church and world turn the back, faith finds an immense compensation in the "I KNOW" of 2 Tim. 1: 12. Do not allow yourself to become bitter and contracted, but pray and wrestle for the largeness and grandeur and upper worldishness of 2 Cor. 12: 15. These are all impossibilities, I admit, save to the faith that makes man a very God. Gal. 2: 20. We cannot tell who are the sisters, and brethren, and mothers of Jesus till they are tested by the wood and nails of Golgotha. O what masks are there torn off! What rattling skeletons of moral death are there exhibited! Who has not been put to shame there? Sink down, dear fellow-sufferer, into "the likeness of his crucifixion," and let God be all and in all, and you will know what is meant by John 11: 40. Jesus waits to superabound to you; but your faith is His only chance of making you a sharer in His riches of Grace. Many of God's children shun and snub you because attention to your wants means self-crucifixion. O let them see that their neglect only enhances to your soul the great salvation which can sing Alleluia in the midst of the great shaking of Heb. 12: 27. Turn to Psalms 46: 1–4, and see the calmness and confidence of faith in the most terrible destruction of all earthly supports. You are in the sevenfold heated furnace, and I ditto, and so let us shake hands over and in John 12: 25, and 14: 19, and Eph. 2: 7. "If so be that we suffer with Him, that we may be also glorified together." Rom. 8: 17. O, how the redeemed will laugh forever over the glorious reality of Rom. 8: 18. "Not worthy to be compared" will be the psalm of their souls through all Eternity.

THAT BURMESE LETTER.

BY SARAH M. SAUNDERS.

IN No. 19 of the MESSENGER is published a letter from Dr. Judson, a missionary in Burmah, which I think is the most direct and pointed appeal to the consciences of the women of America, professing godliness, that I have ever read. Taking into consideration the fact that our native country has sent so many missionaries across the briny deep, and among them eminent women I might name, to preach the glad tidings of salvation to the heathen world, what a humiliating thought that any man or woman should so far forget their calling, their responsibility before God, as to appear before those people arrayed in "gold, pearls and costly array," and expect the blessing of God on their work!

It is unreasonable and absurd to expect to convert the heathen to Christianity while the missionaries and the churches they represent are themselves living in open rebellion or disregard to the mandates of the Gospel they profess to preach. Not only does this inherent love of "dress and display" on the part of the female portion of the human family cripple our influence for good in India, but its injurious effects are plainly visible in our own country.

Not long since I was permitted to associate with some of the noted Christian (?) women of Indianopolis, and I was forced to the unwelcome conclusion that their alms-deeds would go down deeper and expand farther, if they would just use the money that is spent for silks, satins, pearls and gold or diamond ornaments, to feed and clothe some poor motherless children, especially girls. The sum realized from the sale of their useless and God-forbidden ornaments would have provided whole families with food and raiment for a year. What a stigma on the Christianity of this day and age is this love of dress, this vieing with each other in vanity and display! Every sister should read and re-read Dr. Judson's appeal to the Christian women of America, and "examine herself" to see if she is in the faith and *practice* of the Gospel.

A REVIEW.

BY ENOCH EBY.

I AM so forcibly and favorably impressed with the timely article in GOSPEL MESSENGER, page 291, current volume, that I feel to call special attention to it. It is not only good for those who go to Annual Meeting, but for those who remain at home, whose prayers should follow, and be felt like good news, on the electric wire,—especially that wisdom from above might be given to the delegates who are the judiciary power of our Conference.

Bro. Hays tells us what to leave at home, to which I say, Amen,—especially when applied to delegates. No one should go as a delegate, especially on the Standing Committee, who is not at peace with the church at home or who may in any way be under censure by the church.

Furthermore, we are strongly of the opinion that if the instructions and spirit of that article were strictly adhered to, which, we think, it should be, there would be no necessity of the article in the same number, page 299, under the caption, "Virginia Immigration." Being on the Annual Meeting ground last year after the multitude were all gone, and seeing the mass of papers, of a secular character, strewed all over the holy place, so sacredly consecrated a few hours before to holy things, and where the most important work that God has committed into the hands of mortal man, was being engaged in, the impropriety of making our Annual Meeting a medium through which to advertise almost any and every enterprise, and to encourage a worldly and speculative spirit, was very seriously impressed on my mind. Is it not possible, yea probable, that we may lose sight of the sacredness of our Conference too much, by admitting the money-changers, and seats to them who sell?

I have confidence, however, in the Committee of Arrangements of the coming Annual Meeting that they will take the matter under advisement and carefully guard against all improprieties, for the less such we have, the more we may expect the blessings of God to attend our work.

While I may be the only one whose pen speaks, I am sure I am not alone in my views on this point.

May God bless our dear Brotherhood and its coming Conference, is my fervent prayer in Jesus' name.

GLORY OF THE FUTURE.

"THE Christian's future—how bright! Hope bends its rainbow all over it. Joy shimmers through all its air. Love perfumes all its breezes. Peace sheds its balm everywhere. There is his inalienable inheritance — his patrimonial estate. There are his friends, his companions, his Savior, his Father. Rewards, rich and glorious, for the toils and sorrows of life are there. Heaven and home are there; for heaven is home, and home is heaven. The great future is full of grand discoveries to be made, of delightful surprises to be met, of ineffable blessings to be enjoyed, of high possibilities to be realized. Death opens the gate to all this magnificence of glory."

"LABOR disgraces no man, while man disgraces labor."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Two.- Julius Cæsar.

HISTORIANS tell us that this emperor was the most wonderful man that we have any record of. His rule began about forty-five years before Christ, and continued but three years. His bravery was great, so much so that, added to his skill, he conquered almost all that part of the world that was known to him.

Notwithstanding his bravery he possessed many faults. His only dreams were of greatness, he wished to be a great man, yet the poor man had not the correct idea of true greatness. Christ said, "If any wish to be chief or greatest, let him be the servant." Christ was truly great yet he served at the feast of Cana and before the supper at which he was betrayed, he plainly taught us that the servant should not think himself greater than his Lord.

Cæsar did not manifest the fruits of the spirit, as he did not care to make those around him happy, but only thought of himself. He became such a tyrant that no one dared to stand in his way; he did not even care to save those who had been the kindest to him, and had aided him in gaining the position he did. He delighted to be found on the field of blood, and often led his men into the greatest dangers that they might destroy thousands of people, merely for his own gratification. All this suffering he caused in order to become famous in the minds of men and be talked of in after generations. This was done before the Prince of Peace was born, so he did not know it was his duty to be humble, peaceable and affectionate. He did not care to make men wiser or better; he had no thought of their welfare or happiness.

Cæsar had a noble talent and it was said of him when he was but a boy that he would become a great man. Sylla, the Roman governor, determined at one time to kill him, as he married a lady who belonged to a faction that opposed Sylla, and he was afraid he would be ruler before long. It appears that men at that time would do anything to get into office or to retain it when once they got it, and it is a weakness or fault that is inherited by many of the present day also. To know whether office-seekers would kill their opponents or rivals or not, we would need only to remove the restraining influence of the law. One thing we do know, they seek to ruin and trample under foot that which is dear to every honest man,—character.

Sylla could find nothing against Cæsar that was deserving of death, and, in order to accomplish his desire to remove him, tried to get a quarrel with Cæsar by asking him to put away his wife. Now this very unjust demand was justly denied because Cæsar loved his wife dearly.

Cæsar, finding himself in a dangerous position, he left his wife, Cornelia, and home, and alone he wandered about for several years without home or friends. He was a man of great courage and endurance; he never gave up in despair. These characteristics were clearly seen in his experiences with the sea pirates who had captured him and taken him away on one of their ships. These pirates were heartless men and thought nothing of killing their captives. Sometimes they would save them, provided a nice sum of money was given as a ransom. Now Cæsar knew the murderous nature of pirates and he had no assurance that his life would be given him another day or hour. He would have fully realized his expectations had they known who he was, but thinking him but a Roman, and that of but little consequence, they said if he would pay them fifty talents they would liberate him. This would make about eighty thousand dollars in our money. Cæsar had many friends, and some of them who lived at Miletus sent the required amount. It required considerable time to send the money, and Cæsar was compelled to remain with these wicked men all that time. He was not afraid of them, though he listened to their daily recital of horrid deeds they had committed. There was one deed, of which they told Cæsar, that was particularly shocking in consequence of his being an aspirant to the throne of Rome. They seized a very wealthy man near Rome and took him away out to sea, which caused him to become very angry and much frightened. He did not know the men with whom he had to deal, and thought that, perhaps, if he informed them that he was really a Roman and gave his name they would return him, but this caused much merriment among them. They mocked him by bowing to him and begged his pardon, for conferring such indignities upon him. They thought it too bad they had captured such a good man, and to show their make-believe penitence they went and secured a splendid robe for him, aided him in getting on his shoes and dressed him in a most magnificent manner. We can only imagine what was in the poor Roman's mind; but he found out to his sorrow the cruel joke they were playing upon him. The pirates proceeded to attach a ladder to the outside of the ship, the lower end of which extended far below the top of the water. They told him that they couldn't for the world keep such a great man in their ship, and desired him to walk out of their ship upon the ladder. Though their company was not congenial, the poor man undoubtedly preferred it to the fate before him, but his pleadings were in vain. His entreaties were answered by the cruel pirates ceremoniously handing him to the ladder, forcing him to descend into the sea step by step. When the water reached his knees he begged permission to return to the ship, but was told to go another step, this step taking him to the waist. He thought because they were laughing they were only joking, but he was forced to go deeper and deeper until he was drowned.

The apostle Paul had some experience with these "sea robbers," yet, like all the rest of the persecutions, he endured them all. His fate was not sealed by their hands, but he came out more then conqueror.

TRINE IMMERSION.

BY A. W. REESE.

Part Two.—The Design of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19

BAPTISM is a test of *faith*. Man wants his own way: his self-will is strong. He is wonderfully persistent in this.

God says, "My ways are not your ways, and my thoughts are not your thoughts." As the Creator of man and the Bestower of eternal life, God has the absolute right to dictate his own *terms*. Man does not like this. His natural pride rebels against it. His lofty spirit and high ambition soar above the simplicity of God's methods. Therefore, when God commands a certain thing man wants to do something else,—like Naaman of old, he wants to do "some great thing," something wherein he may divide the honors with God. How simple the command to the great captain of the Syrian armies, "Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"! How great the reward of obedience to the prophet's word! and yet the haughty spirit of this renowned warrior spurned the simple remedy offered by God; and, man-like, how ready the suggestion, "Are not Arbana and Pharpar, rivers of Damascus, better than all these waters of the Jordan, may I not wash in them and be clean?" No, Naaman! If you will not accept God's way, if you will not obey the voice of his prophet, down to the minutest detail, you *can not* be made clean! You may dip yourself four, five, six times in the sacred Jordan, and yet, if you fail in the *seventh*, the foul, loathsome, putrid leprosy, incurable by man since creation's dawn, will cling to your festering flesh till your decaying frame shall rot and drop into its merciful grave!

So God has appointed the washing of baptism to cleanse the foul blot on the human soul—the leprosy of sin—incurable by human skill, a like figure wherein baptism doth now save us, in a wider and more spiritual sense.

God does not command you or me now to be dipped, as Naaman of old, seven times in the waters of the river Jordan, but he does command all men everywhere, "all nations" to be dipped three times in the holy waters of baptism—once into each name of the sacred "Three in One," "baptizing them (all nations) in the name of the Father, and of the Son, and of the Holy Ghost." It is the same test of faith applied to us with the reward of obedience as to the Syrian captain of old.

Will we obey God rather than man? Will we wash and be clean? Will we yield to God's plan, or will we seek out some easier and more convenient plan framed by the hands of men? Such is the solemn problem set before us. Saul, king of Israel, was ordered by the Lord to march against Amalek as the instrument of God's vengeance upon that wicked race. Speaking through Samuel, his prophet, the orders to Saul were to wage a war of extermination, to utterly destroy everything from the face of the earth—man, woman, child, sheep, cattle, camels and asses,—and to make the land of Amalek a desert. Nothing was to escape the avenging sword of God in the hand of Saul. But Saul was king of Israel, commander-in-chief of its mighty armies of valiant and heroic men. Saul was elated with the pride of place and power.

He entered upon the campaign with all the pomp and glitter of a conquering chieftain, at the head of his vast columns, two hundred and ten thousand strong. He moved through the doomed country with impressive martial display, and like an iron whirlwind his troops swept the soil of Amalek beneath their feet. A broad line of desolation marked his remorseless pathway; smoking houses, ruined fields, ravaged homes, dismantled walls, and blackened, tottering pillars of heathen temples, mangled carcasses and the unburied bodies of the slain, given to the merciless torch and the avenging sword. But Saul, the conquering hero of the victorious campaign, flushed with the pride of a conquest which was to add fresh laurels to his kingly brow, in an evil hour was tempted to modify the command of God. Was he not, in the eyes of that mighty host, the great leader on whose conquering banners victory had perched and who had led him on to imperishable renown? Certainly, then, the figure of King Saul should loom up prominently in this grand picture before the eyes of all Israel and her mighty hosts!

So, then, Agag, the Amalekite king was made a prisoner of war to grace the returning triumph of Saul. So, also, the fairest and best of the kine and the sheep were reserved. And thus it was that Saul "obeyed the voice of the Lord." But, as the victorious king, with his returning legions, rich with the spoils of war, approached the confines of Israel, he was met by the venerable prophet of God. Saul, confident of Samuel's approval, meets him joyfully and exclaims, "I have per-

formed the commandment of the Lord!" "But, what then," said the white-haired prophet, "meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" "O! these," said Saul, "are the best of the sheep and the oxen that the *people* saved to sacrifice to the Lord in Gilgal."

Surely this would appear to be a worthy purpose—a laudable thing! This should have an appearance of honoring the Lord, the Creator of all things and the Ruler of heaven and earth! It would seem an act of piety and devotion in Saul and, to all human view, a most commendable thing, but mark how it looked in the eyes of God, and note the prophet's withering reply,—"Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams."

Thus Saul fell under the condemnation of God for his disobedience to his command, and the crown of Israel was taken from his head. "But," says one, "what has all this about Saul to do with *baptism* or its design; I see no analogy here!" We answer, Much. *Baptism* is a *command* of God! I was about to say an *emphatic* command, but there is no difference in the commands of God; *all* are *emphatic*,—one is of as much importance as another. Baptism is, therefore, like all the rest of the commandments of God, a *test of faith!* The man who sets but little store by baptism, has but little faith. He who rejects it altogether, has *no faith* at all! It is idle to claim that he has; it is an empty boast, vain as that of Saul,

"False as the smooth, deceitful sea,
And empty as the whistling wind."

Man's estimate of the importance of a solemn rite is not always God's estimate of the value of that rite. Saul was influenced by "the people" to disregard the strict command of the Lord, but, at last, the responsibility and the dreadful judgment of God fell on him. So it will be with *us* in the last, great day if we hearken unto men rather than to God.

Obedience to God's Word is the supreme test of faith: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry;" the latter especially hateful to God and most fearfully denounced in his Word.

2. The design of baptism is declared to be "the answer of a good conscience towards God." 1 Pet. 3: 21. "Baptism is, then, a matter of *conscience*," says one, "and therefore whatever man's *conscience* may *approve*, is *baptism* to *him*, and is *all right* in the sight of God." "On this point *all* sects can agree, and, therefore, all controversy ends."

Let us examine this for a brief space. Let us see if we can agree on *terms*. What is *conscience*? The word is derived from the Latin verb *conscio*, "to know." In a broad sense it implies self-knowledge, but, more especially, as to the affections and desires, and is that faculty or power of the mind which decides whether these are pure or impure, lawful or unlawful. But it is a mooted question in Mental Philosophy, whether this peculiar faculty of the mind is an *innate principle* or a thing of *education*. On either supposition conscience may or may not be the rule of conduct in life. Saul of Tarsus was just as conscientious when he was on his way to Damascus "breathing out threatenings and slaughter" against the Nazarene sect, as he was in after years when he stood in the presence of Pagan kings, an apostle of Jesus Christ, and "reasoned of righteousness, temperance, and judgment to come." But the language of Scripture is significant in this: "Baptism is the answer of a good conscience toward God." In order that this state of things should obtain, the mind, or *conscience* must first be *enlightened* by the Word of God; then, and then only can its exercise be *acceptable* to God. "A *good* conscience towards God," can not rest short of implicit confidence and trust in God and in his Word of grace. Such a conscience *must believe* what God says, and the proof of that belief is and can be nothing short of complete obedience to that word.

Sincerity alone can not be any decisive proof of a *good* conscience, *per se*, to leave God out of the question entirely, nor is it any proof of correct views of theology wherein his existence and power are admitted. The Pagan is as sincere and zealous when he bows down to stocks and stones as the most devout Christian that ever lived. The Mohammedan believes just as certainly that God is God and Mohammed is his prophet, as we believe that Jesus of Nazareth is the Son of God.

Look but a moment at the horrible cruelties practiced, in the name of Jesus, under the impulses of a *fanatical* conscience, the shameful and diabolical, Christian (?) wars that have deluged the earth with innocent blood, a disgrace to the very name of man. Thus we see that *conscience*, divorced from the Word of God, is a very *unsafe* guide, and its dictates unreliable as a rule of conduct in life. So we see the position is not tenable that whatever the conscience may approve is necessarily right in the sight of God.

(*To be continued.*)

THE WAY OF LIFE.

BY A. HUTCHISON.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 16: 25.

THERE is a good deal more in the above expression, than we at first might suppose. It seems to be a pretty generally accepted idea, that, if we do what our consciousness approves of, the question of right is then settled, but when we apply the divine rule, or the square and plummet of God's Word, we will soon discover that we need something more than our conscience. Solomon says, "The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise." Prov. 12: 15.

Here you will notice that even the fool has a sense of right, and measures his actions or words by his own eyes, or, in other words, he is measuring himself by some one who has set up a higher standard than he has, and he compares the good traits of himself with the bad ones of his neighbor. By this kind of comparison he soon begins to think he is a pretty clever sort of a fellow, and this is not to be wondered at, when we consider how much man is disposed to screen himself,—even if he must do so by condemning somebody else. It is even possible for a man to work himself up to the point of which the wise man speaks when he says, "All the ways of man are clean in his own eyes." Prov. 16: 2.

Man is disposed to listen to almost any one else, sooner than to the Word of the Lord. People are now a good deal like the people of whom the prophet Jeremiah speaks. He says of them, "Behold, ye trust in lying words, that can not profit." Jer. 7: 8. And it seems that they would not trust in these lying words, unless there was a sense in which they seemed right to them, notwithstanding the end thereof is death. It is now very common to hear people say, "If the heart is is right, all is right," and, suppose there are none who would for a moment, call in question the correctness of the expression. But we must have some kind of a standard by which to determine when the heart is right. We have heard persons say, "they wanted no other evidence of their acceptance with God, than their own heart." They say they know by their *feelings*. They even go so far as to say, they need no Bible to teach them, that they are the children of God. Surely, it seemed that way to them, and therefore seemed right. Here you will notice that such persons, (and their name is legion) trust altogether to their own heart. Doubtless they think their way is right. We will again call upon Solomon, and he says, "He that trusteth in his own heart is a fool." Prov. 28: 26.

Persons come up sometimes and say, "Surely I can trust my own heart." Then they will begin to ask questions like the following, "Do you think it is safe for us to follow the dictates of our conscience?" "Is it safe to join the same church to which our parents belonged?" A great many questions of a similar nature are often asked. As to our conscience being *safe*, it is very important that we determine by what standard we are going to try it. Every person ought to know, that our conscience (or heart) only approves of what we do, when the thing done comes up to the standard which we have set up. If our father or mother was the standard set up, then we will feel easy when we have had our names enrolled on the church book, where our parents held their membership.

While it may be very pleasant to be associated with our ancestors in church fellowship, yet we want a more satisfactory evidence than that. We all feel good when we can realize that we have performed that of which our hearts approve. Thus the Savior says to the disciples, "If ye know these things happy are ye if ye do them." John 13: 17. When we set up Jesus and his Word as the standard, then our heart approves only as we do those things which he has given us to do while here. Then our way does not only *seem* to be right, but we KNOW. Hear what the apostle says about it, "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. The beloved apostle does not say that we *think* we are right,—that our heart or conscience approves, or that this way *seemeth* to be right, but he says, we KNOW. Know what? We *know* that we know God.

Well, may we not know him otherwise? Again we quote from the same apostle. He says, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4.

We cannot afford to travel in the dark over this perilous road. There are so many things placed in the pathway of the Christian that he needs to be much with Jesus, look often at his bloody sweat, and view him as he prays. Let us all listen to what he is saying and then ask ourselves the question, "Am I a Christian?" "Do I know that I am his and he is mine?" "Or am I only following the way that *seemeth* right?" May we not finally have to say, "The harvest is past and the summer is ended and I am not saved?"

"HE who does not trust God with the little things, cannot trust him with the big things. He who does not trust God for time, will hardly trust him for eternity. The faith that does not conquer life will not conquer death."

"WE cannot be saved without denying self. The Lord Jesus could not have saved us without denying himself. No pardon save through the blood of the cross; no progress in holiness, save by the power of the Holy Ghost."

"WE should sometimes be ashamed of our best actions if the world did but know all the motives which prompted them."

The Gospel Messenger,

•A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S S Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - May 21, 1889.

$1,00 pays for the GOSPEL MESSENGER from May 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. SHARP reports two more as having accepted Christ, making six to be baptized at this time.

BRO. A. W. VANIMAN is now serving in the capacity of business manager at McPherson College.

BRO. M. M. ESHELMAN at last report was at Panora, Iowa, working in the interest of the McPherson school.

WE expect to publish next week the decision of the Western and Central Passenger Associations, in regard to the issue of tickets to the Annual Meeting.

BRO. L. E. BUZAN, of Zero, Lucas Co., Iowa, wishes our ministering brethren to call upon them and preach for them. They live away from the church and are hungry for preaching.

REPORTS from Kansas, Colorado, and the Pan Handle of Texas, say that there has been an abundance of rain in these sections, and that the prospects for an abundant crop were never better.

BRO. JACOB WITMORE will stop at Progress, Colorado, on his way home from California, and hold a few meetings at that place, and will not reach home until about June 1.

MR. G. L. MCDONAUGH informs us that he had the misfortune to lose a memorandum book containing the names of a number of ministers among the Brethren in North-eastern and Southern Kansas, to whom he had agreed to send requests for half fare permits. Those who had applied for such permits, will please write him at 116 North 4th Street, St. Louis, Mo.

BRO. JAMES R. GISH stopped on his way home from Arkansas and preached six sermons for the members at La Forge, Mo. They were all very much refreshed by Bro. Gish's visit, so reports Bro. Ira P. Eby.

IF sister Ella Grafton, who resides in the State of Iowa, will send her address to Gertrude A. Flory, La Porte, La Porte Co., Ind., she will receive something that will throw a beam of light upon her spiritual path.

THE General Missionary and Church Erection Committee will hold a meeting at Harrisonburg during the Annual Meeting week. Those who have business with the Committee will please make a note of this item.

BRO. LEWIS W. TEETER, of Hagerstown, Ind., will represent the Southern District of Indiana on the Standing Committee, at the coming Annual Meeting, and Bro. Samuel Flory, of the Southern District of Iowa, will also be a member of the Standing Committee.

WE are gratified to learn that our aged brother, Eld. Isaac Hershey, of Moscow, I. T. is recovering his health. He says, "I am still improving and hope soon to tell the story of the cross once more. One was received into the church by baptism at this place two weeks ago."

JOHN WANAMAKER, Postmaster General of the United States, has issued an order to the effect that no saloon-keeper shall be allowed to act as postmaster. This is a move in the right direction and, if followed up, will do much toward giving the people a pure and efficient civil service.

BRO. JACOB WITMORE writes under a recent date as follows: "Just closed a series of meetings in East Los Angeles, on the evening of the 5th. Immediate result of the meeting, two baptized—mother and daughter. On the 14th I expect to start towards home. I expect to go into Southeastern Colorado and hold meetings about one week. May God bless the effort!"

ON Sunday, the 12th inst., six were received into the church by baptism, at the Silver Creek church, with two applicants for baptism in the near future. Of this number, six persons were young men who are in attendance at the school at this place. Others are deeply impressed with the necessity of giving their hearts to God. May they decide in favor of the right before it is too late!

THE American Humane Society offered a prize for the best essay upon "The Effect of Education in Suppressing Crime." Competition was open to all American colleges. The committee awarded the prize to Mr. Ralph W. Trine, of our town, a former student of the school at this place; at present of Knox College, Illinois. We congratulate Mr. Trine on his success in literary work.

WE are informed that some of our brethren in Ohio are in correspondence with our Railroad Agent, Mr. George L. McDonaugh, in regard to making arrangements for a trip to California, and that he has consented to take the matter in hand and see if a party of Brethren in different States can be organized to make the trip in the latter part of June. He will be at the Annual Meeting and will be able to give full particulars as to cost of the trip, etc. A part of the programme will be to stop a day or two at McPherson, Kans., at the college and then resume the journey. Eld. Henry Frantz, of Ohio, wife and daughter, are to be of the number.

IN the town of Pullman, Ill., where the great Pullman car manufactory is located, the sale of intoxicants is strictly prohibited, and yet it is said that the Pullman Sleeping Car Company took out 1600 licenses in one week to sell liquor on as many Pullman cars. If the Company believe prohibition is a good thing for the town where they live, why not give the same protection to the travelling public, or is this but another instance of selfishness which would protect its own interest and let everybody else look out for himself?

THE Chicago and North-western R. R. have taken all Sunday trains off the Dakota division of their road, 800 miles. We do not know whether this is the result of the agitation of the Sunday question or not, but we believe it would be a good move if all the railroads would stop running trains on Sunday and give the men who are engaged in such work a day for rest and worship. The violation of Sunday laws has become so common in this country, and the evils growing out of it have become so apparent that many of our best-thinking men and women are earnestly engaged in an endeavor to have all business and traffic, except in cases of necessity and in acts of mercy, stopped on the Lord's Day, and we wish them God speed in the good work.

DR. BROOKS says, "If we could sweep intemperance out of the country, there would hardly be poverty enough to give healthy exercise to the charitable impulses." How true! If the money spent for intoxicants in this country were put into the United States Treasury for three years and then distributed among those who are unable to buy homes, each family might receive $2000.00 and millions would be left. Thus in three years poverty and pauperism could be swept from America and everybody would be happier and better than they now are. How blind men are to their best interests! If they would do that which would be best for them in this world and the next, every brewery, every distillery and whisky shop in the country would be closed to-day.

ANNUAL MEETING NOTES.

—TWO more issues of the MESSENGER after this will bring us to our next Annual Meeting. During the week of the meeting we will not send out an issue of the MESSENGER, but our readers will not lose a number of the paper as we shall issue fifty numbers as heretofore.

—THE indications are that a great many of our brethren and sisters from the West will attend the Meeting. We hear of a great many who are arranging to go, and they will avail themselves of the opportunity to visit their old homes in Pennsylvania, Maryland and Virginia.

—AT our last Annual Meeting, a committee appointed by the Conference made the following recommendation to the Meeting which was unanimously adopted: "We, your committee, after carefully reading the papers submitted to us by Standing Committee, beg leave to make the following report: However much we may be in favor of avoiding feeding a mixed multitude on Sunday, we are met on every side by the impracticability of such a course, as our Annual Meeting is often held where there are but few brethren; hence, we decide to make no general change, but advise Committee of Arrangements, where such Meetings are held, to dispense with the traffic of everything on Sunday, except what is really necessary, and that all cooking be done on Saturday, to avoid as much labor as possible on Sunday." We think this is a move in the right direction.

—The Conference will be an important one as several questions of grave interest to our Brotherhood will come up for discussion, and we indulge in the hope that they may be so disposed of that God's approval and blessing may follow. Let us, dear brethren and sisters, be engaged in prayer to God Almighty that the Meeting may be guided by the Divine Spirit and then all things will be well done. Notice particularly what Bro. Enoch Eby says in his review this week about using our Annual Meeting grounds for advertising purposes. We are, and we believe our brethren generally are, in accord with the sentiments expressed by Bro. Eby. Two years ago we called attention to this tendency in the MESSENGER in these words: "We hope that our brethren will guard well our Annual Meeting from any influence that might detract from its sacredness, or in any way bring reproach upon the church. The sacredness of these great reunions of our Brotherhood should not be marred by the world of traffic."

—WE have noticed a tendency on the part of some at our Conferences to speak on questions when the delegates are anxious to vote, and when it is apparent to the most casual observer that the sentiment of the Meeting is clearly in favor of the question. To make a speech under such circumstances, urging the delegates to vote in favor of the question, is simply to take up the time of the Meeting to no purpose whatever, unless it be to gratify the desire of the speaker to be heard. It seems to us that in this respect an improvement might be made to the advantage of the Meeting. If the Meeting is unanimously in favor of passing a question, why should time be taken to make a speech urging them to do what they are anxious to do? Or if it is apparent that the Meeting is unanimously against a question, why should it be detained in listening to speeches urging its rejection? We believe in full and fair investigation but certainly the course above indicated is not in the direction of investigation but is taking up time to no purpose whatever.

—IN the report of our Annual Meeting errors frequently occur. Sometimes the name of a brother is attached to a speech that he did not make. This is the result of a little confusion which occurs occasionally by speakers arising and commencing to talk without addressing the Moderator and waiting to be recognized by him. Our brethren do not intend to be discourteous in this respect, but if they would follow the common and most excellent rule adopted by all deliberative bodies, never to commence talking until they are recognized by the Moderator and their names plainly announced, the errors would not be found in the report. Again, by a violation of this rule, the Meeting is sometimes thrown into a temporary confusion by several attempting to speak at the same time, and that, too, without recognition from the Moderator. We believe it would be well for every brother who speaks at Annual Meeting to make a rule unto himself that he will not commence speaking without first addressing and being recognized by the Moderator. If this were done, but little confusion would result and it would greatly help the Moderator in the discharge of his onerous duties.

DISTRICT MEETING OF NORTHERN ILLINOIS.

OUR District Meeting for 1889 was held in the Lanark church on the 14th, and was very largely attended. The house was not large enough to hold the members who came to the Meeting. Our old brother, Eld. Samuel Murray, of River, Ind., now in his eighty-third year, was present. Elder Jesse Calvert, of Warsaw, Ind., also attended the Meeting. Bro. Murray addressed the Meeting for a few minutes. He said that looking back over seventy years he remembered when our Annual Conference was held in private houses, and that not nearly so many members came together as are in attendance at this District Meeting. He rejoiced that the church had grown so large, and he admonished all to be faithful in the work of the Lord.

Twenty-one congregations were represented by delegates and letter.

The Meeting was organized by electing D. E Price, Moderator; J. G. Royer, Reading Clerk. Nineteen queries were presented to the Meeting, which were considered in the true spirit of Christian charity. Indeed the Meeting was marked by the absence of any unkind feelings, and in this respect it was what all such meetings should be.

The forenoon session was devoted to the Missionary work of the District and the reports from the various fields were encouraging. This was, perhaps, the most interesting part of the Meeting. During the year two churches were organized, thirty-two were added to the church by baptism, and four reclaimed. Brethren J. G. Royer, Daniel Dierdorff and D. E. Price spoke of the Chicago Mission and its needs. It was shown that the work there is on a permanent basis and that the outlook for the future is very good. A request was made to purchase or build a house in the City suitable for worship, and the Missionary and Church Erection Committee of Northern Illinois were instructed to make an immediate effort to secure a house for worship in Chicago.

Reports from Wisconsin were made by brethren D. M. Miller and D. E. Price. The work has been most prosperous in this field,—one church having been organized and twenty-eight received by baptism. The outlook for the future is excellent. A call for a meeting-house was referred to the proper Committee.

Bro. C. S. Holsinger reported that there have been no accessions in the Southern Mission Field but that the church is in peace and union.

Brethren Zollers, Grater, and Miller reported mission work at Sterling, Ill. At this place an excellent opening offers itself. Four have been baptized, one reclaimed, and there are three applicants. A meeting-house is also needed, and this, too, was referred to the Missionary Committee.

Bro. J. C. Lahman, District Treasurer for the General Church Erection and Missionary Fund, reported that he received, during the last year, for general missionary purposes, $506.76, and Bro. C. P. Rowland, Treasurer of the District Mission Board, reported the receipts for the year $488.52, and expenditures $414 24.

An appropriation of $600 was made for the Mission Work for the ensuing year.

The queries were then taken up and disposed of as follows:

No. 1, asking if the District has a right to tax churches, was returned to the church from whence it came, on the ground that there was no case which the query covered.

Nos. 2 and 15 asked whether it is right for our ministers to unite in holding union meetings with ministers of other denominations. *Ans.*—See Art. 4, 1843, page 203, Classified Minutes.

No. 3 was a question regarding church boundaries, and it was, on motion, sent to Annual Meeting.

No. 4, regarding Sunday-schools, was referred for an answer to Art. 8, Minutes of Annual Meeting of 1886.

No. 5. This paper reported the action of a Committee of elders and the Naperville church, with reference to a circular, purporting to have been sent out by Susie Hadsell, and the District Meeting decided that said action should be published in the GOSPEL MESSENGER.

No. 6 referred to soliciting for the Endowment Fund; it was answered by referring to the decision of Annual Meeting, and with the statement that the soliciting is done by the authority of said Meeting.

No. 7, relating to the illustrations used in the *Young Disciple*, was returned to the church which sent it to the District Meeting.

No. 8, which referred to photographs and pictures, was disposed of in the same manner as No. 7.

No. 9, asking for a reconsideration of the query which passed last Annual Meeting, with regard to wearing gold, was answered as follows: "The answer signifies that the petition to Annual Meeting was not granted. The Scriptures referred to (1 Tim. 2: 9 and 1 Pet. 3: 3) are sufficiently plain on the point of wearing gold."

No. 10. This query asked that the churches be supplied with hymn-books, and the question of relining hymns was brought in. The answer was, "No objection to supplying churches with hymn-books; brethren to use their judgment as to relining hymns."

No. 11, concerning the Sterling Mission, was referred to the Missionary Committee.

No. 12. Is it right for members to unite with the Grand Circle of White Men? *Ans.*—No.

No. 13. Has a delegate to District Meeting a right to vote against a query sent by the church he represents to said Meeting? *Ans.*—No.

No. 14 was a petition to Annual Meeting to change our church name to "Brethren (or German Baptist)." It failed to receive the assent of two-thirds of the delegates and was lost.

No. 16 brought up the question as to where members, owning property in different congregations, should pay their proportion for church expenses. *Ans.*—In the church in which they live.

No. 17, in regard to dehorning cattle, was sent back to the church where it originated.

No. 18, asked for information in regard to ministers signing applications for half fare permits on the railroads, and the answer says that, when necessary, a letter of explanation be sent to the General Passenger Agents.

No. 19 proposed to have the Minutes of District Meeting read at the close of the Meeting, but it was decided to make no change.

Brethren Daniel Dierdorff and Geo. D. Zollers were chosen to represent the District on the Standing Committee; Jacob Delp, General Missionary; Levi Trostle, District Treasurer for the General Mission Fund, and Daniel Zellers was re-appointed member of the District Mission Committee.

It will be noticed that a number of the queries were referred to Annual Meeting Minutes for answers. This could and should have been done without sending the queries to District Meeting. More care among the churches is necessary in regard to this matter. It is not right to burden our District Meeting with questions that have been acted on by Annual Meeting and plain answers given.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"MISSIONARY EGGS."

BY G. B. ROYER.

FREDONIA, KAN., Apr. 20, '89.

Dear Brother:—

We send you 65 cents for missionary work, this amount being the proceeds of the eggs laid on Sunday the last quarter. Your Brother and Sister in Christ.

GAMBIA, OHIO, Apr. 19, '89.

Dear Brother:—

Inclosed find 75 cents for home missionary work. This amount is the proceeds of eggs laid on Sunday by eighteen hens since Jan. 25th.

CHERRY GROVE, ILL., Apr. 18, '89.

Dear Brother:—

Enclosed find Postal Order for $2 30, the amount received for eggs collected each Sabbath day in January, February, and March. The money is to be used for the grand work of spreading the Gospel of our Glorious Redeemer.

ROCKTON, PA., Apr. 26, '89.

Bro. Miller:—

I send you one dollar, the proceeds of the eggs laid on Sunday during the last quarter, for the General Mission Fund. I wish all the sisters who have poultry would try this plan. You will be surprised to see what it will amount to in one year, and you will never miss it. Some day we may receive the interest in the banking house of heaven.

BALTIC, OHIO, Apr. 1, '89.

Dear Bro. Miller. -

After reading the proposition in the MESSENGER to give the value of all the eggs collected on Sunday to the Mission Fund, I concluded to adopt the plan, and I now send you 81 cents for the quarter, commencing Jan. 1st. As I live in a village I do not have the means that some of our farmer brethren have, yet I trust many others will notice this humble effort, and give it a trial for one year at least. I believe if all the members of the church, that could conveniently do so, would follow this easy method, there would be more mission money raised than ever before, and it would not go so hard to give as it now does with some, when they are called upon to give a few dimes, from that slow-coming wallet. Brethren and sisters, think of the souls that might be won to Jesus, and of the stars that would be added to crowns. Then think of the pleasure and happiness that would result from so noble a cause as this! EMMA FISHER.

SOME time near the beginning of the new year, some one through the GOSPEL MESSENGER suggested that, in order to help to increase the Mission Fund, the sisters should gather and sell the eggs laid on Sunday, and give the proceeds to the Fund. At the close of the first quarter, ten sent in their proceeds. The lowest amount is 65 cents, and the highest $2.30, making a total for the ten of $13 35. This makes an average of $1.335 for one person, for one quarter, and $5.34 for one year. Considering this a fair average for what each family in the Brotherhood might do, and allowing that 15,000 families keep chickens, our sisters could raise $79,100 00. That looks almost too large to believe; but figures do not lie, so we must believe.

What do you think of the work you may do, sisters? Would not that amount give the *Bread of Life* to many hungry souls? It is in your power to give it and Christ promises to bless you for cheerfully giving. You who have not given anything in this way, and you who have given nothing at all, what do you say? Will you help in this work? The way to raise the money is this: Let each one commence right away to gather the eggs on Sunday for the Lord. Do not wait until the beginning of next quarter, but begin immediately, now, and see what you can do during the summer when the hens lay the most eggs.

And brethren, what are we going to do? Shall we let our sisters put us to an open shame in the work of the Master? Many of you are doing well, but there is a much greater number who are doing nothing. Turn to the GOSPEL MESSENGER, No. 16, current Vol., page 250, and read Mr. F's testimony, and then ask yourselves the questions, "Do I really believe a soul is worth more than the whole world?" "Do I really love souls?"

FOR MISSION FIELDS.

BY J. H. MOORE.

IF it were so that I could attend the coming Annual Meeting, I would like to aid in perfecting Bro. Daniel Vaniman's plan for securing suitable workers in mission fields, for it is a subject in which I am greatly interested. And I am confident that it will be to the interest of our Brotherhood to adopt measures that will enable the Mission Board to command such aid as will be needed in the new fields.

I am not certain, however, that Brother Vaniman's plan is just the right thing, but his object is certainly not only commendable, but is a necessity. The Mission Board needs men, and must have them in order to make the work a success, and it is the duty of the church to adopt lawful measures that will supply this want. If the suggested plan is not satisfactory, let it be improved or amended until it does give satisfaction.

There ought to be at least one dozen men located in the South—each one in a different locality—to work up and establish churches. To have these men come here and preach a few weeks, and then leave for other parts, will be a waste of time and money. They must be located in a manner that will hold them, and they must be made to feel that it will be to their interest to remain and make every possible effort to succeed in the work. Furthermore, they must be men adapted to the work, and men who will be true to the church and her doctrine. Before the Board can locate such men they must, in some way, be at the disposal of the Board.

As an additional clause to Bro. V's plan I suggest that the Mission Board call for volunteers to locate in certain fields. The standing and qualification of those applying could then be investigated, and one selected, if all things proved satisfactory. In some instances the Board might receive very valuable workers, who, in any other way, would not be brought out. A notice like the following might be inserted in the MESSENGER:

WANTED.—A minister, sound in the faith, well versed in the Scriptures, to locate in Southern Alabama, and work up churches. One able to teach school, and who understands Sunday-school thoroughly, preferred. Mild climate, cheap lands, and good fruit country. Would like to have a few faithful families of members to locate with the minister, and aid him in his work. The Board will aid the minister in settling and carrying on his work. Address D. L. Miller, Mt. Morris, Ill.

I believe something of this kind might bring out many good workers who would be willing to enter these new fields with a view of making them their permanent homes. The idea of having a few families locate with the minister will not only be encouraging to him, but will give private members an opportunity to personally aid in the mission field. A few members thus located will prompt others to settle there, and in that way the new congregation will have trained members to aid in impressing and maintaining our Gospel principles from the beginning.

TAKING CARE OF THE FRAGMENTS.

BY FANNY MORROW.

"He said unto his disciples, Gather up the fragments that remain; that nothing be lost."—John 6: 12.

CHRIST never uttered an idle or useless word. We can always climb heavenward by pondering them in our hearts and taking heed thereto. The passage quoted above, may seem, to a careless reader, to have no meaning for us, only as a bit of history. I wonder, if some of those disciples did not complain something like this: "Why is it we must stoop over here and pick up these broken pieces and little scraps of food, and burden ourselves with carrying these heavy baskets when the Master can make whole loaves and fishes by merely speaking a word?" Or did they learn quicker than we, that unquestioning obedience is the truest happiness? We may not be able to feed upon whole loaves of spiritual food every day, but there is never a day without its fragments, upon which our souls feed and prosper, if we only gather them up.

One day, while I was diligently gathering up the precious fragments in GOSPEL MESSENGER, No 12, my eyes lighted upon one which helped to fill my thirsting soul with the Water of Life; for I believe the dear young sister, in her far eastern home, when she penned the lines, was sailing out upon the broad ocean of God's love. Are we not commanded to love one another? Let us continue, then, in this greatest of graces, let us love indeed and in truth, and not be afraid to give expression to our love. Of Christ it has been written, "Whom having not seen, we love," so, sister Sadie, we may say the same and hope sometime to love each other more when we reach our elder Brother's home.

One day, since then, a fragment of love came to me in the form of a letter from one of my many nieces (not after the flesh) asking me to write something for the GOSPEL MESSENGER, especially for our young brethren and sisters. I thought of the many good things that have been written for them,—the many whole loaves upon which they have been fed, and wondered what more could be said. Remembering, however, the word of a certain prophet, about "line upon line, precept upon precept, here a little and there a little," I will try to gather up the fragments, and perhaps may strike upon some lines hitherto left out.

Being deprived of church privileges, to-day I am seated in my home alone, surrounded by the holy hush of a blessed Sabbath. My heart goes out with a kindly greeting to every dear young sister and brother. You are now in the narrow path which Jesus said leads to eternal life. By the exercise of your own God-given, glorious free will you are there, and as you taste of the good Word of Life from time to time, you

doubtless rejoice greatly, and desire earnestly to honor your profession.

Often your young hearts glow with desire to be good and do good. Whatever your lot in life may be,—rich or poor, learned or unlearned, you must have the child-like spirit that will enable you to learn of him who was meek and lowly of heart. Let no pressure of business or pleasure hinder you from reading his Word and going to him in prayer every day of your lives. He is the Bread of Life, and by living near to him and feeding upon his Word, your soul will never starve, and you will not be deceived. Don't pattern after any one of his professed followers, only so far as he follows Christ, remembering that each one must give an account of himself. Study to obey, not only a part, but *all* of his teachings. If you live a clean, pure, true life, devoted to Christ and his cause, you are no less a preacher of righteousness than the most eloquent minister you ever heard.

When you meet with success and are appreciated, be thankful, but rejoice more than for anything else that your names are written in the Book of Life. When you meet with discouragements or sorrow, remember how the Savior battled on amidst a world of opposition and hatred, always doing good. Live not to please yourselves or your fellow-men, but for the love of Christ do good, and you will finally conquer in his name.

Whenever you can do so, join in the sacred services of the Lord's Day with reverence. Never, never allow yourselves to jest or make sport of sacred subjects or holy words, or appear amused even if others do. Such things will grieve the Holy Spirit. You may see older persons whisper or laugh, sometimes, during meeting, but, dear young friends, be assured their education is not what it should have been, and they will surely suffer loss and, spiritually, grow weak.

Be sure you pray for the minister more than you criticise him. Thus your heart will be open to receive some truth each time, that will help you to honor God.

Keep gathering the fragments of time, that you may learn many things that are helpful. The church has often been advised to attend the meetings of adjoining congregations at love-feast times, to build each other up and promote sociability, thus avoiding selfishness which would lead to congregationalism. These will be grand opportunities for you to show your love for God and his followers. In conclusion, dear young members of Christ's body, please receive a few admonitions from one who loves you. When you are at such a place of meeting, especially if in your own home congregation, and strange brethren and sisters are present, don't content yourself with staring at them, as much as to say, "What are you doing here," but at some interval between meetings *go to them* and give them a warm welcome—a hearty greeting! Even if you have never received a formal introduction, and there is no one present to give you one, you can easily introduce yourself; and thus show by loving his children, whom you are permitted to see, that you love the Father whom you have not seen. The same apostle who tells us to be of one mind, also tells us to be pitiful—be courteous. Is not one as important as the other? Study up the word "courteous" and you have a large field opened before you in which you can work for Jesus.

A lady who had traveled from the Pacific coast to Kansas in an emigrant car, told me once that a couple of "Dunkard women," as she styled them, rode for a short distance in the same car, on their way to a meeting. They complained loudly, said the car was "dirty as a pig-pen," and "no decent person could travel in such." The lady said she thought their plain dresses covered very proud and scornful hearts.

Now it was probably thoughtlessness and want of courtesy more than anything else that ailed them. If you were to visit a friend and, after you were in that friend's house, you received no greeting until you went to the farthest corner of the room, and asked her if she had not even time to shake hands with you, and then, during your whole visit she spent most of her time in finding fault either with you or your friends, and in making unfavorable comparisons between your way of doing work and hers, do you think you would love to visit that friend again? Surely not unless duty strongly called, and you went in Christ's name!

Let me say to all, both young and old, Let us try more constantly to follow the golden rule, "Do unto others as you would have others do unto you."

MISSIONARY.

The following letter, translated from the German, shows what has been done by our tracts, and also the necessity of extending our German paper. Will not every member in our Brotherhood subscribe for a short time for the *Brüderbote* and send it to some German friend, who might wish to read the paper? If you cannot afford to send a dollar, then send some postage stamps with the address of your friends, and forward to J. M. Snyder, McPherson, Kans. S. Z. Sharp.

Cornelia, St. Clair Co., Ala., May 1, '89.

Editor of *Brüderbote*,

Dear Brother in Christ:—

I have learned that the German Baptist Brethren publish a church paper in the German language, at McPherson, Kans. I am inclined to subscribe for it, but desire first to see a few copies, and also to know what the paper costs per year. Please send me several copies.

I might further state that my wife and I have decided to unite with the German Baptist Brethren church. We must, however, first move from this place as there is no church here and no prospect for one. During the last year we have read tracts and writings from the German Baptist Brethren, and came to the conclusion that we did not obey the Lord according to the Scriptures. We were formerly Baptists, but we must obey God rather than man, and observe "all things whatsoever the Lord has commanded." Matthew 28: 20.

I am by trade a shoemaker, and wish to continue at my work in a village where there is a church of the Brethren. I own a small piece of land, an acre of ground, besides buildings, good water and good fences. I would exchange or sell. We have here seven kinds of mineral water. Many invalids come here every summer to obtain the benefit of these waters. Hope to receive an answer soon. I. P. R.

BENEFITS OF TRACT WORK.

BY LANDON WEST.

One of our best reasons in favor of the Tract Work is, that it affords us a good opportunity, and at little cost, to put forth and preserve the best thoughts of all our writers. It is also the easiest and best way of sending them to all the people.

Another advantage is, that the Tract Work puts money to work for the Master and for heaven, that would otherwise canker and rust, or work for sin, for death, and for the enemy.

"A fool may have his coat embroidered with gold, but it is a fool's coat still."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements

In the Field.

The writer commenced a series of meetings April 20, at Steel's school-house, several miles south-west of Decatur, Adams Co., Ind. We held a council-meeting the following Saturday, with the scattered members of that vicinity. We organized a new church with eighteen members, elected one minister and one deacon. For minister Daniel Byerly was chosen; for deacon, Jacob Heller. We hope and believe they are the Lord's choice. Elder Jacob Crumrine being present, assisted in the work. He also stayed over Sunday and preached three discourses, which, I think, were appreciated by all. We closed the meeting May 2, with good interest. As an immediate result two applicants will be baptized in the near future. Others are seemingly counting the cost, and we hope are not far from the kingdom. May the Lord bless his church here, and elsewhere, is our prayer! Samuel Neher.

Notice to the Churches of North-western Kansas and Colorado.

If any of the churches or scattered members in the above District have not received the Minutes of District Meeting, I will send the amount asked for, if the parties will give me the number wanted and their address, plainly written. Address me at Quinter, Kans. B. B. Whitmer.

The Route to Harrisonburg.

Harrisonburg is located in Rockingham County, Virginia, upon a branch of the Baltimore and Ohio R. R., which is the only road running to the town. During the Annual Meeting all trains on the B. & O. R. R. from the West will make connection at Harper's Ferry for Harrisonburg. The B. & O. trains from Chicago and Cincinnati run through solid to Harper's Ferry, and through Sleeping Cars also run from St. Louis to Harper's Ferry via the Ohio and Mississippi R. R. and the B. & O. Where there are parties of 30 or more who wish to travel together, the B. & O. will arrange to run cars for them through to Harrisonburg via Harper's Ferry. It is only via the B. & O. that cars can be run through to Harrisonburg without change.

Excursion tickets to Harrisonburg and return will be sold from all points in the West at one fare for the round trip. This will be the rate from Chicago, St. Louis and all points east thereof, and it is confidently expected that the roads west of Chicago and St. Louis will make rates equally as low.

On this basis the rates from some of the principal points will be as follows, viz:

Chicago, 17.25. St. Louis, 20.25. Cincinnati, 12.50. Dayton, O., 13.50. Columbus, O., 11.75 Indianapolis, 15.65. Milford Junct., 16.60. Auburn Junct., 15.35. Fostoria, O., 13.50. Mansfield, O., 13.50. Zanesville, O., 11.75. Wheeling, W. Va., 9.75. Pittsburg, 9.00. Johnstown, Pa., 9.00. Meyersdale, Pa., 7.25. Cumberland, Md., 6.15. Hagerstown, 3.85. Martinsburg, W. Va., 3.85, Frederick, Md., 4.15.

From the fact that the B. & O. R. R. is the only line running to Harrisonburg, and that it is only via this line that cars can be run right through to the place of meeting, it stands to reason that the B. & O. is the best route to take.

For the benefit of those desiring to visit friends in the East, the B. & O. will sell excursion tickets from Harrisonburg to any point on its lines east of Harrisonburg or Harper's Ferry. The B. & O. R. R. Co. will have a Ticket Agent on the meeting grounds for this purpose, and tickets can be procured at any time while the meeting is in progress For further information in regard to the B. & O. Route to Harrisonburg, address any of the following Agents of the Company:

L. S. Allen, 193 Clark St., Chicago, Ill. W. E. Reppert, 11½ N. High St, Columbus, O. F. P. Copper, Tiffin, O. E D. Smith, Pittsburgh, Pa. B. F. Bond, Baltimore, Md., or W. H. King, Asst. G. P. A., Grand Central Depot, Cincinnati, O.

From Hutchinson, Kans.

NOTICE of our District Meeting has already been given by the Secretary of meeting, and I would only say that we had a very enjoyable feast in connection with it, at which time the church decided to elect a brother to the ministry. As a result we have Bro. William A. Rose as a co-laborer with us.

Last Saturday, May 4, we were requested to aid the members of the Salem district in a profitable church meeting, preparatory to their communion meeting. Brethren J. Wise and L. Hillery were also present. The church decided to elect a brother to the office of deacon. Bro. Samuel Homer was chosen. We hope those brethren will magnify their office! ENOCH EBY.

The Ohio & Mississippi Route to the Annual Meeting.

THE Ohio and Mississippi Railway is the only direct through car line from St. Louis to Cincinnati where connection is made in the Union Depot with trains of the Baltimore & Ohio R. R., and the Chesapeake & Ohio R. R., the only lines running to Harrisonburg, where the Annual Meeting will be held. Both the morning and evening trains from St. Louis have connection for Harrisonburg.

Excursion tickets will be on sale at principal ticket offices throughout the West at about one fare for round trip. Those who attend should see that their tickets read via the O. & M. Railway in connection with either the B. & O. or C. & O. route. Tickets may also be obtained at Union Depot and our City office in St. Louis and at principal offices on the line at one fare for round trip.

Sleeping cars are run from St. Louis by this line to junction point near Harrisonburg, from whence there is but a short run by daylight to the place of meeting.

Be sure to get your tickets via the Ohio & Mississippi R'y.

To the Members of Poplar Ridge Church, Ohio.

THIS bright Easter morning, April 21, 1889, we sit down in our new home, in a strange land, to address a letter to you, through the columns of the GOSPEL MESSENGER, as time and strength will not permit a private communication to each. Knowing that in this manner we can reach all, who requested us to write, by one message, we avail ourselves of this advantage, hoping that each member will feel that it is addressed to him individually.

April 13 we presented our letter to the La Porte church, Ind., and are now members of the same. This church is not so large in membership as the old home church, and most of the voices and faces are strange; yet a little band of the Father's children resides here, and, as we claim a near relationship to such, we feel at home among them, and love them as the Father's children. Nevertheless, when we meet to worship in God's house, we miss the dear faces and voices we have been accustomed to see and hear. Such is life! We meet to enjoy one another's society for a season, then part to meet no more on earth! But, O, sweet consoling thought! Beyond this world of pain and parting, is a fair, peaceful clime, where the sacred ties of love and Christian friendship are never severed, and sad farewells are never spoken. There we may meet, to associate throughout ceaseless ages.

At this hour some of you, at least, are gathering in the old church to celebrate the glorious resurrection which brought life and immortality to man, and we yearn for that spiritual communion we so often enjoyed with you, — the sweet communion which only Christians comprehend. O, how we should love to meet with you, this Easter Day, to unite our songs and prayers of praise and adoration as of old! In spirit, at least, we are with you, and know that Jesus is able to make you feel our presence. We may never meet again personally on earth, but if we are faithful we shall meet beyond, where saints of the Lord enjoy an eternal Sabbath, — one eternal day of worship.

We are well pleased with our new home. It is a beautiful location, but, like all earth homes, the weeds and briers grow side by side with the grain and fruits, and roses conceal the sharpness of the thorns. Nevertheless the Great Creator has strewn grandeur and loveliness on every hand in our vicinity, and daily a tribute of gratitude ascends to his lofty habitation for his glorious handiwork. But this is not our greatest blessing. Here kind neighbors gather about us, to do us service in time of necessity, thus far taking the place of those from whom we so reluctantly parted. Some have been as kind parents to us. We have no reward to offer, in return for their care and solicitude for our welfare, but our humble love. This we freely give, trusting the Author of love to reward them as they deserve in this life and in the life to come.

We are now prepared to receive our friends, and shall welcome both old and new, that may deem it a pleasure to visit us. The sweet ties of friendship are thus strengthened, and the toils and cares of life forgotten in Christian association.

We shall be glad to hear from any who desire to write to us, as we shall soon be able to reply privately, and wish to keep the bond of love pure and loyal. Our address is LaPorte, LaPorte Co., Ind.

Now, asking you to remember us when you bring your offering before the Lord, we close, hoping to meet you all again, if not on this side of the golden strand, on the other side, where parting is unknown, and love is eternal. May the blessing of our Father abide with you evermore! ISAAC AND GERTRUDE A. FLORY.

From Eads, Colo.

APRIL 19th, Bro. Kesler and wife, of Wayne County, Ohio, arrived at this place. They came here on a visit to their daughter and family. Sister Kesler, also, has two brothers living here. How glad we are to meet those that are near and dear by the ties of nature, and what joy to meet with those of like precious faith! Especially refreshing is this to those who are isolated, and have not the privilege of assembling with their Brethren in a church capacity. On account of Bro. Kesler being well up in years, and the great change of climate he had to undergo, we made no appointments for preaching the first week of his stay with us, but, during the second week of his sojourn, he preached three times in our sod school-house, to very attentive congregations.

This was the first time any of the Brethren have preached in this part of Colorado. Bro. Kesler made many friends while with us. He returned home by way of Carthage, Mo., where his aged father is living,—now in his eighty-sixth year. We hope they may find the old brother in good health and enjoying the few short years that may be allotted him.

If any of the brethren traveling through this part of Colorado wish to stop with us they will always be welcome, especially ministers, or if there are any of the ministering brethren that would like a home on the frontier, we think this is the place to come. We ask an interest in the prayers of all, that we may hold out faithful unto the end!

LIZZIE SHOEMAKER.

From Tuhunga, Cal.

THE love-feast with the members of the Conejo church, Ventura County, came off April 29. Over forty members were present, including six ministers. It was indeed a feast of good things and all seemed to enjoy it very much. April 30 Bro. Witmore commenced another series of meetings in Los Angeles. There was one applicant for baptism the same evening; so the good work continues to move along.

April 6 the District Meeting of California was held at Covina. Several papers were before the meeting and all business passed off pleasantly.

Since our last report Bro. J. Witmore preached a series of sermons at Stockton, Cal. H. R. Holsinger and other members of the Wolf congregation attended some of his meetings. H. R. Holsinger is preaching for the Wolf congregation of Progressives. Stockton is about four hundred miles north of Los Angeles. We have a few members living there who are anxious to see a church organized, and we hope the day is not far distant when not only there, but at many other points in California the standard of the cross will be planted, with many good soldiers to maintain the Gospel order of divine service.

J. S. FLORY.

A New Congregation.

APRIL 28 elders Wm. Roberson, of Franklin County, H. P Hylton, of Floyd County, and the writer met with the little body of members in Patrick County, Va. Bro. Roberson delivered a short but logical discourse on the power of the Gospel, followed by Bro. Hylton with some very appropriate remarks

The members had been consulted in reference to organizing into a congregation. Circumstances were such that the elders thought best, before dismissing the members, to spend a season in secret prayer and enter into the work of organizing. After all necessary instructions were given, we proceeded to take the voice for a minister and a deacon. The lot fell on Bro. Wm. Elgin for minister, and Bro. John A. Hooker for deacon. They were at once installed into their respective offices. The installation services, as usual, were very solemn and affecting to both members and outsiders as was evidenced by the flowing tears.

Grave responsibilities are resting upon our young brethren and their wives, as the destiny of the Smyth's River congregation depends largely on their lives and characters. May God give them grace and wisdom!

They unanimously adopted the above name for their congregation and selected H. P. Hylton for their pastor.

Fifty years ago my grandfather, Eld. Austin Hylton, late of Tennessee, visited this section

twice a year, preaching one sermon each trip. He made twenty miles a day by steady riding. Prior to this time, an old Bro. Elgin and wife moved here from Bedford County.

Eld. John Bowman, of Franklin County, passed through and preached for them a few times. When Bro. Elgin and wife died, the Brethren were without a witness here for many years.

Bro. Hooker attended the Mountain Normal School at this place, and, while Bro. Dove, of Tennessee, was conducting a series of meetings here, he made a profession of religion. He returned home and shortly afterwards the Brethren baptized several in his neighborhood.

C. D. HYLTON.

Hylton, Va.

Through Time Schedule, Chicago to Harrisonburg via the Monon Route and the C & O.

THE fast train service now leaves Chicago at 8:30 A. M; Louisville, 7:00 P. M., arriving at Staunton next morning at 9:30 A. M. Thence to Staunton (only twenty-six miles distant), where you have choice of suburban trains to Harrisonburg, thus making the Monon route the shortest line by one hundred and fifty miles. The train leaving Chicago daily at 8:05 P. M., also makes through and quick connections, and both trains connect directly to the meeting grounds. Special trains for large parties, and all concessions in rates, same as via other routes, with advantage of shorter line. Address E. O. McCormick, Gen'l Pass. Agent, Chicago, or L. E. Sessions, Trav. Pass. Agent, Monon Route, Box 581, Minneapolis, Minnesota.

From Manassas, Va.

THE Brethren in Prince Williams and Fauquier Counties, in the North-eastern part of Virginia, number about one hundred. Most of them moved from the County where the Annual Meeting will be this year.

Any one contemplating moving to Virginia, or looking at the South, should come and see our country before locating. Those that have tickets over the B. & O. R. R., by stopping off at Strasburgh, going to or coming from Annual Meeting, would have sixty-one miles to Manassas, where they will be cared for by J. T. Baker or T. S. Holsinger, and also taken around to see the country.

We also expect to be at the Annual Meeting, and give all the information that we can. We have a nice, level country, gently rolling, good markets, and a mild climate There are no mountains between us and the ocean. We are only twenty miles from tide water, and thirty-four miles to Washington, D. C., by railroad.

We find the citizens here kind and accommodating. They are glad to see the northern and western folks come among them and help to build up the country again, which has been so badly crippled by slavery and the war.

T. S. HOLSINGER.

From Salem Church, Kansas.

WE, the members of the Salem church are still at work in the vineyard of the Lord. May 4 we met in council, to transact such business as might be presented. Nothing of a serious nature came before the council. The church selected Bro. Samuel Homer to fill the important office of deacon. May God bless him! Brethren Enoch Eby, John Wise and Lemuel Hillery were present. Bro. Wise did some excellent preaching for us until the 8th, which day was set apart for our feast, which is now in the past, but long to be remembered, for it was a feast indeed. Brethren John Forney and Jacob Trostle increased the number at this meeting. This evening, (May 9) brethren Wise and Forney will commence a meeting four miles north of Nickerson, to continue as long as good interest is shown. We are all in love and union. With Bro. Eby as our shepherd, we expect to press on in the good work. Pray for us, brethren and sisters! L. E. FAHRNEY.

From the Cheyenne Church, Kans.

OUR church is still in peace and union, although we are very much in need of ministerial help. There is no minister, and only one deacon in the church here, at present.

We expect Bro. J. H. Cakerice, of Marshall County, Iowa, to move among us this fall, but we would be glad if other ministers could also be induced to come among us, for truly the harvest is great but the laborers very few. Our much beloved elder, John S. Snowberger, of Holyoke, Colorado, comes to our assistance as often as he can conveniently do so.

Eld. Allen Ives, of Burr Oak, Jewell Co., Kans., passed through our County recently and preached some for us. Brethren, your work is highly appreciated by the hungry souls of the far West, not only by the Brethren, but also by those of other religious persuasions.

We organized a Sabbath-school at this place last Sunday. The writer was chosen Superintendent and is assisted by an able corps of officers. We expect to use the Brethren's Sunday-school literature. Any traveling ministers will be met at Bird City, by giving notice beforehand. Please come! O. C. SLIFER.

Bird City, Kans.

Annual Meeting Railroad Arrangements.

THOSE who have been inquiring about Annual Meeting round trip tickets over the Chesapeake and Ohio Railroad, and its tributaries to Harrisonburg, Va., are hereby informed that the Baltimore and Ohio Railroad, and the Chesapeake and Ohio Railroad have made arrangements to have close connection at Staunton, Va., for Harrisonburg. The way is open now for all persons who may wish to attend our Annual Meeting. You can come by either the Baltimore and Ohio, via Harper's Ferry or by Ches apeake and Ohio Railroad via Staunton. The Chesapeake and Ohio Railroad agrees to pay Executive Committee the same percentage on their earnings as the Baltimore and Ohio Railroad. (See notice of Bro. P. S, Thomas, Secretary of Executive Committee, in last issue of GOSPEL MESSENGER.) Tickets will be put on sale by both roads at the same time, and I think that ought to be at once. Then they should run for sixty days. The Brethren in Virginia think it quite a mistake to wait until the 25th. We will try and give all who come a warm reception. E. L. BROWER.

Waynesborough, Va.

From Beatrice, Neb.

ACCORDING to appointment the North Beatrice church met April 28, to dedicate their new house to the Lord. Our Sunday-school and morning services were postponed on that account. The brethren and sisters of our church attended the dedication. There was a large crowd present, and good interest manifested. In the afternoon we met at our church in Beatrice, when there were two more added to the church by baptism. Although it was very rainy during the afternoon, there was a good turn-out. The scene was very affecting. We feel very much encouraged in our new field of labor, knowing that the light is beginning to shine. We do hope the brethren and sisters may remain in harmony with one another, and continue to pray for those precious souls who are yet out of the ark of safety. Thanks be to the Lord for his continuing care!

MELVIN A. COUGHMAN.

From Rockton, Clearfield Co., Pa.

WE held our quarterly council April 13, and the business pertaining to the house of God was attended to in love and union. We concluded to hold our love-feast June 7, at 3 P. M., and we cordially invite all to be with us, and especially the brethren of Montgomery, Purchase Line, and Manor congregation. Our delegates to District Meeting are brethren J. A. Brilhart and J. H. Beer. V. V. CLOUSER.

From William's Creek Church, Cooke Co., Tex.

OUR beloved Elder came to us April 27th and held a council, which passed off pleasantly, with the best feeling and love manifested among all of the members present. He preached the Word with power and in demonstration of the Spirit, in the evening; also Sunday morning and evening. These meetings were truly a feast to us, and we pray that our brother may be so blessed, that he may be enabled to come more frequently.

Our Sunday-school is growing in interest; also in numbers. We would say to brethren contemplating a move to a new field, to work for the Master, that we think they could do no better than to come here. The harvest truly is great and the laborers few.

We have a beautiful country in parts of Cooke and Montague, but we need help in the work of the Lord. Who will come? Pray for the work in Texas! A. W. AUSTIN.

From Woodbury, Baltimore, Md.

BRO. S. N. MCCANN came to our midst April 11, and began a series of meetings. He preached eighteen sermons here. One was added to the church by baptism, and the members were greatly encouraged to press onward in the divine life. We enjoyed Bro. McCann's visit very much, and hope he will come again. May the Lord bless him and his labors to the good of us all, is my prayer! M. E. LEHIGH.

From Middle Creek Church, Iowa.

MAY 5 we again met on the banks of the South Skunk river, where two souls were led into the water, to be buried with Christ in baptism. We were made to rejoice, and thought, how good it is to come to Christ in the young and tender years. Our prayer is that they may be able to overcome all the trials that may cross their pathway here, so when their days are numbered here, they can have a home in heaven with all the sanctified!

JOHN GABLE.

From Hoytsville, Ohio.

BRO. JACOB HEISTAND preached for us two weeks. Those who attended the meetings were richly instructed in sound doctrine that could not be condemned. He preached to an attentive audience, and nobly declared the Gospel in its purity and simplicity. Saints were encouraged and sinners warned. As a result of the meetings six souls came out on the Lord's side, and were immersed. One was reclaimed. Two others applied for admission into the church, but on account of sickness could not be baptizrd for the present, but, if spared until our next meeting, they will be received. Three others promised to come soon. Brethren, pray for them, that they may not put it off too long! Bro. Heistand is mild and persuasive, and nobly defends the Truth.

S. JANE PRICE.

A Lamb of the Fold.

ABRAHAM Z. CROWELL was born April 6, 1871 and departed this life April 26th, 1889, his age being eighteen years and twenty days. He identified himself with the Brethren church, Feb. 13, 1887, being one among the twenty on that memorable day. Our dear young brother's death was caused by a sad accident. He was attending a "wake," when, by some cause, a match was lit, which burned a small place on one side of his mouth, causing blood poison. It was done innocently, the person not thinking at the time what might be the result. Forgiveness was asked, and was cheerfully given.

On Tuesday he called for the Elders and was anxious for their arrival. With eager eyes he watched the opening door. During the services he sat in the rocking-chair, made strong through his great faith. After the anointing he felt happy and said he was not afraid to die. On Wednesday his eyes were swollen shut and, though sight was gone from earthly things, his vision was clear on the other shore. Through his sickness he sung and prayed very often. That sweet voice, so weak, yet so willing, is now singing in a bright, clear voice the song of Moses and the Lamb.

Oh, how he will be missed in church and Sunday-school. His voice, though silent here is singing a grander, nobler song to his Maker who gave and has taken away. Oh, how bold he stood, in days gone by, telling those little, eager minds of his home beyond! In his sickness he told them he would only be with them a few days,—then he was going home. He told them not to weep; he had no fear of death! What a comfort! Is there greater than this? His soul is resting in peace. He was loved, and his memory will ever be cherished.

I would say to his companions, "Remember, his sufferings were only a few days. Yea, in the midst of health lurks death! Remember his virtues! Follow his good example! Think of his forgiving spirit! Let us all take heed to this great warning. God is no respecter of persons. Prepare to meet your God in peace, as our young, departed brother! Comfort yourself with the thought that you can meet again, never to part! Remember his last words,—they will help you in moments of temptations." To father, mother, brothers and sisters I would say, Your son and brother is only gone before,—only waiting on the other shore. Though your circle is broken, think of the happy reunion over yonder, where tears are wiped away. May this be your comfort and guide on your journey to a home not made by hands, eternally in the heavens.

Services by brethren Frantz and Krider to a very large and sympathizing assembly from John 14: 1, 2, 3.

S. E. STOVER.

Literary Notes.

"THE SEAMSTRESS OF STETTIN," adapted from the German by Cornelia McFadden, is a very befitting and interesting narrative of the experiences and trials of a young lady who was necessitated to fight her own way through the hardships of life single-handed as far as human help is concerned, but who confidingly leaned on the strong arm which is stronger than flesh and warmer than human sympathy. In it, many tangled threads are straightened out and many mysterious knots untied. Price, $1 00 postpaid. Cranston and Stowe, Cincinnati, O.

"PLEAS FOR PROGRESS" is a new book written by Atticus G. Haywood who makes an intelligent, earnest, and reasonable appeal in behalf of the education and general welfare of the negro of the South. The condition of the Southern negro demands the considerate attention of those who are interested in their welfare as citizens and the general good of the government. This work gives information in regard to them as a race, and citizens that all should know. 320 pages, neatly bound in muslin. Price, $1.00. Cranston and Stowe, Cincinnati, Ohio.

"THE BIBLE AND LAND," by James B. Converse, 251 pages, bound in cloth. For sale by the publisher, Rev. James B. Converse, Morristown, Tenn. Price, $1 00.

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"GO TO THE ANT" and learn many wonderful things, by John Wentworth Sanborn, A. M., is the title of a new book of 120 pages, nicely printed on heavy paper and bound in good cloth binding "The writer says that in watching the movements of the ant and learning its habits he noticed that his children became interested in learning about them. And in trying to teach them he was led to make them a still more careful study until he had accumulated quite a fund of information in regard to their habits, etc. He then concluded that if these investigations were so interesting to his own children, they might be equally so to others. And thus he wrote the book for publication.

The volume is full of wonderful things about these little creatures to whom the wise man refers the sluggard, and we feel sure that every body's children would read it with interest and delight. Price 60 cents, postpaid. Cranston and Stowe, Cincinnati, Ohio.

The Treasury for Pastor and People enters upon its seventh year with the May number which is a capital one throughout. There is sufficient mental and spiritual pabulum on every page to repay every minister and Christian Worker for a year's subscription to the magazine. Dr. Meredith's Talk to Business Men will be read with interest. A new feature is an Arbor Day Service with suggestions, etc., for its observance, and an impromptu address by President Harrison on Inherent Nobility. All the Leading Thoughts of Sermons are excellent. Other articles of note are, Christian Integrity, by Dr. Behrends; The Inviolableness of God's Word, by Dr. B. Hart; Church Music, by Rev. W. H. Black; Light on the International Lessons, by Dr. Moment; Consecration and Conformity, by Rev. E. P. Marvin; Illustration in the Sermon, The Personality in the Preacher, by Prof. A. Phelps; An Ideal Ministry, by Dr. C. Parkhurst; The Young Christian and the Prayer-meeting, by Rev. C. S. Holt; Editorials are Sermonic Aid, Love of Mother, Family Worship in the White House, Unction, An Invigorating Tonic, Protection from Hinderances. All other departments full. Yearly, $2 50 Clergymen, $2 00. Single copies, 25 cents.

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CHURCH HISTORY, by Professor Kurtz. Translated from Latest Edition, with approval of the Author, by Rev. John Mac Pherson, A. M. In three volnmes. Vol. I., just issued. Cloth, 12mo, 574 pp Price, $2. 00. Funk and Wagnalls, 18 and 20 Astor Place New York.

This work was first published in 1849. It has passsed through *nine editions*. Revised and improved at several different times, by the author, it is now about twice its original size. For years it has been almost a monopoly in Germany, and is now gaining a firm foothold in Great Britain and America. The *author* has long been distinguished for his ample and accurate scholarship; and the *translator* has done his work so well that the book has already become the standard Church History among English-speaking people. While it was prepared especially to meet the requirements of a complete text-book for theological students, it is equally well adapted to intelligent readers of all classes. Its arrangement of general divisions, subdivisions, sections, and numbered paragraphs, using large type for the most important matter, and smaller type for minor details—conduces at once to simplicity and variety. Of course the author does not treat *every subject* in a way to satisfy *every reader*. If we consider the many centuries he covers, the great number of doctrines and practices he discusses, the prejudices of the reader, and the predilections of the writer, it is evident that no man could possibly produce a Church History which might not be criticised. But the work before us is free from acrimony and dogmatism, and seems to be dominated by the spirit of Christian candor. It abounds in good things, and deserves a liberal patronage.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

JENKINS.—At Nora Spring, Iowa, April 29, sister Rebecca, wife of Bro. Dennis Jenkins, aged 53 years, 3 months and 17 days.

Our departed sister had been suffering with a pain in her head for sometime previous to her death. On the morning of the day of her departure she went about her daily work as usual, but soon felt the hand of death upon her, and, when the husband came into the house after a short absence, he found her lying dead. Thus the husband has lost a kind wife, the children a loving mother. Funeral services by Bro. J. F. Eikenberry, of Cold Water, Butler Co., Iowa.

G. M. NOAH.

BOWMAN.—In the Nettle Creek congregation, April 10, 1889, of pneumonia, sister Elizabeth Emma (Mahoney), wife of Bro. Abraham Bowman, to whom she was married May 15th, 1884.

To them were born two children, a son and a daughter She united with the Brethren or German Baptist church, March 8, 1879, of which body she was a consistent and devoted member till death. Sister Lizzie was of a quiet, inoffensive and unassuming turn. She would not stoop to grief or offense at small trifles, but would always make the best of everything, and by this kind of spirit she was successful in the church, in her family and also in her neighborhood, in all of which places she will be greatly missed. May she be resting from her labors and her works be following her!

Funeral services by Bro. Lewis Kinsey and the writer to a very large concourse from 1 Cor. 15 2, 3. LEWIS W. TEETER.

BLOUGH.—In the Quemahoning church, Pa., April 18, Mary E., daughter of Bro. Simon and sister Agnes Blough, aged 4 years 6 months and five days. Funeral services by brethren E. J. and J. W. Blough.

THOMPSON.—At Colville, Ark., April 26, Bro. James B. Thompson, aged 89 years, 8 months and 23 days.

Deceased was born in North Carolina, Aug. 3, 1799. In 1816 he moved to Virginia, where he lived for some years. He then moved to Kentucky, then to Illinois, then to Missouri, and finally, in 1872, came to Arkansas, where, by his upright walk and godly conversation, he was well-known to all to be a Christian man. He has been an earnest member of the German Baptist or Brethren church for thirty years. He was reverenced by the old and respected by the young. The children always ran to meet him. In his death our neighborhood has lost a good citizen and a true Christian. Though sadness fills our hearts, we sorrow not as those who have no hope, believing that our loss is his gain. W. O. YOUNG.

MAY.—At Boynton, Pa., April 13, James Blaine May, aged 6 years, 4 months and 13 days. Funeral services by the writer from Job 14. SILAS HOOVER.

BAIRD.—In the Jacob's Creek congregation, Pa., April 4, sister Mary A. Baird, aged 43 years. Services by the writer, assisted by Bro. John K. Eicher. H. S. MYERS.

STONER.—At Farmersville, Ohio, April 27, Bro. Solomon Stoner, aged 82 years, 4 months and 21 days.

Deceased was the son of Samuel and Hannah (Albaugh) Stoner and was born Dec. 6, 1806, near Timberville, Rockingham Co, Virginia. He was a farmer until twenty-one years of age, when he took charge of a mill, and that year, May 6, 1827, was married to Elizabeth Cline, daughter of Michael and Elizabeth (Byerly) Cline. Soon afterward they were both baptized in Middle River, Augusta Co., Va. Leaving that State in September, 1843 they came to Ohio and settled near Clarksburg, Ross Co., where they lived two years, burying one of their children, one having been buried in Virginia. In the fall of 1845 they came west to Montgomery County, Ohio, and settled near Farmersville. The wife and mother died in February, 1881, aged 72 years. Bro. Stoner still had the care and comfort of his children, one of whom remained with him until the last, and two during all of his sickness. He was blind for two years, but cheerful and contented all the while.

This father and mother were blessed with thirteen children, eleven of whom are yet alive, so far as known, and eight of them attended the funeral which took place April 30, at the Lutheran church, in Farmersville, O. The funeral services were conducted by the writer and Eld John Bowman, of New Lebanon, Ohio. Text, Isa. 26: 19.

LANDON WEST.

EARLY.—Near Pleasant Valley, Va., April 9, sister Annie Early, wife of Bro. Abraham Early, aged 75 years, 4 months and 9 days.

In the death of our much beloved sister the church loses another of its faithful ones. Our aged and bereaved brother feels deeply the loss of her in whom he confided for many years. Funeral services by the Brethren.

P. S. MILLER.

FISCEL.—In the Rock River church, Lee Co., Ill., April 23, Bro. William Henry Fiscel, aged 46 years, 11 months and 9 days.

Bro. Fiscel was born in Pennsylvania and came to this State with his parents in 1849. Since that time he has lived on the farm on which he died. His funeral was largely attended, as an evidence of the esteem in which Bro. Henry was held by his neighbors. He united with the Brethren church in 1880 and lived a consistent life until his death. It was his disposition to do that which would be for the good of others. Bro. Henry died without a murmur or complaint and with a bright hope of eternal life. He leaves a mother, three brothers, three sisters, a sorrowing wife and three sons. May the blessing of God be with the bereaved family in this life, and may they finally be reunited with the father gone before! Funeral services by Eld. J. G. Royer. C. M. SUTER.



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Announcements.

LOVE-FEASTS.

May 25, at 10 A. M., Killbuck church, Ind., nine miles west of Muncie, on the Jackson St. pike. Those coming by rail will be met at Gilman by notifying Henry Millspaugh.

May 25, at 5 P. M., Eagle Creek church, Hancock Co., Ohio.

May 25 and 26, Dry Creek, Linn Co., Iowa.

May 25 and 26, Antietam meeting-house, known as the Price's church. Those from the East should come on the Mont Alto Branch, and those from the West on the Western Maryland R. R. to Waynesboro, Pa.

May 26 at 11 A. M., Pigeon Creek church, in the Oak Grove meeting-house, Marshal Co., Ill

May 29 and 30, at 1 P. M., Cherry Grove, Ill.

May 30, at 4 P. M., Cedar Lake church, Ind.

May 31, Camden church, Jay Co., Ind.

June 1, at 10 A M, Oak Grove meeting house, in Rome church, Hancock Co., Ohio.

June 1, at 10 A. M, Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D Wenrick, ¾ mile east of Jackson Centre. Those coming on the C, H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1, at 2 P. M., Celina congregation, Mercer Co., Ohio. Meeting will be held in Bro A. D. Coate's barn, 3½ miles north of Coldwater, and 4 miles south-west of Celina.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 1 and 2, at 2 P M, Des Moines Valley church, Polk Co., Iowa, 6 miles north-east of Ankney.

June 1 and 2, Valley meeting-house, Prince William Co., Va.

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 4, at 10 A. M., Bear Creek church, 2 miles south-east of Portland, Jay Co, Ind, at house of Bro Jake Graffmiller.

June 4, North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 5, at 2 P. M, Flora, Ind., at Bachelor's Run church, Carroll Co., Ind

June 5, at 4 P. M., 1 mile west of Goshen, Ind.

June 6, at 10 A. M, West Nimishillen church, Stark Co, Ohio, at the Pleasant Valley meeting-house.

June 6, Little St. Joe church, De Kalb Co, Ind, at Bro Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.

June 6, Rocky Ridge church, Frederick Co., Md.

June 8, at 3 P. M., Blue River church, Whitley Co., Ind.

June 9, at 10 A. M, Hudson, McLean Co, Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8, at 3 P. M., Cedar Creek church, Anderson Co, Kans, at the residence of P. H. Watkins. Those coming on the Southern Kansas Railway will stop off at Garnett, those on the Missouri Pacific stop at Birch Switch. They will be met by notifying L. Watkins or P. H. Watkins, Garnett, Kan.

June 8 at 3 P. M., 2 miles south-east of Walker, Ellis Co., Kans, at Bro. G W. Crissman's

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 14, at 4 P. M, Yellow River congregation, Marshall Co., Ind Those coming by railroad from the West stop at Inwood; those from the East stop at Bourbon.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

June 15, at 10 A. M, Wabash church, 7 miles south of Wabash, Ind.

June 15, at 4 P. M, English Prairie church, LaGrange Co., Ind.

June 15, at 10 A. M., Hickory Grove meeting-house Williams Co., Ohio.

June 15 and 16, at 2 P. M., Ames church, Iowa, 7 miles west of Ames. Noon trains will be met at Ames

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

June 15 and 16, Richland church, Richland Co., O, at the residence of John Kimdalle, 6 miles north of Mansfield.

June 15 and 16, at 2 P. M., Sheldon church, O'Brien Co, Iowa, at house of Bro. W. C Kimmel

June 16, at 4 P. M, Quemahoning church, Somerset Co, Pa., at old meeting-house.

June 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa. Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg.

June 29, at 2 P M., Beaver Creek church, Nebr., at the house of Peter Farney, 2 miles south, and 4 miles west, of Aurora.

May 22, at 4 P M., Turkey Creek church, at the Gravelton meeting-house.

June 6, at 1 P. M., Middle Creek congregation, Somerset Co., Pa. Meeting to be held at the Middle Creek church, 4 miles west of Rockwood.

June 6, at 5 P. M , Solomon's Creek congregation, Elkhart Co., Ind , 3 miles north-east of Milford Junction

June 7, at 4 P. M , Shipshewana church in Lagrange Co., Ind , seven miles west of Lagrange. Those coming by rail will stop at Shipshewana, one and three quarters of a mile north-west of the church.

June 8, Pleasant Valley District, Elkhart Co., Ind.

June 8, Brother's Valley church, Somerset Co., Pa

June 8, at 2 P. M , Naperville, Ill.

June 8, Maple Valley church, Cherokee Co , Iowa.

June 8, at 4 P. M , Pleasant Valley, Elkhart Co , Ind.

June 15 and 16, Rock Creek church, Rio Grande county, Colorado.

July 6, 7, and 8, Rockgrove church, Floyd county, Iowa

DISTRICT MEETINGS.

May 24, Middle District of Iowa, in Dry Creek congregation, Linn Co. Those coming over the Rock Island, Burlington and North-western R. R to Cedar Rapids, change cars and take the Illinois Central north and stop at Robins. Those coming on the Milwaukee west or east stop at Louisa. By giving notice in time to Thomas Snyder or Samuel Miller, persons will be met at the depot.

May 29, North-eastern District of Ohio in the Ashland congregation, 4 miles south-east of Ashland. Those coming by rail on the 28th will be met at Ashland Trains due from east at 1:07, 2:20 and 8:57 P. M. Trains due from the west at 7:12 and 9:19 A. M , and 2:20 P. M.

May 24, at 8 A M., Southern District of Ohio, in the Oakland church, Darke Co , Ohio, within 1 mile of Horatio, on the Pan Handle railroad. Those coming from the east on the 20th will stop at Bradford Junction and will be met and cared for. Those coming from the west will stop at Horatio, and those coming from the south and west will come on the 20th and stop at Bradford. Address, Eld. Jerry Katherman, Gettysburg, Darke Co., Ohio, or Moses Miller, Horatio, Darke Co., Ohio.

EUROPE is all very well, but don't you think it is only fair as an American to know your own country thoroughly? Try the "American Alps" on the South Park Division of the Union Pacific in Colorado this summer. There's nothing like them in Switzerland.

THE splendor of the "American Alps" is beginning to be appreciated by our people, and a visit to Switzerland for gorgeous scenery is unnecessary. The picturesque mountain resorts on the South Park Division of the Union Pacific in Colorado are absolutely unrivaled on this continent.

"FOR peculiarly soft yet penetrating shades of color, marvelous grouping in form, fantastic, solemn and tender shaping of rugged cliff and mountain and valley," says a distinguished artist, "the wonderful empire of Colorado stands peerless." The Alpine scenery along the line of the South Park Division of the Union Pacific in Colorado is the most magnificent in the United States.

MORAN, the great artist, despaired when he saw the Great Shoshone Falls,—it was so far beyond his pencil's cunning. So there are wonderful dreams of beauty in the tempestuous loveliness of the grand "American Alps," in Colorado, which are at once the aspiration and the despair of painter and poet. Splendid beyond comparison is the superb scenery along the South Park Division of the Union Pacific in Colorado.

"THEY rested there—escaped awhile
From cares which wear the life away,
To eat the lotus of the Nile
And drink the poppies of Cathay."—

And every American business man is beginning to find that his summer vacation is more and more a necessity; the money making machine won't stand the strain without an occasional rest. The "American Alps" of Colorado offer the highest conditions for perfect relaxation, pure vital air, comfortable hotels and the noblest scenery in the country, and may be reached on the South Park Division of the Union Pacific Railway.

IT is un-American in the highest sense for our people to prate about Europe so glibly when so many of them are profoundly ignorant of the wondrous beauties of their native land. As a matter of fact there are hundreds of thousands of American citizens who are thoroughly familiar with Switzerland; who have idled away weeks at Lucerne, done Chamouni, and attempted the Matterhorn, and yet have never feasted on the lovely beauty, the wild, weird majesty of any one of the Colorado Peaks. "More than Alpine glory," rewards visitors along the South Park Division of the Union Pacific in Colorado. There is no scenery like it in the new world.

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All the above brands have stood the test for years, and in field contests have proved to be second to none on the market.

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I will offer my farm at Dayton, three miles from the place of Annual Meeting, for sale at auction, on Friday, the 14th day of June, 1889, commencing at 11 A. M. It contains 240 acres of first-class farming land, well watered, good timber, a good brick house, surrounded with schools, churches, and all needed commercial and railroad advantages.

It will be offered in separate tracts of 120 acres each, or as a whole, as may be desired.

Terms announced on the day of sale.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 28, 1889. No. 22.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

WE are glad to state that the debt on the Altoona church has been fully cancelled, with a small balance left, which was voted to the Treasurer, John H. Stiffler, as a small token of appreciation for the time and labor he devoted to the work given to his charge.

AT the District Meeting, we had the pleasure of meeting our much esteemed, and aged elder, Jacob Miller. His health is not so good as it formerly was, yet he is thankful that it is no worse, and is patiently abiding his time and waiting for the Master's call.

EVERY Sunday-school in the Brotherhood, should have a supply of "Gospel Chimes." The music and hymns are well adapted to the purpose, and will add greatly to the interest of the schools. Single copy, 30 cents, or $3.00 per dozen, postpaid; by express, $2.60 per dozen. Send in your orders, and try them.

ELDER JOHN STUDEBAKER and his companion, are now visiting their friends in Morrison's Cove. It was there that they were born and raised, and as they, in their old age, revisit the scenes of their childhood days, no doubt, many pleasant reminiscences will loom up before them. The scenes of childhood are always pleasant recurrences that afford us peculiar pleasure. We wish them an enjoyable visit and a safer return.

OUR brethren throughout the State are receiving circulars enclosed in sealed and stamped envelopes against Prohibition, entitled "The teachings and examples of Christ in regard to wine," "The first miracle of Christ," etc. In the first one is practically reiterated the charge made against Christ by the hypocritical Pharisees, that he was a "wine-bibber." It is the poison of the asp under the cloak of a saint. Another is "A sermon preached in St. Peter's Church, at Rockville on Jan. 17, '86," no State given and the name of the minister left out. The probabilities are that it is written by a hireling of the whisky congress. The fact that all these circulars are printed, paid for and sent out by the "Distillers and Brewers' Association" ought to be a sufficient reason for all Christian people to throw them into the fire. Can a foul and polluted fountain send out that which is pure and good? Brethren should not allow themselves to be deceived by such men whose only object is to make money by destroying homes and ruining souls.

OUR COMMUNION MEETING.

THERE are no meetings held during the year that are looked forward to with a greater degree of pleasure, by devoted church members, than the communion meetings. This is because we expect something that will be satisfactory and profitable to our spiritual life. And if we have the love of God in our hearts, we will not be disappointed, as for the soul the meeting gives a bountiful feast. On this occasion we were made glad by having with us an unusual number of ministers. Elder J. F. Oller, and B. E. Price, of Waynesbore, D. M. Foglesanger, of Shippensburg, and Geo. Brumbaugh, of Graften, all came to our help and encouragement.

For some time we felt the need of having a brother called to assist us in the ministry, and as we had, at a late church meeting, decided to hold our election for this purpose, the work was attended to at the close of the examination services, and resulted in the calling of Bro. J. B. Brumbaugh to the position. And as this took from us our only resident deacon, the church was called together, and it was decided to call two deacons. The election was held, and the choice fell upon brethren D. C. Burkholder and Wm. Beery.

The church was again called together, and those called were installed into their offices, by Elder J. F. Oller. They all humbly accepted their respective positions, and, we hope, will prove active helpers in the promotion of the good work.

In the evening we held a very quiet, and pleasant communion service, which, we believe, was enjoyed by all who participated in the ordinances of the Lord's house. Our attending to these things is not so much a duty as a privilege. The blessings are for us, and so we ought to regard them.

On Sunday morning, we had the brethren with us at our Sunday-school, and Bible classes, at the close of which, Bro. Foglesanger gave a talk to the school. Bro. Oller then preached a practical sermon on the duties of church members, which was listened to with interest, and, we hope, with profit. At 3 o'clock we had a song service by Bro. Beery, using "Gospel Chimes," our new music book for Sunday-schools, religious meetings, etc. The singing was very good, and we feel sure if our lovers of sweet music had been present, the demand for the book would be greatly increased.

In the evening Bro. Hollinger preached for us to a good audience, and thus ended a day of very interesting profitable religious service. As our District Meeting did not open until Wednesday morning, our brethren consented to remain with us over Monday, and we made an appointment for the evening, which was filled by Bro. Foglesanger. In the evening, however, our ministerial force was considerably enlarged, by a number of the eastern and southern delegates stopping off on the way to District Meeting.

MIDDLE PENNSYLVANIA DISTRICT MEETING.

ON Tuesday morning a company of us, some forty, took the train at this place for "Cove," the nearest station to the place of meeting, where we were met by ten conveyances, being just enough to take us all in, and give us comfortable seating, as we were being wended over Tussey's Mountain. The morning being as fine as nature could well make it, everybody seemed to be in an unusually happy mood, so that the ride seemed short, and could not be otherwise than enjoyable to those who can see beauty in that which God has made beautiful. It was the season of beauty, and it was spread all around with lavish hand. Within several hundred yards we saw, in full bloom, the Crab Apple, Dogwood, Redwood, White Thorn, the Honey Suckle, and a number of other smaller shrubs, all beautiful to behold, while shedding their fragrance all around, thus giving an inspiration that lifted many hearts up in grateful praise to the Giver and Dispenser of all good. One of the old brethren was so enraptured at what he saw that, when leading in the morning worship, he referred to it, and said, "If we can so much admire and enjoy the beauty that God has placed around us here, what will it be when we get 'over there,' where the ravages of sin will no more mar that which He has made for our eternal enjoyment?"

On reaching the place of meeting, the delegation received a hearty Christian welcome, and a plentiful dinner was in readiness for all.

There having already assembled a large number of members and friends, a preaching service was held at 3 o'clock, and a Temperance service in the evening. This service was conducted by Elder Peter Myers, late of Illinois, and J. M. Mohler. Our duty as a church, professing temperance, principles, were plainly stated, and, we hope, will be attended with the best of results.

At 8:30, on Wednesday morning, the meeting was regularly organized, and at once entered upon the work brought before it. And the spirit manifested throughout, was most Christian, so that at the close the general remark was, that it was the most pleasant, and harmonious meeting held for years. A number came to the meeting with the intention of voting for a division of the District, not because of a dissatisfaction existing, but for convenience and a better representation, but when the time for voting came, it was to remain together, and thus avoid the severing of the strong fraternal feeling, that was so apparent among the churches.

When evening came the business was all attended to, and it was decided to hold a missionary meeting at 7:30, to be made up of ten-minute talks. The meeting proved very interesting, and a new inspiration was given to the work.

On Thursday morning we were again conveyed across the mountain, on our homeward way, feeling that it was good for us to be there.

The Clover Creek church, where the meeting was held, had made ample provision, so that the entertainment was all that could be desired. And the weather being fair and favorable throughout, we had all the elements necessary to success together, so that it could not be otherwise than a pleasant and desirable meeting, which it truly was.

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TEMPERANCE HYMN.

BY ADALINE HOFF BEERY.

God of might,
Truth and right,
Hear Thy people's prayer to-day;
Send a flame
In Thy name
That shall wipe the curse away!

Gird us all
From dark thrall
Neighbors, friends, and kin to save:
When men sup
Ruin's red cup,
Snatch them from its fiery grave!

Hasten down
With thy frown
For the cruel, shameless trade;
Right we choose,
And will use
To the death Thy temperance blade!

Out and in,
Chained in sin,
Drunkards wear the demon's brand:
Grave thy laws,
Win our cause,
And redeem our native land.

Huntingdon, Pa.

"ONLY BELIEVE."

BY SADIE C. BRALLIER.

To Mrs. E. G:—

Your letter is here, but as you have not given me your address, I will have to respond in a public manner. There is much I would like to say, but so little that I feel competent of saying. Being so many years your junior, I feel a reluctance in addressing you at all, yet God is great and wise, and to Him I humbly look for help. Surely, he will guide my pen, and bless the letter to your good.

Salvation, peace, and all our hopes of heaven are hinged upon the vital word, "BELIEVE" "Said I not unto thee, that if thou wouldst *only believe*, thou shouldst see the glory of God." Alas, for obstinate humanity! Nine-tenths of the souls that go to ruin, go down through unbelief. A true believer has never yet been lost, and never shall be; for, "whosoever believeth on Him shall *not* perish, but have everlasting life." Centuries may come and go, and even Nature reverses the course, but this is a mighty and eternal truth that will stand firm and steadfast when heaven and earth have passed away.

You come with your burden of sins and grief, and after a minute recital, wail: "What shall I do?" *Believe and trust!* It is all that you can do,—your only alternative. To what source can the sin-sick soul apply, but to the Source of sources,—the tender arms of the dear, forgiving Savior, who has said: "Come unto me, ye weary and heavy laden and I will give you rest?" O, precious promise! not a temporary rest, from which the soul will wake to grief and pain again; not a rest to be disturbed by troubled dreams, not a rest to be intruded on by painful memory. Oh, no! It is a *blessed*, SWEET, ETERNAL REST, —a rest for which your spirit yearns and weeps but which you have not realized *because of unbelief.*

You say: "I do believe there is a God, and that Jesus died to save the souls of men." Ah, my sister, that will not suffice. "The devils also believe and tremble." Until you believe that Jesus died for *you*, and feel that his heart's blood has cleansed *your* sins, you cannot grasp the Christian's hope, or claim a mansion with the purified above. Until then you are lost, and wholly lost. Though you sacrifice your gold to feed the poor; though you deny yourself the fashions of the world, and even give your body to be burned and have not faith, you still are lost.

Don't let Satan cheat you into the deceptive hope that outward forms alone, can bring salvation to the soul. It is one of the blackest lies that his venomed tongue has ever issued. True, God's holy ordinances must be kept, and to evade the least of them means ruin to the bold transgressor, but obedience to the last command within the Gospel lids cannot avail, when the heart is filled with unbelief. You *must* have faith,—faith to believe that Jesus died for you,—faith to believe that his precious blood has power to cleanse you from *all* sin. Otherwise, you might plead for pardon all your life, and still be lost forever; for "HE THAT BELIEVETH NOT SHALL BE DAMNED."

Just, yet awful retribution! O, my heart weeps agonizing tears, and my soul cries out to God in wails that know no words, because one being for whom the Prince of Heaven died should be bound by the chains of hell, and towed along by Satan, down, down, down, to the doleful regions of maddening woe, "where the worm dieth not and the fire is not quenched," *and all for unbelief!*

Dear sister, lay not such heavy stress upon your by-gone guilt and sins, nor in such wild, distracted terror cry, that they will bar your soul from Heaven. "O, thou of little faith!" Surely, he who raised the dead to life again, has likewise power to restore the dead in sin, to righteousness and peace. By the authority of the Most High God I declare to you that there is virtue enough in the blood of Christ to drown the vilest sins that ever stained the human heart. Though your soul has waded in the dark sea of iniquity these many years, yea, though you had reveled with idolaters and harlots and liars and infidels all your life,—what matter? *Jesus died for you*, and through that shameful death obtained your pardon, if you will but accept it. He has promised, "Though thy sins are as scarlet, they shall be whiter than snow," and verily his promises are true and steadfast to all who know the worth of faith. "Arise, and go in peace."

Only believe. Your life of woe shall be transformed into a hymn of gladness, when you have learned the mystery of faith. What matter then, though Satan scoffs and hisses when you pray? Pray on. Let not his fiendish presence terrify you from your trembling knees. He will vanish when you speak the holy name of Jesus; for in that name is ample power to overcome a multitude of devils,—yea, to subdue the utmost forces of hell!

Then, brace up, my sister! Other hearts than yours have wrestled with the demon of darkness, and almost fainted in the mighty struggle. Other souls than yours have been tempted to believe that their sins were beyond forgiveness. But, thanks be to God, there are those who took for their weapon the Spirit of Truth and pierced the monster's heart, until his foul blood spurted forth from every pore. With "joy unspeakable and full of glory," they triumphed over their assailant and now are valiant soldiers in the service of the dear Lord Jesus. God forbid that you should fall upon the battle-field, where other hearts as week and vile as yours, have been restored to strength and purity.

You ask, "*Will I be lost?*" Dear sister, the answer is not mine to give. You yourself must decide that question. Certain it is, you need not be. If you go to perdition, you go through your own soul's consent. God has prepared a way by which you can escape, and sent his son to lead you to the haven of eternal bliss. Only let him take your hand, and he will not allow you to be lost, though hell should marshal all its host to drive you to the awful pit. Oh! mount the golden wings of faith, soar far beyond the fiery darts of the infernal one, and thank God for the priceless gift of Jesus, and the glorious hope of a blessed immortality. In trustful confidence flee to the open arms of a waiting Savior, and, with a loud hallelujah, cry: "Jesus, Lord and Master! I do believe. Take me,—I am thine!" O may the love of God be with you, the power of Jesus convert you, the Holy Ghost direct you, and guide you to the home of everlasting joy! Amen and amen.

Johnstown, Pa.

FORGIVING FROM THE HEART.

BY WM. M. LYON.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. 18: 35.

From this text, as well as that part of our Lord's prayer (Matt. 6: 12) which says, "Forgive us our debts as we forgive our debtors," we learn that God has promised to forgive us our sins only to the extent that we are willing to, and do forgive the trespasses committed against us. Mark the language of our Savior in this parable when he says, "*from your hearts.*" This expression demands our most prayerful consideration.

What do we understand forgiving from the heart to mean? Let us illustrate.

Bro. A. offended Bro. B. last month. According to Scripture, the latter went to the former and told him wherein he had hurt his feelings, whereupon the offender asked forgiveness, which was granted (?). Last week poor brother A., from some cause, did another certain thing, greatly to the displeasure of brother B., and almost before the erring mortal had time to appear before brother B., and "confess his faults," again the aggrieved one rushes upon him and rashly recites to him the character of the last trespass and also takes good care not to forget to say to Bro. A., "It's no more than I had expected, for I remember your former actions."

The question now arises, "Had brother B. forgiven brother A. from his heart?" According to my mind, if we forgive from the heart to-day, it remains forgiven forever.

We do not, upon every succeeding provocation bring up the buried things of the past and hurl them again at our erring brother. Were God to deal in this manner toward his children, none would be able to stand.

"To err is human, but to forgive, divine."

"Blessed are the merciful, for they shall obtain mercy."

Again, if we forgive from the heart, we are willing to admit our offending brother into friendship and familiarity again and our heart will be toward him as it formerly was.

In regard to this matter, I can not do better than quote from Mr. Whitby in his commenting on this subject. Says he, "This remission must be

"(1) Without delay, before the sun goes down, (Paul) before we go to our devotions, for when you pray, saith Christ, forgive. (Mark 11: 15.) Seeing we pray to God for forgiveness at present, and if we do not thus forgive, we can not say, "Forgive us as we forgive."

"(2) It must be an entire forgiveness of all, even the most heinous crimes, for this the example of the "ten thousand talents," forgiven by our Lord, requires. (Matt. 18: 24.) And otherwise, when we pray to be forgiven as we ourselves forgive, we pray that our greatest crimes may not be forgiven.

"(3) This forgiveness must be extended to our brother, though he doth frequently offend. (Luke 17), for we pray daily to God for the remission of our daily sins."

Let us see to it, then, dear brethren, that we are qualified to pass the examination of God's Word upon this subject.

Let us remember that to the extent that we hold ill-will, malice, envy, jealousy, or anything that pertains to evil, against our brother, according to the same measure God will deal with us, for Christ himself hath said, "So likewise shall my heavenly Father do also unto you."

Union Bridge, Md.

THE CHRISTIAN'S ENJOYMENT.

BY FLORIDA J. ETTER.

Most of us who profess to be children of God have had some experience in this. I can speak freely from myself, and hope others can do the same. While I have passed through many severe trials for the sake of my dear Savior, feeling almost cast down, but not utterly destroyed, the Lord made a way for me to escape, and I can praise him for it. His works are mysterious and past finding out. He tests our faith in various ways, and he is more likely to lead us through the furnace of affliction than in any other way, as he did Job. The sinner thinks he has pleasure here, but he knows nothing of true pleasure. Earthly things will soon die out, and then what has he to base his hopes upon? All of his enjoyments here only tend to lead him to endless ruin, where there is no eye to pity.

The Christian can have hope! If he faithfully discharges his duty, obeys God and keeps all of his commandments, not leaving one undone, then he has the promise. We must be living epistles, "known and read of all men. For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."

If you search the Scriptures, as commanded in Jas. 2: 10, you will find your duty as plain as the alphabet. Don't pass by one single command, but carefully study all, and then obey.

Some will say, What pleasure is it to be a Christian? It tends to make us more useful in this world, and lifts our thoughts to higher attainments. It qualifies us for a nobler purpose, and sweetens our enjoyments here and in the world to come. It tends to fill our minds with a greater degree of wisdom and knowledge, which will prove beneficial to our spiritual welfare. I think if we will take heed and follow the brotherly advice of Bro. Daniel Vaniman, found in Gospel Messenger, No. 3, we will do well. We will be much happier here, and also in the world to come. Let us be more resolute, energetic and zealous in the cause of our Master, and we have the promise that all shall be well for us. Pray for me that I may be faithful, that I may be able to do his holy will, which is my greatest desire, above all others.

Cartersville, Va.

THE LORD'S PRAYER.

BY SARAH M. SAUNDERS.

In Matt. 6, Christ gave unto his disciples the most sublime and eloquent of sermons, not as the wisdom of the world dictates, but as best suited to their needs and their understanding, telling them how to give alms, how to fast, and how to *pray*.

In the seventh verse he warns them to avoid "vain repetitions as the heathen do;" for, he says, "they think that they shall be heard for their much speaking."

Can not we, as his disciples, learn a grand lesson from this model sermon, especially in regard to public prayer?

The habit or custom of offering a long-drawn-out prayer, closing with an "Amen," and then some one else hurriedly repeating the Lord's Prayer, as is sometimes done, is not quite in harmony with our divine model.

"Our Father which art in heaven," what a sacred kinship is here assumed! We poor mortals call upon the great Jehovah as a child to its parent.

"Hallowed be thy name,"—may thy name be held in sacred reverence and awe,—never spoken in a light and thoughtless manner.

"Thy kingdom come, thy will be done on earth as it is in heaven," shows that we are perfectly resigned to all his dealings with the human family.

"Give us this day our daily bread." We are dependent upon him for the necessary nourishment for these frail bodies of ours.

"Forgive us our debts, as we forgive our debtors." What a solemn and a terrible petition this might be to us! If we do not forgive men their trespasses against us, neither can we expect our Father to forgive us our trespasses.

"And lead us not into temptation, but deliver us from evil," direct us in the way which leads us away from temptation, and keep us from all harm.

"For thine is the kingdom, and the power, and the glory forever. Amen." Such a comprehensive prayer was never framed by man. When we pray we should remember that our Father knoweth what things we have need of, before we ask him. The publican prayed a very short prayer. "Lord, have mercy upon me a sinner!" The thief on the cross could only say, "Remember me." In secret or private prayer we only ask for what we want. Then, why such long prayers in the congregation?

A GOOD WORD FOR BONNETS.

BY J. S. FLORY.

The following is going the rounds of the press: "Dr. D. Hayes Agnew says that he never saw a case of nasal catarrh among females belonging to the societies of Friends, Dunkards, or Mennonites. He thinks the bonnets of these people protect them from the disease."

The editor of a Chicago paper says: "It is pertinent to inquire whether the other conditions of dress and living may not contribute to the result noted." Thus we see that the Bible principle of non-conformity, — the opposite of worldly fashion,—meets, occasionally with commendation from persons who understand the propriety of the common-sense principle as applied to right living. It is a fact worthy of note that the principles of non-conformity, as expressed in the Gospel and understood by the church, harmonize with the laws of health as well as tend to a right cultivation of the Christian graces. Good health and a high state of spiritual life and enjoyment being essential to our happiness, it is passing strange that any one, professing to be a follower of Christ, will live in open rebellion to the Gospel and church, and become a mock show for fashion and folly.

ONLY ONE LETTER.

BY C. H. BALSBAUGH.

How insignificant it seems: only an "s" instead of an "r." Some weeks ago when I received my anonymous package of fruit from some southern locality, my first thought was, *Who?* and *Why?* The *why* gave me my caption, which was "The Great *Chasm*," instead of the Great *Charm*. The two are so nearly synonymous that it is probable no reader was conscious of any discrepancy. Yet thousands claim to find an irresistible *charm* in religion, who know nothing of the bottomless, bridgeless *chasm* it necessitates between the flesh and the Spirit. God is not heedless of the iota in His Alphabet. Where *He* makes a dot he claims our loyalty. The written word is only the letter-form of the Eternal Word. We do not halt or stick in the letter, but make it the avenue to a true, personal, conscious finding of God Himself. The Universe is God's vestment. He is known by the things that are made. Rom. 1: 19, 20. We see Him dimly *in*, but more largely *through*, the visible. There is a Christian Pantheism, but it identifies not God with matter. Baptism is not salvation, but a beautiful symbol of it. Bread and wine are only Bread and Wine, but the index to the most stupendous realities in the mysterious Tri-Personality of the Godhead, and the equally mysterious experience of the Christian life. We do because we live, and maintain, and develop—and perfect life by doing. Without faith there is no life, and without life no obedience. Not observance of ordinances is obedience, but observance as the expression of God in us by faith. We are offered a whole Christ, in whom dwells all the fullness of the Godhead bodily; faith appropriates Him, and then embodies Him in all the details of life. Symbols are only a peculiar and pictorial concentration of God in us, which are meant to *stand for our real and hourly life*. What liars and falsifiers most professing Christians are! The Lord's Supper is only a sample of all our suppers. If we eat to the glory of God at home, we will not eat and drink damnation to ourselves at the communion table. A dreadful delusion prevails as to what Christianity really is.

Emmanuel is much more than proximity, or even conjunction; it is the Word *made flesh*, Deity humanized and still remaining God. The life of Jehovah intwisted in the Seed of the woman as radically and essentially as that of any human father. And *He* is the First-born among many brethren. "*My* Father, and *Your* Father, *My* God and *Your* God." John 20: 17. "*I in them*, and *Thou in me*." John 17: 23. We are so centrally corrupt that no medication will do that does not new-create, new-character, new-personalize us. The *Charm* of Jesus is that he loves us enough to die for the consummation of this grand purpose. And the great *chasm* is the utter and eternal excision from the Adamic or self life. This strait gate the flesh shudders to enter, and hence few are saved. There is much doubt, and uncertainty, and unrest, and unhappiness *in the church* from the very cause. Ordinance, dress, tradition punctuality in externals in all relations of life, is the sum of their religion.

Is Christ your life, your peace, your rest, your present salvation? These are questions which many hesitate to answer. And yet an affirmative is the only possibility of that position and consciousness which the Bible terms salvation. To "contend earnestly for the faith once delivered to the saints" *is to live* as Jesus lived, and brave the world's scorn and the devil's hate. It is not essential whether the cap-string is one inch by six, or one and a half by ten, or of a lighter or deeper shade. And yet both these little items are of tremendous import according to motive. Jesus must be both Charm and Chasm. He is high, and glorious, and beautiful, and perfect enough for the one, and radical authoritative enough for the other. We are to be *worthy of God*, because He *walks in us*. Col. 1: 10; 2 Cor. 6: 16–

18. We can be our true selves only when God is *all* and *in* all. Christ in us makes us miniature Gods. Christ was not a myth, and being born of God is not a metaphor. Let us not rest short of likeness to God.

Union Deposit, Pa.

PRAYER.

BY J. H. MILLER.

THIS subject, I fear is too much neglected by us as professors. The language of Christ is, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." This is prayer. We ask God for what we need; we thank God for what we receive from him. When I am needy, and have no money to supply my wants, I go to some of my brethren, and ask them to supply my need. That is prayer. After I receive it, I thank my brethren for that special favor conferred upon me. That is thanksgiving. We come before God in prayer. We ask God to confer favors upon us,—that is prayer. We thank God for this rich blessing,—that is thanksgiving.

A kneeling posture, is commendable with God. See 2 Chron. 6:13; Ez. 9:5. "O come, let us worship, and bow down, let us kneel before the Lord, our Maker." Ps. 95:6; Daniel 6:10. Stephen, the first martyr, was found kneeling, and praying to God. "Lord lay not this sin to their charge." The apostle Peter was upon his knees praying, and turning to Tabitha, said, "Arise." We find Paul fell upon his knees and prayed before he bade adieu to those he loved so well. Acts 21:5, Paul exhorts his brethren to unity, and oneness in Christ. "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

By those references we see the holy men of the Old and also of the New Testament, would pray in kneeling posture. In certain localities some of our members do not bow in prayer, and, in others, most of the young people do not regard God enough to reverence his holy name, by kneeling in prayer. Brethren, who is to blame for this? Perhaps we, as ministers, do not speak of it in public, as we should.

While traveling in Canada, I was favorably impressed with the idea of prayer. I was among the different classes of Christian professors, and, in almost every family, I found the family altar. Children from the least to the greatest were *ready* and *willing* to engage in these solemn services. Another noticeable feature impressed me while there. At the table, before eating, either the husband or wife, or the visitor, would pray the Lord's blessing upon the meal before them. After all at the table had satisfied the returning wants of nature (no one leaving the table), thanks were returned. In the evening and the morning the children were called around the family altar. A Scripture was read, all fell upon their knees in prayer, and it is no wonder these children are so tenacious, and so fixed in principle, that they will not change from the early training in childhood days. "Train up a child in the way he should go, and when he gets old, he will not depart from it."

I have been in Brethren's families, at family worship, where some of the children would not bow with us. I presume the reason was that those children never had such training while young, and when old enough to go to church, would sit back amongst those who never bow, hence felt under no obligation to bow in prayer.

Again I have met some Christian professors, whose children, while at the table, could not remain silent long enough until a blessing was asked. Those parents would feel ashamed, because of their unruly children. Who is to blame for all of this, the children, or the parents? Hear Paul to the Ephesian brethren, "Bring them up in the nurture and admonition of the Lord." I am fearful that some of us parents are losing sight of the Bible training. Hear what Moses was commanded to do at the commandment of the Lord: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The Israelites were commanded to teach the law to their children, and teach them *diligently*. Brethren, and sisters, how about the Gospel? Do we teach it diligently? Do we pray often, and teach our children to pray, and to *bow* with us in prayer? I have met some brethren, who were very anxious about their children, and would say to me, "Bro. Miller, talk to my son, or daughter. I want them saved." Perhaps a little more care bestowed upon them, while young, would have gained them. I wonder how some fathers and mothers will feel in the day of judgment, when their children will, perhaps, reveal a secret, "I never heard my father and mother pray."

Prayer is the Christian's native air. A fish can not live outside of water, neither can a Christian live a godly life outside of prayer. Daniel and David would come before God three times a day in prayer. We need our regular meals, to give us physical strength. We must go to God regular in prayer, to get spiritual strength. "Pray without ceasing."

Not long since, I was requested to hold a children's meeting. I called the little folks to the front seats, read from the Bible, and told them their duties. How eager they were to hear and learn! I told them that God loves little children, and children should love their Heavenly Father, and always bow in prayer, when the congregation bows in solemn worship. Some children were there, who never had such training, and while one little boy or girl would bow by their side, they became ashamed of themselves, and also bowed with us. Those children's meetings, I feel are a grand nursery to the church, and will help us much in the divine life. May God help us all to "watch and pray," that we enter not into temptation.

CONDITION OF THE DEAD.

BY MRS. SAMUEL NEAL.

AN article under this head appeared in the GOSPEL MESSENGER of October 14, 1888, which introduced a very important subject, though one which we seldom hear spoken of from the pulpit. I must, in all deference to the author of that article, differ from him concerning the apparent silence of the Bible on the subject, for, surely, we can find much in Holy Writ to dispel the appearance of mystery with which modern theology seeks to surround it. Surely, when the terrible delusion of Spiritualism is spreading so rapidly in our land, it is very important that we go to God's Word with great earnestness, to learn from the only reliable source of knowledge, something to fortify us against the assaults of Satan, in the shape of lying delusions, propagated by a false teacher, and greedily received by the unsuspecting and untaught of the human family.

Spiritualism is defined by Webster to be, "A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium."

Now it will be readily seen that the truth or falsehood of Spiritualism depends upon what is the true doctrine concerning the state of the dead. N. F. Rawlin, a Spiritualist lecturer, of California, says, "The very central truth of Spiritualism, is the power of spirit return under certain conditions, to communicate with those in material form."

Now let us see what we can find in the Word of God, concerning the power and possibility of spirit return. The Word teaches that there is no remembrance in death, nor can we give thanks in the grave. Ps. 6:5. Our thoughts perish at the day of our death. Ps. 146:4. This excludes the possibility of a spirit returning, and also of probation after death, as the dead "know not any thing, neither have they any more reward." Eccl. 9:5, 6; Job 14:20, 21; we are also taught cheerful dependence upon the Lord. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Eccl. 9:7. This surely means *now*, in the present life, as the foregoing verses teach that probation ceases at death. We are to strive to follow the Lord in the way of his commandments.

Now, as the phenomenal aspect of modern Spiritualism reproduces all the essential elements or principles of the magic, witchcraft and sorcery of the past, let us examine the law of God, concerning those. "A man, also, or a woman who hath a familiar spirit, or is a wizard, shall surely be put to death." Lev. 20:27; Deut. 18:10-12; Ex. 22:18. Here we find the penalty of death attached to the crime of witchcraft. Paul also classes it with a list of vices,—of such as he had taught them, in time past, "that they which do such things shall not inherit the kingdom of God." Gal. 5:19, 20, and 21.

John says, "Beloved, believe not every spirit, but try the spirits, whether they be of God." 1 John 4:1. The prophet gives us the test, "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Prove all things, and hold fast that which is good." 2 Thess. 5:21.

COME TO THE SAVIOR!

BY ANNA E. NETTROUR.

"Him that cometh to me I will in no wise cast out."—John 6:37.

YOU are invited to come to Christ. How are you to go? Not literally; that cannot be. Jesus has gone away; he is on the throne of the universe. The affairs of all worlds are under his government, and yet you may go to him,—go to him as really as if you could touch his person, and live in his visible presence!

Christ is your great High-priest. As such he once offered himself up for sins. He stood as your surety in the most momentous of all positions. He suffered,—the just for the unjust. He bore your griefs, and carried your sorrows. The Lord laid on him your iniquities. If you go to him, receive him as your Savior, and put your trust in him, he will in no wise cast you out.

Christ is infinitely able to save you. Man is powerless to save, angels are powerless to save, but nothing is impossible to him. You may be deeply sunk in sin, but he can raise you up from the horrible pit and miry clay. You may be stained with sins of crimson dye, but he can purge you, and make you whiter than the snow. A multitude which no man can number, have been washed in his precious blood, but the cleansing virtue of that blood is as great now as ever.

Christ is infinitely kind. You may be a sinner of the greatest enormity, you may have had godly parents, your teachers may have been earnestly religious, but you may have drowned convictions in worldliness and sin,—you may have spent many a long year in infidelity and vice. You may now stand on the shore of a dark eternity,—worn-

out with sin,—but you need not despair. The mercy of the Lord reacheth unto the clouds. Christ is still willing to receive you. Beyond all knowledge is his love. It is an ocean, which no line can fathom, and no shore can bound. His mercy endureth forever. Tell me not that your iniquities are too black to be forgiven. The blood of Jesus Christ cleanseth from *all* sin.

An excellent and pious man, when on his death-bed, was for some time under considerable darkness respecting his spiritual state, and said to a friend: "For all that I have preached or written, there is but one Scripture I can remember, or dare grip to; tell me if I dare lay the weight of my salvation upon it, 'Him that cometh to me I will in no wise cast out.'" The friend replied, "You may depend upon it, though you had a thousand salvations at hazard."

It was a most true and wise reply. A man may make a promise, and may change his mind, and be unwilling to perform it. Not so Christ. He is the same yesterday, to-day, and forever. A man may make a promise and be afterward placed in circumstances in which he is unable to fulfill it. Not so Christ. All power in heaven and in earth is his. A man may make a promise, and may be indifferent whether it be realized or not. Not so with Christ. He longs with unchanging love for your eternal welfare. You may, then, depend on his word, though you had a thousand salvations at hazard. Do not distrust the Savior's promise. Take him at his word! You may rely on him with assured confidence. "This man receiveth sinners." You may be deeply unworthy; you may have wandered from him ever so far, but Jesus is gracious. He invites, encourages, beseeches you to come to him, and you may be sure that if you do so, he will prove true to his promise, and never cast you out.

OUR MINISTERS.

BY G. S. STODDARD.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." —Gal. 6: 10.

Are we, as a church, strictly obeying the command as given by Paul in this passage of Scripture? We elect our brethren to the ministry, and, I believe, nearly all of them go forth and strive to do all they can to build up Christ's church here below. Now the question is, "Can we be like faithful Aaron and Hur?" Though we cannot preach, we can hold up the hands of our ministers. There are many ways by which even the poorest brother can do something to help send the Gospel to every creature. Nearly all of our ministers have to labor with their own hands in order to provide for their families. Many of them have farms, and often go from ten to thirty miles to their appointments, using one or two days of the week, for which they get no pecuniary compensation.

Now, brethren, let us think for a moment. We will say it is time that we had our spring crops planted and sown. We are in a hurry. It is already Friday, and if we could be at home Saturday and Monday, we could, perhaps, get our crops in, but we have to fill our appointment, which will take two days. We are not able to hire, so everything has to stop while we go and preach. Perhaps we have to pay a dollar or two railroad fare. Would we not feel thankful on returning home to find that some kind brother had been there, and that, instead of our crops being two or three days later, they were ready to grow? I do not believe in a salaried ministry, but we are told to bear one another's burdens, and so fulfill the law of Christ. It may be almost impossible for us to give a dollar in money; still I do not believe that there is a brother in the church who could not give our ministers at least one or two days' work on their farms during the summer, and never be the poorer for it. In fact I believe they would feel better in knowing they had done something for Christ's sake, who has done so much for us.

As our ministers have to spend so much time and money, I do not think it is right for them, when there has to be money raised to defray the expenses of love-feasts, etc., to be obliged to help, as I believe the time and money which they use in preaching ought to be their share, and even then they have the largest share to pay.

Dear brethren, let us think the matter over, and see if we are using the talents which God has given us to use in his service, or it may be said of us as it was unto the unprofitable servant. Paul says, "Look not every man on his own things, but every man also on the things of others." Let us not only look on our own crops, but while our brethren are called away to minister to the spiritual wants of the people, let us see if we can not lend a helping hand to them in their temporal wants.

"Let none hear you idly saying,
There is nothing I can do.
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be,
Answer quickly when he calleth,
Here am I, send me, send me."

LET US CROWN OUR YOUNG HEADS.

BY FANNIE E. KEMPER.

I do not mean literally to "crown our heads" with regal diadems, dazzling with jewels, and which but few are destined to wear, but crowns made by our own actions, that make us richer than the richest king, and the gems of which are brighter than the brightest diamonds.

These crowns are priceless, yet each of us may wear one if we only try.

It is very necessary that we should have an education. How very embarrassing it would be if we should go through life, ignorant of much of the knowledge that we might obtain by making an effort in that direction! We should *all* endeavor to "crown our heads" with knowledge. There is but one way in which this can be done, and that is by applying ourselves diligently to books, and studying what they contain. For this purpose we have our schools, and we should employ every moment of our time, while we are there, by trying to do our duty.

The human mind may truly be compared to a block of marble in the hands of the sculptor, which either becomes a form of beauty and of grace, or one of defects,—unsightly to behold. Aspiring youth looks through the dim vista of the future, and beholds the beacon light shining from "Fame's proud temple." Soon though, a murky atmosphere gathered around him, and the way becomes steep and difficult. Disheartened, he prepares to give up the struggle, but suddenly there comes a voice, whispering, "There is no excellence without labor." Let it be thy motto! When hills of difficulty arise, toil on! When mists bewilder thee, wait for the sunlight. No matter how hard our tasks may be, we should go to work and conquer them!

We can not but admire the untiring perseverance and industry of Napoleon, who waited not for fickle fortune's smile, but gained by his own exertions the top of the ladder. His well-known words to his soldiers on ascending the Alps, "Onward! Forward! henceforth let there be no Alps," would alone suffice to show his untiring spirit. He made history, and wrote it, and left it behind him in words as lasting as the pyramids.

Let us dig deep for knowledge, for in searching for one thing we may find many. It is quite easy to perform our duties when they are pleasant and imply no self-sacrifice. The *test* of principle is to perform them with equal readiness when they are disagreeable.

We can not expect life to have no dark clouds in its sky, so we must learn to do things which are a little difficult, as well as those which have all pleasure in them. Some people inform us that they do not "travel in the old ruts." As a general thing it is better to stay where we are than to flounder along in the mud, as too many enterprising geniuses of to-day are doing.

The over-prudent see only the difficulties, the bold the advantages of a great enterprise. What can be done without work, study and time? Jerusalem was not built in a day, neither were the "Hanging Gardens" of Babylon; none of them were built without labor. It took many days and months, and a great amount of work to construct these grand cities and wonders of ancient times. It is said that Semiramis employed over two millions of workmen, and that for years, in order to adorn Babylon.

There are many other crowns with which we should try to decorate our heads, besides those of learning and patience. We must have good morals and kind, loving dispositions, if we wish to be beloved by all our friends.

Look out for the sunny side of everything. Do not creep into gloomy shadows like moles or bats. In your intercourse with men seek the sunny side of their character, and there plant your seeds of influence, your good words and kindly deeds! Begin a revolution, till, like this earth of ours, your whole being shines in the beautiful sunlight! There comes a time when darkness shall be known no more. May we all be there in that city whose light is the Lamb, forever and ever!

In the beautiful days of spring, when all nature is blooming and gay, we feel hopeful and happy. Then we gather bright flowers and enjoy their fragrance, and though we might weave them into garlands to deck our brows, there are higher and holier crowns than these,—the crowns of honor, truth, purity and innocence with which we may crown our youthful heads. These we can obtain only by diligence, perseverance and attention to our various duties in whatever sphere of life we may be placed.

These crowns we should all endeavor to gain, not merely to satisfy our own ambition, but for the gratification of our loved ones, the dear ones whose every hope and prayer is for our welfare and happiness!

There is still another crown, — the crown of righteousness! This one we may gain by the prayerful study of the sacred Scriptures, and by obeying the commands there given us. If we do this and are faithful in all our duties, we have the promise of the last and best crown of all, "The crown of eternal life."

The Ground of Hope.—When time and space, wants, the bitterness, or the duties of life, separate us from those we love so far that our help is useless to them, our voices silent, our eyes blind; when we know that suffering, illness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them, where do they fly, what hope or comfort do they have, who cannot give their beloved into the safe-keeping of an omnipotent God: who cannot pour out their tortured and anxious hearts to Him who heareth and answereth prayer?

"It is a glorious thing to resist temptations, but it is safe to avoid them."

TRINE IMMERSION.

BY A. W. REESE.

Part Three.—The Design of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt 28. 19.

In my article, Part One, "Trine Immersion," I am made, by the compositor, to say, "But we reject baptism *in toto*, even were it by trine immersion, much less by *sprinkling*, which we can not accept as *baptism* at all." It should read "But we reject *infant* baptism *in toto*," etc.

3. We believe that the design of baptism is also "for the remission of sins." This the Word of God most surely and plainly teaches us. Baptism is the final act of obedience required by the Gospel of Christ on the part of the sinner to complete the terms of pardon and reconciliation to God. These being met, the concluding act entitles him to an inheritance among the saints. The sinner is now translated from Satan's kingdom into that of God's only-begotten Son. In the act of *baptism* he has the *promise* of God that he shall receive the remission of his sins—and that he shall also receive "the gift of the Holy Ghost." This is the act by which he is received into the church of the living God. It is the putting off "the old man and his deeds," and the putting on of the new man, even Christ Jesus our Lord. It is the open act—the confession of Christ before men—the surrender of himself, body, soul and spirit, to the service of God. It is the forsaking of the pomps and vanities, with the sinful pleasures of the world. It is the descent into the watery grave of baptism, buried with Christ, emerging thence, "to walk in newness of life."

The warfare with God is at end, the rebellious spirit conquered, the carnal nature subdued. The sinner is "converted from the error of his ways and sets out with renewed hope and courage and with face set like a flint towards Zion." "You, then, believe," says another, "that *baptism* is *essential to salvation;* that a man cannot be saved, in other words, unless he is *baptized!*" In a certain sense we are free to say, that we *do believe* this! We do say that no man while in a state of rebellion against God *can* be *saved!* We declare, with the utmost reverence, that God himself can not save such a man. God has offered pardon on certain conditions, baptism is one of these, and if any man will not *comply* with these *conditions* God will not, and can not, save him. "Well, but do you believe that a man's *sins* are actually *washed away* in the *act* of *baptism?*" We believe just what the Word of God tells us on this subject. Ananias said to Saul of Tarsus, "Why tarriest thou? rise, and be baptized *washing away thy sins!*" Now, this is tolerably *plain* language, and we think it *means* just what it says.

"O I see! Campbellism! Campbellism!" Well, we are not much *scared* about this. We have not much to say about the views of Alexander Campbell, whose ability and learning as well as his honesty, perhaps, have been, some time since, pretty well established, nor are we much concerned about the theological views of any other *man.* But what we really are most concerned about is *what* the *Word* of *God* teaches us, not only on *this* but *every other point.* If, in the meantime, Mr. Campbell, Mr. Wesley, or Mr. Calvin will stand by us on this immutable and eternal Rock—God's sacred Word—we shall not try to push them off. Let us be understood, however, on this subject, and let us compare our views with the Scriptures of Divine Truth, for by these we must all stand or fall. *Baptism alone* will not save any man, any more than *faith alone* or *repentance* by *itself.* We believe that faith, repentance, *and* baptism, and in the *order* named, are God's terms, or conditions, of pardon and of the sinner's reconciliation to him. That these must be *voluntary* on the sinner's part, and that, complying with these terms, or conditions, entitles the sinner to claim God's promises in the case with absolute confidence and trust.

We claim that in the last of these requirements—*baptism*—he receives, according to God's promise, "the remission of his sins, and the gift of the Holy Ghost" (and not before this). We believe that in this final term, *baptism,* God remits his sins, pardons his past offenses, and receives him into the Divine favor. You may call this "Campbellism," "Heterodoxy," or what you please.

If this position is not sustained by the Word of God, we know not what *is,* or *can be!* "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Mark 1: 4. "And he [John] came into all the country about Jordan preaching the baptism of repentance for the remission of sins." Luke 3: 3.

On the great day of Pentecost, when the disciples were assembled together in Jerusalem, we have the record of the stupendous miracle of tongues and the visible descent of the Holy Ghost like tongues of flaming fire upon the heads of the apostles of Christ. A vast multitude had convened at the Sacred City and under the marvelous preaching of Simon Peter, the terrified assembly, "cut to the heart" by the sword of the Spirit, in anguish of soul cried out, "Men and brethren! what shall we do?" What was the reply of God's Inspired Servant to these troubled souls? Did he say, "Come up to the *mourner's bench* and receive the prayers of God's people in your behalf"? Did he say, "Go out into the woods alone and there pray and wrestle with God until you receive the blessing"? Did he use such meaningless and stereotyped phrases as are common in the fashionable and popular pulpit of the present day? such as, "Trust in Jesus!" "Look to the Savior!" "Only believe!" "Have faith in Christ!" etc., etc.? Did he give these hungry souls any such empty husks as these? By no means! He gave them something tangible, something they could lay hold of, something practical, something they could do.

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Was this "Campbellism"? Well it was a *tremendous* revival of religion, at any rate. It is declared that the number of converts on this occasion was about *three thousand souls*—all baptized in one day. And it seems the good work did not stop here; it went on and "the *Lord* added daily unto the church *such* as *should be saved.*" No discount on these converts. They were the *genuine* stuff. They seemed to be pretty *thoroughly converted.* No "falling from grace" there, for we read that "they *continued steadfastly* in the apostles' doctrine and fellowship, and in breaking of bread and prayers." Pretty good *fruits* for "water regeneration."

Contrast the above with much of the popular preaching of the present day. Is it the plain, simple preaching of Christ and his apostles? We fear not!

In that day the great and important question seemed to be, "What must I DO to be saved?" This question is answered in the Gospel in a plain, straight-forward way that everybody can comprehend. There need be no fine-spun, metaphysical, hair-splitting disquisitions on *faith.* There need be no highly-sensational sermons, full of exciting and dramatic "death-bed scenes," to set the women and youths of tender age, to *crying;* there need be no mourners' benches or other inventions of man to supplement the Gospel of Christ. Why all this human rubbish to build up the walls of Zion's temple? Why not *answer* the sinner's anxious question as it *was answered* on the great Pentecostal day? Yea, verily, why not?

(*To be continued.*)

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Three.—Cæsar.

This cruel story did not cause the bold and resolute Cæsar to fear them at all. He knew they could kill him in a moment, were their anger to be kindled against him. The Christian cause has great need of thousands of such men. Poor Cæsar had no knowledge of the future existence of the soul. Life and immortality had not yet been brought to light through the Gospel. He knew these men had power to destroy the body, but he did not know he had a soul to be destroyed.

Instead of being obedient to them, he treated them as his own servants, and the ship was manned as though it belonged to himself. When Cæsar grew tired and sleepy, he simply demanded silence of them, and they remained as quiet as possible till he awoke. He was not a bad writer, and delighted in passing odd hours in writing poems and reading them aloud to the pirates. They could not always value them as truly as did Cæsar, and at this he would call them stupid dunces. You have all, no doubt, met people who had a very commanding appearance,—all they needed to do was to command, and people would obey. Such was Cæsar's make-up. He often laughingly told the pirates that he intended to crucify every one of them, some day. They thought him jesting, but found, to their sorrow, that he only was in earnest. All the time occupied with them in their sports and games, was spent in planning mischief against them. Finally, his money arrived from Miletus, upon the payment of which he once more was a free man. He lost no time in getting sailors and ships with which to overpower them. After a bloody struggle, the pirates were taken prisoners, their money was seized, and they were crucified, as Cæsar had promised them.

Sylla's time was drawing to a close, and Cæsar no longer feared him. He now returned to Rome, but, instead of spending his time in idleness, like so many of our young men do, he employed a teacher to instruct him how to make speeches. Cæsar had a school-mate who was learning the same accomplishments that he was, in which he excelled, though Cæsar became more famous as a soldier than did Cicero. Cicero was a close student of human nature also, but he was put to his wits to understand the true nature of Cæsar. He knew that Cæsar would be a tyrant if he had a chance, while, at the same time, he took great care that his dress was good, and his hair curled every day.

Cæsar was a tall man, with light complexion, and dark eyes. He was subject to fits, though he never allowed his poor health to be an excuse for indolence. He delighted in swimming and riding horses. He would often dictate letters to two secretaries at once, as they rode beside him. At one time he swam 200 paces at sea, holding a book above the water with his left hand and his armor in his teeth.

He often made great feasts. The people all tried to please Cæsar so that he would invite them.

The office-seekers of the present time, also, try to outdo each other in order to get the good-will and influence of the people, and the people, in turn, also do their best, in order to be benefited by the loaves and fishes.

Some, however, looked on Cæsar a little suspiciously, thinking that he wanted to make himself a king. The extravagance of Cæsar was working his ruin, but, upon the death of a Roman pontiff, named Metellus, he asked the votes of the people for this office. To be sure, like in all such cases, Cæsar had opposition in a man named Catullus, who offered Cæsar a large amount of money to withdraw his application. Catullus advised him to spend no more money, yet Cæsar said he would rather borrow more money than to lose the office he was seeking. Cæsar's mother was afraid he would be punished for his ambition, and shed many tears for her son before his departure, but he embraced her affectionately and said he would either succeed or go to some distant country, and live in exile.

There have always been some discontented people under all forms of government. We are told in the Holy Bible that the people clamored for a king, so much that God consented to their wishes, so there were people in Rome who were secretly plotting to overthrow the government, and proclaim some one king. The principal leader in this movement was Catiline, who was so avaricious and cruel that he murdered his own son and brother. He, with about thirty others agreed to set fire to the City, kill the Consuls, and Senate, and declare Catiline king. They had an obstruction in their way, and they concluded to get rid of Cicero. It was agreed between two conspirators that they should call on him early in the morning, pretending to have important business with Cicero. They were foiled in this attempt, however, by a woman, named Fulvia, who overheard their plans, and hastened to tell Cicero that if these men gained admittance into his room they would kill him. To be sure, Cicero was not at home. Cicero then endeavored to rid the country of these dangerous foes. He was very just toward Cæsar, as he would not allow him to be imprisoned upon the evidence furnished against him, though he was quite powerful.

Some of his enemies had laid a plot against Cæsar, accusing him of being a friend of Catiline, and sought to condemn him to death. As a general thing, people did not wish to take sides, as they might be suspicioned as some of the conspirators. Cæsar knew he was suspected, but he was bold, and rose up in the Senate, and said the men ought to be treated mercifully and not put to death. Cato then spoke, and said they should be put to death, and strongly hinted that Cæsar knew of the plan to murder Cicero, and wanted to save Catiline. The conspirators had no one else to defend them, and they were taken to prison, and strangled to death. Catiline raised an army to avenge the death of his friends, but his doom was sealed on the battle-field.

It is altogether wrong to try to avenge any wrong whatever, for "vengeance is mine, I will repay, saith the Lord."

THE NEW JERUSALEM.

BY JAS. Y. HECKLER.

Is the New Jerusalem, mentioned several times in the twenty-first chapter of Revelation, a literal city? Is it built of literal rocks and literal precious stones? No, it is neither probable nor plausible. I have heard ministers preach it, and have heard them calculate in mathematical terms the size of it, how much space it contains, and how many saints could dwell in it, but that was no evidence of correctness, or that the calculation was anything more than speculation.

It is the beauty of poetry to employ imagery and to use metaphorical language in writing it, to give it life and sublimity by figures, and to draw them out and describe them as real. That is what the Revelator has been doing. Though many people do not know that the book of Revelation is a poem, it is really one of the most beautiful and sublime poems that was ever written. I would not know where to find its equal.

In Rev. 21: 9 we read, "And there came one of the seven angels * * * and talked with me saying, Come hither; I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me (the bride), that great city, the holy Jerusalem, descending out of heaven from God." Is, therefore, the bride, the Lamb's wife, a literal city? No. The Revelator took for his figure the children of Israel, encamped in the wilderness, with their tents pitched in regular order, which had the appearance of a city, but he tells us, by way of comparison, that in the walls of this city, which is the church of the Living God, the twelve apostles are at the foundation, and the twelve tribes of Israel are the gateways. The church in the wilderness, or the children of Israel in their encampments, and all that belonged thereto in their arrangements, had to some extent the pattern of things in heaven, as the Revelator saw, and the apostle also so informs us. Many things in the Revelation have been drawn as figures from the children of Israel in the wilderness, from their sanctuary and from their tribes. In Heb. 12: 18 to 24, the apostle draws a comparison between the church in the wilderness and the church of the first-born in heaven when he says, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, * * * But ye are come unto Mt. Sion, and unto the city of the Living God: the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

Is, therefore, the church of the first-born, which is also called the heavenly Jerusalem, a literal city? I think not. If, on the other hand, it can be proven that the great Babylon, mentioned so often and pictured so graphically in Revelations, is not the false church, but is a literal city, then I will have to yield, and will have to admit that the New Jerusalem is also a literal city. Great Babylon, the false church, is also called the great whore, while on the other hand, the true church is represented as a chaste virgin.

MANIFESTATION OF LOVE.

BY GERTRUDE A. FLORY.

How frequently, when passing to and fro through the world, do we meet persons so unsociable that mentally we compare them to icicles, but looking beyond this outward coldness we find, perhaps, a warm heart, pulsating with love for the human race. Naturally we inquire, Why then, this unamiable exterior? Invariably we receive the reply, "It is enough to love." But it is *not* enough. God requires something more of us. He would have us make our love known. He *manifested* his love to us by sending his only Son to redeem us from the bondage of sin.

God is love, hence love is loving, trusting, tender and pure when allowed free course, but when shut up in the chamber of a silent heart, its gushing, glowing flame is, sooner or later, extinguished,—at least it gives no light nor comfort, but lies smouldering in the ashes of a heart, dead to the sacred joys of love expressed,—dead because a love shared by none nor known to none but the one possessing it, is worthless. Besides, the world is too full of sorrow for even one individual to have a joy unshared by any. Kind words, fitly spoken, may soothe the troubled mind and check the falling tear, but a tender caress of genuine affection will dry the eye and fall like heavenly balm upon the care-worn heart. Why, then, withhold what the human heart so craves and is so easily bestowed by us? What if somebody does say, "It is useless and silly." When we know better we ought to work according to our knowledge, regardless of what others may say. If this is true of us as men and women, how much more so as children of the Great Author of love? Can we be too loving to fulfill the blest command, "Love one another as I have loved you"? Verily no. The love Jesus had for us is beyond mortal comprehension. So, too, should we, as Christians, manifest our love to one another and to those in need, in such a manner that it will shine beyond the wisdom and understanding of the world. "Love not in word but in deed," implies expression of our affections by acts of love. This is charity in a very beautiful dress.

"*Be* kindly affectioned one to another with brotherly love." Rom. 12: 10. How soothing and consoling this kind of affection in the hour of affliction and sorrow! Often the tender tone and loving caress alleviate the suffering far more than the kind word spoken or the most efficient medical treatment.

"Ah yes, but this is all earthly," somebody is saying. But, dear reader, while we are of the earth, earthy, we shall have earthly desires that must be gratified, or let the human heart shrink in the depths of despair by its unsatisfied yearning. God commissioned us to bear one another's burdens, and if we can lift a burden from any heart by a word or expression of love, it is our business to do it. The more we love, the nearer we become like its Divine Author, and until we are divine we shall have need for all the love we can receive, or our beloved can bestow.

One of my sweetest recollections is a kiss given by the withered life of an aged stranger when my soul even seemed to be sinking beneath its burden of despair. Learning how I had forsaken home and friends for the church of Christ, she drew me to her, imprinted a kiss upon my cheek, saying, "You are a good girl. Be faithful until death, and you shall have a crown of life." These consoling words, accompanied by this richest of all tokens of affection,—the kiss,—thrilled me with a deeper joy than I had ever known, and awoke the realization that this world is not all sorrow and desolation, though abounding in sin. Now, with mature years, I am deeply impressed with the necessity of making our affections felt by those beloved, if we would cheer and bless. Life, that is, to us, a dead sea, may be changed into living water by realizing that we are the cherished objects of some one's love. No doubt the Savior foresaw this, hence enjoined the disciples, "See that ye have love one to another." While sojourning here, he seemed well pleased with the tokens of affection paid him by the multitudes. When Mary so affectionately washed his feet with her tears, and kissed them again and again, and broke the box of precious ointment on his head, he bade the murmuring ones, "Let her alone." Well did he realize that her act was the expression of a tender love that could not be repressed.

Thus, dear fellow-pilgrims to the Heavenly City, let us labor to increase our love for one another, till it burns in a radiant blaze of ETERNAL LOVE. Even so may it be, blessed Jesus!

LaPorte, LaPorte Co., Ind.

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The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
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Mount Morris, Ill., - - - - May 28, 1889.

$1.00 pays for the GOSPEL MESSENGER from May 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

ONE was baptized at the Silver Creek feast on the 18th inst.

BRO. J. H. WIRT reports three baptized at Viola, Minn., on the 5th inst.

BRO. D. F. STOUFFER represents Western Maryland on the Standing Committee this year.

BRO. S. S. MOHLER represents the Middle District of Missouri on the Standing Committee this year.

WE are informed that the Santa Fe road will sell tickets on the line of their road in Illinois, via Chicago, to the Annual Meeting, at one fare for the round trip.

BRO. J. S. MOHLER, of Morrill, Kans., is visiting at Covington, Ohio, and is doing some interesting preaching for the Brethren there. So reports Bro. I. J. Rosenberger.

BRO. I. J. and sister Rosenberger expect to spend some time in Virginia after the Annual Meeting. Those having special business with Bro. Rosenberger, should address him at Harrisonburg, Va., A. M. Box.

ONE of the necessities of man's existence is a revelation from God, and this necessity like the necessities of all of God's creatures has been supplied. We have God's revealed will and by it our spiritual natures are developed, and we grow up into the likeness of the Lord Christ. But we can only grow as we exercise, and obedience is exercise. "He that doeth the will of my father" has a wider significance than some give it. It means to do, and not to leave undone.

BRO. LEWIS W. TEETER will look after the interest of Southern Indiana on the Standing Committee this year, and Bro. S. B. Shirkey will serve the District of North-western Missouri in the same capacity.

BRO. J. H. LARKINS, of Lanark, Ill., owing to ill health will not be able to attend our Annual Meeting this year. This is a great disappointment to him as he anticipated much pleasure in visiting his old home in Virginia. We hope Bro. James may speedily regain his health.

BRO. VANIMAN is not at this time, we are sorry to learn, enjoying good health. He was compelled to give up work in the Walnut Valley church, Kansas, where he was holding a series of meetings and go to his home at McPherson. We hope he may soon be restored to good health.

THE lodging committee for our next Annual Meeting request us to publish the following notice, "Persons corresponding with any member of Lodging Committee will please observe the rules of politeness by sending postage for return and oblige." N. W. Beery, Chairman; D. B. Wampler, Secretary.

BRO. GEO D. ZOLLERS spent several days with us last week and held forth the Word of Truth in the College Chapel. We enjoy these visits of our brethren and hope we shall have more of them. Brethren Michael Connell and Samuel Kuhn, of the Naperville church, also spent several days with us.

SISTER ELIZABETH HORDEN, of Hyndman, Bedford Co., Pa., says they would like to have some of the brethren stop at their place, on their way to Annual Meeting, and preach for them. There are a few members living at Hyndman, and they have had no preaching for nine months. Who will fill this call for help?

SISTER E. M. SUMSTINE, of Salem, Nebr., informs us that the debt on the meeting-house at Salem, Nebr., has been fully cancelled. This has been done by the liberality of the brethren and sisters who took special interest in the work. May the Lord bless the efforts of his faithful children to establish the Truth as it is in Jesus.

CHRIST and him crucified, was the one great theme of Paul's preaching. Too many men to-day forget this great theme of the Apostle and preach themselves dignified. How many sermons there are delivered in which the preacher's personality is the most important factor. Preachers need to have more of Christ and less of self in their sermons.

EVERY one who serves God with a true heart comes to know what a great comfort there is in a simple, child-like trust in him. Looking out upon life we cannot know anything about the details of the future. We cannot know what the journey will bring to us or what is best for us beforehand. And at this point we need to trust in God, knowing that he will dispose of all things to his own glory and to our highest good, for all things work together for good to those who love him.

WE are pushing the work on the "Miller and Sommer Debate" as rapidly as possible. The discussion of the first proposition, which occupied two days, makes 135 pages. At this rate the eight days' debate will make 540 pages. This far exceeds the first estimate made on the book. Notwithstanding this fact we shall try to furnish the work at $1.50 per copy. Our agents who are at work report that the book sells well. We want a live active agent in every church in the Brotherhood. The profits all go to the Mission Fund of the church.

"WHAT one cannot do and at the same time pleasantly think of God as seeing him while doing it, he had better not do. He has in this one fact conclusive proof that the act is not right. If it were right the thought of God would give him no discomfort."

BRO. ISAAC F. CLASEN, of Vail, Crawford Co., Iowa, wants to know if there are any Brethren living at that place; and if not, how far from Vail is the nearest church of the Brethren? Some of our Iowa Brethren who know, will please write to Bro. Clasen.

BRO. JOHN FORNEY, of Abilene, Kans., asks us to correct an error he made in reporting meetings in the Abilene church, Kans. Read "P. R. Wrightsman" instead of "Enoch Eby." He also says "One has been added to the Chapman Creek church since May 1st. She is a sister to whom I ordered the free MESSENGER for six months. Rejoice with us."

BRO. JAMES L. SWITZER tell us of heavy rains in Kansas and says everything is growing immensely. Wheat is headed out and is heavy. We rejoice with our Kansas brethren in the prospects of a year of temporal prosperity, and we trust their most sanguine hopes will be fully realized. Several years of partial local crop failures have discouraged some of them and a good crop will be a great help to them.

BRO. J. L. SWITZER, of Monmouth, Kans., under date of May 14, writes: "We have just had the painful intelligence that Bro. Rhodabaugh, of Cherokee County, with his youngest daughter and a young man by the name of Burg were drowned in Lightning Creek yesterday evening. The team was also drowned and the accident was not discovered until this morning. The bodies have all been recovered."

ELD. SAMUEL MURRAY, of River, Ind., now in his eighty-fourth year, attended and officiated at our feast at Silver Creek. The old brother is enjoying good health and an active use of his mental faculties and his interest in the Master's cause is unabated. May the blessing of heaven rest upon his declining years. Among other ministers present were brethren Geo. D. Zollers, M. S. Newcomer, David Rowland, Samuel Newcomer, Daniel L. Forney and Lewis Wallace. We thank the brethren for their helpful visit. Come again.

OUR love-feast at Silver Creek held on the 17th, was a pleasant season of spiritual enjoyment to all who had the privilege of attending the meeting. About 320 brethren and sisters surrounded the Lord's table and partook of the sacred meal. Owing to the fact that a heavy rain storm prevailed during the evening, but few spectators were present. On this account the assembly was almost entirely made up of members. Without the elements were in commotion. Dark clouds covered the heavens, the lightnings flashed, the thunder rolled, and the rain descended, but within there was a sense of deep peace and joy among the people of God. It was a striking illustration of the true condition of those who are safe within the fold of Christ, as compared with those who stand without, exposed to the storms of wrath that sin always brings upon those who follow it, for "the wages of sin is death." The meeting closed at nine o'clock, but many preferred to remain in the house until the storm fully spent its force. The time was passed pleasantly in singing the sweet songs of Zion, until after eleven o'clock, when the clouds broke away and the rain ceased. It was one of those meetings the recollection of which will always bring joy to our hearts. It marks one of the places where God graciously and especially blessed his people.

THE following letters, received on the 21st inst., will explain themselves. We regret very much that the action of the Western Passenger Association has been unfavorable to our Brethren. The rate from Chicago will be one fare for the round trip, as heretofore announced:

D. L. MILLER, CHICAGO, MAY 20, 1889.
Mt. Morris, Ill.,
Dear Sir:—

Replying to your letter of May 18, I am sorry to inform you that the Western States Passenger Association declined to make a rate for the Dunkard Meeting at Harrisonburg. The South-western Passenger Association, however, has made a rate of one fare for the round trip, same as that made by the B. & O. This includes all points east of the Mississippi River.

Yours truly,
L. S. ALLEN, N. W. P. A.

MR. D. L. MILLER, ROCHELLE, ILL., MAY 20, 1889.
Mt. Morris, Ill.,
Dear Sir:—

The Western States Passenger Association declined to make a rate for your people from their territory. The rate on the B. & O., as you are aware, is one fare for the round trip. As we are governed by the Western States Association, we can make nothing different from our regular fare.

Yours truly,
H. D. JUDSON, Gen'l Sup't.

Our Brethren at local points on the roads west of Chicago, in the territory of the Western Passenger Association, and tributary to Chicago, will be compelled to pay regular fare to the above-named city, and there secure tickets to Harrisonburg, Va., at one fare for the round trip. Those living on South-western roads will have the advantage of half-fare from their homes.

LODGING AT ANNUAL MEETING.

WE received this letter too late for our regular correspondence columns, and give it a place here.

There have been a number of inquiries in regard to lodging. So far, they have not been answered. The Committee now proposes to answer through the MESSENGER, by saying that all applications for lodging have been respected. All have been assigned to respectable quarters. We now ask you to apply at the office of Lodging Committee, as soon as convenient after arriving on the grounds, that you may receive your tickets.

All applications made between now and the time of meeting will receive attention. We have endeavored to arrange to accommodate all who desire lodging. We desire to impress upon all the importance of *applying at the office*, in order to avoid confusion. Tents can be procured, upon application, at reasonable rates, with straw furnished, but no bedding.

A large assembly is anticipated, to accommodate which ample provisions have been made. We hope to have a good meeting.

COMMITTEE.

N. W. BEERY,.....Edom, Rockingham Co., Va.
D. B. WAMPLER,.....Keezletown, Rockingham Co., Va.
G. W. SNELL,.....Dayton, Rockingham Co., Va.

QUERISTS' DEPARTMENT.

Visiting Members—Anniversary Parties—Losing and Saving Life—Exhorting to Prayer, etc.

1. Whose duty is it to visit members who may be out of order or who have fallen into error?

THE deacons or visiting brethren as they are sometimes called, are usually sent by the church to visit those who may have fallen into wrong doing. It is their duty to visit all the members at least once a year to encourage them spiritually and ascertain if all are in peace with each other. The visiting, however, is not all confined to the deacons. The elder and the ministers of a congregation, feeling an interest in the spiritual welfare of all the members, will also visit them and give them such encouragement as will help them in their conflicts in this life. If a member were out of order, doubtless some of the ministers or the elder would visit them and try to get them to correct their errors and lead them back again into the right path. We know many instances where this has been done, and such visits usually are attended with most excellent results.

The matter of the elders visiting all the members in their charge at least once a year, is of considerable importance, so much so that a query will be presented from one of our State Districts to our next Annual Meeting requesting that elders shall so visit the members. We believe that such visits, made especially for the purpose of encouraging the members in the work of the Lord, would result in much good. In large churches it would impose a heavy burden on the elder.

2. Please inform us through the MESSENGER where the word "wealth" is first found in the Bible.
J. H. TIMMONS.

ANS.—Genesis 34: 39.

3. A brother asks: "How is it considered by the brethren when one of their ministers attends an anniversary party, spends the evening in playing games, makes the presentation speech, and writes an article on the entertainment for the newspaper?"

A minister who would so far forget his holy calling as to spend his time as the query indicates, must certainly have forgotten his first love, and his course would be considered wrong by the brethren generally, as it certainly would not be in harmony with the teaching or the spirit of the Gospel. The men who minister in spiritual things should be "blameless," "sober," of "good behavior," having "a good report of them which are without," keeping themselves from every "appearance of evil," and walking so that they may be "ensamples to the flock." While it should be the aim of every follower of Christ to avoid all evil and to walk in the path marked out in God's Word, yet a minister is expected to set such an example before the church and the world that he will in no way injure the cause of Christ. As an embassador of the Lord Jesus Christ he could not engage in such things as are set forth in the query without bringing a reproach upon the church.

3. Will you please explain through the MESSENGER Matt. 10: 39; 16: 25, and Luke 17: 33. SARAH GILBERT.

The language upon which an explanation is asked, reads as follows: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake will find it." The same thought is expressed in all three of the passages named.

Here, the word "life" is used with a double meaning. Reference is made to the higher and lower,—the spiritual and the natural life. The Master taught that his followers should sacrifice the lower or natural life, "*lose it for his sake*," with all of its interests so that they might gain or find the higher or spiritual life. He that has not a willingness to do this, but is anxious to save his temporal life and to live in sin, shall lose both his temporal and spiritual life in the end, and shall fail of heaven. While he who is willing, for Christ's sake to give up all of the world and its sinful pleasures and comforts, shall in the end secure life eternal, thus losing his lower or temporal life for Christ's sake, he finds his higher or spiritual life and gains heaven and eternal glory.

STERLING, KANS.

Dear Brethren:—

4. Would you please favor us with an explanation of 1 Tim. 2: 1? What does "first of all" mean? When, where, and under what circumstances are prayers to be made?
J. G. CALVERT.

ANS.—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." The Apostle in this and several of the following verses sets forth the duty of public prayer, giving particular direction for whom prayer should be offered. It will be noticed that it was to be offered for all classes of men without distinction, for God wants all to come to him so that they might be saved.

The words "first of all" have been differently interpreted by commentators. According to *King James' Version* we would infer that the praying was referred to in point of time, and that the apostle meant that the first thing to be done was to offer prayer as directed. To this view, however, many commentators took exceptions, claiming that a proper translation would connect "first of all" with "I exhort" and that the meaning of the Apostle is, "First of all I exhort that supplications," etc. The *Revised Version* settles the question in favor of the latter view and gives it as follows: "I exhort therefore, first of all." The language might be paraphrased as follows, giving clearly the meaning according to the best translations, What I have to say to thee by way of a charge is that I desire first of all that prayer be offered for all men.

As to the place where prayer is to be offered, it is generally admitted that reference is made to public worship, but the exhortation would doubtless reach and include private prayer. In closing the subject, the Apostle in the 8th verse says, "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." The thought is that prayer is not only to be made at stated places, see St. John 4: 21, 24, but wherever God's people are, there they may erect an altar and offer the prayer of faith.

DAYTON, OHIO.

Bro. Miller:—

5. Will you please explain through the MESSENGER the design of fasting as taught in Matt. 6. When should it be observed and what is the effect on those who observe the command?
A. N.

A query similar to the above was answered in the current volume, No. 9, of the MESSENGER, to which we refer our querist.

6. Will you please explain through the MESSENGER Matt. 12: 48; Acts 22: 1, 23? 1st. Who are my Master and brethren? 2nd. To whom did Paul speak? SAMUEL RODEFER.

1. The language in Matthew is very plain and does not need a lengthy explanation. Read verses 49 and 50 and you will find the Master's own explanation. It is all who follow him, all who obey his will,—all who keep his commandments are his brethren, sisters and mother.

2. Paul spoke to the council of the Jewish Nation known as the Sanhedrin. Men and brethren was the common mode of addressing an assembly and it was proper in this case because Paul was himself a Jew and in a national sense the men whom he addressed were his brethren although they sought to kill him. We may here learn a lesson in courtesy.

SPECIAL NOTICE.

THE following communication will fully explain itself:

The Naperville church, having met in council, with elders David E. Price, Edmund Forney and Daniel Dierdorff, of Northern Illinois, April 20, 1889, to take into consideration the action of Susie Hadsell, in getting up, signing and circulating circulars, dated Dec. 3, 1888, seriously reflecting upon the character of a number of brethren, decided that the reflections upon the brethren, mentioned in said circular, are without foundation, and therefore asked Susie Hadsell to acknowledge the same through the GOSPEL MESSENGER.

In the Naperville church council, held May 4, 1889, Susie Hadsell, being present, refused to accept the above decision, and was disfellowshiped by said church.

By order of the Naperville church.

The action of the above-named church was reported, as above, to the District Meeting of Northern Illinois, held at Lanark, May 14, 1889, and, on motion, the following action was taken: "This District orders that the action of the Naperville church, in reference to Susie Hadsell's case, be published in the GOSPEL MESSENGER; and, whereas it is reported that B. A. Hadsell continues to represent himself as a brother, the fact be published that he is an expelled member.

By Order of the District Meeting of Northern Illinois.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR NEGLECT OF OPPORTUNITIES.

BY J. O. BARNHART.

As I to-day meditate upon the great mercy and love of God, shown forth in the blessings which he has poured out so bountifully around us, in order that we may enjoy all that is possible of temporal blessings, I, with the Psalmist, am led to exclaim, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Not only are things provided for our enjoyment in this life, but, through infinite love and mercy, he has given us the unspeakable gift of his Son, that whosoever believeth on him should not perish, but have *everlasting* life.

He has prepared for his children, joy untold, such as "eye hath not seen, nor ear heard, neither entered into the heart of man." When we try to anticipate, and measure the depth of joy eternal, and realize what heaven will be to us, our dull, finite minds are baffled in the attempt, and we turn to consider our own ungrateful hearts, and unworthy lives. We then ask, "Is it really for us that these bountiful gifts are poured out from the treasure house of God?"

Shall we enjoy these great favors, and taste of the rich fullness, ourselves, without inviting others to come and partake, and be filled with good? If we but look around us, we behold numbers that are pursuing the downward course to ruin, with seemingly no aid nor warning voice given in their behalf. No one tells them that there is *better* food than that with which they are gratifying their own sinful appetites to the ruin of their souls.

If we do, indeed, care for and love the sinner, how little is that love or regard manifested by earnest endeavor to lead him to the pathway of life, which ends at last in heaven!

Not only are so many indifferent, but, when aroused to a sense of duty, they say, "I have no talent." "I am too poor." "There are others better qualified than I, and I feel as if I were in their way." These are common excuses, but how poor, and *inconsistent* they are in the sight of God!

If we were laboring for our own glory, there might be some reason in them, but God has given us our talents to be used for *his* glory, and our good. We are only his stewards. *We* are really not our own.

How useless, then, are such excuses in the sight of Him, who, with all-seeing eye, beholds the multiplied thousands, many of whom are hungering for the Living Bread, while we are withholding what is really God's, and only given *us* for improvement.

We often hear people say, when called upon to take charge of a class in the Sunday-school, or to go on an errand of mercy, "I am not fit for such work; I am so unworthy!"

Dear brother, sister or friend, when, and how will you ever become any better? If you have not grace enough, will you ever get it by complaining of your weakness? Have you not talent? The unprofitable servant was not punished for not having much, but for hiding the little that he had, and which might have increased.

Oh that we might be made to comprehend the magnitude of the work before us! It needs noble, earnest, consecrated workers, that are not hindered by life's cares, or discouragements, and magnified sorrows! To-day God calls us to labor. Harden not your hearts!

Oh, thou indifferent one, hear the voice of one crying unto the ancient church, "I would that thou wert cold or hot, but because thou art lukewarm, I will spew thee out of my mouth." Will you, careless one, neglect your opportunities, till at last you must hear the solemn declaration, "I was hungry, and ye fed me not; naked, and ye clothed me not; sick and in prison, and ye ministered not unto me." "Depart ye cursed!"

"YE CANNOT SERVE GOD AND MAMMON."

BY S. N. M'CANN.

Number One.—"A Living Sacrifice."

THE more extensive our knowledge of God and self, the more fully will we realize the necessity of complete consecration of both soul and body to him. But in proportion as our knowledge of God is limited, so will our sacrifice be circumscribed by the inclinations of the flesh. It is a sad thing to realize how little of the spirit of consecration and sacrifice there is to be found in us as a people, clinging so close to "mammon" that our bowels of compassion are often shut up, and the poor brother or sister must be sent to the alms-house, or draw from the Common Poor Fund, instead of that, that should be laid by "in store as God hath prospered,"—1 Cor. 16: 2. May we realize that God's love is being lost whenever we forget that we are not our own, whenever we fail to comprehend that the things that we possess are not our own? 1 Cor. 6: 19; Acts 4: 32.

To realize that we are but stewards in God's hands, signifies something more than an occasional gift pressed out of us by stern necessity, and strong appeals. To present the body "a living sacrifice," is more than wearing plain clothes and going to meeting, more than to meet current expenses in the home church, more than giving of our abundance,—it is complete death to sin, Rom. 6: 2, FULL CONSECRATION of ALL to God. Without complete consecration to God, we soon think that our bodies are our own, and that we have a right to use them as we please, even abusing them by undue exposure, improper dress, and intemperate habits. Without consecration, we get the idea that our money, our cattle, our grain, our lands, and all of our property is our own. We may not talk this way, but then we act just as if they were our own,—and our actions speak louder than our words. How can we say all these things are God's,—these cattle, horses, lands, grain, and even our bodies,—and then refuse to let the Lord have even a single hoof of the property, or a dollar of the money? Bob Ingersoll's property is God's in the same way, my brother, that your property is God's, if you use it as your own. God wants consecration, and until we are willing to sacrifice, and that of our means, to his work, we have not died to sin, have not "put on Christ," have not imbibed his spirit, and can not be truly his. Rom. 8: 9.

What is to be thought of the man, who says his body is the Lord's, and then refuses to let the Lord feed and dress it; but goes to the Devil for both food and dress? This we do when we do not eat and drink to God's glory, 1 Cor. 10: 31, whenever we do not dress in non-conformity to the world, Rom. 12: 2, whenever we put on gold, if only a ring, or ear-drops. 1 Peter 3: 3, 4. What is to become of the man who says his goods are all God's, and then allows the devil to have the use of them, almost exclusively? This we do whenever we make our goods our own, Acts 4: 32, whenever we let the love of money come between us and a sacrifice that God's work requires (1 Tim. 6: 10), whenever we seek to lay up our treasures here on earth.

Christ says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (For after all these things do the Gentiles [or nations of the world] seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6: 25, 32, 33. In seeking the righteousness of the kingdom, Christ has given directions for our daily life, demanding that we "work with our own hands," in order that we "may walk honestly toward them that are without," and that we may have lack of nothing." 1 Thess. 4: 11, 12. Christ does not leave us without a plan for using that, that is gained by our work, when we seek the righteousness of the kingdom, for he tells us to "eat and drink to God's glory," to dress in "modest apparel," and to give to him that suffers need, to be ready to every good work.

The nations of the world are troubled about what they shall put on, whether this fashion will be more becoming, or that one of the fashion plates must be consulted. Their eating, also requires much of their thought and time,—gormandizing and gluttony are hard masters. They, also, are much perplexed about their money, where, and how it shall be used, in order to bring the biggest returns. Consecration to God gives a correct solution to all these problems, and every other problem that may come up. "Is not the life more than meat, and the body more than raiment?" Christ understood our needs, and laid the plan for our eating, dressing, and for the investing of our means. In investing, the principal is honesty to all men; the rule, owe no man any thing but to love one another. Some men think that gain is godliness, "but godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." "And having food and raiment, let us be therewith content." 1 Tim. 6: 6–8.

Consecrate, "the body a living sacrifice" will give GREAT GAIN, will give CONTENTMENT in sickness, or health, in adversity, or prosperity, in death or life, will give the fullness of the blessings of Christ. It will give protection, for Christ will work all things for our good, Rom. 8: 28, will give a hundredfold in this time. Mark 10: 30.

May God help us to consecrate soul and body, all to his service, that we may be faithful stewards in his hands!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. J. H. Crume, of Oliver Lake, Ind., writes of two precious souls uniting with the church at that place.

—Sister Salome Watkins, of Ladoga, Ind., sends the joyful news of one dear soul added to the fold at the above place.

—Sister Mary Stitely, of Dayton, Ohio, writes: "Bro. I. J. Rosenberger, of Covington, Ohio, is expected to hold some meetings in the old church-house at this place in the near future. We hope for good results."

—Bro. A. J. Lentz, of Adrian, Mo., writes: "The Brethren of the Mound church have preaching once a month. Eld. Witmore, of Centre View, is our elder. We have prayer-meeting every Sunday afternoon, and we greatly enjoy these meetings."

—Under date of April 29, Bro. Horace Whisler, of Douglass, Montcalm Co., Mich., writes: "Bro. E. Bosserman came to us April 20, and preached three excellent sermons. One soul came to Christ and found peace with the Savior. May God bless his work everywhere!"

—From Cartersville, Va., sister Florida J. Etter writes: "We, as a church, are getting on well, considering we are stray sheep without a shepherd. We have now begun our Sunday-school, which seems to prosper encouragingly. Pray for our success!"

—Under date of May 14, Bro. Elias Mellott, of Hoytsville, Ward Co., O., writes: "The Brethren met Sunday, May 12, and organized a Sunday-school with Bro. J. C. Price, Superintendent, assisted by Bro. J. C. F. Wansitler and an able corps of officers and teachers."

—Sister Margaret Huston, of Fairview, Iowa, writes: "We are situated quite a distance from the Brethren meeting-house and do not get to meeting as oft as we would like to, but, truly, the MESSENGER is a preacher for me. It is sent me by my kind parents. The neighborhood in which we live is mostly settled by Methodists. I am handing them the paper to read, hoping and trusting I may by some means turn their minds to the Truth."

—Under date of May 6, Bro. J. M. Replogle writes: "The Mexico church, Ind., has had quite a shower of refreshing again. Bro. Jesse Calvert, of Warsaw, Ind., came to us Saturday, May 4, and preached the same evening, and Sunday morning and evening. Bro. Peter Myers, of Cerro Gordo, Ill., preached on Sunday at 4 P. M. Both handled the Sword of the Spirit with power. We had large congregations, with the best of attention. Sinners were made to tremble, and the saints were much encouraged."

—Bro. H. F. Maust of the South Waterloo church, Iowa, writes: "Our love-feast, of May 11, is now numbered among the things of the past, but it is a feast which will not soon be forgotten. There were about one hundred seventy that partook of the Lord's Supper. It was indeed a feast to the soul. The weather was very pleasant, and hence we had a large crowd of spectators, and we hope that many good impressions were made. The ministering brethren from abroad were elders Peter Forney, Stephen Johnson, Marcus Fowler, and Paul Wetzel. The church, on the afternoon of the 11th, called Bro. Ephraim Huff and Nelson Metz to the deacon's office, and, on the afternoon of the 12th, Bro. Samuel M. Miller and William Ikenberry were called to the office of elder. May God help them to discharge their duty faithfully."

—Bro. J. A. Root, of Ozawkie, Kans., writes: "April 14 the church met in council. All business was disposed of in a Christian spirit. One dear sister, who had left the fold, was restored again. May the Lord be with her! We appointed our communion for June 1 and 2. Brethren from the West, going to Annual Meeting, will please make their arrangements so as to be with us."

—From the South Beatrice church, Nebr., sister Lydia Dell writes: "Our Sunday-school for the coming season has been organized. Bro. Thomas Graham is our Superintendent, assisted by Bro. John Rife, and an able corps of officers. May God help us all to be more zealous in the Master's work. While Bro. M. M. Eshelman was with us, he preached for us two weeks. There were two added to the church, and we have reason to believe that good impressions were made that will not be forgotten."

—Bro. N. A. Gray, of Lipscomb, Texas, writes: "Many of our brethren and sisters claim to be unable to take the MESSENGER, because they have not the means. They are willing to do without its cheering visits, simply because they have not the moral courage to deny themselves of some luxury which would more than pay for the paper. I wish every brother and sister would feel it to be his duty, not only to take the paper himself, but also to induce others to take it, and send it to those who are unable to pay for it. The Lord, who blesses the giving of a cup of water, will also bless us for every such effort put forth in promotion of his cause."

—Sister Sally Hutchison, of Oak Hill, W. Va., writes: "MESSENGER, No. 18 is here with much good news for the soul. I was especially pleased with Bro. H. W. Strickler's article to the young. The young brethren and sisters ought to put their shoulders to the wheel, and help to keep it in motion. If they could do nothing more, they could lift up their voices in prayer, to the Giver of every good and perfect gift. Prayer brings down many blessings. It is the Christian's stay in time of trouble. Often the tempter tries to keep us, — the young soldiers,—from praying. Even when we are on our knees he whispers, 'It is no use for you to pray, for you are too wicked.' Let us ever continue to pray, though the devil, with a host of temptations, would prevent us!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solcited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Jonathan Creek Church, Perry Co., Ohio.

WE boarded the train at Knoxville, Tenn., April 10, arrived at Bro. J. W. Horn's home, near the Helser meeting-house, on the evening of next day. On Saturday evening commenced meetings at the church, and continued until the evening of April 22, principally at night. We had very good congregations all the time, considering the busy season of the year. There seemed to be a great interest manifested, especially on the last Sunday evening at the "Children's Meeting."

On the morning of April 23 we were conveyed by Bro. Jacob Leckrone to the Goshen church, about twenty miles distant. We commenced meeting at that place on the evening of the 24th This is near the home of brother Elijah Horn. Here we continued until the evening of May 2. The congregations were small at the beginning, owing to the appointment not being generally circulated, but they increased on to the last. We had to close the meetings just when the interest seemed to be the greatest. As the immediate result of this meeting, one precious soul came forward and gave his heart to the Lord. He was the youngest child of Bro. Elijah Horn. O how happy were the hearts of that dear father and mother to see their last child coming home to God! It was then that they could realize the promise in the command, "Bring up the child in the way he should go." Dear brethren and sisters, let us all heed this command, for there is great joy in keeping it.

We returned to the Helser meeting-house May 3, and met again on Saturday with the brethren and sisters in a social meeting. We continued the meeting until Sunday night. We had a large and attentive congregation, and while there were no accessions at this place at present, we feel that many are almost persuaded to leave the ranks of Satan and join in with the people of God. The church at this place has undergone some severe trials, but we are glad to know that the dark clouds are rapidly passing away. We have met many kind brethren and sisters since we have been in Ohio. Their kindness to us, since among them, will always occupy a sacred place in our heart. We have enjoyed good health since we left home, for which we thank the Giver of all good and perfect gifts. We desire the prayers of all God's dear children in our behalf, that the Good Spirit may accompany us in all our weak efforts, and that much and lasting good may be done in the name of the holy Child Jesus!

J. M. BOWMAN.

McPherson Notes.

MAY 11th was an unusual day in the history of our church. In the morning six were received by baptism, and in the afternoon another was added. All were young people, four of them students.

In the evening over two hundred brethren and sisters seated themselves around the Lord's table prepared in the spacious dining hall of the College building. The facilities given here for preparing a meal made this an appropriate place for holding a communion-meeting. It was a surprise to many to see such a large community of members here, where a few years ago there were none. A number of visitors from Lancaster County, Pa, were with us, and seemed to enjoy the beautiful appearance of the growing crops, which at this time are unusually promising, and also to sit at the Lord's table with those of the same faith and practice. During the meeting Bro. J. M. Snyder read a letter from a brother in Denmark, calling forth the sympathy and love of our brethren and sisters here.

Eld. John Forney, Eld. J. D. Trostle, and other ministers from adjoining churches, labored for us. This being the first time a communion was held in the College, and the first time a large number ever took part in a communion, the occasion was a very impressive one. S. Z. SHARP.

The District Meeting of North-Western Missouri.

THE Meeting was held in the Smith Fork church, Clinton County, May 9, 1889. There was a good representation of the churches, and the deliberations were charactized by the best of Christian feelings.

The Meeting was organized by electing C. C. Root, Moderator; S. A. Honberger, Reading Clerk; Wm. C. Wolf, Writing Clerk, and D. D. Sell, Assistant.

Considerable time was devoted to the mission work. The Treasurer's Report showed that there was paid out for the missionary work during the

year $186.11. A number of baptisms were reported and several new fields opened.

Bro. Jacob Shamberger was chosen on the Mission Board for three years. These brethren constitute the Board. They reside sufficiently near each other to enable them to meet and frequently consult. Only one of the members' time expires each year, leaving two experienced in the work.

Brethren S. A. Honberger, Joel Glick and Geo. Clemings were chosen a committee to formulate a plan for a Tract Work for Northern Missouri. They submitted the following plan:

1. That each member contribute two cents yearly into the Tract Work Fund.

2. The fund to be collected in the same manner as the Mission Fund, and forwarded to District Treasurer.

3. The Mission Board to purchase said tracts and furnish them to brethren doing mission work.

One query goes to Annual Meeting. Bro. S. B. Shirky is the delegate on Standing Committee; J. E. Ellenberger, alternate.

Our feast, in connection with the District Meeting, and prior to it, was a foretaste of the longed-for rest in the evening of this world. Seventy communicants surrounded the Lord's table, and partook of the sacred emblems. The occasion was one of impressive solemnity. Oh, how much we have to be thankful for! There were twelve ministers present, who gave us many good lessons, and the solemnity of the occasion will long be remembered.

These meetings were considered to be among the most pleasant and enjoyable ever held in North-western Missouri.

At our council-meeting, May 4, we rejoiced to see two souls return to the fold. We trust there is rejoicing not only here, but also in heaven.

WM. C. WOLF.

Plattsburg, Clinton Co., Mo.

From Bunker Hill Church, Ohio.

THE members of this church met in council April 30. There was not much business, but what we did have was disposed of in a Christian-like manner. We decided to hold our love-feast June 8. We organized our Sunday-school, April 28, and elected Bro. Simon Harshman, Superintendent. He is assisted by Bro. H. A. Hochstettler. I hope that, by our Sunday-school, many will be brought into the fold of Christ. We ask the prayers of all of God's people.

SARAH MIDDAUGH.

The Route to Harrisonburg.

HARRISONBURG is located in Rockingham County, Virginia, upon a branch of the Baltimore and Ohio R. R., which is the only road running to the town. During the Annual Meeting all trains on the B. & O. R. R. from the West will make connection at Harper's Ferry for Harrisonburg. The B. & O. trains from Chicago and Cincinnati run through solid to Harper's Ferry, and through Sleeping Cars also run from St. Louis to Harper's Ferry via the Ohio and Mississippi R. R. and the B. & O. Where there are parties of 30 or more who wish to travel together, the B. & O. will arrange to run cars for them through to Harrisonburg via Harper's Ferry. It is only via the B. & O. that cars can be run through to Harrisonburg without change.

Excursion tickets to Harrisonburg and return will be sold from all points in the West at one fare for the round trip. This will be the rate from Chicago, St. Louis and all points east thereof, and it is confidently expected that the roads west of Chicago and St. Louis will make rates equally as low.

On this basis the rates from some of the principal points will be as follows, viz:

Chicago, 17.25. St. Louis, 20.25. Cincinnati, 12 50. Dayton, O., 13 50. Columbus, O., 11.75 Indianapolis, 15.65. Milford Junct., 16 60. Auburn Junct., 15.35. Fostoria, O., 13.50. Mansfield, O., 13.50. Zanesville, O., 11.75. Wheeling, W. Va., 9.75. Pittsburg, 9.00. Johnstown, Pa., 9.00. Meyersdale, Pa., 7.25. Cumberland, Md., 6.15. Hagerstown, 3.85. Martinsburg, W. Va., 3.85, Frederick, Md., 4.15.

From the fact that the B. & O. R. R. is the only line running to Harrisonburg, and that it is only via this line that cars can be run right through to the place of meeting, it stands to reason that the B. & O. is the best route to take.

For the benefit of those desiring to visit friends in the East, the B. & O. will sell excursion tickets from Harrisonburg to any point on its lines east of Harrisonburg or Harper's Ferry. The B. & O. R. R. Co. will have a Ticket Agent on the meeting grounds for this purpose, and tickets can be procured at any time while the meeting is in progress. For further information in regard to the B. & O. Route to Harrisonburg, address any of the following Agents of the Company:

L. S. Allen, 193 Clark St., Chicago, Ill. W. E. Reppert, 11½ N. High St., Columbus, O. F. P. Copper, Tiffin, O. E. D. Smith, Pittsburgh, Pa. B. F. Bond, Baltimore, Md., or W. H. King, Ass't. G. P. A., Grand Central Depot, Cincinnati, O.

THE Baltimore and Ohio R. R, as has been previously stated, will sell tickets from Chicago to Harrisonburg, Va., with stop-off privileges, and the Brethren who want to visit their old homes in Berkely Co., Va., Washington Co., Md., or Franklin Co., Pa., can do so with very little additional expense by stopping at Martinsburg, West Va., on the main line of the B. & O. They can then go to Hagerstown, Md., or Green Castle, Pa., via the Cumberland Valley Road, thus saving time and money. The B. & O. have recently placed on their line a fast vestibule train which leaves Chicago at 2:55 P. M. Passengers by this train will reach Harrisonburg on the following evening, making close connections at Harper's Ferry, and with but one change of cars between Chicago and Harrisonburg, thus making quicker time than by any other route.

Railroad Arrangements.

THE Wabash Railway will give our people a rate of one fare for the round trip to our Annual Meeting at Harrisonburg, Va. Chair Cars will be furnished free, and without change of cars, going via Defiance and Baltimore & Ohio Railway. If desired, they offer to set off a Chair Car, or Sleeper at Cerro Gordo, or any other point so desired, where sufficient number are going, and let first passenger train pick it up, thus avoiding a rush for seats, besides giving our people cars to themselves. The route named herein is the most direct and the only route running direct to the place of meeting. Good cars will be furnished and good care taken of our people via this route.

ELD. JNO. METZGER.

In Memoriam.

"No more the weary pilgrim mourns,
No more affliction wrings his heart;
The unfettered soul to God returns—
Forever he and anguish part."

ON his seventy-third birthday—April 7, 1889,—Bro. Benjamin D. Seibert departed this life, leaving a wife, three children—boys—and a brother,—Dr. John Seibert, of Chicago, to mourn their loss. Funeral services were held in the College Chapel on Tuesday, April 9.

Bro. Seibert was born in Washington Co., Md. He came to Illinois at an early day, making Ogle County his home. He was a man of quiet, unassuming habits, yet withal a successful financier. Though not so active in church work as some others, he proved his interest in the work of spreading the Gospel by giving to the Mission Endowment Fund, a few months before his death, a liberal donation. It was also his purpose to appropriate a part of his means to the much needed Building and Endowment Fund of Mt. Morris College, but death suddenly and unexpectedly took him away before he set apart the portion he intended for educational purposes.

May the Lord help the widow, and those boys, so full of vitality, to devote their energies to God's service, and finally be numbered with the family of God in the eternal world! J. G. ROYER.

Glad Tidings.

WE, the members of the Dry Creek church, met in quarterly council May 13, preparatory to our District Meeting and love-feast. Considerable business came before the meeting, all of which was disposed of with the best Christian feeling. Delegates were chosen to represent our church at District Meeting. Those chosen were brethren J. B. Miller and George Rogers. We are glad to say there are no queries to go to District Meeting from our church.

After our council-meeting closed, we repaired to the waterside to witness the scene of two precious souls being buried with Christ in baptism, making four received into the church by baptism, and three by letter, since March.

We are made to feel revived, and encouraged to press onward with more zeal Zionward. While we rejoice to see wandering souls come home, how much greater must be the joy when angels rejoice in the same! May those who have lately entered the fold, find it a pleasure to live for Christ, and may our good Shepherd care for them and strengthen them that they may be found faithful unto the end! O may we all realize the fact that the crown is not given at the beginning, nor in the middle, but at the end of the race.

My prayer is that we may live more faithful and consistent Christians to our profession in the future than we have in the past, that our light may so shine as to constrain others to follow Jesus our Lord, and, finally, when the battles are fought, and the victory is won, we may dwell with Christ at home, where we can see him as he is and praise him in perfect unison.

ANNA F. MILLER.

Robins, Ia.

From Johnstown, Pennsylvania.

APRIL 27 Bro J. M. Mohler, of Lewistown, Pa, came to break the Bread of Life unto the starving souls in Johnstown. He remained until May 13, proclaiming the glad story of redemption in all his strength and zeal. The weather was unfavorable, generally, but notwithstanding this disadvantage, the attendance was good, and while sinners were warned to flee from the wrath to come, saints were built up in the most holy faith of God. The meetings closed with a love-feast.

On the night preceding the love-feast, three dear young girls responded to the gentle wooings of the Spirit, and pledged their troth with the Faithful Husband, who will never leave them nor forsake them. As we stood in the calm, still moonlight, and witnessed the sacred nuptials, we seemed to hear all heaven shout in rapturous praises and sing for very joy! The next morning

a young man returned from the kingdom of darkness and was "born again." Dear brethren and sisters, pray for these precious lambs in Christ, and may others hasten to seek a shelter in the same kind arms, lest their sun will have forever set, and the shades of that awful night "wherein no man can work," have sealed their souls in gloom. Oh, how sad that so many souls that might be grand, in the beauty and loveliness of young manhood and womanhood, let all the golden opportunities of life pass by, and at last go out to meet an angry God beneath the damning brand of sin!

May 4th Bro. Mohler was joined by his wife, whom we met with gladness. She remained until the close of the meetings, and by her godly walk and conversation, preached some mighty sermons, which we shall long remember, and cherish tenderly. The sojourn of our dear brother and sister was much appreciated by us all, and we were loath to say farewell; but the time of parting came at last. On the morning of the 13th, we accompanied them to the depot, and, after a hasty exchange of fond adieus, we parted, perhaps to meet on earth no more. But then we thought of that sweet heaven, where separations can never break fond, loving hearts, and we were comforted. May God help us so to live, that we may meet again in the resurrection of the just!

SADIE C. BRALLIER.

From Mascot, Nebr.

I HAVE just read Bro. E. A. Replogle's article in MESSENGER, and will say that he is mistaken in regard to Jennie Phillips being the only sister in Frontier County, Nebr. There are some members living a short distance North-east of Stockville, Bro. Wm. Colebank, a minister in the second degree, lives there. There is another minister in the South-eastern part of the County,—North-east of Cambridge. There were four members living there, a year ago, last December. Bro Herman Sipe and wife live there. There is also a sister, by the name of Lucy Fisher, living near Curtis, the county-seat. Bro. S. S. Mohler informed me recently of her moving there.

The Sappa Creek church is an organized church. Furnas County is included in said church, and it corners with Frontier County. There is also an organized church in Buffalo County, which is less than one hundred miles from Frontier County.

We need more ministers here in the West. We want men who are loyal to the church to come among us and help us carry on the work of the Lord! J. P. NOFZIGER.

From Pleasant Grove, Lunenburg Co., Va.

OUR little flock, though isolated from the Brotherhood,—being one hundred and fifty miles from the nearest congregation—is, I am glad to say, in a growing condition. We have weekly meetings, and I notice our congregation is steadily growing. Our house, on last Sunday, was densely filled. Two sisters were on that day received by baptism. The rite was administered in the presence of a large concourse of people, many of whom saw it, for the first time, obeyed in accordance with the commission of our Savior.

The beautiful lake of pure water, about one hundred yards wide and half a mile long, was still and smooth. The green foliage, the blooming flowers, the singing birds, the beautiful sunshine of this gladsome spring morning, all conspired to throw over the scene a gentle halo.

I am glad that our brethren and sisters here are the chief men and women of this cultured community. I justify myself in thus rejoicing, by remembering that Paul was proud of a similar fact. If we follow him who followed Christ, we receive the approbation of heaven. S. H. LOVE.

Special Rates and Train to the German Baptist Annual Meeting at Harrisonburg, Va., via B. & O. R. R.

FOR the benefit of the members of the German Baptist church who desire to attend the Annual Meeting to be held at Harrisonburg, Va., a station on the Harper's Ferry and Valley Branch of the Baltimore & Ohio Railroad, this company will place on sale, at all principal stations, round trip excursion tickets at the low rate of one fare for the round trip. Sale of tickets to commence May 25, and continue until June 10, inclusive. Returning, will be good until July 5, 1889. One stop-over in each direction will be granted at stations west of the Ohio river, and at all points east of the Ohio river, upon notice to conductor. Stop-over not to exceed the limit of the ticket.

On June 8th special train will leave Chicago at 11:15 P. M., arriving at Harrisonburg at 10 o'clock Sunday morning. Fare $17.25 for the round trip. To accommodate all those who may wish to visit friends in Virginia, Maryland and Pennsylvania, arrangements have been made to sell round-trip excursion tickets at Harrisonburg, east of Harper's Ferry, to all stations on the B. & O., at the low rate of one fare for the round trip. No round-trip tickets will be sold east of Philadelphia or west of Harper's Ferry. For parties of thirty-five or more, traveling together, a through coach will be furnished. For further information address W. E. Reppert, Div. Pass. Agent, Columbus, Ohio.

My Visit to Mt. Morris.

WITH pleasure I look back to my cherished visit at Bro. Miller's home, and our pleasent associations with the Christian hosts and guests. God made the place divinely sweet. Our Christian intercourse was precious. The disclosure of oriental scenes and places,—a view of the peculiar relics of the Holy Land,—stirred and deepened our interest in the Bible narratives. I shall long remember the scene of happy faces, and our associations in Christian love. May we all meet in heaven! GEO. D. ZOLLERS.

May 20.

From Roanoke, Va.

I WISH to call the attention of the Brethren of the First District of Virginia to railroad arrangements to Annual Meeting at Harrisonburg.

Tickets will be on sale at Roanoke and points north June 1, good for thirty days, via the Shenandoah Valley. Rates, 2½ cents per mile each way. Buy your tickets to Waynesboro,—they do not sell tickets to Harrisonburg. At Waynesboro you will find tickets via the C. & O. R. R. to Staunton. There you will get tickets to Harrisonburg. Brethren west of Roanoke will find tickets at Christiansburg and Bristol on the Norfolk and Western R. R. at 2½ cents per mile each way. They will arrange to reach Roanoke at 1:30 A. M. At 7 A. M. No. 2 leaves Roanoke and makes good connections at Waynesboro and Staunton, giving plenty of time for transfer of baggage and buying of tickets. We reach Harrisonburg at 6:20 P. M., of same day. For special information address the undersigned. D. C. MOOMAW.

Another Church Organized.

ACCORDING to previous arrangements the brethren and sisters of Lancaster Co., Nebr., convened in the Baptist church at Jamaica, eight miles of Lincoln, May 11, for the purpose of organizing a church. After devotional exercises the following business was transacted in the fear of the Lord, Bro. B. F. Flory acting as Moderator. Elders present, M. M. Eshelman and G. W. Stambaugh:

1. Agreed unanimously to be organized in the order of the general Brotherhood.

2. The name of the organization to be "The Lincoln Church."

3. Boundary lines proposed, — lines of Lancaster County.

4. Unanimously agreed to practice the single mode of feet-washing.

5. D. G. Couser was chosen Secretary.

6. Bro. Jacob C. Peck was chosen Solicitor for District and Home Mission.

7. Sister Minnie Kerschner chosen as Solicitor for General Mission.

8. Bro. A. R. Smith chosen Treasurer.

9. Bro. B. F. Flory chosen to have the oversight.

10. Appointments.

The church has at present seventeen members with the following officers, Brethren Isaac Thomas, Adam R. Smith and D. G. Couser, ministers. Brethren J. C. Peck and Aaron Kerschner, deacons.

We were glad for the assistance and encouragement of the brethren present, who warmly exhorted us to simplicity, and general deportment, that we might be as shining lights, that others may see and walk in the path of right.

We had preaching Friday night by Bro. Flory, and also Saturday night; Sunday at 11 A. M. and 3:30 P. M, Bro. M. M. Eshelman gave us much to think about. We trust all will be benefited by his sermons. They will either do us good, or bring condemnation upon the negligent. Some expressed themselves as being near the kingdom.

We have three places of meeting, and may soon have another in West Lincoln.

Our weekly prayer-meetings keep fresh in our minds the duties which we owe to God, and our fellow-men.

May we all strive to preserve that simplicity which we find ever among God's humble children. The Baptist minister was present when we organized, and remarked, "I am glad to see you Brethren take the stand you do in regard to non-conformity to the world." Brethren, pray for us!

D. G. COUSER.

Saltillo, Nebr.

From Salem, Nebr.

THE following amounts were received since our last report:

Levi Mohler, Missouri,	$ 10 00
Maria Meyers, Illinois,	5 00
Abram Horner, Pennsylvania,	5 00
E. M. Sumstine, Nebraska,	12 00

I am glad to state that the debt on the Salem church is now paid. Many thanks to the kind brethren. E. M. SUMSTINE.

From Panther Creek Church, Wordford Co., Ill.

OUR love-feast was held May 11. Everything passed off pleasantly. Good order was maintained. The ministering brethren present were, brethren T. D. Lyon, D. Stoner, C. S. Holsinger, O. Ebert and D. Hershey. Our meeting will long be remembered by the brethren and sisters. May we all draw nearer to the Lord by obeying his word! Pray for us that the good work may go on and that immortal souls may be brought to Christ.

LEE BARNHART.

Roanoke, Ill.

Treasurer's Report.

THE following is a report of the Home Mission Fund of the Southern District of Iowa from April 18, 1888, to April 26 1889.

1888.	RECEIPTS.	
Apr. 20, Mt. Etna congregation,	$	2 10
May 12, Pleasant Ridge congregation,		1 75
May 18, Nishna Valley congregation,		1 60
July 21, Mt. Etna congregation,		1 90
Sept. 25, Louisa County congregation		2 50
Dec. 8, " " congregation,		3 00
1889.		
Jan. 26, Bro. J. Wray and neighbors,		95
Mar. 30, Middle Creek congregation,		1 97
Apr. 26, English River congregation,		4 15
Total receipts,		$19 92
1888.	EXPENDITURES.	
May 16, C. M. Brower expenses for mission work in Louisa County,	$	2 15
Aug. 25, Eld. J. Brower, Louisa Co.,		4 00
Aug. 28, S. Flory, Louisa County,		2 30
Sept. 25, A. Wolf, " "		1 20
Oct. 13, Eld. J. Gable, Louisa County,		2 97
Dec. 8, A. Wolf, Louisa County,		1 66
1889.		
Jan. 15, C. M. Brower,		2 20
Jan. 26, S. P. Miller mission work at Olivet, Mahaska County,		1 70
Mar. 11, G. S. Wine, expenses Louisa County,		6 70
Apr. 13, Eld. S. Flory, expenses Louisa, County,		2 50
Total expenses,		$27 38

As there are some churches that have not done anything in the home mission cause for some time, I wish to inform you that your mite will be needed, as the funds are nearly exhausted. There is not enough to pay what will be due in the near future. I hope those having charge of the several churches will lay the matter before their congregations, and give all a chance to cast in their mite, as the Lord has blessed them, for the Board can not do anything without means, and the last District Meeting has put more upon us, as you will see when you get the Minutes. I hope all will respond, and that the Lord may bless you!

A. J. WINE, Treasurer.

South English, Iowa.

Messages Dropped by the Way.

THANKS be to the Most High for the growing improvement in the matter of love and harmony at our District Meetings throughout the Brotherhood! When District Meetings were first granted and organized, their work fell into the hands of comparatively inexperienced brethren, as regards work of parliamentary order, but the present system of congregational and District delegation, and limited terms to serve in a given time, has and is giving such satisfaction by experience and improvement in local work, that we can not fail to be glad and rejoice.

* * *

At our late District Meeting one more dear brother publicly stated that he can now better afford to give $10 to the Mission Fund annually, since he quit the use of tobacco, than he could twenty-five cents while he used it, from the fact that it saves him more than that yearly.

To the Brethren who hold doubts as to the "apron," generally in use by our brethren and sisters, wherewith they gird themselves when washing the saints' feet, answering for the "towel" of King James' translation, I would say, Luther's translation renders the original article as being an apron (*Schürze*), and not towel or *Handtuch*. Hence the following must be proven before a change can be found necessary, *First*, that the original word is *not* the German *Schürze*. *Second*, that whatever it proves to be, must be fastened on *without* a string or girdle.

C. C. ROOT.

From the English River Church, Ia.

THE District Meeting of the Southern District of Iowa was held with the above-named congregation, April 26. The churches were not all represented. Why they were not, we do not know, but we feel sorry that it is so. It looks as if there were not the interest that should be. Some were represented by letter. There were a good many present from adjoining churches, which made us feel glad. There were some queries presented, and disposed of in the fear of the Lord, we trust, as was shown by the spirit manifested throughout. It is very seldom every one can have things pass just as he would like it, but then there was that spirit of forbearance, that characterizes Christians. One query was passed to Annual Meeting. Eld. Samuel Flory represents the District on Standing Committee. Bro. Geo. S. Wine is delegate for the English River congregation.

A. J. WINE.

From Cornell, Nebr.

WE live in Rawlins County, Kans., just a mile from the State line. I do not know of any members in this County except myself. I have not heard any of the Brethren preach for two years, and would be much pleased to have some able minister come here and organize a church. We have a new school-house in our district, which would be a good place to hold meetings.

RHODA SMITH.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

PETRY—RINEHART.—At the residence of Bro. Peter Kitterman, April 14, by the undersigned, Bro. Steven S. Petry and sister Elzina Rinehart, of near Gratis, Ohio.

A. G. CROSSWHITE.

COOK—LONG.—At the residence of the bride's parents near South English, Iowa, May 2, by Bro. Geo. S. Wine, Mr. Justin P. Cook and Miss Rilla Long.

A. J. WINE.

WINSLOW—RENCH.—At the residence of brother and sister J. S. Ott, Rawlins county, Kans., May 5, by the undersigned, Mr. Lemuel Ulysses Winslow, of Thomas County, and sister Hattie Rench, of Rawlins County, Kans. B. B. WHITMER.

RHODES—STROPE.—At the residence of the undersigned, near Cerro Gordo, Ill., by Bro. A. J. Nickey, Bro. Isaac Rhodes, of Ashland, Oregon, and sister Susan M. Strope, of Oreana, Ill. J. V. EILER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

BROWER.—In the bounds of the Walnut church, Fulton Co., Ind., May 6, of blood poison, Bro. Josiah Brower, aged 51 years, 10 months and 24 days.

Deceased was born in Preble County, Ohio, in 1837. When about one year old, his parents moved to Miami County, Ind. He was married to Elizabeth Taylor, March 4, and soon after his marriage united with the Brethren church and moved to Wabash County, Ind. About five years ago he moved to Fulton County, Ind., where he ended his days. He was the father of seven children, who are all living except one son, who preceded him. He was a faithful member of the Brethren church for about twenty-four years. He was a kind and affectionate husband and father and a sociable neighbor, and loved by all who knew him. He endured his sickness with the greatest of patience, without a murmur or complaint. He called for the elders and was anointed with oil in the name of the Lord. He leaves a kind companion (a sister) and six children to mourn their loss, which, we hope, is his eternal gain.

Services by Bro. Aaron Swihart from Rev. 14: 12, 13, to a large audience of sympathizing friends and neighbors.

JOHN S. KRYDER.

EARLY.—Near Timberville, Rockingham Co., Va, April 26, Sister Leah Early, wife of Bro. Jonas Early, aged 67 years, 11 months, and 13 days.

Sister Early had been an intense sufferer for a long time. She has been blind for about six years, but never was known to complain. She bore it all with Christian fortitude. Funeral services by Eld. Daniel Hays and the writer. JOHN F. DRIVER.

JOHNSON.—Near Mount Olivet church, Rockingham County, Va., sister Elenora Johnson, aged 25 years and 12 days.

Deceased leaves a husband and five small children to mourn their loss. Sister Johnson was carried from her bed just five weeks ago to the living stream, to follow the example of the Savior in baptism. Funeral services by the writer. JOHN F. DRIVER.

SMITH.—In the Grand Prairie church, near Sidney, Nebr., Martha Bell, infant daughter of friend Lafayette and sister Ellen Smith, aged 1 year and 17 days. Occasion improved by the writer from the words, "He shall gather the lambs within his arm and carry them in his bosom." Isa. 40: 11.

May this departed angel child be a magnet, attracting the father to her Heavenly Shepherd! W. C. TEETER.

SPITZER.—Near Broadway, Rockingham Co., Va, April 30, sister Catherine Spitzer, wife of Bro. Jacob Spitzer, aged 45 years, 1 month and 3 days. She leaves a husband and eight children to mourn their loss.

Funeral services by Bro. John P. Zigler and the writer. JOHN F. DRIVER.

HAWKENBURY.—In the Kingsley church, Iowa, Feb. 16, Ella S., infant daughter of Bro. Albert and sister Agnes Hawkenbury, aged 5 years and 12 days.

J. W. TROSTLE.

BRUMBAUGH.—In the East Nimishillen church, Stark Co., Ohio, April 12, Bro. Jacob Brumbaugh, aged 89 years, 5 months and 17 days.

Deceased was born in Huntingdon County, Pa. He came to Stark County, Ohio, with his father, Conrad Brumbaugh, in 1812, and has lived here during his long life. He was able to be around and see to his business until within three days of his death, when he took a cold, which was the immediate cause of his death. Services by Eld. David Young and John Kurtz. A. BRUMBAUGH.

MOATS.—In the Manor congregation, Md., March 24, sister Martha Laura Moats, aged 23 years, 1 month, and 2 days.

Our sister was permitted to live but a short time in the service of her Master, but made all necessary preparations for an assurance of eternal happiness. She was anointed, and a communion meeting was held at her home. She bore her affliction patiently, and died in the hope of a glorious immortality beyond the grave. She leaves one little child with the husband, to mourn their loss. Services by Eld. David Long from 2 Cor 4: 17, 18. D. VICTOR LONG.

DIVELY.—In the Claar church, April 17, Abraham Frederick Dively, aged 6 months and 1 day.

DIVELY.—Also in the same church, May 4, Maggie May Dively, aged 5 years, 4 months, and 28 days.

The above were children of Bro. Joseph C. Dively (deceased) and Annie Dively. Father and four children were thus taken away inside of one year. Surely the hand of affliction has been resting heavily upon the family! May God help them to bear their troubles. Funeral occasion improved by the undersigned. MICHAEL CLAAR.

JOHNSON.—In the Pipe Creek church, Carroll County, Md., Feb. 17, of cancer and general debility, our sister Christena, widow of Samuel Johnson and a sister of Eld. Jacob Lerew, aged 66 years, 10 months and 19 days.

She was a consistent and exemplary member of the church for fifty years, and died in the hope of a blissful immortality. Funeral services by elders S. and E. W. Stoner from Rev. 14: 13.

COX.—In the Donnel's Creek church, Clark Co., O., May 4, of spinal fever, Albert D., only child of Bro. George and sister Maria Cox, aged 10 months and 4 days.

Services by one of the home ministers from Matt. 19: 13, 14, which was selected by the parents. They have the sympathy of their many friends. D. LEATHERMAN.

ABBY.—In the Middle Fork church, Clinton County, Ind., May 2, sister Susan Catharine Abby, aged 26 years, 11 months and 4 days.

She was the daughter of Bro. David and Mary E. Gochenour. She leaves a husband and two children to mourn their loss. She joined the German Baptist church when in her thirteenth year and lived a consistent life. Funeral services in the Pleasant View church by Eld. Isaac Billheimer and Michael Flory from Prov. 12: 28, to a very large congregation of sympathizing neighbors and friends. JOHN E. METZGER.

HAMILTON.—In the George's Creek church, W. Va., April 19, James Hamilton, aged 64 years, 9 months and 3 days. He was a member of the church for nearly thirty years.

BOSWELL.—At Little Walnut, Ind., March 31, Bro. Daniel Boswell.

Deceased was a member of the church of the Brethren since 1851, ever strong in the faith and in union with those of like mind. He was the father of eleven children, seven of whom, together with their mother, are left to mourn their loss.

SALOME WATKINS.

PIPHER.—In the Pokagon church, Cass Co., Mich., March 31, sister Mary Ann, wife of Bro. Peter Pipher, aged 53 years, 3 months and 15 days.

PLANK.—In the Elkhart Valley church, Elkhart Co., Ind., April 28, James, son of brother and sister Jonathan Plank, aged 13 years, 11 months and 7 days.

JOSEPH S. KULP.

HEASTAND.—In the bounds of Sandy church, Columbiana Co., Ohio, Henry Heastand, aged 66 years, 3 months and 14 days.

Deceased was a consistent member of the Presbyterian church for over a quarter of a century. Services by Joseph Sheehen of the Presbyterian church, assisted by the writer.

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Announcements.

LOVE-FEASTS.

June 1, at 10 A M , Oak Grove meeting house, in Rome church, Hancock Co., Ohio.

June 1, at 10 A. M., Pleasant Hill congregation, Shelby, Co., Ohio. Meeting to be held in the barn of D Wenrick, ¼ mile east of Jackson Centre. Those coming on the C., H. & D., will be met at Anna the day before the meeting by notifying Joseph Holder, Jackson Centre, Ohio.

June 1, at 2 P. M., Celina congregation, Mercer Co., Ohio. Meeting will be held in Bro. A. D. Coate's barn, 3½ miles north of Coldwater, and 4 miles south-west of Celina.

June 1 and 2, at 10 A. M., Garrison, Iowa.

June 1 and 2, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 6 miles north-east of Ankney.

June 1 and 2, Valley meeting-house, Prince William Co., Va

June 1 and 2, at 2 P. M., Rock River church, at Franklin Grove meeting-house, Ill.

June 4, at 10 A. M., Bear Creek church, 2 miles south-east of Portland, Jay Co , Ind., at house of Bro. Jake Grafmiller.

June 4, North Manchester church, Wabash Co., Ind.

June 4 and 5, at 1 P. M., Yellow Creek, Ill.

June 5, at 2 P. M., Flora, Ind., at Bachelor's Run church, Carroll Co., Ind.

June 5, at 4 P. M., 1 mile west of Goshen, Ind.

June 6, at 10 A. M., West Nimishillen church, Stark Co , Ohio, at the Pleasant Valley meeting-house.

June 8, Little St. Joe church, De Kalb Co., Ind., at Bro. Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St. Joe.

June 8, Rocky Ridge church, Frederick Co., Md.

June 9, at 4 P. M., Middle Creek congregation, Somerset Co., Pa. Meeting to be held at the Middle Creek church, 4 miles west of Rockwood.

June 6, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 3 miles north-east of Milford Junction.

June 7, at 4 P. M., Shipshewana church in Lagrange Co., Ind., seven miles west of Lagrange. Those coming by rail will stop at Shipshewana, one and three quarters of a mile north-west of the church.

June 8, Pleasant Valley District, Elkhart Co., Ind.

June 8, Brother's Valley church, Somerset Co., Pa.

June 8, at 2 P. M , Naperville, Ill.

June 8, Maple Valley church, Cherokee Co , Iowa.

June 8, at 4 P. M., Pleasant Valley, Elkhart Co., Ind.

June 8, at 3 P. M., Blue River church, Whitley Co., Ind.

June 8, at 10 A. M , Hudson, McLean Co., Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8, at 3 P. M., Cedar Creek church, Anderson Co , Kans , at the residence of P. H. Watkins. Those coming on the Southern Kansas Railway will stop off at Garnett, those on the Missouri Pacific stop at Birch Switch. They will be met by notifying L. Watkins or P. H. Watkins, Garnett, Kan.

June 8 at 3 P. M., 2 miles south-east of Walker, Ellis Co., Kans , at Bro. G. W. Crissman's

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9, Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 14, at 4 P. M., Yellow River congregation, Marshall Co., Ind. Those coming by railroad from the West stop at Inwood; those from the East stop at Bourbon.

June 14 and 15 at 2 P. M., Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

June 15, at 10 A. M , Wabash church, 7 miles south of Wabash, Ind.

June 15, at 4 P. M , English Prairie church, La-Grange Co., Ind.

June 15, at 10 A. M., Hickory Grove meeting-house Williams Co., Ohio.

June 15 and 16, Rock Creek church, Rio Grande county, Colorado.

June 15 and 16, at 2 P, M , Ames church, Iowa, 7 miles west of Ames. Noon trains will be met at Ames

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

June 15 and 16, Richland church, Richland Co., O , at the residence of John Kimdalle, 6 miles north of Mansfield.

June 15 and 16, at 2 P. M., Sheldon church, O'Brien Co., Iowa, at house of Bro. W. C. Kimmel.

June 16, at 4 P. M , Quemahoning church, Somerset Co., Pa., at old meeting-house.

June 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg.

June 29, at 2 P. M., Beaver Creek church, Nebr., at the house of Peter Farney, 2 miles south, and 4 miles west, of Aurora.

June 1, at 2 P. M., Chippewa church, Wayne Co., Ohio.

June 1, Uniontown, Pa., George's Creek congregation. Those going to Annual Meeting by way of Pittsburg, Pa., can take the train there or at Connellsville, Pa., for Uniontown.

June 4, at 10 A. M., Green Spring church, in Sugar Grove meeting-house, Ohio.

June 8, at 3 P. M., Falls City church, 4 miles north of Falls City, Nebr.

June 8, at 10 A. M., Sappa Creek church, at the home of Bro. Willet Williams, 8 miles south of Orleans, and 2 miles north of Woodruff, Kans. Those coming from the West and North-east will be met at Mascot, Nebr., by notifying J. P. Nofziger, and reaching Mascot Thursday evening.

June 8, Sugar Creek church, Ohio, at home of Bro. John S Burger, two miles north of Baltic, Ohio. Those coming by rail will please stop at Baltic.

June 8 and 9, Harlan congregation, 4½ miles east of Harlan, Shelby Co., Iowa.

June 9, at 5 P. M., Summit church, Somerset Co., Pa.

June 22, at 10:30 A. M., Seneca church, Seneca Co., Ohio, at Bro. J. R. Fink's home, 3½ miles east of Attica.

July 6, 7, and 8, Rockgrove church, Floyd county, Iowa.

Sept. 7 and 8, at 10 A. M., Auglaize Chapel, ¾ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

DISTRICT MEETINGS.

May 29, North-eastern District of Ohio in the Ashland congregation, 4 miles south-east of Ashland. Those coming by rail on the 28th will be met at Ashland. Trains due from east at 1:07, 2:20 and 8:57 P. M. Trains due from the west at 7:12 and 9:19 A. M., and 2:20 P. M.

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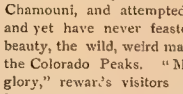
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 4, 1889. No. 23.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

ELDER P. S. MYERS and wife are visiting among their many eastern friends, and are also attending a number of Communion meetings. They will remain east for some time yet.

"THERE is many a thing which the world calls disappointment, but there is no such word in the dictionary of faith. What to others are disappointments, are to believers intimations of the will of God."

REPORTS from every-where are that the prospects for large crops were never better, and our farmers are hopeful of receiving a rich reward for their labors. May the harvest of souls gathered be equally good!

WE expect to have a tent on the Annual Meeting grounds where we will be pleased to meet our brethren and sisters, and those who have labored so faithfully for us and our work. Through correspondence we seem to be acquainted with many whom we have never met. A personal interview with such is always pleasant and appreciated.

"WE are to despise none, however humble in ability, or weak in strength, or ignorant in intelligence, for God only knows how much the germ of faith within them may expand into the years and ages to come, and because the weakest saint here is honored more of God than the greatest sinner. All the feeble saints have the ministration of the angels of God."

"LET a man's innocence be what it will, let his virtues rise to the highest pitch of perfection, there will still be in him so many secret sins, so many human frailties, so many offenses of ignorance, passion and prejudice, so many unguarded words and thoughts, that without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible he should be saved."

"GOD loves the liberal and cheerful giver. He has made the most generous promises to the liberal soul. We need to think of these things, for now the salvation of the world waits upon the greater liberality of his people. The few are doing according to the full measure of obligation and ability, but the many give little or nothing. What we need is that all shall give, and that each one shall give liberally and cheerfully."

"LIFE is full of reasons for thankfulness. If we look back, goodness and mercy have been over us in the past. If forward, grace is promised for the way, and glory at the end. If within, there the divine spirit works. If without, there both nature and revelation shed light on our present path. All the dealings of divine Providence are designed for our good; and if rightly improved, will prepare us for the world where thankfulness and joy shall reign forever."

"GOSPEL CHIMES" seems to be meeting with very general favor, and the almost unanimous expression, from those who have given the book a fair test, is encouraging. Bro. John E. Young says that the one piece, "God be with you 'til we meet again" is worth the price of the book. Only 30 cents each, or $3.00 per dozen, post-paid.

WE have made arrangements to have copy of report of our coming Annual Conference written out as taken, and to have it printed, and ready for sending out, within six or ten days after the close of the meeting, thus getting it to our readers before it has time to cool off, or get stale. Orders can be sent in at once. Price, 25 cents per copy, or $2.50 per dozen.

A FEW SUGGESTIONS.

THE different railroad companies are offering very liberal terms or rates for our Brethren to attend the Annual Conference. And as they do this, we should show a corresponding appreciation for favors thus granted. And further, we ought to show that we possess a fair share of the Christian graces, such as good common sense, politeness, and cleanliness.

The first can be exercised to a good advantage in getting on and off the cars,—not to rush in to get the empty and best seats, and thus crowd others out who may be older or quite as deserving. As in every case, where a car is over full, some one must be unseated, and it is always more honorable to be the unseated one, than to get a seat by virtue of physical strength and bad manners.

Those who wait, and enter decently, and in order, generally fare quite as well. If not, they need not blush at their ugliness. And in getting out, there is no necessity for causing a stampede. Trains always stop long enough for everybody to get out safely, and in good order. Crowding in and out is not only bad manners and ungentlemanly, but it is dangerous, as it gives pickpockets excellent opportunities to ply their trade on the unsuspecting.

Politeness is a grace that should be exercised every-where, but especially while traveling, and before the public.

While traveling we should be careful not to infringe upon the proper rights of others by using undue liberties, such as loud talking, or doing anything that would disturb others. Not long since, as we were returning home from a trip East, we noticed two men getting in at a way station, and as there was no place empty in the coach where they could sit in the same seat, they were compelled to take different seats. One of them, however, soon went to where the other was sitting, and opened a standing conversation, and did it in a way that so annoyed the one at the side of his friend, that he got up and left his seat in disgust. Such boorishness should not be indulged in by Christians, and a little thoughtfulness on the part of our people, while traveling, will add greatly to our reputation. In stopping at hotels and public houses, the same carefulness should be exercised.

We shall never forget a scene that we saw at Harper's Ferry, on our way to Annual Meeting in Virginia, some years ago. Our late, and ever esteemed Elder Quinter, and others, were along with us. As we had to lay over there several hours, we were met at the depot by a porter, who pressed on us to go with him, and, as an inducement, he said, "We have a whole lot of your people with us." As we entered the sitting-room, we found it well filled with "our people," and each one had a pipe, puffing away, so that the whole room was filled with a cloud of tobacco smoke. Brother Quinter seemed to be shocked at the sight, and he at once asked if we could not have another room, which request was granted. But after we left, remarks were made by the smokers, "That crowd is too proud to sit with us." If to refuse to sit in a room polluted with smoke, even though the smokers be called brethren, is pride, our company was guilty of the charge. We are not ashamed of such pride. In the room was a bar, where whiskey was sold, and where drunkards congregated,—a fit place for smokers, but a bad place for brethren. To the Christian belongs a dignity that we must recognize, and cannot afford to overlook. We are glad to believe that scenes like the above are of rare occurrence, and, we hope, may never be repeated. There is no necessity for brethren, and especially ministers, lounging around in bar rooms. Any respectable public house will give a respectable room, when asked for. Hotel-keepers, as a rule, soon learn to measure the moral and religious standard of their guests, and are always ready to place them where they properly belong.

Cleanliness is both a grace and a virtue, and is distinctively Christian. For uncleanliness there is no excuse. When water and soap abounds, filthiness is a crime against God and society. It is a sin against our physical bodies, and unfits us for respectable associations. No matter how cheap, and plain our clothes are, if they fit neatly, and are kept clean, they are respectable. Our members sometimes say that they are ostracized, and held in ridicule, on account of their plain clothing. This is a mistake. It is the miserable misfits and slouchy manner in which they are worn, and their uncleanly appearance, that attract attention. Plainness, with neatness and cleanliness, is always admired by good-thinking people.

We offer these suggestions for the consideration of our members at this time, because of the large number that will soon appear before the public as travelers, in going to and from our coming Annual Meeting.

As you go out, don't forget that you are representatives of the church, witnesses for Christ, and your *lives* are the light of the world. Let your neatness, cleanliness, politeness, and modesty, your conversation, and your general deportment, all witness for Christ, and the holy religion which you profess.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE GREAT FAMINE CRY.

"Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster."—*Words of a Heathen Woman.*

Hark! the wail of heathen nations:
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the Bread of Life!
Haste, oh, hasten! ere we perish,
Send the messengers of life!

"Send the Gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not we're dying, dying,
More in number than the sands?
Heed ye not his words—your Master:
'Go ye forth to all the world'?
Send the Gospel faster, faster—
Let its banner be unfurled!"

Christian! can you sit in silence
While this cry fills all the air?
Or content yourself with giving
Merely what you "well can spare"?
Will you make your God a beggar,
When he asks but for "his own"?
Will you dole him from your treasure,
A poor pittance as a loan?

Shame, oh, shame! for very blushing
E'en the sun might veil his face:
"Robbing God"—ay, of his honor,
While presuming on his grace!
Keeping back his richest blessing
By withholding half the "price"
Consecrated to his service;
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,
"Store and basket" running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost?

Hear ye not the tramp of nations
Marching on to Day of Doom?
See them falling, dropping swiftly,
Like the leaves, into the tomb.
Souls for whom Christ died are dying,
While the ceaseless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?

Hearken! hush your own heart-beating,
While the death-march passeth by—
Tramp, tramp, tramp! the beat of nations,
Never ceasing, yet they die—
Die unheeded, while you slumber,
Millions strewing all the way;
Victims of your sloth and "selfness"—
Ay, of mine and thine to-day!

When the Master comes to meet us,
For this loss what will he say?
"I was hunger'd; did ye feed Me?
I ask'd bread ye turned away!
I was dying, in My prison,
Ye ne'er came to visit Me!"
And swift witnesses those victims,
Standing by, will surely be.

Sound the trumpet! wake God's people!
"Walks" not Christ amid his flock?
Sits he not "against the treasury"?
Shall he stand without and knock—
Knock in vain to come and feast us?
Open, *open* heart and hands!
And as surely his best blessings
Shall o'erflow all hearts, all lands.

—*Miss M. A. West, of Syria.*

THE church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and his Christ.—*Dr. H. Bonar.*

TRINE IMMERSION.

BY A. W. REESE.

Part Four.—The "Mode" of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

WE approach now a very important part of our theme, a part of the subject about which there has been endless controversy in theologic circles, since the dawn of the fourth century of the Christian era. There has been much acrimonious and needless discussion which the world had been better without. Vast volumes, ponderous tomes, a colossal pile, mountains of painfully dry and unprofitable literary rubbish,—"Pelion piled upon Ossa," have been heaped up as to the "mode" of *baptism.* In these interminable efforts all the resources of modern learning have been impressed into the service. The domain of metaphysics has been ransacked from end to end in the effort to sustain the peculiar views and doctrines of ecclesiastic sects. All nominal Christian lands have contributed their respective shares to this wordy war, this struggle of theologic giants, this mighty battle of the Titans.

Much of this, if not all of it, might have been avoided had the church taken a bold and consistent stand on the Word of God, but as the traditions and commandments of men began their encroachments on the plain letter of the Word, instead of meeting these attacks with the fierce Sword of the Spirit, and with the moral courage of honest conviction, a disposition to *compromise* began to enter into the contest for the truth; and thus was *principle* so modified as to weaken its moral force and, finally, abandoned altogether. Drifting helplessly far out on the wide, illimitable ocean of human speculation, the church was lost in the hopeless fog of vain philosophy, and in the tangled web of the conflicting *theories* of *man.*

Before entering more directly upon the investigation of the *mode* of baptism, some premises must be laid down, founded upon the laws of intelligence and common reason that will enable us to arrive at just conclusions in the case. The propriety of this suggestion must be obvious to all. Words and phrases sometimes become current in the popular mind which will not bear a strict analysis of their truth. The common expression, "*modes of baptism,*" is a conspicuous example of this, because this admits at once that *all* these different *things,* commonly *called* "baptism," are simply one and the same thing under *different forms.* This proposition, which is so popularly received, we, by no means, admit.

Mode simply means the *manner,* or *way,* of doing a certain thing or *things,* that are in their *essential nature* the *same.* We cannot adopt the *same* way of doing *things* that are utterly *diverse* from each other. The *thing,* then, which we call "baptism" must be *uniform* under all circumstances and, at all times, the *same thing* wherever found. If the plural form be used then it must be self-evident that the things compared or likened to each other must also be *uniform,* the *same things,* or, at least, *similar* things in all the essential features of the case. The foregoing we claim to be correct and just premises commending themselves to the judgment and reason of all thoughtful and reflective minds.

It must be apparent, then, that things susceptible of *comparison* must be *alike.* For example, we cannot compare an elephant with a sun-fish because they are not similar in a single feature except that of life. If this be true of *nouns,* the *names* of things, and examples need not be multiplied, how much more eminently so in the case of active *verbs*—the words which are the framework of *all* languages, and all peoples, words which imply and express the act of *doing* something. We cannot classify diverse or *antagonistic verbs.* We cannot include in the same comparison the operations of farming and those of the blacksmith because they are totally *unlike.* I cannot compare my *mode* of *farming* with the blacksmith's *mode* of *shoeing* a *horse.* The incongruity is plain, but I can institute a comparison between *my* mode of farming and that of my *neighbor* who is engaged in the *same* vocation of life. Or I may compare the *manner* of *work* in one blacksmith's shop with that of another smith. Now let us apply a similar process of reasoning to *baptism* and *its* "mode," in other words, the *action* required in its case—the *way* of *doing it*—for this is "mode" and nothing else. We contend in the outset, most earnestly, that baptism is a *noun,* a *thing,* one *thing,* and *only one* thing, all the time, everywhere, in every place. And we also contend that there is but *one way* (or "mode") to do that thing. Moreover that all *other* things *called* "baptism," done in any other way (or all other ways), is NOT *that thing* called, in the New Testament, *baptism,* but is some *other* thing.

"There is *one* Lord, *one* faith, ONE BAPTISM," (not four or five). Eph. 4: 5. This declaration of itself ought to be "the conclusion of the whole matter," and would most surely be so if men were content with the simple declaration of God's Word. Let us now proceed and see if we can discover the "mode" or the way of performing this baptism of which it is emphatically said there is but *one.*

It is a significant fact that the Greek word *baptizo* has not been *translated.* It has simply been *transplanted* from the Greek language into the English tongue. In the same manner an apple tree might be taken out of the nursery and set in the orchard; there is no *change* in the *nature* of the *tree* by this act. It is the same tree in the orchard that it was in the nursery from which it was taken. Whoever was familiar with it in the first place, would easily recognize it in its new home.

When we reflect that our Savior spoke and taught the multitudes in the language of the Greek, that it was the common tongue of the people in Palestine at that time, that his disciples also used the same speech, and that all the evangelists, Matthew, Mark, Luke, and John, wrote their Gospels in Greek, and the apostles all the epistles, it may be supposed that they could readily *understand* what our Lord and Savior *meant* by the term *baptize.* When, therefore, he tells them to "*baptize* all nations," we presume they knew just exactly *what* they were to *do.* This inference is conclusive when we see that our Lord does not *explain* to them the *nature* or *manner* of the thing they were to do. He simply says, Go and do this thing—"*baptize* all nations."

If the disciples had not *understood* this command, an *explanation,* as in the case of washing their feet, would have been given them. That they *needed* none, is, therefore, evident. Not only did they *know* just exactly what our Lord and Savior *meant* by the *word* "baptize," but they had *seen* it *done* time and again. When, therefore, they were commanded to "*baptize* all nations," they were to do a certain specific *thing,* not *things* or a *set* of *things.* There was but *one* thing to be done, *one baptism* and *only one.* There could be no mistake as to *how*—the "mode" by which—that *one thing* commanded them was to be done, how that "one baptism" was to be performed. There was and could be, no question of the "mode." There could be, in the very nature of the case, but *one* "mode," *one way* of doing it. Now, for the sake of illustration, let us suppose that "one baptism" was consummated, *finished up by trine immersion.*

This "mode" is accomplished by submerging, or immersing, the *whole body thrice—once* "in the name of the Father," *once* "in the name of the Son," and lastly, again, in the name of the Holy Ghost." This is what we understand the great commission to teach, not only from its grammatical construction but from the continuous or *frequentative* action implied in the Greek verb, *baptizo*. Of the peculiar grace and flexibility of this wonderful Greek tongue we shall have more to say hereafter.

This one baptism or immersion into each name of the Adorable Trinity, as commanded by our Savior, also establishes and confirms that great fundamental doctrine of our holy religion concerning which some have erred and "made shipwreck of the faith." What, then, shall we say of other "modes"? There are numerous sects who claim that the thing called "sprinkling" is *baptism*. I was about to say the "*one* baptism," but I believe the most, if not all, of these denominations are "liberal" enough to admit all *other* "modes" as "*valid* baptism." If, as we have supposed, trine immersion is that "one baptism," is SPRINKLING a "mode" of immersion? It is not. There is no resemblance to each other, there is no similarity between the two. SPRINKLING is not any FORM, whatever, of IMMERSION. It is a different thing *in toto*. Is IMMERSION, on the other hand, a "mode" of SPRINKLING? By no means. It is a different thing in every respect. There are also some sects who claim that POURING is a "mode" of BAPTISM. Is pouring a "mode" of SPRINKLING? Is it a "mode" of IMMERSION? Is it a way or manner of doing either of these OTHER baptisms? No one, certainly, will pretend that it is. Here, then, are THREE THINGS, all laying claim to the name of BAPTISM and all DIFFERENT from each other. Which of these THREE DIFFERENT THINGS is the "ONE baptism" set forth in the Word of God? SOMEBODY has made a MISTAKE? Who is it? If there is but ONE Christian baptism, one "mode" authorized by the Scriptures of Divine Truth, then there are several things CALLED baptism that are NOT of GOD, but are the INVENTIONS of MEN.

(*To be continued.*)

AFFLICTION.

BY JAMES H. LARKINS.

THERE is an elasticity to the human mind capable of bearing much, but which will not show itself until a certain weight of affliction be put upon it. "Fear not the darkness," saith the Persian proverb, "it conceals, perhaps, the springs of the Water of Life."

Experience is often bitter but wholesome. Only by its teachings can we learn to suffer and be strong. Character, in its highest forms, is disciplined by trial and made perfect through suffering. Even from the deepest sorrow, the patient and thoughtful mind will gather a richer mead than pleasure ever yielded. Think it not unkind when afflictions befall thee: it is all for the best that they are sent. God calls those whom he loveth and why should he not claim his own jewels to shine in his house though our own be made dreary?

It may seem hard under such circumstances to say that it is "all for the best." The human heart is prone to give over to grief and lamentations, but wait! Soon, when like the tired pilgrim you shall fall sick and weary, he will take you home to rejoice in finding friends from whom you have been separated. Then, how true will be the saying that "it was all for the best!"

Sad accidents and a state of affliction are a school of virtue. Thus our spirits are reduced to soberness and our counsels to moderation. God, who governs the world in mercy and wisdom, never would have suffered the virtuous ones to endure so many keen afflictions, did he not intend that they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, and the trial of patience. The venturing for a crown leads to the gate of glory.

Much of the most useful work done by men and women has been done amidst afflictions,—sometimes as a relief from it, sometimes as a sense of duty overpowering personal sorrow.

Adversity is the touch-stone of character. As some herbs need to be crushed to give forth their sweetest odors, so some natures need to be tried by suffering to evoke the excellence that is in them. Grief is a common bond that unites hearts. It can knit hearts closer than happiness can, and common sufferings are far stronger links than common joys. The visitations of sorrow are universal. There beats not a heart but that it has felt the force of affliction. There is not an eye but has witnessed many scenes of sorrow.

They are always impaired by sorrow who are not thereby improved. Some natures are like grapes,—the more they are down trodden the richer tribute they supply.

It may be affirmed substantially that good men reap more real benefit from their affliction than bad men do from their prosperities, for what they lose in wealth, pleasure, or honor, they gain in wisdom and tranquility of mind. "No creature would be more unhappy," said Demetrius, "than a man who had never known affliction."

The best need afflictions for the trial of their virtue. How can we exercise the grace of contentment if all things succeed well or that of forgiveness, if we have no enemies? At a superficial view it appears that adversity happens to all alike, without regard to rank or condition. The good are apparently as little favored by fortune in this respect as the bad,—the high as the humble.

People are continually rising and falling in all the grades of society. We often see men of high expectations suddenly cut down, and left to struggle with despair and ruin. If the happiness of mankind depended upon the caprice of fortune, their condition would indeed be wretched, but it is possible to possess a mind which will not lose its tranquility in the severest adversity or at least such a one as, being disturbed and deprived of its wanton serenity by a sudden calamity, will recover in a short period, and assume its native buoyancy, by the shock which it has experienced.

How uncertain is human life! There is but a breath of air and a beat of a heart betwixt this world and the next. In the brief interval of painful and awful suspense while we feel that death is present with us, we are powerless and he all powerful. The last faint pulsation here is but the prelude of endless joys hereafter. In the midst of the stunning calamity about to befall us, when death is in the family circle, and some loved one is about to be taken from us, we feel as if earth had no compensating good to mitigate the severity of our loss, but we forget that there is no grief without some beneficent provisions to soften its intensities. Thus, in the presence of death, there is also a consolation. Has the life been stormy, there is now rest,—rest for the troubled heart and the weary head, and it can be known only by experience with what a longing many hearts thus look forward to the rest of death. Many, whom the world regards as peculiarly blessed by Providence, carry with them such corroding, anxious cares that it is with a feeling of relief that they contemplate the approach of death. To them death comes in its most beautiful form; he borrows the garb of gentle sleep, lays down his iron scepter, and his cold hand falls as warm as the hand of friendship over the weary heart now ceasing to beat.

Grief or misfortune seem to be indispensable to the development of intelligence, energy, and virtue. The trials to which we are subject, are necessary, perhaps, to draw us from our lethargy to disclose our character. Afflictions even have the effect of eliciting talents which, in prosperous circumstances would have lain dormant.

Suffering, indeed, seems to have been as divinely appointed as joy, while it is much more influential as a discipline of character. Suffering may be the appointed means by which the highest nature of man is to be disciplined and developed. Sometimes a heart-break rouses an impassive nature to life. "What does he know," said a sage, "who has not suffered?"

No soul is so obscure that God does not take thought for its schooling. The sun is the central light of the solar system, but it has a mission to the ripening corn and the purpling clusters on the vine as well as the ponderous planet. The sunshine that comes filtering through the morning mists with healing on its wings and charming all the birds to singing, should have also a message from God to sad hearts. No soul is so grief-laden that it may not be lifted to sources of heavenly comfort by recognizing the divine love in the perpetual recurrence of earthly blessings.

Afflictions sent by Providence must be submitted to in a humble spirit, otherwise they will not conduce to lasting good. The same furnace that hardens clay, liquifies gold, and by the manifestation of divine power Pharaoh found his punishment but David his pardon. As the musician straineth at his strings and yet breaketh none of them, but maketh thereby a sweeter melody and better concord, so God, through affliction, makes his own better unto the fruition and enjoyment of the life to come. Afflictions are the medicine of the mind; if they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please but that it should heal.

Let one of our loved ones be taken away and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white face of the one who sleeps. The coffin and the green mound are cruel magnets. They draw us further than we would go. They force us to remember. A man never sees so far into human life, as when he looks over a wife's or a mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved, what it is to injure the feelings of the beloved.

After this life of sorrow and pain, where we are continually weighed down with care, there is a home of perpetual rest,—the streets of which are thronged with an angelic host, who "with songs on their lips and with harps in their hands," tell neither the sorrow nor grief which perhaps wasted their lives while in this mundane sphere.

Cherry Grove, Ill., May 22, '89.

FRAGMENT OF A LETTER.

BY C. H. BALSBAUGH.

IN order to redemption, God had to become flesh. He made humanity the instrument, not the ground, of His atoning work. So it is still in the constitution of the church. The Holy Ghost is the life of the Mystical Body; and all ordinances and external forms are but media of expression for the indwelling Christ. All true works have the life of God for their origin and end. They do not save, but they are expressive and conservative of the life of Christ in the soul. Christ is ours by faith, and in accepting Christ we get both willingness and power to do all He commands. Our

obedience is the result of salvation, and the maintaining of our position, and the condition of our progress.

Without incarnation and crucifixion of Jesus, there is no foundation laid for salvation; without the Holy Ghost that foundation will never become a personal and conscious appropriation. Jesus is the "down-bringer" of God, and the Holy Ghost is the "in-bringer of" Jesus. When Christ's redeeming work is made our righteousness, by faith, through the Holy Ghost, then the works appointed by Christ, for the illustration of our faith, will be certain, and natural as the movements of the hands and feet of a new-born babe. Jesus, the object; faith, the apprehensive faculty; peace, the immediate result; and good works, the life-long duty and joy of the saint!

Union Deposit, Pa.

WHO KEEPS HOLY THE SABBATH DAY?

BY J. H. HANSTINE.

WHO keeps the Sabbath Day holy, the man who remains at home engaged in reading, meditation and prayer, or the one who attends church and then visits?

The former, perhaps, partakes of a plain dinner, prepared with little trouble, while the latter causes some poor woman, tired-out with the week's work, to toil and roast in the kitchen to prepare for him a feast. I think neither man performs his whole duty.

There is a popular proverb which says, "Of two evils, choose the least." A better rendering of this proverb is, "Of two evils, choose neither." Now, if you will take notice, you will find that it is quite indicative of the character and motives of men, to note what classes observe the above distinction. The world-wise, pleasure-seeking, and time-serving class find it very much to their convenience to adopt the first form, "Of two evils, choose the least." The Christian, however, who loves God with all his heart, and whose chief joy is to please God, resolutely says, "Of two evils, choose neither."

If, then, it is the Christian's duty to mix no evil with his Sabbath keeping, let us learn from the Scriptures what is absolutely right to do, or not to do, upon God's holy day. Jesus said, "The Sabbath was made for man." A great many things have been made for man. The animals we use, the iron in the mountains, the coal in the bowels of the earth, the silver and the gold, the grain, and the fruits were all made for man. But every one knows that there are wrong ways as well as right ways of using them. So there are wrong ways of using the Sabbath. The Scripture says it was to be "kept holy." And one of the ways of keeping it holy, was to hold a "holy convocation" (or gathering). Lev. 23:3. We know that this was done in later times, by the Jews, in assembling in their synagogues. Christ, our great Exemplar, observed this custom as also did the apostles. We are further enjoined in the Scriptures to "forsake not the assembling of yourselves together." Hence we conclude that it is plainly our duty to attend divine worship on the Sabbath day.

The Scriptures also teach that the Sabbath was made for a day of rest. "In it, thou shalt not do any work." Let us now look at one of the prohibitions for that day. I will give it in the language of others, and the reader may look up the Bible references.

"No fire was to be kindled on the Sabbath, under the penalty of death." Ex. 31:14; 35:2, 3." —*Smith's Old Testament History.*

"On the Sabbath, the law forbade any fire to be kindled, even for cooking." Ex. 35:3; Num. 15:32-36.—*Smith's Bible Dictionary.*

A late writer in the *Sunday-school Times*, in describing the modern Jewish Sabbath in Palestine, says: "From 6 P. M. on Friday no fire is kindled, even for cooking, and at the third, sixth, and ninth hours all the male population, even to the youngest boy, who can walk, gathers in the synagogue."

In our climate we might well enter a plea for fire during the severe winter, on account of comfort and health; but can we, conscientiously, in the face of the above facts, enter any such plea for the purpose of having a "big dinner?" Surely not.

Therefore we conclude, that the person who attends a place of worship, then returns home to partake of a simple meal, prepared principally the day before (Ex. 16:5), and spends the remainder of the day in holy reading and prayer, or in imparting religious instruction to his family, is without doubt keeping the Sabbath day holy. He is not in any sense choosing "the least of two evils," but, in the spirit of the true Christian, says, "I choose neither." Any other course pursued, would be doubtful and, likely, sinful.

Sabbath visiting is very seldom done for the pure purpose of glorifying God. Usually the underlying motive is to gratify self in social enjoyment, which, if done at all, ought to be done on week days.

God has given to men six days out of seven for their purposes, and has reserved but one for His purpose, and now men are trying to wrest that day out of God's hand. Truly, the prophet had a reason to write, "Will a man rob God?"

UNITY IN TRINITY, AND MULTIPLICITY IN UNITY.

BY JOHN FORNEY.

UNITY is defined to be "a state of being one; oneness; conjunction; agreement, uniformity."—*Webster.*

Trinity is defined to be "the union of three persons (the Father, the Son, and the Holy Spirit), in one Godhead, so that all the three are one God, as to substance, but three persons as to individuality."—*Webster.*

Multiplicity is defined to be "a state of being multiple, manifold, or various; a collection of many objects."—*Webster.*

We will consider the above heading under two divisions, *first*, unity in trinity; *second*, multiplicity in unity. We will compare and harmonize them with some Scriptural phrases, as used by Jesus and the inspired writers.

Jesus said to the Jews, "I and my Father are one." John 10:30. "For there are three that bear record in heaven, the Father, the Word (Son), and the Holy Ghost: and these three are one." 1 John 5:7. Here we have three in one, and one in three. And above we see that the Son said, "I and the Father are one." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." John 14:28. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28. "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John 17:18-23.

Here we have a number of texts before us that bear directly on our subject. Let us proceed to harmonize, and show from the above texts, the consistency of there being unity in the Trinity. Let us look at the oneness of the three distinct persons in the Godhead,—the Father, the Son, and the Holy Spirit, how they are three, and how they are one.

1. In personality they are as distinctly set before us in the Bible as three persons, just as Adam and Eve were two distinct persons after they were formed into two bodies, and yet were one flesh. Jesus said, Matt. 19:6, "Wherefore they are no more twain." Why not? Because there was a union formed between the two,—they were made one in the beginning by God. They were divided into two separate persons by Almighty God, and united forever into one again. If we poor, stupid mortals could learn to understand the simpler mysteries of our Maker that are so closely connected with our nature here below, as the above example of one in two, and two in one, which he hath given us in the Bible, we might learn to understand something of this oneness of the Father, and of the Son, and of the Holy Ghost, who were always united in one, and will forever remain so.

It is clearly revealed to us in the Bible that the Father was in heaven when his Son was here on earth for over thirty-three years, and wore a body of flesh. He traveled up and down the land of Palestine,—preaching the Gospel of the kingdom of God in every city and village. Multitudes of people followed him, and to his chosen disciples he said before his crucifixion, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:25-26. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16-17.

In the Scriptures it is shown that Jesus, the Son of God, was in the waters of Jordan, that the Holy Spirit descended from the heavens to earth, and that the Father's voice sounded from heaven, "This is my beloved Son."

Afterwards we have the Son of God on the cross, the Father in heaven with the Holy Spirit. We hear the Son pray, "Father forgive them; for they know not what they do." Again, "My God why hast thou forsaken me?" "Father, into thy hands I commend my spirit."

Now I ask you, dear reader, have we anything in the Bible that is made plainer than this, that there are three persons set forth in the Godhead, that the Father is not the Son, neither is the Son the Father, neither is the Son the Holy Ghost, neither is the Holy Ghost ever called Father or Son. Each one has his own name and office in the great work of redemption.

We will next consider multiplicity in unity. Jesus saith, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these

alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John 17: 9, 11, 20, 23.

In these texts we have not only three in one, or one in three, as we have it in the first part of this article, but we have multiplied thousands, added together into one,—the same as God the Father and his Son Jesus Christ are one. He in whose mouth never guile was found, saith that they may be made perfect in one, just as he and the Father are one.

Dear reader, do you believe the testimony of Jesus? Do you now understand how not only *two* or *three* persons can be one in the sense the Scriptures represent the Father, the Son, and the Holy Spirit to be one? The Bible nowhere calls them the same persons, when speaking of their work or office. Let us look at a few examples: "Let us make man in our image, after our likeness." Paul said, "There is one Spirit, one Lord, one God and Father." Peter says, "Blessed be the God and Father of our Lord Jesus Christ." Paul calls, "God, the Father of our Lord Jesus Christ," in no less than three of his epistles.

I do not believe that any one will undertake to say that Jesus Christ was his own Father, or that he addressed the following prayers to himself: "I thank thee, O Father, Lord of heaven and earth." Matt. 11: 23. "He went up into a mountain apart to pray." Matt. 14: 23. "And fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Matt. 26: 39; Mark 14: 35-39. "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." John 11: 41. "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." John 12: 27, 28.

I conclusion I will say, Read the whole of John 17, and I think you will agree with me, and say, "Surely, Jesus Christ is the Son of God, and not God, the Eternal Father himself, as some men teach in their discipline."

Thus we have the union of the three persons,—the Father, the Son and the Holy Ghost. There is no disagreement in the three, but a perfect union,—a oneness in everything they do. This constitutes the triune God. So Jesus prayed for all the believers in his Word to be united in one common faith and union with one another,—not only to be one with one another, but to be in a union and oneness with the Father and Son, in the same sense as they are one. Christ did not only pray the Father for this oneness, but he died on the cross to "gather together in one the children of God that were scattered abroad." John 11: 52.

Now, dear reader, you may call this oneness of the multiplicity of the children of God, what you please, it does not change the subject. You may call all the material members of Christ one church, or one family, or one house, or one body, all of it is Scriptural. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 26 28.

Abilene, Kans.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain.

"ABLE TO RECEIVE."

BY GEO. L. JENNINGS.

I have often heard the remark: "It is not so much what God has for us as it is what we are able to receive." This statement expresses a great fact. God has an infinite supply of grace and strength, adapted to all ranks and conditions of his people,—every one. There is not a burden we bear, not a want that presses, not a trouble that wears and grinds, but God has grace to make it light and easy, or remove it. He wants to do it, and is waiting for the privilege. What, then, is the reason why we do not have the blessing? Simply because we are not able to receive it. And why? Simply because we have not faith. Faith comes to God and asks, and God grants, and our capacity is enlarged. We come again and ask, encouraged by the former blessing and help, and we receive. And as our hearts and understandings are enlarged, we ask more and receive more, and thus honor God, the glorious Giver.

All of us need enlargement of the heart, and this comes by taking God's gracious promises and pleading at the throne, till they are granted, and thus, as our ability to receive is enlarged, God's blessings come, because more room is made for them. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11: 13.

Is it not lamentable that, while the supply is so abundant and God so willing, yes, anxious, to bestow his grace for every need, we have not the ability to receive, because we do not trust him, and come with the simple, child-like faith that obtains the blessings and makes room for more? And what blessing is more desirable than the Holy Spirit, to increase our faith and capacity?

HOW CAN WE REACH HEAVEN?

BY FLORIDA ETTER.

This is a question of great importance, and one that seems to be of little interest to many. It should be the greatest theme of our minds. This is a point each individual has to settle in his own mind. We have a guide, and if we follow it closely, we will not find it a hard question to settle. But we must not think the narrow way is an easy way,—it is infested by many a thorn! We can not expect to be carried to heaven on flowery beds of ease. Heaven is a dear place, but only through trials and tribulation can we reach it! Christ reached it in that way. He was patient and obedient to the will of God, and so must we be! If the world does mock us, let us try to model after Christ and we shall be happy! None of these shall enter heaven. Let us, who are professed followers of Christ, have hope, be faithful, firm in our resolution, and by these means we can reach heaven!

How sweet is that word *heaven* to the Christian! A place to cherish and comfort him after he has toiled so faithfully through all of the hardships here on earth! Now he reaps his reward, and now can rest in heaven with all the sanctified for evermore!

Cartersville, Va.

I WONDER.

BY J. S. FLORY.

Christ says, in John 5: 31, "If I bear witness of myself, my witness is not true." I wonder how much of the spirit of Christ is in those persons who stand up in a public assembly to make a silent witness of themselves that they are Christians? I do wonder if such a witness can be true.

If those standing monuments of obedience to unbelievers can feel justified in thus saying, by their actions, to the poor sinner by their side, "We are more holy than thou," I wonder how the same "boasters" can say aught against the proud Pharisee?

When Christ was before Pilate (Mark 15), to the many accusations brought against Him, "he answered nothing." I wonder if Christians in these days will do likewise, when they are accused of selfishness, etc.

I do wonder if doing as worldly-minded professors do, in their public demonstrations of worship, or work, is not getting unequally yoked together with them?

I am made to wonder how a representative of the meek and lowly Redeemer can, in any way, take part in bidding "God speed" to modern Anti-Christians.

Lastly I am made to wonder how there can be any fellowship between righteousness and unrighteousness,—any communion between light and darkness, any concord between Christ and Belial, or what part a believer can have with an unbeliever, what agreement there can be between the temple of God and idols. What does the Apostle mean when he says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the *unclean thing*"? Anything in religion, or religious service, not of God, is unclean.

HUMILITY.

BY HENRY ROYER.

"Humble yourselves therefore under the mighty hand of God that he may exalt you in due time."—1 Peter 5: 6

Humility and pride stand opposite to each other. Humility points down, pride points up. The one leads to hell, the other to heaven. Humility clings to Christ and his followers, pride belongs to the devil and his followers. Christ has humility, the devil has pride. Christ has obedience, Satan disobedience. Christ has self-denial, Satan, self-defense. Jesus has the truth; the devil, falsehood.

Here stands the Prince of Light, and the prince of darkness. Jesus holds the truth, the Word of God, the Sword of the Spirit. "Yes," says one, "Jesus fought against the enemy of God and man with the artillery of heaven, and Satan's face was all scarred with lightning. The Son of Man has come to bruise the serpent's head."

Turn, sinners, turn while Jesus is driving the enemy back! Turn, for why will you die? Jesus says, "Come to me! Come that you may have life! Come that you may escape the wrath that is to come!" Take his yoke upon you and learn of him meekness and humility, and you shall find rest to your souls. Turn, sinners, grieve not the Spirit, quench it not too long, for fear you may, like Capernaum and Jerusalem, be given over to hardness of hearts, to believe lies and be damned! When you look at *self*, Christ is small, but when you look at *Christ*, self is small.

No one can see himself so small, so unworthy as when he sees Christ suffering, bleeding, dying, out of love to keep man out of hell!

Louisville, Ohio.

When in your last hour (think of this) all faculty in the broken spirit shall fade away and sink into inanity—imagination, thought, effort, enjoyment—then will the flower of belief, which blossoms even in the night, remain to refresh you with its fragrance in the last darkness.

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Four.—Cæsar.

CÆSAR became more esteemed by the people of Rome as he adopted a scheme followed to some extent by leaders of to-day, by distributing to the necessity of the poor. The Senate saw that Cæsar was growing more popular, and they endeavored to head him off, by doing the same thing, so the people would be less dependent upon Cæsar for their living. They were quite successful, as the people cared little whence their bread came. This is true to-day. We find thousands who will forsake their party, even when the greatest principles are at stake, for a little bit of whiskey. Cæsar's money was now almost spent, and he secured the governorship of Spain. As he was about leaving Rome, he was hemmed in by creditors, who refused to let him go until he had paid them. This he could not do, but Crassus, who was the wealthiest man of Rome, lent him eight hundred and thirty talents, which paid his debts, and left him free.

While passing through a village on his way to Spain a friend laughingly said, "Surely in such a small village no one would care in the least degree about rank or greatness;" but Cæsar replied, "I would much rather be the greatest man in this little place than the second man in Rome." Yet with all this Cæsar was often kind, and sacrificed comforts for others. At one time his attendant was taken ill, and it was ordered he should be put in Cæsar's bed, which was the only one in the house. At another time he was dining with a friend, whose servants put lamp oil instead of sweet oil in the dishes. Cæsar forbade his friend to mention it to his host, as it would have distressed him very much. He lamented that he had not become as great as Alexander the Great, who had conquered the whole of the then known world, while at the age of thirty. Cæsar was not much above thirty years of age till he became almost as renowned a man as Alexander the Great had ever been.

In a few years thousands of their enemies were slain on the field of battle, and many cities were burned by their soldiers. In almost every country there were widows and orphans mourning for those who had given their lives to the honor of Alexander and Cæsar. Just think that in one day Cæsar killed over three hundred thousand men whose lives were just as precious to them as his was to him. They were innocent victims, because they laid down their arms and resisted not. When we reflect over these cruelties, we think what a blessing it would have been to all concerned, had the Prince of Peace made his advent the night before in their midst, while the guardian angel proclaimed, "Peace on earth, and good will towards men." This Prince of Peace appeared about forty years afterward, and became greater than either Cæsar or Alexander. They led their thousands to death, while this Prince has led many more to the hope of a blissful life in heaven. He came to make people happy. His honor was greater than all the conquerors of earth combined, yet he laid it all aside, and became poor that we might be rich. He might have lived a king on earth, had twelve legions of angels to defend him, but he came to heal the broken-hearted, to open the eyes of the blind, cure the palsied, and to save all who by God's grace should repent, and believe on the Lord, and obey him. Christ did no acts that would cause the heart to bleed with sorrow; he went about doing good continually. He lived only about thirty-three years, yet his life and mercies will never be forgotten.

When we take a look at Cæsar we can see what a man is by nature,—selfish, revengeful, and proud,—but in Christ we have an example what we ought to be, kind, peaceable, forgiving, tender, longsuffering, and merciful.

Upon Cæsar's return he gave his daughter in marriage to Pompey, who had ruled the whole city by his talents and power. He was very kind to Cæsar, and had him appointed one of the consuls that were to govern Rome for that year. Then they, with Crassus, made an agreement that they would not allow any thing to be transacted in Rome except they be all agreed to it, thus denying Ribulus, the other consul, any power or right in the making or execution of any laws whatever. Ribulus became so frightened at Cæsar that he secluded himself for a whole year. The people made sport of his cowardice. As it was necessary to have two consuls to rule the Romans, they said their consuls for that year were *Julius* and *Cæsar*.

Cæsar strove to please the people in many ways, and partly succeeded. He decreed that a considerable quantity of land should be given to certain of the Roman citizens, and that each man with more than three children should have a share. Much corn was also dispensed to the needy. Had these deeds been all done out of pure motives, he would have possessed one element in nature that goes far in making a noble man and estimable ruler. It is proper to consider the needs of the poor, but it should not be done to secure the objects of selfish ambition. People who do such good deeds solely to increase their power and influence, would very often murder the same people, if it assured them the same results. This is clearly proven in the conduct of Cæsar shortly after this. Pompey and others supposed that they had favored Cæsar so much that his attachment for them was too strong to be severed. As easily as he put off his old clothes when they were of no more service to him, did he sever himself from his old friends. Cicero seemed to be the greatest obstacle in his way, and he went to work to have that greatest of orators banished from Rome. Cicero had done nothing that would tend to weaken good government, but did all that lay in his power to build the Romans up in good morals, and that tender regard for one another that we all should possess, but when evil men conspire to another's ruin, the smallest trifle is caught up as a just accusation against him. So it was a few years later when the king of the Jews was brought to trial. The question was asked, "Why, what evil hath he done?" and the conviction was, "Crucify him."

Now when Cicero was disposed of, Cæsar next sought the life of Pompey. Cæsar found this no easy task, as it was the work of years. During this time, he borrowed many soldiers from Pompey, and made war upon the Gauls, who inhabited that part of Europe we now call France. He won many battles, and killed more enemies in ten years than had ever been done before. His soldiers took eight hundred cities, killed one million people, and took one million prisoners. They killed all who resisted them, men, women, and children. There were so many in the rivers and lakes that a person could walk over in many places on the bodies of the slain. At one time a soldier started a retreat, when Cæsar caught him by the shoulder saying, "Look on this side for your enemy." This is a noble motto for the soldier of the cross to adopt, in a spiritual sense.

VIOLATING THE MORAL NATURE.

BY EZRA. H. DETWILER.

IF, by a dishonorable course of life, a man may have attained wealth, and by that wealth has position, —the loss of property, and of position attained by that wealth, brings him to his reflections. Then, if not before, the voice of conscience, which has been contumaciously suppressed, keeps him awake at night, for the lessons which should have been received from day to day for years, are crowded upon him in one moment.

It is not necessary that a man should do as his neighbor, or as society dictates. So long as mankind is not run in one mould, there will be diversity of opinion, and each man will form, from investigation and reflection, a moral standard of his own, or modified by his individuality. It is not what others say of us, or what people of other nations say of our nation, that makes us great, powerful, and happy. It is what we can feel regarding ourselves; it is the self-respect which a noble life creates. If our conscience can pronounce the verdict, right, we are at once invincible; we are happy.

The applause of others may tickle our vanity at the moment we think it misapplied; but the applause of a clear conscience sinks a shaft of moral strength down into the very soul's centre. It does not simply dwarf a man morally to devote his entire energies to the accumulation of wealth, or the attainment of some other selfish object; it prevents him from acquiring a look of nobleness.

An individual may not be legally dishonorable, while straining every nerve for the accomplishment of some selfish purpose, but the simple neglect of his moral nature makes him less a man. He may not be a shrunken man physically. He may be well developed in that direction, but much vital force will be needed to spiritualize this gross corporeity.

Have you never noticed the difference there is in the appearance of a good man, and a man who has neglected his moral development? From the the former the soul shines out like a light from a window; the latter has no more spiritual radiancy than a six-penny showman.

There are thousands of men, some church members, of whom, if you take away their houses, lands, and fiscal skill, and such other qualities belonging to them that they will not want in heaven, there will not be enough left to represent them there in the way of righteousness, godliness, faith, love, patience, meekness, and such-like qualities.

They have used up all these qualities for fuel for their machine. It has been their business in life to sacrifice probity that they might gain power and influence, that they might make their hold on the world broader and stronger, and if they cannot carry forth these things which have been the objects, to the attainment of which they had devoted all their energies, what is left for them to go out of life with? You see whole ranks of the dwarfed, insect class of men patting each other on the shoulder, registering each other, and speaking of each other, as our strong men, our influential men, our great men; and yet, if you were to take away that of which the grave will divest them, you could not find them with a microscope. Do you not know just such men? Read James 5: 1–6.

There is a manifest carelessness in regard to the spark of divinity, and its preservation, within us. Few people are fully truthful. Few treat their neighbors with exact justice. Too many sacrifice peace of mind for momentary pleasure. Thousands are daily doing what they know to be *wrong*.

After all this violation comes self-accusation, remorse, and finally the whole system becomes affected by the committal of sins for which punishment is looked for beyond this life, when, it is hoped, an escape may be made through atonement, and the grace of God. Can we hope to outlive conspiracy, ignorance, war, and bloodshed, till we take our neighbor by the hand, rather than the throat?

Considering the prevalence of conceit, are you sure you are any better than the man on whom you hold your foot? Are you sure you are more intelligent? If so, is it not clearly your duty to take your foot off, and give him opportunities, and incentives for culture? There is no one passion so dwarfing to man's moral growth, as *revenge*. It cuts his soul down to a pointed, poisoned arrow with which he is ever ready to pierce his offending neighbor. It plants in his eye an expression as fierce as the serpent's tongue. Read Matt. 6: 23.

Considering church services, in our church, some congregations have three or four different places in which to worship God. They have six or eight ministers of the Gospel, yet they can only assemble in each place once in three or four weeks. At many places they do not have prayer-meeting once in a whole year. There is something wrong, either the lay members, or the deacons, or the ministers are not doing their duty. How can we cultivate the moral nature unless we assemble together, and help one another along? Read 1 Thess. 5: 11.

A BUDGET OF FRAGMENTS.

BY SADIE C. BRALLIER.

On the eighteenth day of June, Pennsylvania will vote on the Prohibition question. In much anxiety and through continual supplication we are awaiting the result. *What shall it be!* Surely every Christian heart will pray and work for Prohibition! Surely, no being in whom one particle of honor or manly feeling dwells, will vote in favor of the blighting evil which has broken so many hearts, blasted so many hopes, severed so many ties, and ruined so many souls! O, thou hateful, demoralizing spirit of liquor! Since there is no other stigma vile enough to represent thy true character, we will call thee devil! Away from earth, thou monstrous demon, and hie thee to thy native hell!

* * *

There is one great lesson that our American women should learn, and that is the lesson of *independence*. Too many of them regard honest toil as a thing of degradation, and think they are not true ladies, unless they can sit in the parlor and depend on "papa" for the sustenance of all their wants. Oh, my sisters, be not deceived! Idleness is the bane of humanity, while industry is the very essence of truth and honesty. It is the noble, courageous woman who determines to "paddle her own canoe." May the day be close at hand when woman shall take a broader and better view of toil, and feel that until she labors according to her strength, she has not fulfilled the demands of God who has commanded *all* to WORK!

* * *

Young man, young woman, are you a novel-reader? O break the habit! It is poison to the vitals, fatal to the mind, and damning to the soul. A mighty effort on your part can stay its progress, now, but if encouraged it will not relax its hold until it has wrought your physical, moral, and spiritual ruin. God only knows how many beings have been forever lost in the filthy mire of sentimental fiction!

* * *

Religion does not simply mean to go to church and hear the Gospel preached. Hundreds of individuals throw over their shoulders the fair garb of religion, wend their way to the house of God, and in all the sanctimony of pretended Christianity drink in the sacred truths. But hardly do they reach their homes again, until they call upon some Christian (?) friends to discuss the latest fashions, slander their neighbors, and engage in some low gossip of the week. Alas, for such professors! They are doing more to hinder the sinner from Heaven's courts than all the books of infidels have ever done, or can ever do. But God knows the heart and will detect the hypocrite in spite of all his saintly robes. O! "what shall the harvest be?"

* * *

It has been said that this is an age of rapid progression. Well, it appears that such is the case, and some people have advanced in knowledge to such an extent that they profess to know even more than the all-wise God himself. This fact was plainly demonstrated by a minister in one of the popular churches not long ago. He said: "The religion of Christ does not place so many restrictions upon the Christian after all. True, there are those who advocate a different doctrine, but such are only old fogies, and the sooner they are out of the world, the better for us all. The ordinance of feet-washing is *not* essential to salvation, and, besides, it does look so extremely vulgar in this fair age of modesty and refinement. Of course Christ did it,—but then, —that is,—we are not Christ, and can get to heaven without it." On the final day of judgment I had rather stand the chance of the lowest drunkard; nay, I had rather accept the fate of the vilest character that roams our streets, ever seeking and ever accomplishing the ruin of the virtuous and the pure,—far rather than of him, who, in the livery of heaven stood upon that sacred rostrum, and, in braze effrontery, transformed God's holy Word into an infamous lie!

REST FOR THE PEOPLE.

BY C. F. WALKER.

"There remaineth therefore a rest for the people of God."—Heb. 4: 9.

Brethren and sisters, is not this a great consolation, to know that if we hold out faithful, acquit ourselves nobly, while in this life, we can, when time shall be no more, enter into that rest prepared for all the faithful children of God? "Let us, therefore, fear, lest a promise being left us of entering into his rest any of us should seem to come short of it, for unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

There was a rest promised to the children of Israel by obedience to God's Word. The apostle tells us that, on account of unbelief, "they could not enter."

There is a glorious, heavenly rest, and many, through unbelief, have lost it. Let us give all diligence by faith and obedience to secure it! Oh how sweet will be that rest to the weary soul, when done toiling and laboring in the vineyard of the Lord.

While the children of God are traveling on that narrow path of self-denial, they meet with a great many difficulties. Sometimes a dark cloud overshadows our path that we almost think this little ship of ours will sink. But the Savior tells us in John 14, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions."

In passing through sorrows and affliction, we must not lose sight of our Blessed Master, who has gone before us, and is now at the right hand of the Father, interceding for his children, and while we are, then, advancing towards our journey's end, we can, with an eye of faith, as from Pisgah's top, look a little beyond the stream of death to that glorious inheritance of the children of God, as Moses was permitted, before he died, to view that Holy Land. Brethren and sisters, let us still press forward toward the prize until we arrive at the gate of the celestial city, where we can join with those gone before!

CHRISTIANS: SHYING OR SHINING?

BY WM. M. LYON.

To which class do we belong? Do we shy or shine? Let us see. First, we will take a look at the shying Christian. He is chiefly noted as a discoverer of strange things and spectral sights. See him standing aloof from his brethren, as they pass before his scrutinizing gaze! Approach him now, and he is fully qualified to give you a complete analysis of the character of every one of his fallen brethren. "Bro. John is a very sociable man, but he has such a high look; Daniel seems kind-hearted enough, but he never has much to say, therefore I feel satisfied that he considers himself 'a little above other people.' George appears to be generous and good-natured, yet I'm inclined to believe that he 'has an ax to grind;' and there goes poor old Bro. Jacob—true, he wears plain clothes and a sober countenance, but he 'can't be trusted' in anything."

Thus he proceeds to point out the various defects of Christian character till the list becomes a long one, and he concludes that the "perfect man" can not be found. With great complacence and unbounded admiration he now looks upon himself—his own lovely form and figure—and he beholds the only model of perfection.

Do you ask what I call this man? He is a shying Christian.

Did you never drive a horse that had the shys? If so, you have the secret; the danger is not in what is seen, but it is in the "eye-sight" of the beast. In short, the animal has the shys. Now, it is bad enough when this trouble is found in the brute creation, but it is much worse when it appears in human form.

The beam of self-righteousness in the eye is the whole trouble. It is true that we all sometimes meet with scenes and objects of a frightful nature, but it does no good to *shy;* better be a shining Christian, and march right on, regardless of these spectres. And as you pass by, reflecting the rays of the "Sun of Righteousness" upon this unseemly spectacle, their hallowed influence will be felt, and you will no doubt decide that many of your fears and troubles were only imaginary.

"Let your light so shine." God loves these bright, shining Christians, and he has intended that they should go among the dark places of sin, in order that the sweet light of his grace may fall upon the pathway of sinners, and thus constrain them to glorify God.

If we are shining Christians, there is no beam of self-righteousness to obscure our spiritual vision, and to make us shy, but we look only through the sweet sunshine of God's love: and it is so very bright that we can not *see* so many defects and faults among our brethren.

The true light that comes from God leads us to look only with pity upon the weaknesses, errors and infirmities of our brethren and, instead of shying away from them, avoiding and exposing them, we reach tenderly and kindly after them to draw them away from the snares of the evil one.

The shying professor refuses to practice self-denial. With independent air he loves to glide along in "golden slippers," over smooth places, studiously avoiding the thorns and crosses of the narrow way. By *good works* we let our light shine,—become shining Christians; by shying we get too far away from the work, the light is turned to darkness, and O, "how great *is* that darkness!"

Union Bridge, Md.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, }
J. G. ROYER, } - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S S Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - June 4, 1889.

85 cts. pays for the GOSPEL MESSENGER from June 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. GEO. W. LOWRY changes his address from Kingwood to Scullton, Pa.

A REQUEST was made through the MESSENGER for the address of Frederick Wiedman. It is Lushton, York Co., Nebr.

THE Western District of Pennsylvania sends no business to the Annual Meeting this year. Bro. Valentine Blough represents the District on the Standing Committee.

ELD. STEPHEN JOHNSON will represent the Middle District of Iowa on Standing Committee. Bro. A. M. Dickey informs us that no queries are sent by that District this year.

BRO. JOS. HOLSOPPLE informs us that brethren J. M. Fyock and E. B. Widdensen, of the Manor congregation, Indiana Co., Pa., were recently elected to the deacon's office.

THE District Meeting of Eastern Pennsylvania sends a query to Annual Meeting asking that the Minutes be printed in German. Bro. S. R. Zug is on the Standing Committee.

NO paper next week. Editors and business manager are attending the Annual Conference at Harrisonburg, Va. The next issue of the MESSENGER will contain some account of the Meeting.

A CARD from Bro. Enoch Eby under date of May 22, informs us that he held a week's meeting in the Walnut Valley church, Kans., in connection with a love-feast and the dedication of a meeting-house. Five were baptized on that occasion and the members much built up.

BRO. M. J. ROLLER, of the Linnville church, Rockingham Co., Virginia, reports four additions by baptism as the result of a series of meetings held by the home ministers.

THOSE of our brethren and sisters who do not have the privilege of attending our Annual Meeting should not forget to pray that the Lord may bless the Conference so that everything that is done may receive divine approbation. The fervent, effectual prayer of a righteous man availeth much.

UNDER date of May 23rd Bro. Landon West writes: "The District Meeting of Southern Ohio was held May 21st. Two papers were sent to Annual Meeting,—one, asking that Canada Mission be turned over to the care of General Missionary Committee; the other, that members of Tract Examining Committee be chosen to serve five years, and one to be chosen each year."

OWING to the stringency of the times, the railroads have had a heavy falling off in their receipts, and it is further claimed that the Interstate Commerce bill has also operated seriously against the roads. These things have made the managers very conservative in granting favors, and to this may be traced the refusal of the Western Passenger Association to name a rate to our Annual Meeting.

ONE of the greatest comforts to the Christian is that his God will always hear him when he comes to him in the true spirit of prayer and with that unselfish devotion which always says, "Not my will, but thine, O God, be done." To draw near to God in this way is to have God draw near to us; and to seek grace for practical living, for comfort and hope, or relief in sorrow through Jesus Christ, in this spirit, is sure to bring the desired blessing.

DR. GEIKIE in his "Life and Words of Christ" thus paraphrases the words of the Master after he had washed his disciples' feet: "Do you know the meaning of what I have now done to you? You call me Teacher and Lord, and you are right, for I am both. Learn, then, that if I, your Master and Lord, wash your feet, you, also, ought to wash one another's feet, for I have done this as an example to you, that you should do to each other as I have done to you. You know, and I would have you remember it that a servant is not greater than his lord, nor an apostle than he who sent him forth, so that you may well imitate me, your superior, in my humility." Having such a clear conception of Christ's example and his command to his followers to do as he did, it is the more surprising that the learned doctor did not teach obedience to the humble example and precept of feet-washing.

HOW many there are in the world who, when they are talked to about giving their hearts to the Lord and joining in with the people of God, will answer, "Yes, I know it is my duty to become a Christian but then I cannot get the feeling in my heart that I once had and that I think I ought to have before I can become a Christian." The mistake in this position is the common one of placing feeling before duty. A man's feelings should never keep him from doing the duties that are before him. In every case his feelings must be brought to conform to his sense of duty. To do right, even if the flesh is weak, and without the strong help of enthusiastic feeling, because *it is* right, is to occupy a high spiritual plane and to reach moral heroism. Duties performed thus, become the leading elements in our lives, and right feeling is as sure to follow such a course as daylight follows sunrise.

THE Chicago, Santa Fe and California railway makes a special excursion rate for those desiring to attend our Annual Meeting from the following points on that line:

Norborne, Mo.,	$ 32 15
Roanoke, Ill.,	20 10
Joliet, Ill.,	18 00

These rates are for the round trip to Harrisonburg, Va., and return. Tickets on sale May 25 to June 10, good on any train going east between those dates. One stop-off allowed either going or coming west of the Ohio river and regular stop-off privileges at any points east of the Ohio river. Tickets good to return until July 5th. Other roads may also make rates from local points. The failure of the Western Passenger Association to make a rate to our Annual Meeting will, doubtless, keep many of our western brethren away from the Meeting, and we regret this very much indeed, but as many of our ministers have half fare permits on the western roads, it will not affect them as they can use them to Chicago or St. Louis and then purchase half fare tickets via the Baltimore and Ohio, or Chesapeake and Ohio railroads.

One thing we should strive to attain to in this world and that is to lead exemplary lives, consistent with our profession. We profess much as a church. We claim to have the Truth as it is in Jesus and we rest this claim upon our willingness to obey him in all things whatsoever he has commanded us. This claim imposes great obligations upon us and the world will judge of our right to make the claim by what we make our lives. And this includes every individual member of the church. Some appear to think that because they do not hold an important position in the church that they do not need to be so particular, and are, to some degree, released from the obligation of being examples of Christian character to others. But not so. Every professed child of God should be a living epistle "known and read of all men." The ministers and deacons are not only to be men of God and exemplars of Christian character, but every one in the church should show in their daily walk and conversation that they have been with Jesus and that they have learned of him such lessons of humility, of love, of patience, of good-will, and of peace that will convince the world of "righteousness and judgment to come."

SOMETIMES when members of the church are reproved for wrong doing, they set up the plea that they are not as bad or at least no worse than are some others in the church, and the comparison is never made with the most exemplary members but with those who are careless as to their Christian duties. This is a very unwise comparison. No one can be a standard of excellence for another. Christ alone is the true measure for us. Even Paul would not have men follow him farther than he followed Christ. But it seems natural for people to look upon their faults and sins with a greater degree of leniency than upon the sins of others, and thus find excuses for their own sins while condemning others who are guilty of the same thing. A man may take upon himself an obligation and fail to do as he promised, contenting himself with the specious excuse that he couldn't get around to it, and at the same time roundly berate some one else for making a misstatement. Both are wrong and both need to compare themselves with the Divine Standard. "The man who thinks his sins are not so bad or no worse than other people's sins, is already far gone in iniquity and is going farther in that direction. The man who is doing better than most men in his spheres is sure to be thinking that he is not doing as well."

No one can give to others what he does not himself possess. "We must have possessions before we can give them away," and the duty of providing things honest in the sight of all men is just as strong as is the duty of giving of what we thus provide, under God's blessing, to his cause. That having must precede giving is so apparent that it scarcely needs iteration. The improvident, careless, lazy man will never be able to give as will the careful, economical, industrious man, and hence as giving is one of the highest Christian duties, so industrious, economical living is placed on the same plane of duty, that we may have something to give.

PAUL'S advice to Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth," should be carefully considered by every minister of the Gospel. The minister who *fails* to STUDY as Paul commands, *fails* in his work. No one can tell anything they do not know, nor make clear to others what is not clear to himself; and the only way to get knowledge and to have clear conceptions of the truth is the way pointed out by Paul—*study*!! STUDY!! This does not mean desultory or fragmentary reading, but it means a careful, painstaking looking into God's Word and the use of such helps as he has placed within our reach. It means to take up a subject, search the Scriptures carefully for all passages that bear directly or indirectly upon it, and then, by correct rules of interpretation, draw conclusions and make applications. In this work it will be wise to make haste slowly for it is better to preach one sermon approved of God than to preach a hundred in which the Word of Truth is not rightly divided and of which, in time to come, the minister will be ashamed. Having done your part faithfully, then trust in God for the rest. He requires no more of you than he has given you. He does require that with interest.

"A COMMON method of planning for a desired result in the sphere of benevolent endeavor, is based on averages. If a certain amount of money is to be raised in a church, or in a Sunday-school, or in a community, it is very easy to see that an average of so much to each member will secure all that is desired. If a certain work is to be done which involves a specified number of workers, it is obvious that an average of so many workers to a given field will be ample for the necessities of the case. This simple sum in arithmetic is very often accepted as the warrant for a hope of results that would gladden the hearts of multitudes; but unfortunately the issue is ordinarily very far short of the expectation. The reason of the failure is, that the average man never does his duty. It is always the extraordinary man that accomplishes anything in this world. Not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man, but the extraordinarily faithful man, is the man who finally counts for a good result in any undertaking in life. This truth is an important one, with its practical bearings on the duty of all those who would gain help from others, or give help to others. If you are planning to raise a certain sum of money, or to secure a certain number of helpers, the first thing for you to think of is: Who are the extraordinary persons to whom I can turn at this juncture? If, on the other hand, a call is made on you for aid in an emergency, your question ought not to be, What is my duty as an average helper just now? but, What is my duty as an extraordinary helper? A good average is a poor attainment. He who is not above the average is below his own fair level; for the average in this world's measurements is by no means a praiseworthy line."

"It is true that the more a man gives, the more he has; but it is not true that the more a man has, the more he gives. The giving of gifts to the poor is done more generally and more largely by the poor than by the rich. A rich man's gift is more likely to be noticed than a poor man's because of its immediate size: but the giving that tells for the poor is the every-day giving in small sums; and that is done by the poor to an extent little dreamed of, and rarely or never approached by the rich. Said Canon Clarke, in a sermon in Westminster Abbey: 'Only God and the poor know how much the poor give to the poor.' And that is a truth that should bring home its lesson to some who might more properly be called poor givers than givers to the poor."

REFORMERS.

THE history of the world in all ages has justly given its meed of praise to the men who have led the great reformatory movements along the line of the past. These were men to whom God gave quick perception to see the needs of humanity long before the masses of humanity could see for themselves,—men who thought more of the welfare and good of their fellow-men than of their own interests and who willingly sacrificed for the good of those they labored to benefit. And while they thus labored and sacrificed to bring about a needed reform, that would, in the end, elevate and better the condition of the human race, those for whom they labored and toiled with unselfish devotion, were always among the mob who followed the reformer with cries of derision to the stake or cried out in wild tumult, "Crucify him, crucify him."

So it has been in all ages of the world, and so it will doubtless continue to be until the end of the age in which we live. The men who live and think ahead of the masses will always suffer persecution of one kind or another.

But while these things are true and while we should be ever ready to recognize the true reformer, we must not forget that it is equally true that there have been all along the ages, and there are to-day, men who felt and feel that they were and are especially called to fill the role of reformers, and it is the latter class that we wish to notice.

Coming upon the stage of action at about the time they finish an Academic education, they evolve from their inner consciousness the idea that a general reformation is needed in church or State and that they are the men set apart to do the work. They have a "vaulting ambition which o'erleaps itself" and carries them where "e'en angels fear to tread." The "*ego*" is superabundantly developed in them and their talk and communications bristle with the letter I. They forget that all change is not reform and press their claims with all the boldness of the genuine reformer. Those who do not at once accept their methods and fall in with them are denominated "rut runners," "old fogies," "seekers after popularity," etc., etc. The opinions of men of wisdom and experience are cast aside and untried theories are accepted as if they had been thoroughly tested and proven. Reformers of this class, after making much noise and creating some trouble in the church and community in which they live, usually sink to their own level and end their lives as disappointed misanthropics, having failed to do the good they might have done had they been content to have labored in a field not beyond their capabilities, and upon lines marked out by the wisdom and experience of men far beyond them in mental and spiritual powers.

Many years ago we listened to an address delivered by an eminently successful editor and publisher, in which he illustrated the thought we have before us in, what seemed to us, a very forcible manner. He spoke to an assembly of editors. He said that, as a rule, the young man who enters the newspaper office as an editor, thinks his first duty is to reform the world. "Now," said the speaker, "if any of you have a notion of that kind I advise you to get it out of your head. Don't try to reform the world nor your own country, State, county, or township. If you want to reform, begin on yourselves. Get yourselves right, through and through, then try your hand on your immediate associates, those with whom you come into daily contact, and, when you have succeeded in getting them right, then begin work on your neighborhood and the town or village in which you live, and by the time you have succeeded in reforming yourself, your associates, your neighborhood, and your town, you will find silver hairs threading your temples, and if God has set you apart for a reformer you will realize that the greatest labor in life will be the expurgation of self from your character." These words contain nuggets of wisdom and we wish every man who feels that he is called to be a reformer, could read and study them.

Young men are apt to be, if their lives are pure, too hopeful of the future and their ability to mould events, and they may be easily tempted to go into excess in making changes, believing that they are laboring in the interest of reform, whereas the change they are trying to effect in the church may be at best of doubtful propriety. Old men, if they have gained wisdom by experience, become cautious and are safer in counsel than are the young. "Old men for counsel and young men for war," is an old and true proverb. It is true that some men never learn by experience, and age is not always synonymous with wisdom, and that some young heads are wiser than older heads, but the rule is as above stated. This, however, should not hinder the closest bond of union between the old and young in the church. The young men in a very few years are to take the place of the aged veterans.

That there is room for reforms in this age of the world, all will agree. The church has not yet attained to all that is in store for her and if she is to fill the measure of her possibilities, she will go from light to light, from truth to truth, progressing in the line of Divine Truth and in the highest sense of true Christian progress, but in this work of illumination let no one come to think that he is called to reform the church or that he is to shine as the one great electric light and that everybody must walk after him. It is a good thing for us to belong to the church, but it is exceedingly bad to get an idea that the church belongs to us. In her great work the church has need of every member, and it is also necessary that every member be active, but remember, if you are to do anything for the church, you must work in the church and in line with her general principles. To do otherwise is to fail. We have had so many examples of this kind within the last few years that this truth must be apparent to all.

Let us labor together as brethren, keeping constantly before us the bond of unity and the good of our beloved Zion, and God's blessing will surely follow.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor 16:2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9:7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8:12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"YE CANNOT SERVE GOD AND MAMMON."

BY S. N. M'CANN.

Number Two.—"Sin of Covetousness.

No other sin is more dangerous than the hydra-headed monster, "Covetousness." Classed as it is with the sins of fornication, adultery, idolatry, theft, murder, and drunkenness (1 Cor. 6:9, 10), we ought early and faithfully to fortify against it. No other sin steals upon the hearts of men with such a narcotic power, benumbing even the philanthropic nature, and shutting off the avenues of sympathy that naturally flow out into acts of benevolence, hermetically closing the fountain of love to God, to Christ, to His church, to the dying sinner, and to all save *self*.

No other sin is so little noticed by ministers, by churches, and by individuals, as this ever-growing curse that bids fair to blight our Nation, OUR BROTHERHOOD, AND OUR SOULS.

All become alarmed at a case of theft, murder, drunkenness, fornication or pride, if charged even against a lay-member of the church, but this, the devil's magic wand, is in the hands of ministers, deacons, and laity, transforming all that use it into beings that have eyes and see, but do not perceive,- ears and hear, but do not understand. Mark 4:12. Who ever found a real covetous man that could see himself in that light? It is always some one else, and not ME that is so covetous. "I am excusable for not giving this time; I know it is a good work, and I hope the brethren will take hold of it, but I can't help just now."

Another brother, who ought to give five dollars, gives five cents, and says, "Brethren, this money ought to be raised." Another voice, "I am in debt, brethren. I would like to see the church prosper but,"—shakes his head, draws a long breath! "But what," brother? The Devil has a stronger claim than God, because of covetousness. God's cause must suffer, the poor be uncared for, the Gospel message unheard, the church dwindle and die, because of the "love of money." 1 Tim. 6:10.

The same spirit that prompted the Pharisees to deride Christ, when He said to them, "Ye cannot serve God and Mammon," prompts individuals to deride the servants of Christ when they cry out against the same evil, covetousness, and point out a Gospel plan for its suppression. The covetous man becomes disgusted, when money is to be raised, his righteous indignation is stirred, and he begins to deride, for "no servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Luke 16:13, 14.

Coveting this world's goods, has pierced many a soul with sorrow upon sorrow, and overshadowed many more with the darkness of the "prince of the power of the air," for "the love of money" has caused men to overreach their means, bringing financial disaster, often disgrace and shame, and always many sorrows.

Let us hear the word of Inspiration, and take the warning, "for," says the apostle, "the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. BUT THOU, O MAN OF GOD, FLEE THESE THINGS." 1 Tim. 6:10, 11.

Christ has commanded us not to covet (Romans 13:9), and if we wish to obey him, we must look at some of the enemy's plans to lead us into this sin, and then take hold of Christ's plan for the suppression of the evil.

The first step the Devil would have men make, is only a little of self love, just enough to make them "lovers of their own selves, covetous." 2 Tim. 3:2.

Then, how easy it is for the enemy to help us to make a second step, coupling our conversation with covetousness, and our lives with discontent. Heb. 13:5. Having made these two steps, the "love of money," the love of the world, the love of the things of the world, and the pride of life, are all attractive, and within easy reach, for we are "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, disobedience, and whatever is contrary to sound doctrine. Rom. 1:29.

Christ's plan is just the reverse of this. First, lose sight of self, and self love, for "If a man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. Luke 14:26. HATE HIS OWN LIFE, but love "the Lord thy God with all thy soul, mind and strength, and thy neighbor as thyself,"—loving even your enemies,—is heaven's rule for keeping down the first step of covetousness. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, "I will never leave thee, nor forsake thee." Heb. 13:5. "*Be content with such things as ye have*," this strikes the death blow, and we can, "according to his divine power," "having escaped the corruption that is in the world," "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, and every other good work." 2 Peter 1:5, 6.

Since the covetous man has no inheritance in God's kingdom, let us be on our guard, lest we fall by this sin. If we love God as we should, and our neighbor as ourselves, being content and trustful, we will be ready to do with our might whatever the interest of God's cause demands at our hands. "For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God." Eph. 5:5.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. J. C. Swigart, of Strode's Mills, Mifflin Co., Pa, writes: "At our council-meeting in the Spring Run congregation, May 11, three were received into the church by baptism."

—Bro. D. B. Provont, of the Auglaize Chapel, Ohio, writes: "We have preaching every three weeks. April 22 two united with the church by baptism. We re-organized our Sabbath-school, May 12, by electing Bro. J. A. Carnihan, Superintendent. He is assisted by Bro. P. H. Beery, and a full corps of officers.

—Bro. J. S. Mohler, of the North Morrill church, Kans., writes: "Our love-feast, May 11, passed off pleasantly. Attendance was large, both of members and others. The order was good. Ministerial help was ample and the services efficient and edifying. The church was refreshed, and a wandering sheep, that had strayed from the fold, was reclaimed. God's name be praised now and evermore!"

—From Somerset, Pa., Bro. W. H. Cover, writes: "At our church council in the Berlin district, held at the Beeghly church, May 4, it was decided to represent this church at the coming District Meeting by letter. Some money was raised for home missions, and Peter Beeghley was elected a delegate to Annual Meeting. The other business passed off harmoniously, showing the church to be alive to her duty."

—Some features of the popular evils of the day are commented upon by Bro. David Wantz. He says: "Too many persons aspire after applause and popularity, rather than to be meek and humble followers of the lowly Nazarene. Too much time is wasted in the reading of novels, and that, too, when the time is all too short for the study of the Blessed Book. Our public men are too much afraid of becoming unpopular,—they will not touch certain subjects of reform, for fear of losing the good-will of those who are opposed to any reform measures. Oh, that there might be more Daniels!"

—Sister S Jane Price, of Hoytsville, Wood Co., Ohio, writes: "Our church is still moving on in an encouraging way. We called Bro. Heistand back to finish his first work. He was here two weeks before and baptized six, and reclaimed one, and when he came back, he baptized five more. One more has promised to come. Others seemed to be almost persuaded, but they put it off for some other time. Let us pray that they may soon come! Bro. Jacob Heistand gave us sound doctrine, and it was the power of God unto salvation to them that believe in his Word. The brethren and sisters were much revived, and sinners warned to flee the wrath to come."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Oretown, Tillamook County, Oregon.

I AM receiving from Mother Salome Bennett, some copies of your good and invaluable GOSPEL MESSENGER, which is a marvel of light and knowledge in the practice and teaching of the Scriptures and pure and undefiled religion of our Lord and Savior Jesus Christ. I also received a few copies from Bro. Peeler, of Linn County, Oregon, for

which I return thanks. I am living within two miles of the Pacific Ocean, near the Nestachee River and Bay. There are people here who need salvation, and I hope that some of them may yet have their names written in the Lamb's Book of Life. They have never yet felt like the Macedonians, who prayed that Paul might come over and help them. "This also know that in the last days perilous times shall come. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn way." 2 Tim. 3: 1-6.

Here we have an intimation of the wickedness that the Spirit made known to the apostle Paul, would arise in the last days. We see it now in all classes of the world. Many able writers seem to think the world is getting better, but I think the signs of the times indicate the approach of more perilous times yet ahead.

We have worked here trying to get the people to serve the Lord, but the cares of the world have entered in to choke the Word. There are vast fields in Oregon where the light of the Gospel has never penetrated. Now is the time for the spread of the pure truths of salvation to a lost and ruined world. The fields are white for the harvest, but the laborers are few. May the Lord send laborers into the harvest fields of our great humanity, here and everywhere!

JEROME B. FRANKLIN.

From Williamstown, Hancock Co., Ohio.

AT the last District Meeting of the North-western District of Ohio, there was a change made in our Mission Board. Bro. Joseph Rothrock having resigned, Bro. John Dishong, of Deshler, Ohio, was appointed in his stead. The Board consists of the following: John Dishong, W. P. Young, Daniel Bowers, Leander Schubert, John Bushong. Bro. Leander Schubert was appointed Treasurer of Home Mission Board, to whom all funds should be sent. His address is Alvada, Seneca Co., Ohio.

The following is a report of money received and paid out during the year:

Balance on hand April 1888,	$ 48 62
Green Springs church,	15 75
Swan Creek church,	4 70
Lick Creek church,	7 25
Poplar Ridge church,	3 00
Seneca church,	3 00
Wyandot church,	4 00
Logan church,	3 25
Eagle Creek church,	18 60
Black Swamp church,	7 00
Total,	$115 17
Paid out,	$94 91
Balance on hand,	$20 26

JOHN BUSHONG,
Secretary.

Greeting to the Faithful.

I AM now in a strange land, among strange people, except a few of our Father's children. There are but few whom I ever met, yet, thanks be to God, I find them truly loving and kind toward one, who, though weak and unworthy, is willing to work in the Master's cause. I believe, the Ventura County church, Cal., is in love and union. This gives me assurance to believe that they will succeed and become a strong church. They are away from the evil influence of towns and cities, and ere their now quiet little valley gets a railroad, with the vanities of the world that come therewith, I trust they will be strongly fortified and able to stand their ground against the evils that come to any community.

I am going (if the Lord will) to a communion at Covina next Saturday. Bro. Wine's church had one last Saturday and Sunday.

I. N. CROSSWAIT.

In Memoriam.

BRO. JACOB B. SELL was born in Adams Co., Pa., March 21, 1800, departed this life May 7, 1889, aged eighty-nine years, one month and sixteen days. He leaves four sons, thirty-seven grandchildren and thirty great-grandchildren to mourn their loss. While we felt loath to part with him, we feel satisfied that our loss is his gain, as he suffered very much. Though he endured much, he bore it all with Christian patience, and often expressed a willingness to go and "be present with the Lord." 2 Cor. 5: 8.

He was joined in marriage to Elizabeth Burger in 1826, and in September 1828 they both united with the Brethren's church. They lived consistent members up to their death.

Mother preceded father to the spirit world seventeen years.

Father was buried in the Brethren's graveyard, near the church, and as brethren Studebaker and Lehmer were here from McPherson, Kans., Bro. G. E. Studebaker was called upon to preach the funeral. His text was Rev. 14: 13.

About six weeks before father's death we moved into a new neighborhood. In truth we can say that we found the best of neighbors, — always ready and willing to aid and minister to our wants. The evening before father's death our beloved brother, Nathan Hunt, from our former home, paid us a visit. We were glad to see him! Father has gone to his reward and we are left behind. We have the consoling thought that though he can no more come to us, we can, if faithful, go to him! May this be our constant prayer! W. B. SELL.

Parnell, Mo.

Notes from Upper Twin Church, Ohio.

WE had a pleasant council-meeting, May 2. Quite a number of our dear brethren and sisters, as well as members from our sister church, were present to enjoy it. Our beloved old elder and father, Jacob Garber, could not be with us, as he was summoned to attend the funeral of Elder George Garver, who came to his death very suddenly two days previous to our meeting.

The little band of faithful members in Dayton were not forgotten, and the general opinion is that there will be a move all along the line, to help them out of their financial troubles.

Our church will not burden either District or Annual Conference with papers. We have none for either meeting. Our dear co-laborer, Samuel Miller, will represent our interests at the Annual Meeting, and he and the writer at District Conference. Our Sunday-school was partly re-organized by electing Bro. Benj. Deardorff, Superintendent, and Bro. Uriah Eikenberry and the writer, Assistants. Last year was our first effort at this (Wheatville) house, and the average attendance was nearly seventy-five. The previous year, one was conducted at Sugar Hill, with about the same results. This year we want to have two in our district.

May 7, I attended a council-meeting at Lower Town church, which I also enjoyed very much. Here we had the benefit of the counsels of Jacob Garber, and John Calvin Bright, both of the Wolf Creek church. The work for the Master was agreeably done, so far as we could see. This congregation received considerable numerical strength at this meeting—seven by letter, and one by baptism. Among the number whom they are pleased to welcome, are Bro. Daniel M. Garver and wife. Their services in the ministry will be very acceptable. Bro. West has the oversight of some thirteen churches at remote points in the District, and the care of these, with other things, takes a good portion of his time from the little flock at home.

He will represent the church at the Annual Meeting, and Elder Jonas Horning and Daniel M. Garber at District Meeting. Their Sunday-school was re-organized, with brethren Christian Eikenberry as Superintendent, and John Kinsey, Assistant.

I think the members are all better pleased with the MESSENGER since it has been enlarged. I feel that it is a power for good, and that its mission field is constantly widening. An old man, who was next door neighbor to one of our sisters in Eaton, when visiting the family, occasionally, picked up a MESSENGER, and read a few lines. He became interested, asked to borrow some, read the articles carefully, with an open Bible beside him, and was thus led to the Savior. About a year from the date of his baptism he was called to the church triumphant.

We have now been more than two years with the brethren here, and have no cause to regret our move. The more we are with them, the stronger grow our affections. They scarcely forget us for a day, and we trust we may continue to remember each other at a throne of grace.

A. G. CROSSWHITE.

Gratis, Ohio.

Another Sad Accident.

BRO. CHRISTIAN RHODABAUGH, sister Belle, his daughter, and Bro. David Burg were drowned in crossing Gripe's Ford, on Lightning Creek, Cherokee Co., Kans.

On the morning of the May 13 they started for the town of McCune to do some trading. When not more than one mile from home, they met their doom in this creek, which was considerably swollen. Not one of the company was left to tell the sad story. All, who are acquainted with the place, know that they made a bold venture, as the ford is considered dangerous at low water-mark, and they were not strangers to it.

No one else passed that way during the day, and the families thought they had gone on to town. When evening came, the families began to look for the return of their folks. The wives passed a restless night, watching, but no alarm was made until next morning. Brethren Rench and Houseworth went to the crossing, and saw evidences that a team had gone in, and that none had come out on the other side. They went down the stream about 125 yards, and found the drowned team, which told the sad fate of the missing ones. The banks of the stream were soon lined with anxious people. At about one o'clock the bodies were found, and at about seven, the same evening, they were buried in the "Star" cemetery.

It was a most pitiful sight: the men, when found, were embraced in each other's arms. Belle was a few rods farther down. Four evenings before they met with us at their last social meeting on earth, of which Bro. Rhodabaugh was leader. The subject was "Hope." They all spoke and read freely of the hope within them. Little Belle sang, with her mother, of the "lily-white robe in heaven for me," but scarcely thought she would need it so soon.

This occurrence cast quite a gloom over the entire community, as the departed ones were highly esteemed in the church, and much-respected citizens. It was sad to see their sun go down so soon.

Bro. Rhodabaugh was forty-seven, and Bro. Burg forty-three years of age. Sister Belle passed over in the morning of life, being only fourteen years old. The families should be remembered at the throne of grace by the brethren and sisters,—especially the Burg family, which consists of a wife and one child, and an aged widowed mother. They should not only be remembered "in word and tongue," but "*in deed and truth.*" If you would know what is meant by *deed*, please refer to James 2: 15, 16.

Bro. Rhodabaugh left a wife and three children to mourn their loss. The memorial services were performed the following Sunday by brethren Samuel Edgecomb and Jacob Appleman, assisted by J. H. Nehr. The subject was "Righteousness."

HENRY SHIDELER.

My Visit to Mt. Morris, Ill.

MOUNT MORRIS is certainly a quiet little place. I was told while there, they had neither saloon nor billiard hall, and that speaks well for the town. There are certainly not so many temptations for the young men where they do not have those gambling and drinking dens. I think the religious influence of Mt. Morris College is very good. I attended Sunday-school in the afternoon, and church in the evening, and enjoyed both very much. They have a very interesting Sunday-school. I also attended the morning chapel service twice. This is conducted by Bro. Royer. All these services are a great help to the school, as we know that so many parents neglect that duty in their families.

At Bro. D. L. Miller's I was shown some specimens and pictures that they brought home with them from the Bible Lands, and Bro. Miller gave some explanations in regard to them, which were very interesting to us.

I enjoyed my visit to Mt. Morris very much, and made some very pleasant acquaintances. Just lately I heard that some more of the students have united with the church. My prayer is that the school will continue to grow in interest, and be a power in winning souls to Christ.

I think it would be well if more of the parents would visit our schools. I think they would be better satisfied, and would encourage others to send their children. ELIZABETH WITWER.

South Bend, Ind.

The Coming Annual Meeting.

THE coming Annual Meeting is drawing nigh, and the brethren here have been laboring earnestly to have everything in readiness for the occasion, and with fond hope of having a large attendance of brethren and sisters, who have their hearts in the work. This will insure a good and enjoyable meeting that will long be remembered.

Aside from the meeting, what family is there amongst us, who has not some friends and relatives in the West, or some other far away home, and is now anxiously awaiting the arrival of such, in order that there may be a reunion with those who were once near and dear in the family, or social circle? Brethren, these thoughts stir our hearts. *Come to us;* we do not wish to be disappointed.

Lastly, there may be such who are seeking homes for their short stay in *this* world. To such we would say, Come, friends, and see what can be done for you! From time immemorial the tide of emigration has been westward. According to the nature of things this could not be otherwise, as the eastern lands were occupied, and the "*Great* West" alone could offer inducements to those who were seeking homes. But the injunction "Go West, young man, go West," carries no significance with it now, whatever, as there have been opened up different channels.

The emancipation of slave labor in Virginia, as well as in other Southern States, left thousands of acres of good, arable lands without any one to cultivate them. These lands are now opened to the settler, and numbers are availing themselves of the opportunity of getting good homes. We now see iron furnaces and rolling mills looming up, the mining industry is developing; towns and cities and new enterprises are springing up in a marvelously short time.

By comparing the advantages and disadvantages of Virginia with other States, we feel to say that the opportunities that Virginia can now offer to the agriculturist, the manufacturer, and the miner, are equaled by few, and excelled by none.

Whilst there are lands for sale in this vicinity, which may seem moderately high, yet there are in various parts of the State thousands of acres of good, arable land, that in "*ante bellum*" days could not be bought at any price, but are now on the market, and can be bought at mere nominal figures.

Brethren, *come*, and see for yourselves; you will be heartily welcome! G. W. SNELL.

Dayton, Virginia.

From Belleville, Kansas.

AGAIN we have been permitted to enjoy one of those feasts the soul longs for, and it was rich indeed. Our love-feast occurred May 18, and on Sunday morning we had a children's meeting before preaching. Bro. Jacob Trostle and Bro. M. M. Eshelman did most of the preaching May the Lord bless them abundantly for their arduous labors among us, for we believe their words shall be treasured up for many days to come.

We feel at home here among the brethren and sisters, for they seem to be wide-awake to duty. All seem to be ready to lend a helping hand. The country here seems to be in a very flourishing condition, and everything looks very promising at this time. LIZZIE HILARY.

Notes by the Way.

ON the morning of May 15 Bro. Hoover and the writer started for Connersville, Fayette Co., Ind., near where the District Meeting was to be held. We arrived in Connersville in the evening. We made inquiry for the Brethren, but, seemingly, very little was known about them. Brethren living only three miles from the city, a Brethren's church and preaching by the Brethren three miles from the city, and yet our people not known? Brethren, are we doing our duty? Jesus says, "Preach my Gospel to every creature." Will we not have to go to the cities to do that?

The meeting began April 17. It was opened by the usual devotional exercises. Twenty-two churches were represented by delegates; four not represented. Brethren Jacob Garber and Landon West, of Ohio, were present. Nine queries were presented to the meeting. All business passed off pleasantly. Bro. L. W. Teeter was chosen to represent us on the Standing Committee. Brethren Martin Bowers and Samuel Younce were chosen as missionaries. May the Lord bless them, and may they receive souls for their hire.

April 20 I was called to preach the funeral of Mrs. Nanna Clara Collins, daughter of brother and sister Mary A. Whitehead, who died April 18, 1889, aged twenty-seven years, two months and five days. She was the wife of Wm. W. Collins.

May 11 wife and I went to the Buck Creek church to attend their love-feast. We had a much desired rain in the evening, which checked the interest of the meeting in some respects. To say the least, we had a pleasant meeting. Bro. Isaac Branson officiated. Two were received by baptism at this meeting.

According to previous arrangements our home communion in the Massisinewa church was held May 17. The meeting began at 10 A. M. We had plenty of ministerial help and the brethren did well. We had a meeting long to be remembered. Room could not be furnished for all to commune, but about two hundred and fifty communed. Bro. Wilson Hutchinson officiated. One was received by baptism at this meeting, making four that have been received by baptism in the Massisinewa church since April 21. May they prove faithful until the Lord shall say, "It is enough; come up higher!"

May the cause prosper and many be gathered into the fold of our dear Redeemer!

GEO. L. STUDEBAKER.

From Holt County, Missouri.

As announced, our love-feast was held May 18 in the Bethel congregation. Notwithstanding the heavy rains which had fallen during the two days previous, and the threatening aspect of the weather in the forenoon, our large church-house was well filled, and the very best of order prevailed. Many of the brethren remarked that it was the best meeting they had enjoyed for a long time. Sixty-eight communed. This was, perhaps, the first feast ever held among us, without any of our brethren and sisters being with us from neighboring congregations. The weather, doubtless, interfered. On Sunday, Eld. Honberger preached to a full house from the words, "I partly believe it." The text was well handled, and, we think, good impressions were made. After a few well directed closing remarks by Bro. Joel Glick, two young men came forward and manifested a willingness to follow Christ. There are two other applicants for baptism; so the good work continues. Others are near the kingdom. O, that the loathsomeness of sin, with its terrible consequences, may, ere too late, cause many to flee to a loving Savior! P. E. WHITMER.

From the Peabody Church, Kans.

MAY 13 we met in quarterly council. Everything passed off in the spirit of love. The brethren and sisters concluded to hold their love-feast May 18. It is now in the past, but by no means forgotten, as we all felt greatly refreshed by participating of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, and by the Gospel which was so manfully expounded. Ministers present from other churches were, Bro. D. Anders from Newton, and Bro. Neher from Sedgwick County, Kans. Come again, brethren. J. D. SHOWALTER.

From the South Waterloo Church, Iowa.

OUR council-meeting, preparatory to the communion-meeting, to be held May 11, met May 7th. All things passed off in love and union. It was decided at this meeting that two brethren should be called to the deacon's office during our love-feast, May 11. On Saturday following, at 10 o'clock, we met for public worship. Soon after dinner the election for the aforesaid officers took place. The lot fell upon brethren Ephraim Hoff, and Nelson Metz.

We had very pleasant weather for the meetings, and a great many brethren and sisters were with us from a distance.

The congregations were very large Saturday evening and Sunday morning. On Sunday afternoon a meeting was held for the purpose of call-

ing two of our ministering brethren to the "elder's office." The lot fell upon brethren Wm. Ikenberry, and Samuel M. Miller. They were ordained and installed to office during the same meeting. Some of the brethren remained and preached for us Sunday evening. Our Sunday-school is doing a good work, and the attendance is excellent. JACOB H. FIKE.

Waterloo, Iowa.

From Keuka, Fla.

WE held our communion service May 11. To the regret of all, our elder, J. H. Moore, could not be with us. We felt, however, that the Master was with us in spirit, and the meeting passed off pleasantly. The brethren and sisters felt that it was a feast to their souls. We trust that the spiritual strength gained will help us on our pilgrimage in our isolated condition. We enjoyed the best of order during the service. Some said they had never seen the ordinances practiced as we observe them, but expressed themselves as being highly pleased with the meeting, saying that feet-washing had always seemed to them as a plain ordinance, and should be so observed. Who is going to be responsible? "Why call ye me Lord, Lord, and do not the things that I say?"

We have made it a rule in the Keuka church to take up a collection for the General Mission Fund at our communion meetings. The result of our effort this season was $4.50. This amount may look small to some of our strong churches in the North, but they should remember that our number is small. There were only twenty-two members present at our little meeting.

Our aged brother and sister Garman returned to their home in Highland County, Ohio, Wednesday, May 15. They spent the winter with their son, Bro. Ira Garman, of this place. We hope that they, with many others of like precious faith, will return when the chilly winds of winter begin to blow. E. J. NEHER.

May 20.

Railroad Arrangements.

A SPECIAL train will leave Covington, Ohio, on Sunday, June 9, for Harrisonburg, Va., over the Dayton, Ft. Wayne and Chicago R. R., and connect with a special train leaving Dayton at 4:10 P. M., via Dayton, Ft. Wayne & Chicago, Scioto Valley, Chesapeake & Ohio. No change of cars between Dayton and Staunton, Va., arriving at Staunton at 3:45 P. M., Monday, June 10, and at Harrisonburg 6:07 P. M. on same date.

This train is arranged so as to give Brethren the advantage of the mountain scenery by daylight. Returning the train will leave Harrisonburg at 8:42 A. M. and arrive at Dayton next day at 9:35 A. M.

Mr. A. Velereborne, of Dayton, will accompany the train and remain on the Annual Meeting ground to give any information desired.

Mr. Velereborne has for years aided the Brethren in securing railroad favors, and has the Brethren's entire confidence.

I. J. ROSENBERGER.

From the Bethel Church, Nebraska.

OUR love-feast was an enjoyable occasion, and one long to be remembered. All seemed to be encouraged on their way Zionward, and we feel to thank the dear ministering brethren from other congregations who so kindly assisted us during our love-feast, by dealing out the words of Eternal Truth to the edifying of both saint and sinner. One dear sister was received into the church by baptism the day of the feast, and two young sisters were baptized a week before the feast. May they prove faithful to the cause they have espoused, and may they be as shining lights to those around them that others may follow their example!

Our Sunday-school was re-organized about April 1, with Bro. David Forney as Superintendent, assisted by Bro. Levi Beanblossom. The school is well attended by both old and young, and I trust a good work may be accomplished through the Sunday-school at this place. Let us all be more determined to work for Jesus and his cause. There is a work for us all to do. Let us work while it is called to-day!

SUSAN ROTHROCK.

Davenport, Nebr.

Echoes from the Highway.

THE love-feast at Covina, May 11, was an enjoyable season. About a hundred members communed. On the same day, before the feast in the evening, two young soldiers enlisted in the ranks of the Lord's people, making four that were baptized by Bro. Witmore quite recently. On Sunday evening following the feast, Bro. Witmore preached his farewell address. During his labors among us in California his congregations became very much attached to him, especially was this the case with the members generally, so that, when the parting time drew nigh, many tears were shed. Many are the prayers that follow him on his homeward way, asking the Giver of all good to bless him and his, and that he may see many years yet, to devote to the cause of the Master.

* * *

There are now about one hundred and fifty members in Southern California. We have one meeting-house, and the prospect of one or two more in the near future.

* * *

The grain and hay crop of California this year will be the largest for many years. Already (May 17th) the barley harvest has commenced. The fruit crop promises to be abundant, excepting in certain localities where grape growing was the principal crop, and where the vineyards, for some mysterious reason, are dying off with a kind of blight. Thousands of acres are thus destroyed. Some say it is brought about through the prayers of the Prohibitionists. Let that be as it may, the Lord's ways are not man's ways. He can kill or he can make alive.

* * *

The delegation from California for Annual Meeting leaves Los Angeles, May 28, over the Santa Fe R. R. J. S. FLORY.

What Might Be Raised by Saving the Cost of one Meal per Week.

SINCE the missionary spirit has begun to take hold of our Brethren, as of late, we sometimes hear complaints that there are so many calls for money, and we also see an unwillingness on the part of some to aid the church in her calls for help for any purpose, let it be to build churches, to aid the poor, or to meet any expenses whatever. Because of this unwillingness to give, the Treasury is sometimes empty, and the cause lags. In view of this, I have been led to wonder what plan we could take to cure and to prevent the complaining, and at the same time secure all the funds that are needed. I can see no better way at present than that of *fasting. Only leave out one meal in a week, and give the value of it to the aid of the church.*

Here in Ohio, our people, and all others who can get it, make it a rule to eat three full meals each day the year round. The price in general, if bought, is twenty-five cents for each meal, and often it is more; but allowing for each meal the value of *ten cents*,—a very low estimate for such meals as our brethren and sisters want, especially on Sunday—and allowing, too, that each member will leave off one meal in a week and give the value of that meal to aid the church, the amount that will be made, without starving, or injury to any one in the least, is astonishing. It is enormous!

Here in the Southern District of Ohio we have 2,351 families represented, with an individual membership of at least 4,500. For all the brethren and sisters in the Southern District of Ohio to deny themselves the enjoyment of eating one meal in a week—a small burden indeed, and for the benefit of every one—and then bestow the value of that meal (only ten cents) to the cause of the Lord, we would have in the Lord's Fund, on every Sunday evening, the neat sum of FOUR HUNDRED AND FIFTY DOLLARS! And to continue this little sacrifice each week for the year, and that, too, without hurt or loss to anybody, will put into the Lord's Treasury in Southern Ohio the round sum of TWENTY THREE THOUSAND FOUR HUNDRED DOLLARS: and nobody starved, and nobody hurt. And, besides, this is no more begging for church funds, and no more complaining.

Dear brethren and sisters, can we not do this much for the Lord's cause, when he gives us all things, and even the food that we waste, and eat to our own injury? I feel that we can. May the Lord help us so to do! LANDON WEST.

From Nappanee, Ind.

TWO more were received by baptism in the Turkey Creek congregation May 20. This makes twenty-three received by baptism, and eleven by letter since Jan. 1, 1889.

Our communion is now in the past, but not forgotten. It was one of those soul-refreshing feasts where the spiritual man is richly fed, and which should make us strong in Jesus Christ. Ministers present from abroad, W. R. Deeter, Daniel Shively, G. B. Shively, David Shively and others.

In the morning after the communion these brethren made some very appropriate remarks about working for Jesus, pointing out to us the necessity of working faithfully till Jesus comes. May God bless these brethren for their counsel!

May 27. DANIEL WYSONG.

From the West Dayton District, Ohio.

THE members of the West Dayton church met in council May 17. Elders George Holler and John Smith were present. We were in need of more church officers, and a call was made for two deacons. The choice fell on brethren H. C. Butterbaugh and Samuel Bock. May God give them strength to perform their duties as they may come upon them, is the prayer of the Brethren! We have begun the work on our church, and expect to have it completed by Oct. 1, 1889.

ELMER WOMBOLD.

From Fairview Church, Sherman Co., Kans.

Our quarterly council met April 27. The members here, with but few exceptions, are live workers in the Master's cause. We very much appreciate our privilege in meeting together, as we are much scattered. We decided to hold a love-feast Aug. 10 and 11, at Bro. B. M. Peterson's. Brethren coming by way of the Rock Island Railroad, will please stop at Kansada, Kans., where they will be met, by notifying W. M. Welch, Kansada, Kans. Brethren, coming by rail, should come on the day before the meeting.

May 24. EMMA B. WELCH.

From Carleton, Nebr.

Our feast was held May 18, as previously announced. Brethren Kelso and Shick, from Beatrice, and Jos. Brubaker, of York County, came and ministered to us the Bread of Life. The Lord reward them for their labors of love! The members of the Bethel church were much built up and encouraged to continue the race with more vigor than ever. One dear sister of mature age was baptized, and Sunday, May 12, two of our Sunday-school scholars,— sisters,—were baptized. We pray God's blessing on these converts.

Levi Hoffert.

May 20.

Information Wanted!

What do the Brethren of the Southern District and the Brethren of the Western District of Kansas say to the plan of redistricting the State of Kansas, as proposed by the North-eastern District of Kansas, and laid over for one year for consideration? It should be approved of by all three Districts, for reasons not necessary to give now. I will copy from the Minutes of North-eastern Kansas, Article 9:

Will North-eastern Kansas favor a redistricting of the State of Kansas, so that the lines will run entirely across the State from North to South, approximating the following boundary, the east line of the Middle District to run with the east line of Republic, Cloud, Ottawa, Saline, McPherson, Harvey, Sedgwick and Sumner Counties, and the east line of the Western District to run with the east line of Norton, Graham, Trego, Ness, Hodgman, Ford and Clark Counties.

We, here in the Eastern part, had some thought of being cut off and being attached to Missouri, but if the State will be redistricted, that will satisfy us. Eld. Martin Neher.

From Bear Creek Church, Montgomery County, Ohio.

Our communion-meeting, held on the evening of May 15, is now in the past. We were made glad when we could once more surround the table of the Lord with so many of our brethren and sisters. When we saw the good order and respect shown by those who were not members, we were made to wonder whether some of them were not making resolutions that, if carried out, will bring them into the church before another meeting of this kind. Eld. Jesse Stutsman was with us. Three have been added to the church by baptism since our last report. May God's choicest blessings rest on the entire Brotherhood! Hettie A. Long.

From Deshler, Henry Co., O.

Bro. Jacob Heistand, of Wyandot County, Ohio, commenced a series of meetings April 21 and continued until May 5. Six souls expressed a desire to go with the people of God, and were buried with Christ in baptism. One was reclaimed. There were six other applicants that were not quite ready yet for baptism. Many others are almost persuaded to come. Oh, sinners, do not put it off too long, but come to Christ while it is yet called to-day, for to-morrow is not ours! May the Lord help many more to come soon, for the night cometh wherein no man can work.

The church was much revived by the meeting held at this place. Bro. Heistand did us much good by coming among us. He held forth the Word with great power and zeal. May God bless the dear brother for his labors among us!

Lizzie Dishong.

From Mansfield, Ill.

Our communion-meeting of May 18 was the most enjoyable meeting that we had for a long time. The roads and weather were all we could wish for. Many of the faithful ones from Cerro Gordo, Milmine and Urbana gave us their presence and help. Brethren John Metzger, John Bailey and Henry Kuns did good service for us. Bro. John Metzger, the veteran of the grand army of Jesus, came up with forty of the young and old soldiers of the Cross. Their visit will ever remain a green spot upon the tablets of our hearts, while life lasts. May God bless the meeting for our good, is my prayer!

John Barnhart.

From Salt Sulphur Springs, Monroe Co., W. Va.

In company with Bro George Hutchinson I started to Greenbrier County, May 10, where our brother had previously appointed meetings for Saturday and Sunday. Our brother held forth the Word with power. We had good congregations, and marked attention was paid to the words of our brother. On Monday morning we had services about three miles distant. After meeting, we retired to the water, where there was one gray-headed father who was willing to unite with the church.

On Tuesday morning we turned our faces homeward, and, on reaching home, found all well, for which we return thanks to that Heavenly Parent. J. E. Jenkins.

A Pleasant Meeting.

Saturday, May 18, elders J. Sellers, A. H. Puterbaugh and the writer met the Brethren of Camp Creek church, Kosciusko Co., Ind., in council-meeting. This church is presided over by Eld. David Shively, assisted by Peter Hammond. It was the desire of the official body to have assistance in the deacon's office and eldership. An election was accordingly held, which resulted in the election of Edward Ruff and Ezra Shively to the office of deacon, John Shively to the ministry, and Geo. B. Shively to the eldership. All were duly installed with the usual solemnity attending work of that kind.

This church has a live Sabbath-school. We preached for them twice and held one "Children's Meeting;" all of which were well attended and the interest manifested was commendable. W. R. Deeter.

Special Excursion to Annual Meeting.

On Monday, June 10, 1889, the Baltimore & Ohio R. R. will run through cars, on the Pittsburgh Division, to Harrisonburg, Virginia. Following will be found the time of train and rates of fare for the round trip:

	RATE.		TIME.
Pittsburgh,	$9 00	8 00	A. M.
McKeesport,	9 00	8 23	"
West Newton,	9 00	9 07	"
Jacobs Creek,	9 00	8 25	"
Connellsville,	8 25	9 50	"
Mt. Pleasant,	9 00	9 00	"
Uniontown,	9 00	9 05	"
Ohio Pyle,	8 40	10. 33	"
Confluence,	8 10	10 52	"
Ursina,	8 05	10 58	"
Rockwood,	7 60	11 28	"
Johnstown,	9 00	8 40	"
Hooversville,	8 45	9 26	"
Stoystown,	8 30	9 40	"
Colemans,	8 20	9 51	"
Somerset,	7 90	10 11	"
Berlin,	8 65	9 50	"
Myersdale,	7 25	11 53	"
West Salisbury,	7 55	9 00	"
Hyndman,	6 55	12 47	"

Persons on the line of the P. R. R., east of Huntingdon, will take Pacific Express, arriving at Huntingdon at 6:12 A. M., which makes connection with H. & B. T. R. R, leaving Huntingdon at 8:25 A. M., and arriving at Harrisonburg at 8:30 P. M. Persons on the line of the H. & B. T. R. R. will take the morning train leaving Huntingdon at 8:25.

From Clay County, Texas.

The love-feast at the Pleasant Valley church, Clay Co., Texas, is numbered with the events of the past, and the remembrance of it is soul-cheering for the present to those who participated in it.

These Brethren are very lonely since their minister, Bro. A. W. Vaniman, left them in April. He is much needed there, as the nearest ministers are about forty miles off.

We commenced meeting on the evening of the 4th and continued until the evening of the 12th, when we had the feast. The feast had been appointed originally for the 11th. Having no meeting-house, the Brethren had an arbor prepared in front of the school-house, but just about the time the evening services should have commenced, there came a rain-storm, accompanied by thunder and lightning. So the feast was put off until the next evening.

I have just stated this circumstance to show how much isolated Brethren need a meeting-house. While we were musing what should be done, Bro. H. Brubaker, who had come to our help the evening before, said, "We will postpone the feast until to-morrow evening, and meet at the house of Bro. C. Bowman." Here we met and had a love-feast, indeed, as seemed to be manifested in all who partook of the feast. The members were nearly all present that live in Clay County, and about eight, I believe, from the Nocona church, Montague County.

To our joy Bro. Philip Eby, late of Iowa, and formerly of Ogle County, Illinois, was also present. He had been over a good deal of the Pan Handle country. He enjoyed himself very much to meet with those of like precious faith. His address is now Nocona, Tex.

We hope Bro. A. W. Vaniman will be sent back by the Mission Board to labor with those he endeared to him, both in and out of the church. He or some one else is needed here, to locate among them. There are about twenty-seven members there, who appear to be alive to the work of their Master! Abr. Molsbee.

Nocona, Tex.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GIRE—MATHEWS.—Near Udell, Iowa, May 12, 1889, by the undersigned, W. Gabriel Gire, of Van Buren County, Iowa, to sister Sarah A. Mathews, of Appanoose County, Iowa. Joseph Zook.

LEIGHTY—SELL.—At the residence of the undersigned, May 16, Mr. James Leighty, of Duncansville, Pa., and sister Junie Sell, of Leasuresville, Pa.

David D. Sell.

RENARD—LENGER.—At the residence of the bride's parents, by the undersigned, May 15, Mr. John B. Renard and sister Lottie R. Lenger, both of Gage County, Neb. J. E. Young.

HARRIS—KINNIE.—At the residence of the bride's parents near Elkhart, Iowa, May 5, by the writer, Mr. George W. Harris to sister Annie E. Kinnie, all of Elkhart, Iowa. Jefferson Mathis.

SIMSEN—OLSEN.—At the residence of Edward Dunn, May 5, by the undersigned, Mr. George Simsen and Miss Lena Olsen, all of Thomas County, Kansas.

C. H Brown.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord:"

HALLEN.—Near Altoona, Pa., April 29, sister Rachel B. Hallen, aged 14 years, 9 months and 22 days. Interment in Carson Valley graveyard.

NELSON.—Near Altoona, Pa., John Nelson, aged about 3 years. Interment in Antis graveyard.

CASHMAN.—In Millville, near Altoona, Pa., — Cashman, aged about 4 years. Interment in Carson Valley graveyard. Funeral services by the writer.

J. W. Wilt.

CHERRY.—In Altoona church, Pa, May 5, sister Mary A. Cherry, aged 70 years and 5 days.

Sister Cherry was permitted to attend our love-feast May 3rd, and, while on her return home from the meeting, she became afflicted with paralysis, dying two days later. She was the widow of Thomas Cherry, who died about two and a half years previous. She was the mother of ten children, seven having preceded her to the spirit world. She also leaves two brothers to mourn their loss. Thus the church has lost an aged and exemplary member, and the community, a noble-hearted citizen. Funeral services by the writer, assisted by Bro S. M. Cox.

J. W. Wilt.



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Announcements.

LOVE-FEASTS.

June 6, at 10 A. M., West Nimishillen church, Stark Co , Ohio, at the Pleasant Valley meeting-house.

June 6, Little St. Joe church, De Kalb Co , Ind., at Bro. Samuel Stafford's, 5 miles south-east of Auburn, and 5 miles west of St Joe.

June 6, Rocky Ridge church, Frederick Co., Md.

June 6, at 4 P. M., Middle Creek congregation, Somerset Co., Pa. Meeting to be held at the Middle Creek church, 4 miles west of Rockwood.

June 6, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 3 miles north-east of Milford Junction.

June 7, at 4 P. M., Shipshewana church in Lagrange Co., Ind., seven miles west of Lagrange. Those coming by rail will stop at Shipshewana, one and three quarters of a mile north-west of the church.

June 8, Pleasant Valley District, Elkhart Co., Ind.

June 8, Brother's Valley church, Somerset Co., Pa.

June 8, at 2 P. M, Naperville, Ill.

June 8, Maple Valley church, Cherokee Co , Iowa.

June 8, at 4 P. M., Pleasant Valley, Elkhart Co , Ind.

June 8, at 3 P. M., Pine River church, Whitley Co., Ind.

June 8, at 10 A. M., Hudson, McLean Co., Ill.

June 8 at 5 P. M., La Porte church, Ind.

June 8, at 3 P. M., Cedar Creek church, Anderson Co., Kans , at the residence of P. H. Watkins. Those coming on the Southern Kansas Railway will stop off at Garnett, those on the Missouri Pacific stop at Birch Switch. They will be met by notifying L. Watkins or P. H. Watkins, Garnett, Kan.

June 8 at 3 P. M., 2 miles south-east of Walker, Ellis Co., Kans , at Bro. G W. Crissman's

June 8 and 9, at the residence of W. H. Brocket, near Dedham, Carroll Co., Iowa.

June 8 and 9, at Indian Creek church, Iowa, 3½ miles South of Maxwell, Iowa.

June 8, at 3 P. M., Falls City church, 4 miles north of Falls City, Nebr.

June 8, at 10 A. M., Sappa Creek church, at the home of Bro. Wallet Williams, 8 miles south of Orleans, and 2 miles north of Woodruff, Kans. Those coming from the West and North-east will be met at Mascot, Nebr., by notifying J P. Nofziger, and reaching Mascot Thursday evening.

June 8, Sugar Creek church, Ohio, at home of Bro John S Burger, two miles nor h of Baltic, Ohio. Those coming by rail will please stop at Baltic.

June 8 and 9, Harlan congregation, 4½ miles east of Harlan, Shelby Co., Iowa.

June 9, at 5 P M., Summit church, Somerset Co , Pa.

June 14, at 4 P. M , Yellow River congregation, Marshall Co., Ind. Those coming by railroad from the West stop at Inwood; those from the East stop at Bourbon.

June 14 and 15 at 2 P. M , Pigeon River church, Steuben County, Indiana.

June 14, at 2 P. M., in the Vermillion congregation, Ill.

June 15, at 10 A. M , Wabash church, 7 miles south of Wabash, Ind.

June 15, at 4 P. M , English Prairie church, La-Grange Co., Ind.

June 15, at 10 A. M , Hickory Grove meeting-house Williams Co., Ohio.

June 15 and 16, Rock Creek church, Rio Grande county, Colorado.

June 15 and 16, at 2 P. M , Ames church, Iowa, 7 miles west of Ames. Noon trains will be met at Ames

June 15 and 16, at 1 P. M., Waddam's Grove church, Stephenson Co., Ill.

June 15 and 16, Richland church, Richland Co., O , at the residence of John Kimdalle, 6 miles north of Man field.

June 15 and 16, at 2 P. M., Sheldon church, O'Brien Co., Iowa, at house of Bro. W. C Kimmel.

June 16 at 4 P. M , Quemahoning church, Somerset Co , Pa., at old meeting house.

June 16 and 17, Lower Cumberland congregation, in the Mohler meeting-house, Pa. Those coming by rail from the east will stop at Shiremanstown, those coming from the west will stop at Mechanicsburg.

June 22, at 10: 30 A. M , Seneca church, Seneca Co,, Ohio, at Bro J. R Fink's home, 3½ miles east of Attica.

June 29, at 2 P M., Beaver Creek church, Nebr., at the house of Peter Farney, 2 miles south, and 4 miles west, of Aurora.

July 6, 7, and 8, Rockgrove church, Floyd county, Iowa.

Sept. 7 and 8, at 10 A. M., Anglaize Chapel, ¼ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

June 8, Williams Creek church, Texas.
June 15, at 10 A. M., East Nimishillen, Stark Co., Ohio
June 21, at 4 P. M., Manor church, Indiana Co., Pa.
June 29 and 30, Franklin Co., Iowa, near Bristow

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MORAN, the great artist, despaired when he saw the Great Shoshone Falls,—it was so far beyond his pencil's cunning. So there are wonderful dreams of beauty in the tempestuous loveliness of the grand "American Alps," in Colorado, which are at once the aspiration and the despair of painter and poet. Splendid beyond comparison is the superb scenery along the South Park Division of the Union Pacific in Colorado.

"THEY rested there—escaped awhile
From cares which wear the life away,
To eat the lotus of the Nile
And drink the poppies of Cathay."—

And every American business man is beginning to find that his summer vacation is more and more a necessity; the money making machine won't stand the strain without an occasional rest. The "American Alps" of Colorado offer the highest conditions for perfect relaxation, pure vital air, comfortable hotels and the noblest scenery in the country, and may be reached on the South Park Division of the Union Pacific Railway.

IT is un-American in the highest sense for our people to prate about Europe so glibly when so many of them are profoundly ignorant of the wondrous beauties of their native land. As a matter of fact there are hundreds of thousands of American citizens who are thoroughly familiar with Switzerland; who have idled away weeks at Lucerne, done Chamouni, and attempted the Matterhorn, and yet have never feasted on the lovely beauty, the wild, weird majesty of any one of the Colorado Peaks. "More than Alpine glory," rewards visitors along the South Park Division of the Union Pacific in Colorado. There is no scenery like it in the new world.

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I will offer my farm at Dayton, three miles from the place of Annual Meeting, for sale at auction, on Friday, the 14th day of June, 1889, commencing at 11 A. M. It contains 240 acres of first class farming land, well watered, good timber, a good brick house, surrounded with schools, churches, and all needed commercial and railroad advantages.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 18, 1889. No. 24.

Allen Boyer 13390

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

"WE are members of one great body. Nature planted in us a mutual love and fitted us for a social life. We must consider that we were born for the good of the whole."

"WHAT the Bible brings to you will depend in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose."

"WISDOM does not show itself so much in precept as in life—in a firmness of mind and mastery of appetite. It teaches us to do, as well as to talk; and to make our actions and words all of a color."

"SEEK only that which will stand you in stead in the day of trial, and be of permanent benefit to you. Honesty is yet, and forever will be, the best policy—even if you insist upon it as low as that; and dishonesty is like the breaking through of water, where, if one drop can pass, more can follow."

NOT long since, we had rehearsed to us the manner in which the young folks conducted themselves when attending our communion meetings. And as we look at that conduct now, we are made to feel that young men that would do such things are either maliciously mean or not civilized. Perhaps it was a mixture of both. Be that as it may, our present is an improvement over the past.

ONE of the discouragements we meet with in our church work, is the disposition on the part of some of our members to give their influence, and cast their lot on the side of wrong, and that, too, when there is no room for a reasonable doubt. Because some hold to the idea that intoxicants are necessary for medical purposes in the family, they are willing to cast their influence on the side of license and intemperance, which is flooding our country with drunkenness, poverty and ruin, and on the side of those who are, to-day, spending their thousands against the Amendment, that they may continue, under the protection of law, to make drunkards of our children, and thus bring their parents down to their graves, burdened with untold sorrows and broken-hearted. Parents who refuse to give their influence against this demoralizing and destructive evil, should not go to God and ask him to deliver their children from the power of rum. That power he has given into your hands, and if you refuse to use it, you are the responsible party. Ah, will we not lift our voices against this crying sin, and, as far as lies in our power, help to deliver our neighbors and children from it? When issues between right and wrong come up before us, we cannot, we dare not be neutrals. The Lord never recognized such a position. With him, it ever has been for and against. Which shall it be? Woe to the man that putteth the bottle to his neighbor's lips. And blessed is the man that will help to keep it away.

QUITE a large number of Communion meetings have been held in our surrounding churches, and at them all there was a good supply of ministerial aid. As our meetings of this kind are held only once or twice a year, every effort should be made to make them as inviting and profitable as possible. It is not the holding of the meetings that is to do the good, but the good we can get out of them to our spiritual advantage. Everything, as far as we are personally concerned, depends on our discerning the Lord's body, or the spiritual import of the emblems, and this is greatly aided by laboring to spiritualize all the attending services.

THE question sometimes arises: Are we, as a church, making any advancement in morals and spirituality? It is a question about which we ought to be concerned, as it would be a sad commentary on our work, were we not making the world better. That there is still room for much improvement in this direction is a very evident fact, when we look around us, and take a measure of the moral and spiritual condition of the world as we find it. But, bad as it is, it affords us pleasure to believe that a very perceptible improvement has been made within the last century, and especially within the last few decades.

"SHOW ME."

RELIGION has always been a thing for practice. Throughout the Bible the "do" is always made prominent, and a religion that don't have in it this element, is not the religion of the Master, who came into the world unburdened with theories, but went about everywhere *doing* good. Hence the great Apostle enforces this great truth by saying: "Show me thy faith by thy works." This was demanding a practical illustration of religion, because faith and theory without the practical, are dead,—dead because lacking the element of life. Life is always understood in the active sense. Life without action is equivalent to death. Every element in the religion of Christ is active. It is the foundation and the design of it. It is not a thing to possess, but a thing to do. And this doing is not in us, but must go out from us. "Show me" is the voice of love. A love that don't show anything is a barren tree of withered leaves and blasted fruit. To the passer-by, instead of being attractive and helpful, it is repulsive and uninviting. Reader, what kind of love is yours? Is your life a blessing to those around you? And do your fruits rejoice the heart of the weary and sin-burdened soul as he passes by, yearning to be unloaded and fed from the tree of life?

True love makes itself manifest. It carries with it unmistakable evidences. The voice of the Crucified One is "show me thy love." Give expression to it by doing something for me. Our love for the church is shown best by doing for the church. And, after all, this is the true test of a living faith in Christ and his church.

There are many ways in which we may show this love, but all these ways lead through sacrifice. Too many of us are dangerously fond of cheap love. We are always ready and willing to accept and obey that form of doctrine which don't cost anything. This is because our love is not very strong, or because we love something else more.

The question sometimes arises, How is it that we have such fine horses and buggies, such fine houses in which to live, surrounded by neatly painted fences, and tastefully-flowered yards. It is our expression of love for these things. And because we love them we are willing to make the necessary sacrifice that we may enjoy them. Now while we may legitimately love these things for which God has given us the faculty of admiration, we are to love our religion still more, love God with all the heart. If we do this, it seems to us that we could show this love to great advantage, by laboring to make our church services as attractive as possible. Israel of old built their best and most attractive house for the Lord. We do the reverse,—we build the best houses for ourselves, and use for the Lord the cheapest. The blessed Christ is, in too many instances, still given the manger in the stable, while our friends are ushered into fine parlors and seated in spring-bottomed cushioned chairs. The plain fact is, the contrast between our homes and our church houses is too great. There is neither reason or Gospel for it. If it is wrong to have pleasant, comfortable and attractive church houses, it is equally wrong for us to have such homes.

This thing of building cheap and barn-like houses in which to worship God, and mansions for ourselves, is wrong in both theory and practice. It shows, but the showing is in the wrong way,—it is against us, and against our religion. It is not our purpose to advocate a needless outlay of money in building costly church houses merely for show, but, in beauty and attractiveness, they should correspond with the houses in which we live, and thus always show, at least as much respect and love for our religion as we do for ourselves, treat our Heavenly Father with as much consideration as we do our friends.

For a well-to-do community of brethren to ask people to a house of worship that is as uninviting as a barn, don't show much love for the cause, and we don't wonder that our children are tempted to places that are more attractive. The life and zeal of a church can be fairly measured by the church house in which they worship, compared with the houses in which they live. If all the sharing is on the side of self, the inevitable conclusion must be that there is not much love for the church.

It is true, a wrong teaching may, to some extent, be given as an excuse for the indifference shown on the part of many to the unattractiveness of our church houses, but when the soul is inspired with the spirit of love, all those things that tend to the promotion of religion will be considered, and our love will be made manifest in our actions. Let us show our faith, our love and our zeal by our actions. The Lord has said: "He that honoreth me, him will I honor."

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MISSIONARY HYMN.

Lo, on the sacred mountain,
Our risen Lord doth stand,
Of life and truth the fountain,
With his own faithful hand
All power in earth and heaven
He holds with matchless sway;
He speaks, and word is given
That opes the Gospel day.

Go into every nation,
Make known my power to save;
And visit every station,
From king to captive slave
Let souls by error blighted
My word of truth receive;
And millions now benighted,
In Gospel light shall live.

Then on, true men of heaven,
His Word and power proclaim,
From Zealand's spicy haven,
To Lapland's snowy plain
Let peace and free salvation
Resound from shore to shore,
Till Christ o'er all creation
Shall reign forevermore.

—*David Hugs*

TRINE IMMERSION.

BY A. W. REESE.

Part Five.—The "Mode" of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19

WE, that believe in trine immersion, are often confronted with the objection that ours *can not* be the "*one* baptism" because ours is not ONE but *three* baptisms. We will not pause here to consider this point, but will notice it before we close. Another "mode" claiming, and with some show of reason and authority, the "ONE baptism," is that of "*single* immersion." Those who advocate this form contend that the *single* act constitutes the thing whose *completion* we call *baptism*. We admit that this method, "mode" or manner seems more reasonable than the others, and is, really, a *part* of genuine baptism. But we contend that it is *incomplete*; that it *stops short* of the full performance of what is necessary to constitute the "one *baptism*" instituted by Christ.

We laid down the premise that *baptism* is a *thing*, not an *act*: a *noun*, and not a *verb*, and we wish this distinction kept steadily in view. We claim that when the ONE baptism is commanded, the THING is referred to and NOT the way the THING is to be done. The *noun—baptism*—the *thing completed* is here *meant*. When, on the one hand, our Savior told his disciples to go "*baptize* all nations" the VERB is used. They were to GO and DO something. The verb, in English, would be called "an active, transitive verb"—one in which the action contemplated or spoken of *passes* over *from* the *subject* to the *object*. "William loves his father," would be an example of this form of the verb, "John built a barn," would be another. Now, in the latter example we would have some resemblance to the *frequentive* character of the *Greek* verb *baptizo*. No one would assert that John built his barn—were it ever so *small*, by *one single act*. Though he might possess the mythical strength of the fabled Demi-God, Hercules himself, he could not do this. It took MANY strokes of the saw and MANY blows of the hammer, MANY ACTS to BUILD John's barn. Yet, when we use the *verb* "built" in this connection, the *idea* impressed upon the mind is not the *separate acts* required in the work of building, but the *aggregate* of that work, the *completion* of the job. In this full, round, symmetric *idea* we have the complete *expression* of the word. A language is said to be *expressive* just in proportion to the *completeness* or expansion of the *ideas* it is intended to convey. Language in general is but the vehicle of thought. It was instituted as a *necessity* for the communication and interchange of *ideas*. Language is composed of words, "parts of speech"—which are the SIGNS of IDEAS. These are expressed by *articulate sounds*. Words, in themselves, are *meaningless*, arbitrary terms, used by common consent to denote certain things. In the rudest forms of human society language is extremely *simple* because among barbarians *ideas* are *few*. Words or terms are, therefore, few. Actions, signs, gestures, simple ejaculations, even, supplement the place of speech.

Under such circumstances the several necessities of life comprise all the demands of a vehicle of thought. Intelligence and thought are in their infancy—nay, *in embryo*, as it were. As man emerges from barbarism his ideas expand. The mind is lifted to a higher plane, his mental necessities increase, therefore his language *improves* with this new order of things. Language becomes fuller, words multiply, especially *adverbs*, *adjectives*, and other modifying terms, that give new force and beauty to human speech. Language thus becomes *more refined* and more *capable* of expressing *finer shades* of thought, feeling, and emotion, more esthetic, more fitted for the demands of a higher order of intelligence and the fuller expansion of the human mind.

These reflections lead us to a consideration of the condition of the human race in that part of the globe where the *advent* of the *Messiah* took place. Greece had risen to a zenith of intellectual splendor which all succeeding time has not eclipsed. Under the magnificent rule of *Pericles*, 500 years before Christ, the fame of this wonderful people had reached the limits of the civilized earth. Through the intellectual grandeur of a mind like that of Socrates and of his no less illustrious pupil—the renowned Plato—philosophy had reached its proudest heights. *Sculpture* had astonished the world and glorified the genius of its *Master* in the matchless hands of *Phidias*. *Architecture*, exquisite in its beauty and dainty in its graceful and symmetric proportions, beautiful as a poet's dream, had bloomed into new life under the unrivalled hands that created that matchless *triumph* of the art—the temple of *Minerva Parthenos* chief goddess of Greece. Poetry, Sculpture, Music, Painting, Philosophy, Eloquence, had their birth-place and had attained their *fullest perfection* in *Greece*. They are now—always have been—and ever will be the models and the masterpieces of all ages of the world.

And what a *marvel* the *language* that enshrined the *thought* of a *people* like that! The Greek tongue is a creation of exquisite genius, no less wonderful than the mind and thought of that matchless clime, so soft, so musical, so sweet: the most *expressive* language that ever was linked to the music of human speech.

In support of this opinion I crave indulgence while I quote the language of an eminent historian concerning the wonderful tongue of this classic land. The *italics* are *mine*, the *significance of* which I beg the reader to *note*. "But it was the Greek *verb* which *most* of *all* exhibited the *fecundity* of the *language*. *Here* was *revealed* the great *force* and *perspicuity* of the *speech* of the Hellenes. A double series of affixes added or prefixed to the *verb-roots* clearly distinguished the TENSES as to the *time and completeness of the action expressed by them*. For past time the augment, and for *completed* action the *reduplicate*, furnished DELICATE DISCRIMINATIONS for which we *would look in vain in Latin or in any other tongue ever spoken in Europe*. The root of a *Greek verb* was thus subject to a sort of *development* by means of endings and prefixes until the *exact notion* of the *time*, its *point* and *duration*, and *the completeness of the action* was expressed with a SPECIFIC DELICACY of which *no other language* has ever shown itself SUSCEPTIBLE.

"There was thus established through ALL the PARTS of the formal STRUCTURE of the Greek tongue a kind of SYMPATHETIC UNION, which moved the WHOLE as ONE. A Greek sentence was agitated through all its length and depth by the STRESS of EXPRESSION; the PARAGRAPH trembled from end to end when the *thrill* of *life awoke in any part*.

"The language, with its multitudinous endings, all in harmonious accord, lay like a rich meadow of stately timothy, swaying and waving in the breezes of thought. Each stalk nodded to its fellow. The ripple of mirth danced over its surface like a scarcely perceptible breath of air. The shadow chased the sunshine and the sunshine the shadow. A sigh came out of the forest and a deeper wave moved gently away to the distance. The thrill of joy, the menace of defiance, the moan of the disconsolate spirit, the pæan of battle, the shout of victory, every mood and every emotion which the mind of man, in his most vigorous estate, is capable of experiencing, swept, in rolling billows, across the pulsating bosom of this beautiful speech." (Ridpath's Encyclopedia of Universal History. Volume 1, page 389.)

Indulgence is craved for the lengthy quotation but its insertion is not without a *purpose*. The reader is urged to consider the *suggestive* thought, that it was in this superb, exquisite and *matchless tongue* our Savior spoke—the evangelists recorded his life—his sayings and his acts, the apostolic letters *written*.

Please to note also that the word *baptizo* is a *Greek verb* having a *peculiar* SIGNIFICANCE, implying REPETITION or CONTINUITY of ACTION, to make the SENSE FULL and COMPLETE. No Greek scholar will deny the fact. THIS ALONE would go far to ESTABLISH the claims of TRINE IMMERSION; and this, taken in connection with its USE in the formula of the great commission, is CONCLUSIVE of the FACT.

Let us now consider what is COMPREHENDED in this language of Christ! "Go ye, therefore, and teach all nations," that is, "Preach the Gospel to every creature, BAPTIZING them in the name of the Father, AND (baptizing them) in the name of the Son, AND (baptizing them) in the name of the Holy Ghost." This is the full, complete and LEGITIMATE meaning of the GREEK VERB BAPTIZO. It is, also, the meaning, by common consent and universal interpretation of ANY ENGLISH sentence CONSTRUCTED LIKE the FORMULA of the COMMISSION given by our Lord and Savior Jesus Christ.

(*To be continued.*)

RANDOM THOUGHTS.

BY SUSAN EIKENBERRY.

Is Prohibition in Iowa a failure? We say, emphatically, No. It is a great blessing to the people of Iowa. This fact cannot be denied by honest people, as the change is too plainly seen. Those who used to go reeling and staggering along the highway, almost daily, are now replaced by sober men. While formerly we were often disturbed in the night by drunkards passing by, who were very noisy, now everything is quiet and we do not hear or see any drunkards.

I hope none of us, who profess to be followers of Christ, will throw our influence in favor of so great an evil as we see in the demon Alcohol.

Let us do all the good we can and shun the evil. Let us try to bring up our children in the nurture and admonition of the Lord,—teach them as soon as they are able to understand, that it is wrong to use alcoholic drinks and tobacco also.

Do not give your children a hankering after strong drink by giving them wine to drink. It is likely to be ruinous to them, and make drunkards of them. Who is to blame? Who will have to answer for it, if they go to a drunkard's grave?

I think there is a great responsibility resting upon us as parents, and we will certainly, one day, have to give an account of how we have raised our children. Parents can do more either to save or destroy the souls of their children than any one else in the world. Our children are very apt to imitate us. If we live carelessly and unconcerned about the salvation of souls, they will be very likely to be so too. May we, then, ever try to do our duty, showing a good example to our children and to others, so that our skirts may be clear. Let us be temperate in all things, and keep ourselves unspotted from the world. Let us be as a shining light to others,—a light that cannot be hid, but will shine long after we have gone to eternity.

To the young I would say, You cannot realize what an influence you can have over your associates. If you live a devoted, Christian life, you may be the means of saving many precious souls by your chaste walk and conduct. Eternity alone may reveal it. On the other hand, you may be the means of some poor souls going to eternal ruin, by living an unholy life. You may depend upon it, that you have an influence over your associates either for good or evil. May we all, both young and old, try to be true workers in Christ's vineyard, that many souls may yet be saved.

Waterloo, Iowa.

EPISTOLARY.

BY C. H. BALSBAUGH.

You all seem to drain a deep cup of wormwood, and yet it is not all bitter. I see drops of honey here and there. I trust it may eternally be all honey,—the very honey of the upper Paradise. You must pray God day and night for the wisdom that cometh from above, so that you may be a true representative of Christ between the disaffected parties. Just see what Divine qualities constitute the wisdom which the Holy Ghost imparts! It is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17.

Is not this the very thing that is needed in Illinois and everywhere else on this sin-smitten earth? Yes. Verily, to be wise as God is wise is to love as He loves. Let us see what love does. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love NEVER FAILETH." 1 Cor. 13: 4–7. Now, let us put the cupola on this temple of glory: "GOD IS LOVE; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16. "Blessed are the peacemakers: for they shall be called the children of God." Matt. 5: 9. All this we must mean when we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We can not honestly say "OUR FATHER," until we have our hearts and lives steeped in Col. 3: 12–17. If the peace of God rules in our hearts then there is peace everywhere. Then we can have our skulls and hearts broken with stones and bludgeons, and have no other retaliation than the sweet prayer, "Lord, lay not this sin to their charge." Acts 7: 60. Loving, forgiving, and dying for enemies is the glory of the Christian, as it was the glory of the Christ. If you all look unto Jesus, and to Him only, and see and know nothing but Jesus, having heart and mind and eyes and mouth and life full of Him, you will have a Pentecost presently, and it will last forever.

Just take these three passages, and link them into one, and see how God-like they make you: "Lo, I am with you alway, even unto the end of the world." "I can do all things through Christ which strengtheneth me." "The Lord is my helper, and I will not fear what man shall do unto me." Matt. 28: 20; Phil. 4: 13; Heb. 13: 6. As a farewell, take John 12: 24, 25 and Matt. 20: 26 28, and context. Oh, how beautiful is Jesus in the perfection of his love, and how beautiful are His true disciples!

Union Deposit, Pa.

THE CHURCH A HOME.

BY WEALTHY A. BURKHOLDER.

We often hear the church compared to a family, and the figure is one of beauty. The family,—what an endearing relation! The parents and children, brothers and sisters, living together, as they should, in happiness, each one laboring for the good of the others! Should there sometimes be little misunderstandings (as is common to humanity), they are soon made right again, and love and peace reign supreme. Whatever is the parental wish, in the well-governed Christian family, is the children's pleasure to obey, and thus the family feeling is sustained. How beautiful! Yet, how sin has marred this grand institution of home and the family life!

Christ is the Head of the church. He instituted it and gave himself for it, that we might have a home,—a church home,—where we can live together, worshiping the same Head, and be subject to one another, rendering the obedience and reverence to the great Head which he so much deserves.

We now have the church militant where we can be trained and disciplined for the church triumphant. We have the solemn rites and ordinances, the observance of which strengthens us spiritually, and enables us to battle more successfully in the great warfare in which we are engaged. We have the association of those of like precious faith,—our brethren and sisters, who are dearer to us than brothers and sisters in the flesh, and who with us, professed the same allegiance to the Head of the church. We have the same blessed Word,—the Bible,—as a guide to lead us onward and upward,—comforting and cheering as well.

All these blessings we have through the redemption of Christ. He gave his life to procure salvation on these easy terms, and yet we are slow to comply and accept a home with God's people.

We sometimes sing:

"I love thy Kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
By his own precious blood."

But do we fully realize the truth we are expressing? Do we love the church above everything else? Do we not at times allow our selfishness and carnality to crowd out the love and devotion we should have for the church of Christ? We may talk of how we love him and of the sacrifices we should make for his cause, but when the test comes, how much self are we willing to sacrifice for Christ? In the family circle all the members must yield their wills and not persist in having their own way, and where true love is, they will cheerfully do it for the purpose of keeping the family united, and preserving the peace and good will which is peculiar to members of the same household, and the same is true of the church. Christ sacrificed much for us, and if we are true to him and the profession we have made, we will be ready and willing to do something in return, and if we are not willing, our pretensions to love him are vain.

Let us remember that each one is a part of the great whole and that, individually, we are to some extent affecting the weal or woe of our beloved Brotherhood. Were we to more fully realize the responsibility of our life-work and the influence we exert upon others we would be more careful and prayerful, and the light that should emanate from us would shine with a much brighter radiance.

Is the church a home in the highest and truest sense? We love our earthly homes and for them toil and strive and make many sacrifices. Does the same fervor characterize our love for the church? Do we enjoy our fellowship in the church and are we willing to bear reproaches, if need be, for its welfare? Do we love to meet in the sanctuary to worship with his people, or would we rather mingle with the giddy and gay of the world? Are the interests of the church our interests, and are we doing *what we can* to promote holiness in ourselves and those around us? We can not be neutral. We must be greatly in earnest for the welfare of Zion or be on the other side, helping to upbuild Satan's kingdom. Let us not, individually, tear down what the church is trying to build up. Let us, young and old, examine our hearts and see if we are in the faith and if our love for Christ and his church will bear the test.

Sometimes we are asked to make some sacrifice for the church. Perhaps we have been indulging in something the Gospel forbids and then comes the hard part. We feel that we cannot part with that which gives us pleasure, and so we grieve the feelings of those who have our welfare at heart and who are trying to care for us. We forget our promises and cast a stumbling-block in the way of those who are trying to do right. By thus wounding the feelings of others we sin against Christ. The world is looking on and noting our inconsistencies. Those outside the church do not expect us to act, to talk, or dress like them. They know what is in harmony with our profession and they do not expect us to ape after them.

Let us try to keep the world out of the church. Christ's people are a peculiar people. We are to "come out from among them and be separate," and we cannot do this by following the fashions and customs of the world. As we labor to keep evil out of our homes and cultivate that love which makes home, so let us labor individually to keep the church pure and unspotted from the world. Then we can more truthfully and with greater propriety sing:

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

FRIENDLY CRITICISMS.

Number Four.

Dear Brother:—

In this criticism I would like to call your attention to the seeming difference in the logic of preachers and writers in regard to the office of the Holy Spirit. Some claim that it is the Holy Ghost or Holy Spirit that operates in the conviction and conversion of sinners. Others say that the influence and presence of the Holy Ghost

comes only to the born of God. Now no one will deny but what the Father and the Son in a sense, —as separate one from the other,—are spirits, for it is said God is a spirit, and the Son said, "My words they are *spirit*, and they are life." In their separate office, or together, they are certainly the embodiment of good emanations, which we call spirit.

This influence, coming from the Father, and working in the Son, during his incarnate life, was the power that led his disciples to him and caused them to become his followers. They had a Comforter in the person and holy influence of the Savior, but when he went away he sent another *Comforter*,—the Holy Spirit. May we not, with propriety, claim a similar influence now in the work of conviction, only we now hold the personality of Jesus in His word. To come to Jesus is to come to his Word, to follow him is to hear his call in his Word and follow him whithersoever he leads, by his Word. This is done by the absolute power in the Word (when accepted through faith), and then, in the final act of the new creation, the regenerate receive the Holy Ghost proper.

If this be true, then why say, "The Holy Spirit convicts and converts," when its work, seemingly, only commences in the new man; in fact, it is the living principle, or person that shapes the regenerated man into the likeness of Christ, and so swallows up our very life that it is hid with God in Christ.

In apostolic days the gift or reception of the Holy Ghost was an event so marked in the recipient as to create attention,—something different from any other good they had received. Now give us the most logical Scriptural view of the Holy Ghost, his *office*, *work* and *place*, that we may be able to speak more understandingly on this subject. J. S. FLORY.

REMARKS.

Dear Brother:—

THE question you raise is of importance because it involves the question of the exercise of God's sovereignty in a spiritual sense, its extent, and means employed. It is not a question as to whether there be any Holy Spirit, but whether the Holy Spirit comes to, and operates on the mind of the unconverted, or comes only to those who are converted, the former view, *i. e.*, that he does not work in the unconverted, is one of the religious dogmas of the age, and lies at the foundation of a popular sect, and while they deny any previous work of the Spirit, as also the personal indwelling in the Holy Spirit, they admit his indwelling in the church, in the sense that it is the body of Christ. The objection, however, to this view lies in the fact, that it is impossible to know how the Holy Spirit may dwell in the body,—the church,—and not be in its individual members as such. In John 14:17 the Comforter promised to the disciples is called Spirit of truth, in verse 26, the Comforter is called the Holy Ghost. These several names are applied to the same Being.

The ministrations of the Holy Spirit to the believer consist in being his Comforter, Guide and Teacher,—to lead him into all the truth Jesus taught. John 14; 17:26; 15:26; 16:13-14.

To the unconverted world, the Holy Spirit is its convictor, condemning it. See John 16:8-11. Verse 9, shows that as the world does not believe, the Holy Spirit works to have it believe, verse 10. He shows that as the unconverted had not the righteousness of God,—they should be made to realize its character, and need to them. Verse 11.

As the unconverted are blind to the just demands of a righteous God, they should be made sensible of it. Upon these three fundamental principles of believing, obeying, and honoring the righteousness of God, the destiny of every soul hangs. Those who yield to the convincing power of the Holy Spirit may be saved, and those who refuse will be condemned. In both respects they act,—conscious of the magnitude of the subject on which they act, made conscious by the Holy Spirit convincing them of sin, of righteousness, and judgment.

John 3:5 would also teach us that the Spirit works in the unconverted, for, unless born of water and of the Spirit, they cannot enter the kingdom of God. This would say, if the Spirit only comes after conversion, then water baptism, also, comes after conversion, while the fact taught by the Gospel is that it takes water baptism to consummate conversion. The truth taught here, is that, to be born again, which has connected with it a water baptism. Such, in the act of baptism, were also in the Spirit, in the sense in which the exiled John on Patmos was in the Spirit on the Lord's Day. That the Holy Spirit was to work in the sinner a preparation for water baptism, seems clearly taught here. If so, then the Holy Spirit does approach the sinner, but he does not take up his *abode* in the unconverted as he does with the converted. This distinction is important to keep in view. 1 Pet. 1:22, gives it that believers obeyed the Truth through the Spirit The meaning is, they were, by the power of the Spirit, led to obey the Truth. They were under the power of the Spirit before they were in the Truth, and by Him led to obey. The same truth is taught in Gal. 6:8. Many more Scriptures might be referred to, in which not only the personality of the Holy Spirit is shown, but also his work in the heart and conscience of the unconverted, showing that God's sovereign power, in a spiritual sense, is over all the intelligences of a lost race, making this power to be felt in the first wayward steps of early youth. Often man becomes so hardened in sin, and confirmed in the pleasure of unrighteousness that he believes a lie, and is condemned forever.

That there is a special operation of the Holy Spirit on the mind of the unconverted, and that this is something more than the influence of the Word itself, can be attested to by many, if not all, who obeyed the Truth. There is no doubt but that many can call to mind when, in early life, they read the Scripture with no very strong impressions attending it, but afterwards, when under conviction, the same Scripture burned into their soul like a living coal from the altar of God. Now why this difference? There can be but one answer. The Holy Spirit was near, doing just what the Savior said he should, "reproving him of sin, of righteousness, and judgment," so the poet thought when he wrote:

> "O may I feel as once I felt,
> When pained and grieved at heart,
> Thy kind, forgiving melting look,
> Relieved my every smart."

The means by which the Holy Spirit works with the unconverted, may not be so easily enumerated, but the means by which he consummates his work, have already been referred to in showing how such, as yield to the power of the Spirit, obey the Work of God. In Eph. 6:17, where the Word is said to be the sword of the Spirit we have direct testimony, showing that the Holy Spirit in his work of reproving the world, etc., uses the Word of God as his instrument in the work, the same as a soldier uses the sword on the battle-field to accomplish his work; both engage in putting down opposition to the cause they represent. Our Savior repelled the assaults of Satan by the Word of God. Its efficiency is described in Heb. 4: 12, "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,"—fit weapon for the Holy Spirit. There is no escape for the sinner from the penetration of the Word of God, wielded by the Spirit, awakening the conscience, and causing him to tremble with fear at the coming judgment. To the sinner the Holy Spirit is the accuser. To him he comes, but goes away again as if rejected. To the saint he comes as a Comforter, Guide, and Teacher, with the Word of God as the text-book, and makes his abode with him. S. S. MOHLER.

COVERING UP SIN.

BY HENRY SHIDELER.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13.

HERE is a doctrine of vital importance to the salvation of the soul, that the weakest may understand. In all ages of the world has God abhorred this evil of covering up sin. Achan covered his gold and silver and fine clothes that he found in Jericho, in the middle of his tent. John 7. The next siege that Joshua's army made was unsuccessful. Ananias and his wife kept back a part of the price of their land and lied to the Holy Ghost, and thereby fell dead. God does not, in our time, inflict his punishments in this way; but has left this incident on record to show to the world his disapprobation of this way of covering sin. When Christ gave us his rules for the future government of his church, he knew that man was weak and would fall into many temptations.

Too often, when man gives way to temptation, he falls into sin, and, instead of going in a Christian way and confessing the sin, he tries to cover it up by excuses and evasions. If we wrong our brother or sister, or violate any rule of the church, it is no dishonor to make an honest confession of it. Mark you, the church that does not uphold this practice, in an impartial way, will never prosper.

If we have wronged any one or violated any rule of the church, knowingly, it is not necessary for us to wait until we are told of it. We should do as Zaccheus did. If the doctrine of restitution is taught in the Bible, it is found in the actions of this little man. If he wronged any man, he restored the loss fourfold. Luke 19.

Dear brother or sister, as the case may be, have you, by impure motives, or by bad words with that unruly member,—the tongue,—injured the reputation or good name of any one? Please answer. HAVE YOU? Can you restore him fourfold? If we would, what a joy it would be to live in the church! Then we would realize an answer to our petition when we say, "Thy will be done on earth as it is in heaven." We would almost have a heaven on earth.

How often do we see the reverse of this? We often hear a dozen excuses before one confession is made. Confessing faults leads to forsaking them. Making excuses often leads to lying, to hide faults. To evade will lead to deception, and when we are this far along, the road is a short one to downright falsehood. A wrong confessed can be forgiven, but a wrong that is plastered over only excites our contempt for the one that will not see his faults, or will not own them when he does see them. This is all the worse for him who makes a great profession of righteousness, while, at the same time he is guilty of acts that a decent sinner would scorn to perform. For the sake of keeping up a good appearance for sanctity, some will, after doing things that no honest man would, evade confession and refuse restoration, until men lose all confidence in their honesty and intelligence. How much better to say in an honest way, "I did the wrong. I am sorry for it," than to try to evade what we are not willing to confess, and excusing what we can not deny, until our moral natures are filled with corrup-

tion, and we become so accustomed to this kind of work, that we can not tell the truth as it should be. Bro. Sharp struck the right note when he wrote, "Entire Consecration," on page 165, No. 11.

A half-way repentance and a patched-up confession are twin sisters, and are both gilded hypocrisies. Take notice to the man of Luke 6: 48. He dug deep for a good foundation, and in digging deep he had a great deal of dirt to throw out. We who make professions and would build for eternity, must throw out all of Gal. 5: 19–21, and as a foundation put in what follows in same chapter, verses 22 and 23. To finish the building neatly and insure it against the storm, we should employ the material described in 2 Peter 1: 5–7. Would we not all be happy to live in buildings of this description, knowing that when the stream would beat vehemently on it, it could not even shake it? How with the other man that did not dig at all for a foundation, and consequently could put no good material in? His ruin was great!

EXAMINATION.

BY W. R. DEETER.

ALL of God's service is important, the communion service especially so. Without it is no life. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John 6: 53. To eat unworthily is to eat condemnation. See 1 Cor. 11: 29. So, while it is important that we eat and drink the bread and cup of communion, it is equally important that we do so properly; hence the command, "Let a man examine himself and so let him eat of that bread and drink of that cup."

If there is any one time more than another when men should be honest, it is when they are thrown upon their own responsibility and dignity. God gives this examination entirely into our own hands. The man who examines himself is the accuser, accused, witness, judge and jury. God furnishes the standard. Of course we are responsible to God *how* we judge.

Sometimes men complain of partiality or injustice, and properly so, too, where parties have to sit in judgment, and call for a "change of venue," but in this judgment there is no room for complaint.

Paul further says, "If we would judge ourselves we should not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world." It will avail but little if we judge ourselves, see many sins we have committed but make no effort to *correct* them. In this examination we take a general survey of our past lives, in the various relations we sustain to one another and to God. Like David, when he said, "I thought on my ways; I turned my feet to thy testimonies," Ps. 119: 59, so we, in this examination, think on our ways.

Our sins will make us unworthy communicants at the Lord's table. These must be "blotted out," and this can be done only in a legal way. If sins between us and God alone, and "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1: 9. If there is a difficulty between brethren, God will not forgive until proper steps are taken by the parties according to Matt. 5: 23, 24, and 18: 15. Until these conditions are complied with, it is useless to ask God to pardon, but when they are complied with, Jesus would say, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John 20: 23.

We should also remember the purpose of the communion service, that it is commemorative of the death and shed blood of Christ, pointing the mind back to the cross. If, while partaking of these emblems, the mind is on our secular business, the vanities of the world, or any other subject than the one commemorated, our service will be vain.

THE SUNDAY-SCHOOL LESSONS FOR THE NEXT QUARTER.

BY L. A. PLATE.

THE lessons in the *Brethren's Quarterly* for the third quarter of 1889 return to the Old Testament, and the larger part of the First Book of Samuel furnishes the material for the many excellent truths brought out. While some of our Brethren may not favor a study of the Old Testament in the Sunday-school, yet it should not be forgotten that, in the words of the apostle, the Old Testament is "our school-master to bring us unto Christ." As such it should receive careful attention, that we might the more fully understand the glorious truths of that NEWER and BETTER dispensation, the benefits of which are incomparable, and which, if fully understood, are able to make us "wise unto salvation."

The first lesson, "Samuel Called of God," 1 Sam. 3: 1 14, portrays to us a part of the early history of Samuel. We may learn that it is a great blessing to have pious parents and a religious home, and that the child who seeks the Lord early, will be safe from the wiles of the tempter and, by a life of faithful service, seek to show its love to the Good Shepherd.

"The Sorrowful Death of Eli," 1 Sam. 4: 1–18, is only another evidence of the sad truth, that the neglect of parents in the training of their children will cause them to "bring their gray hairs with sorrow to the grave." Once the writer heard the anguished wail of a father when he said, at the grave of his dissolute son, "Just to think that I am the parent of a LOST SOUL!" That father, with thousands of others, might well have taken a lesson from the sad results which followed Eli's sin, when he failed to "restrain his sons from doing evil in the sight of the Lord." To bring up our children in the "nurture and admonition of the Lord," is a work in importance above any other,—one that requires unceasing vigilance and the tenderest care.

"Samuel the Reformer," 1 Sam. 7: 1–12, gives us another glimpse of Samuel as he is engaged in the up-hill work of reforming the Jewish nation, —trying to have them put away their idols, and turn to the Living God. Mankind has not changed greatly since then. Long years of faithful labor are necessary now, in the work of lifting up those who have wandered far away from the Father's house, and who have followed sin,—that fatal will-o'-the-wisp,—until they are almost lost to the good influences of the ONE who would fain press them to his bosom and welcome them home.

"Israel Asking for a King," 1 Sam. 8: 4–20, illustrates clearly how the human race is ever discontent,—that man thinks he "never IS, but is ever TO BE blest." Too often we ask God for things that are not best for us, and he may sometimes gratify our desires even though to our disadvantage, thereby to teach us a lesson to let HIM direct our lives and all connected therewith. It is *infallibly* safe to trust God in everything, and abide by his directions.

"Saul Chosen of the Lord," 1 Sam. 9: 15–27, brings before us the fact that God's hand is over all men and events,—that, as he required of Saul to do according to the best of his ability, so, also, he will demand of us to do ALL we can, and do it faithfully. Our possibilities in that direction are limited only by our willingness and our love to the cause we profess.

"Samuel's Farewell Address," 1 Sam. 12: 1–15, impresses us with the thought that it is the greatest blessing to any people to have pure and noble-minded leaders. In this respect Samuel was far in advance of many in our day, who care more for their own aggrandizement than the welfare of those under their care. Religion and morality must ever be the safeguard of any nation, and it is important that those in authority anywhere show a good example.

"Saul Rejected by the Lord," 1 Sam. 15: 10–23, shows us that, while God may give great opportunities and possibilities, he also tries us whether we are worthy of them, and that, in all we do, the great question after all is, whether we obey God or not. Our sin will find us out, sooner or later, and no other way of making amendment for it is given us than an open confession. Self-justification is but a poor affair, as we may well see in the case of Saul as portrayed in the lesson. How much better, had he been as "a broken reed" in the sight of God, "to be accepted."

"The Anointing of David," 1 Sam. 16: 1–13, gives a renewed evidence of the fact that God who "can see the oak in the acorn and the flower in the little seed," can also judge man by the heart, out of which are the issues of life. As in the case of David, so God always raises up men of his own choosing to do his work, and, while they may not be great in the eyes of the world, yet they will, by their faithfulness, merit the encomium bestowed upon David, "A man after God's own heart."

"David and Goliath," 1 Sam. 17: 32–51, recalls the days when first we heard that story upon a mother's knee. The Christian is ever reminded that there are giants that we must overcome,—that there are battles to be fought in our own hearts, in which we will never succeed unless we do as David did, call upon Israel's God to help us. Let us ever remember that the victory is not to the strong, the mighty, but to those who are weak in their own sight, but strong in faith and dependence upon God.

"David and Jonathan," 1 Sam. 20: 1–13, a touching portrayal of true friendship, shows us that love, when sanctified by religious influences, will produce, as in this case, glorious results. In this world of trouble and vexation, how comforting it is to turn to a true friend for consolation! But even should earthly friends fail us, we can turn with perfect confidence to that FRIEND who "sticketh closer than a brother,"—the one who will never leave us nor forsake us.

"David Sparing Saul," 1 Sam. 24: 4–17, displays the generous nature of David. As night brings out the stars, so affliction and persecution developed those nobler traits which are the highest ornament to man, — a meek and quiet spirit. David's treatment of Saul shows us the only true way of proceeding with an enemy. Kill *enmity* not the *enemy*. Conquer your enemy by being so kind to him that he can not help becoming your friend.

"The Death of Saul and His Sons," 1 Sam. 31: 1–13, which concludes this interesting series of lessons, should make a deep impression upon all. "The way of the transgressor is hard," and this is clearly shown in the occurrences of this lesson. As Saul's life had been one of disobedience to God, disregarded warnings, and neglected opportunities, so also is his death one of violence, totally unlike to what it might have been, had he been obedient to the commands of God. One of the Bible characters makes the exclamation, "Let me die the death of the righteous, and let my latter end be like his." May it be our blessed experience to pass away from this earth with the consciousness that we have done what we could. God asks but little of us; let us do it willingly and do it, not *because* of the *reward*, but because it is the right thing to do.

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Five.—Cæsar.

POMPEY was not of an envious disposition, but rejoiced at Cæsar's success, so much so that he and Crassus started on foot to Lucca where Cæsar was encamped with his army that he might congratulate Cæsar, while the Senator made feasts in honor of Cæsar that continued for fifteen days. From here he marched upon the Germans and killed four hundred thousand men. He wished to cross the river, but could not on account of the depth and rapidity of the current, so his soldiers made a bridge which stood for many years after Cæsar and his soldiers passed away. It not only served Cæsar's purposes, but was convenient for the Germans while it was an ornament to the country. When Cæsar crossed the Rhine he began to burn villages, kill the people, and appropriate their property to his uses. All this he did that he might be spoken of as the first general who had ever conquered that country. These poor people had never harmed Cæsar in the least.

Cæsar had often been told of the British Island, but it was said to be such a poor place, and of so little consequence that no one then thought it would ever be called Great Britain. Many of the Romans did not believe there was such a place.

As the Roman empire was not extensive enough for some of the Romans, they wanted to go and see whether they could not add it to what they already possessed. Britain's shores were reputed to be rich in pearls by some, but others said it was such a cold, dismal, foggy place that it could be inhabited by none but savages. To the Roman, who was accustomed to the sunny skies of Italy, Britain must have been a dismal place, indeed. In those times window glass and candles were unknown, and the people were obliged to put shutters up to the windows, and place a rush in a jar of fat with which to make light. Britain's inhabitants were something like the Indian of America who painted themselves with red and blue, dressed in skins, and never cut their hair. They had none of the elements of nature that are essential to make a prosperous and enlightened people. They had neither wisdom, nor arts, nor manufactures.

Now, if we reflect upon the difference in the condition of the people of those islands at that time and those of modern times, we can not help but see the advantage of being born after the morals and condition of mankind have been so much improved by Christian influences,—when the principle of peace is being inculcated in the minds of rulers and their subjects, making them labor for the mutual benefit and common good of one another.

These people were ignorant of the true God, but were taught by false and ignorant priests, called Druids, who taught them many foolish and wicked things. They sacrificed men upon their altars to please their false gods. This practice of making living sacrifices is demanded of the followers of Christ to-day, yet in a different manner. The way in which it is made now, is in accordance with the laws of health, which necessarily insures prolonged life. We give the body to be cleansed of evil habits by the power and influence of the Holy Spirit. This is our reasonable service. Ours is "a reasonable service," made to the Being who lives and answers prayer, while theirs was unreasonable, because made to a god which was much the same as the one we are told of in the Bible, whose worshipers asked to set fire to the offering on the altar, but had no power to do so.

Barbarous people of all countries and in all ages offered the blood of their fellow-men as an atonement for sin. Now it may seem a little strange to us why this idea was so general; but when we read in the Word of God that He once revealed to the world that the death of one MAN was the only way by which our sins could be pardoned, the matter becomes plain to us. It seems strange to us why those, who are looking for evidences of the truthfulness of the Scriptural record, can not grasp this one fact as one of their missing links. Yet those people did not know exactly what it meant; they knew that "without the shedding of blood there is no remission." Not knowing that our Savior shed his blood, "once for all," they still continue to slay men upon their altars, and even kill their children whom they love so well, in the hope of receiving pardon for their sins and securing eternal happiness.

Cæsar was determined to conquer these savage and warlike people, but when he would attempt to land, the people would gather into such vast crowds that he was compelled to wait. At last he landed where Dover now stands. He was surprised to find neither houses nor people. They had fled, driving their cattle into places of safety, and burning their corn. Starvation looked these brave soldiers in the face. Several engagements took place between the army and the natives, in which the natives were defeated.

Here again I must leave Cæsar in order to draw a lesson for our good. The Britons were just as brave and courageous as the Romans, but they were almost naked, and had nothing to protect their bodies and limbs, and of course they were wounded by the enemy, while the Romans were protected by an armor. So it is with those who have enlisted in the Christian warfare. When we have not the whole armor of God, we become wounded, and often led captive by the enemy. Our Captain gives us good weapons. Though they are not carnal, they are mighty to the putting down of the strongholds of Satan.

At last Cæsar conquered the Britons, and took possession of the Island. But it was hardly worth keeping, to say nothing of the lives lost and the sufferings and anxieties of those who survived. They lived many days on milk and meat. What a change has taken place! Then it was so barren, it yielded but little corn, but to-day you can see the richest fields of grain. Then the Island was infested with wolves, but now they are almost extinct. The treasures that were hidden then, have been unearthed, and are now adding to the wealth of its people. Where you could only see a few awkward Roman ships, we see her harbors filled with the merchantmen of all nations.

Cæsar did one of the most useful actions of his life when he built the city of London, which stands in all its grandeur to-day. Little did the Romans think when they were erecting that city, that it would some day be of greater importance than Rome itself, and that it would be growing richer and more splendid, after all their own palaces and towers had crumbled to ruins, and when all their "warriors were slain, and their glory ended."

PRAYER FOR THE REMISSION OF SINS.

BY JACOB RIFE.

IN treating this subject, I want it understood that I am an earnest believer in prayer, when done in spirit and in truth, for that is the God-given means by which we can make our wants and desires known to God, but prayer is not the means that God has given us through his will to make us new creatures in Christ Jesus, or, at least, I do not understand it so.

IN order that we understand and rightly divide the Scriptures, we must know who is speaking, and who is addressed, and the time and circumstances under which the language was uttered. Christ had power, while on the earth, to forgive sins (Matthew 9:6). Every incident given by those advocating prayer for the remission of sins, was in the life-time of Christ, such as "the thief on the cross," "the woman of Samaria," "the publican and sinner." Christ was yet alive, and had power to forgive sins.

Christ made his last will and testament, but "where a testament is there must also of necessity be the death of the testator, for a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth." Heb. 9:16, 17. Christ gave his will (or his Father's) to the twelve apostles, and went out to Mount Olivet, and ascended to heaven. Then his will went into effect. We have no knowledge that Christ changed it after that, neither had the apostles the right, and why should we?

We now call the attention of the reader to the Acts of the Apostles. At Pentecost the will was delivered to them, and administered to three thousand people, who asked what they must do. Were they told to pray? No! They said, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Was the gift of the Holy Ghost given to those three thousand by prayer, or through obedience? We think the careful student of the Bible can decide without much trouble. Turn to Acts 10:2, to the conversion of "Cornelius,"—one that feared God with all his house, and gave much alms to the people, and prayed to God always. With all his good works and prayer, and the Holy Ghost, which fell on all of them that heard the Word preached by Peter (verse 44), it would seem to have been sufficient to make him a new creature in Christ Jesus, without doing anything more, but the Apostle does not say so. He asked the question, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?" "And he commanded them to be baptized in the name of the Lord."

Saul of Tarsus, after his conviction, prayed very earnestly, yet with all his praying it required an Ananias to baptize him that his sins might be pardoned, and he be made a new creature in Christ, hence the language of Peter, addressed to the three thousand penitent sinners on the day of Pentecost, as well, as to Cornelius, plainly teaches that, through the act of obedience, they received the pardon of their sins.

In Acts 8:22, the apostle, speaking to an erring Christian, says: "Repent, therefore, for this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." Thus we have the two laws of pardon, one to the sinner, the other to the Christian. One is by obedience, the other by prayer. A mediator is one who stands between God and man. Moses was the mediator of the Old Covenant, and Christ of the New. Hebrews 12:24. Paul says, "Christ is not entered into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

Then we must come to Christ, but how? By prayer? No! The Apostle says, "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. When we do this, we come to that point where we can offer acceptable prayer to God, and not before, "For we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, him he heareth." John 9:31.

Some persons try to make capital of the language of Christ where he says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. In

every case the Savior was speaking to the Apostles, and no one else. Their prayers were directly answered, as is indicated in the Holy Scriptures, and I would be glad for any one to show where God has ever directly answered the prayer of an individual since the last apostle passed from the stage of action.

Again, some use Romans 10:13, "For whosoever shall call upon the name of the Lord, shall be saved." That is, their sins shall be pardoned, and they made new creatures in Christ without obeying any command of Christ. Let us hear what Christ says upon the subject. Matt. 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Please read the following verses in the above named chapter, and other connecting passages, and see whether we can have our sins pardoned without obedience to the Gospel of Christ. Let us, then, accept the Scriptures as they have been given to us, and not just a part, to suit our own ideas, or opinions, and thereby make the Scriptures contradict themselves. In investigating this or any other subject in the Scriptures, let us deal with it fairly, is our prayer!

Boston, Ind.

TO THE DEAR BRETHREN AND SISTERS OF CHICAGO.

BY LIZZIE RAWLINS.

WHILE reading the MESSENGER, lately, I noticed an article, regarding "The first Brethren's church in Chicago." What a glad surprise! I was anxiously looking forward to the time when the little band might have a home. "I lived to see the day and was glad."

I rejoiced that the brethren so earnestly admonished the little band of brethren and sisters to observe all the teachings of the Scriptures. This, I think, is very necessary. Strive lawfully in all things, and all you say and do, do to the glory and honor of God!

I wish I could have been present at the organization. I imagine that you feel as you have never felt before. You have more life and courage to go on in your Christian life-work than you have ever had. I hope you will ever keep in view the welfare of the church. Never forget to take the name of Jesus with you. Ever remember what Jesus said, "Without me ye can do nothing." "If you love me keep my commandments."

Have nothing to do with self in your work for God. "None of self and all of God." Then you can go out on your every-day duties with your heart full of love for everybody, and a clear conscience, void of offense toward God and man. Ever keep in close communion with God, the Father, and you will have nothing to fear.

Jesus said he would be with those that would meet in his name, and bless them. His grace is sufficient for you all. Fear not, little flock, 'tis your Father's good pleasure to give you the kingdom.

DON'T DO IT.

BY J. H. BEER.

DEAR brother and sister, don't sacrifice the principles and peace of the church upon the altar of the world! Don't say, "There is no Scripture that forbids the wearing of fashionable apparel." See 1 Peter 3:1-6; James 4:4; Titus 2:3-5; 1 Tim. 2:8-10; Rom. 12:12. Don't say, "It makes no difference," when you know that you voluntarily vowed to God and promised the brethren to forsake the world in its sinful habits. Matt. 18:18.

Don't say the church is all wrong, and you only are right. "In the multitude of council there is safety." Matt. 18:17. Don't cause the hearts of your ministers to bleed. They labor faithfully and arduously for the purity of the church. There is only one way for us to be separate from the world, and that is to leave the customs and sinful habits of the world with the people of it, and come out from amongst them, saith the Lord, and touch not the unclean thing, and I will receive you. Dear reader, can you see any separation as long as we are living just like the world, and doing just what it does? Do you? You are ready to answer, "No." Neither can we.

We are commanded to set our affections on things above and not on things of this earth. Col. 3:1. Don't allow your religious influence to be thrown away in this way, but consider him who endured such contradiction against himself, lest you be weary and faint in your minds. Don't deal with the church as though there was no account to be given. It is a work that belongs to God, and every man's work shall be brought into judgment, for we were not redeemed with corruptible things, such as gold and silver, but with the precious blood of Christ. 1 Pet. 1:18, 19. He has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to "an inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for you."

Rockton, Pa.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Leask Dale, Ontario, Canada.

MAY 8, Brother J. W. Metzger came here, accompanied by his uncle, Joseph Metzger. They came to visit us and hold some meetings. We were glad to see them. It is nearly seven months and a half since he was here, and we have not heard a sermon by the Brethren in that time. That would seem a long time to those who can go to meeting once or twice a week! We hope the time is nigh at hand when there will be preaching by the Brethren regularly throughout the year. That is needed to make the work a success. A few meetings at a place, then no meetings for some months, is about the same as no preaching at all. The enemy is busy all the time to undo what little has been done.

We had some interesting meetings. All things considered they were a success. The attendance was very good, and the attention was all that could be desired. Bro. Metzger's sermon the last evening he was here, was longer than is generally preached, but it seemed short to some who would have liked to listen to one twice as long.

Brother John does not keep back part of the Gospel. He is earnest and faithful, and seems to be much interested in the work in this country. Other brethren are also much concerned about the work in this land. Bro. I. J. Rosenberger begun a good work at Gormley, about twenty-eight miles from here, which should have had some attention last fall and winter. The few members that live around there seem to be desirous of having meetings. They should be helped and encouraged by the church, so that they may be built up in that faith that was once delivered to the saints. The Brethren have done much for us the last fifteen months, for which our Heavenly Father will reward them! Brethren, remember, souls are dying for the Bread of Life. If we, as a church, do not do what we can, to have the Gospel preached to every creature, where will we be at the day of reckoning!

We would be lonesome often, and cast down, if it were not for the GOSPEL MESSENGER. It comes regularly every week, laden with good things. I do not know how we could get along without it.

GEORGE HOSSACK.

Review of District Meeting.

AT the District Meeting of Western Pennsylvania the churches were well represented, considering the distance from the railroad to place of meeting. Although the older brethren were not so numerous as at some previous meetings, the younger brethren took hold of the work with a will. It was the expression of many who were present that this was one among the most pleasant District Meetings which they attended for some time. It afforded much pleasure to see the younger brethren take hold of some of the questions brought before the meeting. In a few years our older brethren will have passed away. Then the government of the church will rest on younger shoulders. How necessary, then, that our younger brethren take an active part in the workings of the church while they have the assistance and council of the older brethren!

The District Meeting was organized by electing the following officers: Moderator, J. C. Johnston; Assistant, George Hanawalt; Clerk, Bro. Joseph Holsopple; Assistant, Bro. R. T. Pollard; Reading Clerk, Bro. J. N. Davis.

Bro. Valentine Blough was elected as a member of the Standing Committee. There was only one paper before the Meeting that could go to Annual Meeting and that did not receive the sanction of the brethren, hence we sent no business to the Annual Meeting. It would be well to consider all matters properly before sending them to Annual Meeting. The District Meeting can consider queries at a great deal less expense than they can be discussed at Annual Meeting; therefore we should be fully satisfied that papers sent to Annual Meeting from District Meeting contain something of a benefit to the church.

Many more suggestions might be offered which, if heeded, would be of practical use to the church in holding District and Annual Meetings.

R. T. POLLARD.

From the Field.

IN compliance with the earnest request of Bro. J. J. Hoover I commenced a series of meetings in what is known as the Science Hill school-house, located four miles west of Alliance, Stark Co., Ohio, on the evening of May 16th, and continued until May 23. The house being occupied during the day, we could only meet in the evening. We had a very enjoyable and impressive meeting, fair congregations throughout, and the best attention was given to the Word preached. As an immediate result of our labors we received two precious souls into the church by baptism. Others, we are convinced, were almost persuaded to be Christians. The few members that live in that vicinity are faithful soldiers, battling for the right. With Jesus, their Captain, they will surely win, and receive the glorious crown that awaits the faithful. We preached, in all, seven sermons, and were pleased with the spirit that characterized the meetings throughout. I thank the dear members for their excellent deportment while among them, and the kindness I received at their hands. Our prayers shall ascend in your behalf!

REUBEN SHROYER.

Pierce, Ohio.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. MILLER, S. S. MOHLER, DANIEL HAYS.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill. - - - - - June 18, 1889.

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EDITORIAL CORRESPONDENCE.

EVER since it was announced at North Manchester a year ago that our Annual Conference and church reunion for 1889 would be held in the State of Virginia, hundreds, if not thousands, of our brethren and sisters in the Western States have been looking forward, with pleasant anticipations, to a happy meeting with loved ones from whom they have been separated for these many years. The ties of love and friendship which unite true hearts, outlive the flight of years, and so many hearts beat with joy when it was known that an opportunity was again to be afforded to visit once more the old homes in the East, around which cluster the most sacred memories of childhood and youth, to meet again with joyous hearts, fathers, mothers, brothers, sisters, and the friends endeared by early Christian association and loving fellowship in Christ, and to enjoy, for a short season, a reunion around the old hearth-stone. It is well to lay aside, for a time, the cares of an active, busy life and to give one's self up fully to the spirit of such happy reunions, to enjoy to the full extent the association of loved ones in Christian fellowship, and of a visit to the old home. We are all the better for such seasons. We gain a new interest in life and its labors, and our hopes for the great reunion around God's throne, when our meetings and partings shall end, grow brighter and stronger as our minds are carried from the earthly to the heavenly.

We had indulged, in anticipation, a visit to our old home in Maryland, and expected to spend some time among the brethren and friends in Pennsylvania, Virginia and Maryland, before going to Annual Meeting, but on account of much work we were not able to carry out our plans. We regretted this very much, but there are duties in this life that take precedence of personal enjoyments, and we submitted with the hope that at some time in the future we may be permitted to enjoy the visit.

We made a quick run over the Baltimore & Ohio R. R. from Chicago to Philadelphia, occupying twenty-seven hours in covering the distance of 949 miles, or nearly thirty-six miles an hour, including stops. It is wonderful how modern railroads are annihilating distances. At Chicago we met a number of brethren and sisters from Roanoke, Lanark, and Franklin Grove, Ill., and we enjoyed their company very much. How pleasant it is to meet with those of like precious faith, and how quickly the hours go by when spent in pleasant, social intercourse. At Martinsburg, West Virginia, brother and sister Levi Trostle, and sister Kate Zuck and others, from Lanark, left us. While the company from Roanoke, Ill., went on to Harper's Ferry where they changed cars for Harrisonburg, the place of Annual Meeting, we continued our way to Philadelphia.

We were much interested in the beautiful scenery along the route. The train rushed through many pretty towns and villages nestled in the green valleys of the Alleghanies and the mountains of Virginia. The fields gave promise of an abundant harvest, and peace and prosperity were apparent on every hand. The weather was delightful and the trip was in every way a pleasant one.

We spent a short time in Philadelphia with wife's relatives, and a day and a night at Port Providence and Oaks, Pa., with Bro. J. T. Myers and E. A. Orr. Bro. Orr is sojourning temporarily in the pleasant home of Bro. John Harley on the banks of the historic Schuylkill. It is a pleasant place and was especially interesting to us from the fact, that within a stone's throw of Bro. Harley's home is the little chapel where our dearly loved, departed Bro. Quinter commenced his work in the ministry more than a half century ago. Near by is the home of Bro. Fitzwater where Bro. Quinter spent his youth and early manhood. Here, too, is the house in which he lived many years ago.

We spent a pleasant season in the quiet Christian home of Bro. J. T. Myers. Sister Myers is a daughter of Bro. Quinter. The hours passed by all too quickly for us. We had a strong desire to remain longer to enjoy a season of public worship and to visit the Sunday-school, but these desires could not be gratified. We shall not soon forget our visit, short as it was, at Oaks and Port Providence. Bro. Myers has labored very successfully for the church here for the last twelve years. A few days before our visit nineteen had been added to the church by baptism.

On our return to Philadelphia from Oaks via the Reading railroad, we passed by Valley Forge, Washington's headquarters being plainly visible from the car windows. We could not help but think of the terrible suffering endured by the continental army under General Washington at this place. Here they took up their winter quarters during the darkest and most hopeless year of the revolutionary war. Poorly clad, with but little food and scanty shelter, they passed the cold and gloomy winter, suffering intensely from the cold. It is said that Washington shed tears as he witnessed the suffering of his army. They bore it all patiently for they had the cause for which they suffered, at heart. These reflections brought us to wonder why it is that men are willing to suffer so much for an earthly government and we are so unwilling to suffer for a heavenly kingdom. Oh, for an army of Christian soldiers who would be willing to suffer and die for Christ, as Washington's army suffered and died for American liberty! What a mighty work could be wrought under our King's banner by such an army of consecrated, self-sacrificing, obedient, Christian soldiers! We need a baptism of holy zeal and energy in the work in which we are engaged. May God speed the day when the church shall fully awaken to the importance of the great work she has to do!

Spending a night in Philadelphia, we started for Harrisonburg, Va., intending to spend a short time on the way at Washington, D. C. Here we first heard of the great flood and the destruction of life at Johnstown, Pa. At first we were disposed to regard the reports, as given by the daily press, as being somewhat exaggerated, but as the facts became known it was found that the half had not been told. The disaster is simply appalling and the mind refuses to take in the terrible calamity. The details, as given by the daily press, are enough to move the hardest heart with sympathy and pity for the sufferers. The loss of life has been frightful and the desolate homes are to be numbered by the hundred. Whole families were swept away by the relentless flood, and today the hillside round about the once busy City of Johnstown has become a great cemetery in which rest many victims of the calamity. The lesson of this disaster comes to every one in these words, "Prepare to meet thy God."

At Washington we were compelled to stay five days waiting until the waters of the great flood had subsided and the railroads were repaired. We spent the time visiting places of interest, a description of which we have not space to give. A part of the city was submerged. On Sunday morning, June 2nd, the water covered the office floor of our hotel on Pennsylvania avenue. Boats were used in the streets and a part of Washington reminded us on that day of Venice. It only needed the long, black gondola to make the illusion a reality. The water commenced falling at 3 P. M., and on Monday morning the streets were again passable. Much damage was done to property and the loss must have been very great, especially on goods stored in cellars and the first floors of houses.

On Wednesday we met Bro. J. G. Royer, and sister Alma Crouse, of Mt. Carroll, Ill., in the City. Bro. Royer with brethren Enoch Eby, John Wise, S. S. Mohler, and many others, had been detained at Cumberland, Md., nearly three days by the flood, and they came through on the first trains that passed over the road after it had been repaired. The brethren improved the time of their enforced stay in Cumberland by preaching to the people.

Harrisonburg, with a population of some four thousand souls, is a stirring inland town. About a mile from the town is the Meeting ground. The location is a pleasant one and the arrangements for the accommodation of the Meeting are ample, and the Committee in charge labored hard to make everybody comfortable and happy. The citizens of the town very kindly opened their

houses and our people were, for the most part, very comfortably lodged.

Standing Committee.

On Friday morning, June 7, the Standing Committee met on the grounds and the different State Districts were found to be represented as follows:

TENNESSEE AND FLORIDA,
John Brubaker.

VIRGINIA,
1st District,.....J. W. Eller.
2nd District,.....Isaac Long, S. H. Myers.

WEST VIRGINIA,
1st District,.....D. B. Arnold.

MARYLAND,
Eastern District,....Geo. Leatherman, S. Stoner.
Western District,.....Daniel F. Stouffer.

PENNSYLVANIA,
Eastern District,.....S. R. Zug.
Middle District,.....Jacob Hollinger.
Western District,.....Valentine Blough.

OHIO,
Southern District,.....Jesse Stutsman.
North-eastern District,.....Noah Longanecker.
North-western District,.....L. H. Dickey.

INDIANA,
Southern District,.....Lewis W. Teeter.
Middle District,.....J. W. Wright.
Northern District,.....Amos B. Peters.

MICHIGAN,
E. Bosserman.

ILLINOIS,
Southern District,.....D. B. Gibson.
Northern District,.....Daniel Dierdorff.

IOWA,
Northern District,.....J. F. Eikenberry.
Middle District,.....Stephen Johnson.
Southern District,.....Samuel Flory.

MISSOURI,
Northern District,.....S. B. Shirkey.
Middle District,.....S. S. Mohler.
Southern District,.....W. M. Harvey.

KANSAS,
Southern District,.....John Wise.
North-eastern District,.....J. A. Root.
North-western District,.....J. Hollinger.

NEBRASKA,
B. F. Flory.

OREGON,
M. M. Bashor.

CALIFORNIA,
J. S. Flory.

DENMARK AND SWEDEN,
Christian Hope.

The above list shows that thirty of the thirty-one Districts are represented on the Standing Committee this year, the exception being the second District of West Virginia.

California, since our last Conference, has been organized into a District and is for the first time represented by a delegate. Denmark and Sweden are also for the first time represented on the Standing Committee.

In naming the various State Districts it may be of interest to note that Arkansas is attached to Southern Missouri, Texas to Southern Kansas, Florida to Tennessee, Wisconsin to Northern Illinois; Minnesota and Dakota to Northern Iowa, and New Jersey to Eastern Pennsylvania.

The Organization of the Meeting.

The Standing Committee selected the following named brethren to serve as officers of the Conference: Moderator, S. S. Mohler, of Missouri; Reading Clerk, John Wise, of Kansas; Writing Clerk, J. G. Royer, of Illinois; Door-keeper, Enoch Eby, of Kansas.

The Attendance.

The number of brethren and sisters in attendance from the Western States was not so large as it would have been, had it not been for the flood. Some were kept at home by the reports that the railroads were washed out and that traveling on that account was unsafe, but, notwithstanding these unfavorable conditions, the Meeting was largely attended. On Sunday an immense throng crowded the grounds. Our estimate was not less than ten nor more than twelve thousand. Bro. P. S. Thomas, Secretary of the Committee of Arrangements, made a careful estimate of the number present and placed the number at fifteen thousand and he was perhaps not far out of the way. Others who, perhaps, did not look carefully over the ground said twenty thousand. These estimates will show that an immense concourse of people were present at the Meeting.

Preaching.

The first services were held in the Tabernacle on Friday afternoon and evening. Brethren John Forney, of Kansas, and D. E. Price, of Illinois, did the preaching. On Saturday Bro. J. W. Metzger, of Indiana, D. S. Filbrun, of Ohio, and Samuel Utz, of Maryland, preached in the Tabernacle in the morning, afternoon, and evening in the order in which their names occur. Being otherwise engaged we did not enjoy the privilege of attending these services.

On Sunday morning Bro. Enoch Eby, John Wise, and D. F. Stouffer preached in the Baptist, Presbyterian, and Methodist churches in the City of Harrisonburg, and at 10 A. M. Bro. J. G. Royer preached in the Tabernacle on the subject, "We have no abiding city here." Heb. 13: 14. Bro. Royer said in substance that this world is not the Christian's city. He is a pilgrim, a stranger and a foreigner. He seeks a city whose Maker and Builder is God. The sentiment that controls him centers and fixes his affections in heaven; being a foreigner he must suffer more or less reproach. The Chinese suffers reproach, not because he is ignorant, but because he will not become naturalized and adopt the manners and customs of the Americans. So the Christian is not willing to become naturalized and adopt the customs of the world; hence he bears reproach. We as Christians must be true to our King—ever ready to defend his cause and obey his laws. If we are pilgrims and strangers here, seeking an abiding city, we will become entangled with the affairs of this life and never compromise our principles for the sake of advantage. We may conclude that we ought to assimilate with the world, take her into the church, but this cannot be safely done. The ocean is a good place to sail a ship but what would you think of a captain who would attempt to take the sea into his ship? So the world has no place in the church. We are to be a separate, distinct, peculiar people,—walking as pilgrims and strangers through the world, loving one another as citizens of the same country, seeking the same city. The city we seek is an abiding one and will be given to all the faithful pilgrims.

At 3 P. M. the large Tabernacle was again filled to its utmost capacity with thousands on the outside. Bro. S. S. Mohler, of Missouri, preached from Rom. 1: 16. "The Gospel of Christ is the power of God unto salvation." Bro. Mohler referred to the fact that these words of the apostle clearly and explicitly set forth the proposition contained in them and thus meet the needs of humanity. If we did not have this Scripture we could hardly satisfy our minds so conclusively. The language is clear and to the point. We must think for ourselves. We may be aided by others but after all we must settle questions pertaining to our salvation for ourselves. It is our salvation, hence most important to us. It comes to us as the Gospel of Jesus Christ and must be our rule of conversion, our rule of life and our rule in the house of God. There is power in the Word of God. God spake and worlds marshalled their forces in obedience to the power of his Word. Words are pictures of the mind. We are all making pictures, and how distorted and out of shape many of them are! Let us look well to the kind of pictures we are making by our words at our homes, at our tables, in our business, and wherever we are. Our words influence others. There is a power in words. Our words often wound others' spirits. If there is a power in our words, why should there not be in God's words? His words are a picture of his mind and when we reject any part of the Gospel, we simply put away from us a part of the mind of God. If we accept it all and obey it, we accept the mind of God and thus his Word has the power to save us. Bro. Enoch Eby made a few closing remarks. In the evening, at 7 o'clock, Bro. J. Wright, of Indiana, preached, but other engagements kept us away from the meeting.

Our report closes with the Sunday meetings and is mailed so as to reach the paper in time for this issue. In our next we will give a synoptical report of the proceedings of the Conference. To-morrow, Monday, June 10, a missionary meeting will be held in the Tabernacle, with preaching services both in the morning and the evening. The missionary meeting will be an interesting one and we shall have something to say about it in the next number of the MESSENGER.

ANNUAL MEETING NOTES.

THE weather so far has been delightfully pleasant. Not too warm nor too cool, but just right for an enjoyable time.

* * *

Many excursion trains reached the place of meeting on Sunday. It seems to us that the Sunday excursion trains to the place of our Annual Meeting should be abandoned. It destroys to some extent the sanctity of the meetings. And then, too, we ought to labor to bring about a closer observance of the Lord's Day. We were forcibly impressed with the thoughts as train load after train load of excursionists stopped at the place of meeting on Sunday. Some of those on the trains indulged in yelling and hooting, and it looked to us like a desecration of the day set apart for the worship of God.

* * *

We have delegates at the meeting this year representing Districts taking in territory from the Atlantic to the Pacific, and from Dakota in the north-west to Florida in the south.

* * *

About the usual amount of business will come before the meeting this year. A number of important questions will be discussed, and, we trust, settled according to the Gospel.

* * *

We are having an abundance of preaching at the place of meeting this year, as many as four services being held in one day. This is as it should be. Let the Gospel be preached to the people!

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - - Dayton, Ohio.
S. BOUK, Secretary and Treasurer, - - Dayton, Ohio

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOUK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"YE CANNOT SERVE GOD AND MAMMON."

BY S. N. M'CANN.

Number Three. "Danger of Riches."

WHILST covetousness does not always lead to riches, it always leads to condemnation, and riches too frequently lead to covetousness and many other snares that entangle and cause men to fall.

The Word does not condemn the possessor of this world's goods as much as the would-be possessor. Because a man only has food and raiment, or because he is worth one thousand dollars, or ten, twenty, forty, or even one hundred thousand dollars does not place him under condemnation, but the ACCUMULATION of wealth does place men under great danger, for riches bring cares and the Word is apt to be choked out. Mammon, with her deceitfulness, is apt to make us her servant instead of being a servant for us. Matt. 13: 22. She is apt to make us her steward and thereby become the end instead of the means to the end. Jesus said unto his disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. 19: 23, 24.

Jesus, in speaking of the young man that lacked "one thing," said, "How hardly shall they that have riches enter into the kingdom of God," but when the disciples were astonished at the saying, Jesus said, "Children, how hard is it for those that trust in riches to enter into the kingdom of God." Luke 10: 24-25.

Here we get the key to the solution of the danger in riches. Whenever they take such a hold upon us that we can not obey Christ, then we are trusting in riches, and it is impossible for us to enter the kingdom. Riches, or the desire to be rich, is keeping more people out of Christ, who are comparatively poor, than the possession of wealth is keeping out.

The amount of wealth that makes a man rich is entirely a comparative term. A man worth five thousand dollars, in some communities, would be counted vastly rich. Five hundred dollars makes a rich man in some places, while a man with a hundred thousand is not a rich man in other places. But if five dollars or five hundred thousand, or even the desire for wealth comes in between us and duty, then we are the Gospel's rich man, that can not enter the kingdom of heaven. No wonder that Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.

While it is not the possession of goods that is condemned, coveting after POSSESSION of them is condemned. Since the possession of riches is a comparative matter, and the sin lies in the condition of the possession, and not in the possession *itself*, let us examine ourselves and see if we are the unfaithful stewards, the rich man that can not enter the kingdom of heaven. Are we letting our desire for possession of goods close our hearts and hands to the poor, to the cause of salvation, to every work that does not make immediate returns in dollars and cents? Are we letting this same desire make us feel that all of our goods belong to us; that we are not duty bound to do any thing for God's cause that others, who have more, ought to do, and that we will be excusable if we tend to our family duties, dress plain and go to church? Brother, if that is your position, you are the very man that is rich, the very man that falls into many foolish and hurtful lusts. James says, "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten, your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth and the cries of them that reaped are entered into the ears of the Lord of Sabaoth." James 5: 1-4.

Whenever we let the desire for possession come between us and the demands of the Gospel, we will let that same desire lead us to extortion, to cheat, to take the advantage of circumstances and buy at a lower rate than we would want to sell, and sell higher than we would want to pay, if we were buying.

Brother, you are the very man that can not enter the kingdom of heaven if you let your desire for possession come between you and honesty and strict integrity. There is but one way to avoid becoming the man who can not enter the kingdom of heaven because of riches, and that way is to open your hearts and hands to God's work. Cultivate the spirit of giving BY giving, and thereby overcome the ugly sin covetousness, and keep back the dangerous sin of riches or trust in riches. Solomon says, "He that trusteth in riches shall fall, but the righteous shall flourish as a branch." Prov. 11: 28.

Giving is God's manner of feeding our benevolent natures and crucifying our covetousness, and none dare neglect this means of grace, without endangering their higher Christian life. The poorest need the same spiritual blessings that the rich in this world's goods need, and they can only get them alike by attending to this means, as well as every other means of grace. 1 Cor. 9: 12.

God's promise even for this life is to the consecrated child. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 6. Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers and children and lands, with persecutions; and in the world to come eternal life." Mark 10: 29-30.

A HUNDREDFOLD NOW IN THIS TIME.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. James R. Gish informs us that one was baptized in the Panther Creek church, Woodford Co., Ill., June 2.

—Bro. John Gable, of the Middle Creek church, Mahaska County, Iowa, reports one dear sister added to the fold at that place.

—From the Auglaize Chapel, Ohio, Bro. D. R. Provont writes: "May 19, another soul united with the church by baptism. We hope she may be faithful to the end!"

—The brethren of the Quinter church, Kans., organized a Sunday-school at the Fairview schoolhouse, electing sister Ella Riesh, Superintendent. She is assisted by an efficient corps of officers and teachers.

—Bro. Cephas D. Reed writes: "Bro. C. D. Hylton, from Hylton, Va., and Bro. Samuel Bowman, from Tennessee, were with us at the Pleasant Valley meeting-house, May 11, and preached three sermons. One dear sister came out on the Lord's side."

—A timely hint is given by Bro. J. L. Switzer, of Monmouth, Kansas. He wishes to impress upon our contributors the following: "Will you not try to remember to head and date your letters? It would often add to the interest thereof and be a great satisfaction to the reader."

—Under date of May 24, Bro. M. M. Eshelman writes: "This morning a number of members met at the home of Bro. Fremont Dierdorff, to pay the last respects to sister Caroline George, who fell asleep in Jesus yesterday, in her fifty-seventh year. Her remains were taken to Lee County, Illinois for interment. She was a lovely, devoted sister."

—From Moscow, Idaho, Bro. James Weimer writes: "The brethren of the Moscow church organized a Sunday-school May 19, with a good representation. May 26 there was an attendance of thirty-seven. This is the first organization of the kind effected at this place for several years. Our prayer is that the Lord will bless our labors in this work!"

—Sister Rettie L. Workman writes: "The brethren of the Columbia City church organized their Sunday-school and elected Bro. David Workman, Superintendent, who is assisted by an able corps of officers. The school has begun with a prospect of a large attendance and a good school. May the Lord bless the Sabbath-school cause here and elsewhere!"

— "Blessings still come," writes Bro. Ira P. Eby, of La Forge, Mo. He continues: "May 3, Bro. C. Holderman commenced meetings here which lasted until the 13th. We held our council on the 10th and our love-feast on the 11th. One was reclaimed and one baptized. Three more have made application. There are others near the kingdom. Thus the good work goes on. Praise the Lord for the good work done here and elsewhere. There is a large field here and I am alone in the ministry. Come in, my brother, and help us. There are calls on every side but I cannot attend all. Again I say, Come. We have been greatly encouraged during these meetings. Pray for us that our strength may be increased."

—Bro. S. H. Bechtelheimer, of Lower Deer Creek, Ind., writes: "Bro. Henry Frantz, of New Carlisle, Ohio, made a flying visit to our place, stopping at the town of Flora where he preached on Friday night and on Saturday attended council-meeting. Then he came to us on Saturday night and preached three sermons with good interest. He then bade us farewell. May God bless him in his labors!"

—Under date of May 29, Bro. Isaac Miller writes: "The members of the North Manchester church, Ind., held their quarterly council-meeting May 23rd. The annual visit which had previously been made, reported the church to be in love and union. Considerable business came before the meeting but everything was disposed of with the best of feeling. Three precious souls were received by baptism, causing much joy among the saints."

—Bro. Michael Keller, of Great Bend, Kans., writes: "Our hearts were made to rejoice when our dear elder, Daniel Vaniman, paid us a pleasant visit a short time ago. He preached for us on Monday night, but, on account of sickness, he had to return home. Our council-meeting, preparatory to love-feast, occurred May 13. At our feast we had the assistance of elders Lemuel Hillery and John Hollinger, who did some excellent preaching. The following Saturday five precious souls were added to the Lord's people."

—Under date of May 27, Bro. Isaac L. Brubaker, of Mitchell, Rice Co., Kans., writes: "The Kansas Center church is peacefully engaged in the Master's business and all are ready to assist in advancing the interests of the church militant on earth. We fill our appointments as far as possible but there are still some calls that should be filled. Truly, the harvest is great! We have no church house and our meetings are scattered. We have had no additions lately; still the spirit of the Lord is at work. We have decided to hold a love-feast in the early part of the fall. We have good prospects for a bountiful harvest."

—Bro. Samuel Rodefer, of Dayton, O., writes: "Bro. I. J. Rosenberger commenced a series of meetings at the Dayton church, May 9, closing the meetings with a love-feast the evening of the 14th. This was the first love-feast held in the City. It was surely a feast to our souls. The feast was also a new light to some that were at the meeting who belonged to other churches. My prayer is that the word and the example set forth may be the means of them building on a more sure foundation. No immediate results are seen yet, but we pray that our meeting may prove a blessing to their souls, and at the end, eternal life."

—Bro. Joseph John, of Roann, Ind., writes: "The members of this church met in quarterly council June 1. There was not much business brought before the assembly, but what we did have was disposed of in a Christian-like manner. We were made glad to receive by letter into our midst another disciple of the same precious faith. We decided to hold our love-feast Oct. 5 and 6, commencing at 2 P. M. On the day of the council we were made sad to be present at the funeral of our beloved old sister, Leah Rank, who served her Lord, lo these many years, and has now gone to her reward. She lived to the age of eighty-two years, six months and eleven days. Services by the home brethren. We organized our Sunday-school April 28. Bro. Isaac Deardorff is our Superintendent, assisted by Bro. John Goodyear, and an able corps of officers. Pray for us that the Master may help us in the good works of the Lord. Dear brethren and sisters, let us hold together as true saints of the Most High, by showing our love more and more, for one another."

—From Burr Oak, Kansas, sister Emma Hachenberg writes: "We held our quarterly council-meeting, Monday, May 20. Our beloved elder, Isaac Studebaker was with us. Everything passed off in love and union. We organized a Sunday-school. Bro. Rath was elected Superintendent. He is assisted by Bro. Daniel Renner and an able corps of officers. May 18 and 19 several members of this church had the pleasure of meeting with the Belleville church at their communion meeting. It was rich food for the soul. We truly felt we were among loving members."

—Bro. A. J. Wine, from the English River congregation, Iowa, writes: "Our quarterly council was held May 25. Among other business before the meeting was the appointment of our communion meeting for Sept. 28 and 29, at 11 A. M. We also decided to hold a series of meetings sometime during the early part of the winter. We have decided to build a meeting-house in the town of North English, Iowa, in the northern part of the District. Work on the foundation has already commenced. The house is to be 30x40 feet."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department. We have an advertising page, and, if necessary, will issue supplements.

At Home Again.

To the dear Brethren and Sisters in California:—

By this I inform you and the many readers of the Gospel Messenger that I arrived safely home by the blessing of our Heavenly Father, on the morning of May 29, after an absence of just six months. Oh, what joy filled our hearts when permitted to meet the family, so dear to us by the tender ties of consanguinity, once more to bow together around the home altar, and join our voices in ascribing praises to him, whose eyes are over the righteous, and whose ears are open to their prayers.

While in the "Golden State," I had the pleasure of baptizing twenty-five, and seeing three reclaimed. I attended two love-feasts, assisted in electing one minister, and three deacons, and forwarding a minister from the first to the second degree.

My trip to California was a pleasant one, although part of the time I was suffering much bodily pain. But the good Lord seemed to give me strength of mind and memory that we could continue the good work of the Master.

Brother A. W. Reese, of Warrensburg, Missouri, an eminent physician, has pronounced my case to be chronic inflammation of the kidneys. I give this, as many are anxious to know of my health. We formed many warm attachments with the dear members in California. The unbidden tears flowed freely when we had to take the parting hand. But, my dear brethren and sisters, though we are separated in person, I am glad it is our privilege to live so we can finally meet where the sad sound, "Farewell" will not be heard. Let the Word of God dwell richly in us all, in all wisdom, and let us keep ourselves unspotted from the world, that we may have sufficient grace for each trial. Many thanks to all the dear members in California for their great kindness shown to me while among them.

I left the "Golden State" on the morning of May 14th. I was eighteen hours late at Albuquerque, on account of several freight trains that were wrecked by sand storms, and did not reach Coolidge, Kansas, until Friday, May 17, at 3 P. M., where I was met by Bro. Noah Garman, who conveyed me to South-eastern Colorado, a distance of about sixty or sixty-five miles. There I commenced meetings on the evening of May 19, and continued until the 26th.

On the morning of May 27, we started with two applicants for baptism. We drove about thirteen miles, and baptized the two sisters. Then they went on their way rejoicing, and we did likewise. Ten were baptized there last fall, on my way to California, and two now, making twelve members there in all.

I referred the matter of these members last fall to the District Meeting of North-western Kansas and Colorado, but I do not see that there have been any arrangements made by the District to supply these dear members with preaching. I do hope that the District that has the territory of South-eastern Colorado in charge, will not neglect its duty in looking after the spiritual interests of these dear babes in Christ. Do not forget, dear brethren, that the Lord will hold some one responsible if these dear ones are neglected. These members were very anxious to know how soon some one could come and preach for them. I am very confident if another meeting of several weeks could be held there soon that several more could be gathered into the fold. The other denominations are putting forth their best efforts to tear down our work, and destroy these lambs, but I am glad to say they are reading, and preparing to meet the enemy. They intend to organize a prayer-meeting next Sunday afternoon, to be continued each Lord's Day at the private houses. Let me urge once more, that this field of labor be cultivated AT ONCE, with good workmen. A good harvest for the Lord will be sure to follow!

Jacob Witmore.

In Memory of Sister Nancy Weaver.

From our midst has been taken a loved one,—one who was all sunshine, all smiles and comfort to those around her. It was our painful experience to stand by her death-bed, when there was but a breath of air, and a beat of the heart betwixt this world and the next,—when those of her household were beginning to feel the arrow pierce the heart. How powerless we felt, in this brief interval of painful and awful suspense, and how all powerful the hand of God!

We cannot rightly discern the things of God, but this we know that the Lord does all things well, and while there is a vacancy in our homes, and sorrow's cloud is hanging over us, yet, in this dispensation of God's providence we look in the beyond, where, freed from care and trouble, are those whom our Father in Heaven has claimed as jewels to shine in his kingdom above.

The visitations of sorrow are universal. There beats not a heart but has felt the force of affliction. There is not an eye but has witnessed scenes of sadness. Such is life! There is a stern reality that all must meet, and that is death. To the Christian man and woman it cannot come too soon,—such as our dear departed sister. O, think of the joy and bliss that come pouring in on their wonder-stricken soul, when they meet the dear Savior and hear the welcome applaudit, "Well done, good and faithful servant; enter into the joys of thy Lord." Surely, one such a moment of bliss would balance all the woes and sorrows of earth!

Brother, submit to this affliction in an humble spirit! There is consolation for you. You will meet again. Daughter and son, follow the example of her life, and, above all, heed her dying words, "Prepare to meet me in heaven!" No doubt the year 1889 will never be forgotten by you. But there is a more memorable year for you. It will be the closing year of your life. All other years will be

of less importance to you than this one. Live so, that when death meets you, you can say, "Let me die the death of the righteous, and let my last end be like his." In the death of our sister, the church has lost a faithful worker, the husband a devoted companion, the children a loving mother.

ELLA CLEMENT.

Homeworth, Columbiana Co., Ohio.

From Dry Creek Church, Iowa.

THE District Meeting, held in this church, May 24, followed by a love-feast, is now recorded on the pages of time. I was not present at District Meeting, but those that were in attendance report a very enjoyable meeting. Everything that came before the meeting was disposed of in a pleasant manner. O, how gratifying when brethren can agree! At 10 A. M. next day we met at the church for worship. After services it was announced that there were two applicants for baptism, making six additions by baptism within the last two months. Oh, how it makes us rejoice when we see sinners coming home, but we sorrow, too, when we see so many bright, intelligent young people going the downward road to ruin. My dear, young people, make a halt before it is forever too late! We need you in the church, come and work for Jesus!

While some repaired to the water-side, a number of others, with some elders, went to anoint our dear and aged sister, Rachel Stamy, who is still suffering with cancer. In the evening one hundred brethren and sisters surrounded the tables to commemorate the suffering and death of our blessed Lord. It was a feast to our souls, a glorious meeting, and one never to be forgotten by the happy participants. The services were very solemn and impressive, and many good thoughts were presented by our brethren. Elder Gochenour officiated. The next day, Sunday, we again met for worship. Bro. Yoder preached from Gen. 7:16,—"The Lord shut him in," followed by short exhortations from several other brethren. They impressed the thought upon our minds that we would never meet again as we had met to-day, admonishing us all to be faithful. O may we all be so fortunate as to gain heaven, and wear a starry crown! Brethren D. E. Brubaker and Levi Saylor remained to preach for the Brethren this evening. We kindly thank our dear brethren for their able labors during their short stay with us. May God reward them all! Our meetings are now over. Where will the next meeting be?

LIZZIE M. ROGERS.

Central City, Iowa, May 26.

Items from Hylton, Virginia.

MAY 13, Elder John B. Hylton and myself were called on to attend the funeral of Austin Harmon, —an eight year-old son of Dennis and Julia Harmon. The occasion was improved from the text, "It is well."

At our church council at the Brick church, May 4, the missionary question received considerable attention. We were much gratified to see some of our aged brethren stand up and plead for the great cause of spreading the Gospel.

To us there seems to be no command given by the great Lawgiver with more authority than to "Go ye therefore, and teach all nations."

This command comes from one having all the power in heaven and in earth, and oh, how can we afford to be indifferent in reference to this great work which devolves upon us as a church? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" And who is to send them? Oh, ye preachers, go to work, and, ye, brethren and sisters, come forth with your purses.

May 17, Dr. S. J. Bowman, of Johnson City, Tennessee (who is working in our County), and myself, visited the Pleasant Valley Brethren. At seven o'clock we met with quite a large crowd, and tried to improve the occasion by the use of the following words: "Get thee behind me, Satan."

Next day was their church council. Elders H. P. Hylton and J. H. Slusher, of our congregation, were present. Considerable time was spent in business of an unpleasant nature, but we trust the work of the church met with God's approval. The missionary cause was introduced, and a very warm, but pleasant, discussion followed. The brethren here will aid the noble work.

At seven o'clock that evening Brother Bowman preached to an attentive crowd from the text, "And now also the ax is laid unto the root of the trees." Bro. Bowman gave us some good lessons.

On Sunday, May 19, H. P. Hylton, and another brother improved the time. At the close of services an invitation was extended for laborers in the Master's vineyard, and one dear sister accepted the terms of salvation.

Elders J. H. Slusher and H. P. Hylton are our delegates to Annual Meeting. C. D. HYLTON.

Notes of Travel.

ON the morning of April 15 I boarded the train at Cerro Gordo, Ill., at seven A. M., for Indiana, to attend the Communion meeting in the Middle Fork church, Clinton Co., Indiana. They had a very pleasant meeting. Much interest was manifested during the meeting. April 17 I started for home, and found all well, thank the Lord. Next day wife and I, and a number of brethren and sisters, took the train at Cerro Gordo for Mansfield, to attend the Communion meeting in the Blue Ridge church, Piatt Co., Illinois, the same evening. The meeting seemed to be interesting and a feast indeed,—one long to be remembered. Sunday morning, April 19 we met for Sunday-school. A large number was present. Bro. Adam Greenawalt is their Superintendent. They have eight teachers.

Friday morning, May 31, I started for North Manchester, Indiana, to attend the Communion meeting in the Eel River church, June 1. We had a good meeting. One old man, seventy-two years old, was baptized. The church is in a prospering condition. Bro. Samuel Leckrone is their elder. JOHN METZGER.

Notes by the Way.

I LEFT home June 3, for Harrisonburg, the place of Annual Meeting. I had a prosperous journey to Cumberland, Md. From there I came to Harper's Ferry,—the place of this writing. The Potomac river has done a great deal of damage to crops, buildings, railroads, etc. The damage done in this place is very destructive to the citizens. In the cellars and first floors of the business part of the town, the water was four to five feet high. On the second floors, even, of some of the business houses the water was about four feet deep. In the depot, and on the floors of the bridge, crossing the Potomac river, it was of that depth. An old citizen of Harrisonburg told me that there were seven large locomotives kept standing on the bridge all the time till the water went down below the floor. This was done to prevent the bridge from being carried away. The same gentleman said the water was considerably higher than he ever saw it before. He had lived here for over forty years. There have been no trains on the Baltimore and Ohio to Harrisonburg, since the flood, till this morning, on account of the damage done to the track. Had the rain been one week later, it would have prevented many brethren from getting to the place of meeting, besides causing much inconvenience. Yet, when we see the destruction here, and then think of the Johnstown disaster, the people of this place and surrounding country can say, "The Lord has been kind to us, that there were no lives lost."

I met Bro. Hollinger, from Kansas, at this place on his way to Annual Meeting; also sister Smith, of Pennsylvania, and sister Miller, of Kansas. Thrown together, as we were, we soon recognized each other as members of the same precious faith. Oh, how happy it makes us feel, when we are brought together from far and near, and can know each other as brethren and sisters of the same Fraternity, by our general appearance. Bro. Hollinger is going as member on the Standing Committee from North-western Kansas and Colorado. Sister Smith is working for Bro. Eshelman in the sale of his book. These are all the members I have seen or identified up to this time. May the mercy of God and his rich grace attend all his children every-where, is our prayer!

JACOB RIFE.

Field Notes.

THE members of Rock Creek church, Kansas, decided to hold a series of meetings and set the time for May 18. Dr. P. R. Wrightsman, from Navarre, Kans., was sent for, and did the preaching. He preached seventeen sermons, with great force and power. As an immediate result of his labors, sixteen souls were taken down into the liquid stream. Most of those baptized were young in years. About five hundred people were present at the services on Sunday, and at the baptizing.

A great many people had never seen triune immersion practiced before. I heard some say that they just did as the Bible teaches.

During these meetings many were almost convinced. We hope they will not delay too long. What a wrong idea it is to put it off till your hearts grow hard, and at last never come at all!

Bro. Wrightsman, while with us, preached one sermon on "Apostolic Baptism," and one, also, on "Close Communion." Much light was given on these subjects, and they were made quite plain.

May God bless our young converts, who are starting out in their new life. May he lead and guide them into all truth and righteousness!

E. J. BEEGHLY.

From Baca County, Colorado.

ON his way homeward from California, Bro. Jacob Witmore stopped with us here and began preaching Sunday evening, May 19, closing on the evening of May 26, with two applicants for membership. On Monday morning we drove twelve miles to the water, where Matt. 28:19 was complied with, and two sisters arose to walk in the steps of our lowly Savior.

Bro. Witmore is a workman to whom it is safe to commit the doctrines of Christ, for he declares them fearlessly and plainly.

We need a minister to locate amongst us, of just that kind. Who will come? Much good seed has been sown, and there is an unexcelled opportunity here to build a flourishing church. Now is the time when something decisive should be done. The Methodists formed a class here on the morning of May 19, and I understand the Baptists will organize soon. Why should not we do the same? The Methodists have regular preaching here now. A union Sunday-school is also held.

The Brethren held a prayer-meeting last Sunday. It will be continued each Sunday afternoon.

After baptism on Monday morning Bro. Witmore drove about thirty miles to the home of Bro. John Snavely, in Stanton County, Kans., where he preached that night. Though Bro. Snavely and wife are identified at present with the Old Order Brethren, I hope that we may soon be members of the same spiritual family.

On Tuesday morning I drove with Bro. Witmore to Coolidge, where he took the train homeward.

Brethren, remember us here, in our weakness, and pray that we may be faithful servants of the Master.

We have good, cheap land. Some government land can still be had. Good water is in abundance, and we have a fine climate. Any one wishing information with a view to moving here, should address the writer, or Bro. A. L. Walker, enclosing a stamp. NOAH GARMAN

Progress, Colorado.

From Solomon's Creek, Indiana.

WE had a pleasant and enjoyable love-feast last night, June 6. The day was clear and bright, and the brethren and sisters began to assemble at an early hour. When the time came for services to commence, the tables were filled to their utmost seating capacity. We had a larger crowd than we have had for a good while. Ministering brethren from other churches were, Bro. J. H. Elson, of DeKalb County, also brethren Eversole, Weaver, Miller, Deeter, Culp, Rothenbarger, Neff, and others. All these brethren did their duty, preaching the Gospel in its primitive purity. Brother Elson officiated. He does not shun to declare the whole counsel of God. The arrow of conviction was thrown into many hearts, telling them of the Jesus who shed his blood on Calvary's rugged hill, to atone for a world that was lost. Notwithstanding our crowded house we had good order and attention,—more so than at other meetings.

CANDACE WARSTLER.

New Paris, Indiana.

From the Walnut Creek Church, Johnson Co., Mo.

A HAIL and wind storm visited us yesterday. It was about two miles in width, and completely destroyed the crops in its pathway. Trees and hedge fences were stripped almost as bare as in winter, and several barns were unroofed. Our brick meeting-house, 40x60 feet in size, was damaged to the extent of several hundred dollars. The gable end was blown in, and, crashing through the ceiling, fell on sister Gadberry, who, with her husband, has been living in the meeting-house. Fears are entertained for the recovery of sister Gadberry. Her husband escaped unhurt by being in the basement at the time. The roof is a complete wreck, and the repairing of the damage will be a heavy burden on the few members located here. A. WAMPLER.

Knobnoster, Mo.

In Memoriam.

ANOTHER one of the Lord's worthies has been promoted. Bro. Jacob Clapper was born May 13, 1817; died April 25, 1889, aged seventy-one years, eleven months and twelve days. He was married to Susan Shenke, Nov. 14, 1844. This union was blessed with nine children,—two sons and seven daughters. Four daughters preceded him to the spirit world, leaving a wife and five children, with many other friends, to mourn, but not as those who have no hope. A few weeks previous to his departure he called for the elders of the church and was anointed in the name of the Lord. Funeral services by Eld. L. H. Dickey, from Rev. 2: 10, last clause.

Of our departed brother we can well say, "promoted." He was a kind and tender father, a loving husband, a faithful, consistent member of the church, and many years served in the office of deacon. He was an earnest worker in the cause of the Blessed Master, and in his zeal to speed the noble work, he built a church-house with but little aid from others. Largely through his influence and devotion, there was gathered into the fold a body of faithful members. To the dear bereaved ones we say, Continue to trust in God in this, your hour of need! He will comfort as none other can. MAGGIE DICKEY.

Alvada, O.

From Alvada, Ohio.

WE are always happy for the weekly visits of the MESSENGER. It comes, laden with so many good things, that it encourages us in our Christian work. Our love-feast in Rome congregation, in Oak Grove church, held June 1 and 2,—was a pleasant season of spiritual enjoyment to all who had the privilege of attending the meeting. When we saw the good order and respect shown by those who are not members, we were made to wonder whether some of them were not making resolutions that, if carried out, will bring them into the church before another love-feast.

We have a very interesting Sunday-school at this place, with good attendance. We are using the *Brethren's Quarterly*. It is my prayer that we may all so live as to meet around the throne of God in the evening of this world!

MATILDA SCHUBERT.

From Mansfield, Ill.

OUR Sunday-school is in a prosperous condition. The attendance is good and all seem to be deeply interested. Yesterday, June 9, two dear young sisters made application for baptism. One of them is our own dear child. May the Lord fill them with his Spirit, and forever keep them, is my prayer! A. GREENAWALT.

Random Thoughts.

THIS morning I have been very sensibly awakened to the great necessity of standing firm and unmoved in the precious "faith once delivered unto the saints," by a conversation with one claiming to be a follower of the Lord and Savior, but whose works savored much of the works of the world. O, my brother and sister, we need to watch, that we do not partake of the evil afloat in the world! This is a fast age we are living in,—an age of continual change, both in temporal and religious affairs. "Therefore we need to take the more earnest heed to the things which we have heard." There is temptation on every hand. Evil, only evil, presents itself, and vanities of various kinds. Unless we are very careful, watchful, and prayerful, we shall enter into them, and make our destruction sure. When I contemplate the snares set to entrap the child of God, my heart cries out in unutterable anguish, till I remember the saving omnipotence of a Crucified Redeemer.

Let us, then, in child-like simplicity, draw near to him in the dark hour of temptation, feeling confident that he shall keep us "from the evil." Without the assistance of the Lord we are nothing. All our watchings, our yearnings, and our prayer will be of no avail, if there is no Christ in them.

This is no time to slumber, and sit at ease in luxury. Zion calls aloud, "Awake, thou that sleepest, and go forth to battle with sin!" If it were not for the abundance of sin surrounding us, we might sleep to our heart's content. For then temptation could do us no harm. It is yielding to temptation and entering into it, that causes sin in us, and reminds us of the great necessity of being continually watching. Temptation comes in divers forms; we shall all be tempted, but those who watch for that temptation, shall not be overcome. It were far better to hide ourselves so completely in Jesus, that the evils of the world hold no attraction for us. The Christian, in such a frame, is *always ready* to meet temptation! So help us all, dear Lord, to be!

GERTRUDE A. FLORY.

From Carson City, Michigan.

THE New Haven church met in council June 1. All members were found to be in peace and union, for which we feel to thank God. One young lamb was added to the fold. This made us rejoice, as even the angels of heaven rejoice to see the young come into the fold of Christ. The New Haven church is still trying to maintain primitive or Bible simplicity. G. E. STONE.

From the Landessville Church, Indiana.

THE brethren and sisters of this congregation met in quarterly council, June 6. But little business came before the meeting, but everything was done in union and harmony. The spirit of forbearance was manifested by all present. Two were received by letter. The church decided to hold her communion meeting Oct. 10, beginning at 10 A. M. Neighboring churches are cordially invited to be with us, especially ministers.

SARAH M. SAUNDERS.

LEARN how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood-fire; you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. Some who call themselves Christians are miserable because of their own revengefulness. Forgive your enemies, pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example!

"MANY Christians want to sit and enjoy a repetition of the first Pentecost while unwilling to give any money or suffer any self-denial for the more general coming of the promised outpouring. It would seem to be a great privilege for a Christian sitting idly and stingily at home, to be decorated with a cloven tongue like as of fire, and be able to astonish his neighbors with a wonderful story of his enjoyments. But it is a greater privilege to give as God hath prospered, for the promotion of the outpouring of the Spirit of God upon all flesh."

"THE cause of freedom, which is the cause of God's kingdom upon earth, is often most injured by the enemies who carry within them the power of certain human virtues. The wickedest man is often not the most insurmountable obstacle to the triumph of good."

From Milford, Ind.

WIFE and I visited several churches in Northern Indiana at their love-feast seasons.

The first one we visited was Rock Run church, near Goshen. Their feast was held May 16. The meeting was a pleasant one, and all felt like praising God, and taking new courage. The morning exercises were solemn and impressive.

May 18 we met the brethren near Wawaka, in the Springfield church. Services were held at 10 A. M. Two members were reclaimed. The meeting was encouraging to us. Many hearts were made glad at that meeting. I had not met with those brethren for several years, hence the meeting was joyful.

May 22 we met with the Turkey Creek Brethren. This feast made some solemn impressions on my mind. The many with whom we had worshiped in former years, and who are seen no more, caused us to have some sad thoughts. One pleasing thought was to see so many of our young people around the Lord's table. A number had joined the church in the last year, which, indeed, is very encouraging. Turkey Creek church has all the appearance of a bright future. Brother J. C. Murray and wife are looking after the interest of the church. J. H. MILLER.

From English River Church, Iowa.

OUR Sunday-school at the church is in good running order. With Bro. Joseph Snipeman, Superintendent, and Bro. Peter Brower, Assistant, our school is getting along nicely. We have about nine classes, and our teachers are all brethren and sisters.

We are also having a Union Sunday-school at our school-house, principally conducted by the Brethren.

The Sunday-school cause is a good one. It causes the children and older ones to read the Scriptures. It teaches the children and others many valuable truths, and qualifies them for work in the Lord's vineyard.

JACOB ETTER.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CLOUSER—HUMMEL.—At Rockton, Pa., May 22, by the undersigned, Vernon V. Clouser and sister Ella B. Hummel.

ROOK—POPER.—At the residence of the undersigned, Franklin Co, Pa, May 23, Mr. J. Porter Rook and Miss Annie R. Poper. WM. C. KOONTZ.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

KARNS.—March 13, Bro. George Karns, son of Bro. Gabriel and sister Susan Karns, aged 25 years and 26 days.

WEAVER.—In Franklin County, Kans, May 18, sister Martha Weaver, formerly from Virginia. Funeral services by the undersigned from Philpp. 1: 21.

GEO. MYERS.

THOMPSON.—In the Pine Creek church, Ind., April 26, infant son of Israel Thompson, aged 4 months and 8 days. Funeral services by the writer. JOHN KNISLEY.

ROOT.—In the Spring River congregation, Jasper Co., Mo, April 1, of pneumonia, Bro. David Root, aged 72 years, 3 months and 1 day.

He leaves three brothers, one son, one daughter, and 12 grandchildren to mourn their loss. His wife and five children preceded him to the spirit world some years ago. He was a consistent member of the Brethren church for many years. Funeral services by Bro. George Barnhart from a part of Rev. 14

DANIEL FIRESTONE.

SIPE.—In the Pleasant Ridge church, March 29, Ada Jane Sipe, aged 24 years, 8 months and 18 days. Services conducted by Eld. D. S. Clapper from the latter part of 1 Cor. 6: 20. J. H. CLAPPER.

HOFF.—At Madisonburg, O., Feb 23, sister Lydia, wife of Bro. Jacob Hoff, aged 70 years, 10 months and 10 days.

Sister Hoff was born in Somerset County, Pennsylvania. She was married about 44 years and leaves her husband and three children,—two sons and one daughter. Sister Lydia suffered for several years. She bore her affliction with patience.

T. C. WIEAND.

HOSTETLER.—In the Pine Creek congregation, St. Jo Co, Ind, May 10, Esther Hostetler, aged 71 years, 4 months and 22 days.

She was the mother of fourteen children, two of whom preceded her in death, together with her husband,—Bro. Joseph Hostetler. She leaves sixty-three grandchildren and five great-grandchildren. Sister Hostetler was a member of the Brethren church for fifty-one years and died in the faith. Funeral discourse by Bro. Amos Peters from 2 Tim. 4: 6.

JACOB HILDERBRAND.

BAUGHMAN.—In Pine Creek congregation, St. Jo County, Indiana, April 28, Marianne Baughman, aged 69 years, 5 months and 18 days.

She has been a faithful member of the Brethren church for many years. Bro. Henry Baughman, her husband, and one daughter preceded her in death. Six children survive her and all belong to the Brethren church. May they be faithful till death! Funeral services by the home ministers from Rev. 14: 13.

JACOB HILDERBRAND.

NITCHER.—In the Pine Creek congregation, Ind., May 1, Bro. George A. Nitcher, aged 76 years, 5 months and 12 days.

He died at the residence of his son,—Simon Nitcher, where he was well cared for by the kind family and his son Adam. Funeral by the writer and Bro. Amos Peters.

JOHN KNISLEY.

HARBAUGH.—In the Pine Creek church, Ind., April 11, infant son of Bro. George and sister —— Harbaugh, aged 2 months and 11 days. Funeral services by the writer and Bro. Amos Peters.

JOHN KNISLEY.

DAUGHERTY.—In the bounds of the Lower Cumberland church, Pa, Eliza Ann Daugherty, wife of friend George Daugherty, aged 45 years and 19 days.

She was in apparent health until 7 o'clock in the morning when she became ill. Her neighbors were sent for and, although they lived within calling distance, before they arrived her spirit had taken its flight. To her husband and some of her neighbors she expressed a desire to unite with the Brethren church but delayed the matter too long. Interment at Filey's church in York County. Services by H. Beelman and the writer.

DANIEL LANDIS.

STALEY.—At Zediker, Pa., in the Ten Mile congregation, Washington Co., Pa, May 24, friend Mary Staley, aged 34 years, 2 months and 7 days.

She was a daughter of brother and sister White of this congregation. Funeral services by the writer. Text, Heb. 9: 27, 28.

N. B. CHRISTNER.

STAMBAUGH.—April 16, Carrie Stambaugh, aged 9 months and 16 days. Services by the brethren.

SCHLOSSER.—At Shannon, Ill., May 14, Bro. Eli D. Schlosser, aged 45 years, 7 months and 26 days.

Deceased was born in Hagerstown, Md., and moved to Illinois at the age of eighteen years. He attended college at Mt. Morris when he first came West. He was united in marriage at the age of twenty-one years to Elizabeth Wagner, and to this union were born four children, two of whom are still living.

He united with the Winebrennarian church in 1874, to which church he belonged until the fall of 1887, when he was received by the Brethren. Affliction rested upon our brother for a number of years. He lost a limb about twelve years ago, and since that time he has been selling goods for a livelihood, and was well known in Carroll, Ogle and Stephenson Counties.

Two years ago he was afflicted with lung trouble and confined to his bed for five months. He recovered sufficiently to travel again, but, about April 1st, was attacked with liver disease, which continued until the messenger of death caused his suffering to cease. The family has lost a dear one from its circle, the church a faithful brother, and the community a good citizen. The remains were interred in the Brethren's cemetery at Shannon. His request was that Bro. Edmund Forney should preach his funeral from Rev. 14. DAVID ROWLAND.

HEINEY.—In the Stony Creek church near Noblesville, Ind., sister Barbara Heiney, wife of Christian Heiney, aged 61 years, 11 months and 28 days.

Deceased was an exemplary member of the church for thirty-seven years. She has left a kind husband and five children to mourn their loss and to continue the conflict of life. Funeral services by the Brethren from 2 Cor. 5: 1. L. T. HOLSINGER.

GRABNER.—In Jackson township, Elkhart Co, Ind, Bro. Peter Grabner, aged 58 years, 10 months and 19 days.

Deceased was married to Louisa Hertel, Dec. 20, 1852 Thirteen children blessed their union, ten of whom are living He united with the church in 1869 and proved a faithful member ever after. He leaves, besides his sorrow-stricken widow, one brother and three sisters. Funeral services by Bro. Jeremiah Gump. ALEX. MILLER.

COLCLESSER.—In the Clear Creek congregation, Huntington Co., Ind., May 2, sister Susanna Colclesser, aged 48 years, 4 months and 12 days.

Deceased was born Dec. 20, 1840, in Montgomery Co, Ohio, and emigrated with her parents to this County in 1859 She was married to Samuel Colclesser, and four children were born to them,—three sons and one daughter. One son, while yet small, preceded her to the spirit world. She and her husband were baptized twenty-eight years ago.

Sister Colclesser was a faithful and devoted Christian. Her seat was seldom vacant at meeting or Sunday-school, and she was also a kind and a loving mother. She will be missed in the community. Quite a number of friends and relatives are left to mourn her departure. The high esteem in which she was held was shown by the crowded house on her funeral occasion, which was improved by Bro. Dorsey Hodgden from Rev. 14: 13.

CASSIE FLICKINGER.

MILLER.—In Frederic, Monroe Co., Iowa, April 53, of lung disease, Bro. Peter Miller, aged 68 years, 6 months and 24 days.

Deceased united with the Brethren in 1855, living thirty-four years in the church. He was a deacon most of the time. He united in marriage with Ruth Ann Judson, by which union they had born to them nine children, of whom three are dead. Three are members of the Brethren, while some are still putting off their known duty. Funeral services were preached by Bro. S. P. Miller, of Manhaska County from these words, "Be ye also ready," to a large and sympathizing congregation. HIRAM BERKMAN.

BYERLY.—In the Lower Miami church, Ohio, April 12, sister Elizabeth Byerly, aged 78 years, 11 months and 4 days.

Deceased was the daughter of Jacob and Christiana Grow. She was affected with a paralytic stroke over seven years ago She bore her afflictions with Christian fortitude, and always filled her place in the church although deprived of hearing for years. Funeral services by George Holler and others from Rev. 14: 12, 13. JOHN NOFTSINGER.

GARVER.—In the Lower Stillwater church, Montgomery Co., Ohio, April 29, of heart disease, Eld George Garver, aged 58 years, 2 months and 7 days.

Eld. Garver was widely known in the Brotherhood and highly respected by all who knew him, both in and out of the church. This was fully evidenced on the funeral occasion when nearly twelve hundred people viewed the remains at the church. The intelligence of his death was schocking, indeed, as his very healthy appearance was supposed to indicate a long life, but within ten minutes from the first appearance of any alarming symptoms he was a corpse,—passing away in the presence of his terror-stricken wife and two hired hands.

His sudden departure is deeply mourned by an invalid, heart-broken wife, two sons and a daughter. Bro. Daniel is serving his Master in the ministry and, we hope, will fully fill his father's place in his labors. Perry and Martha (Eby) are left to mourn their loss, and we pray that this sad dispensation will be sanctified to their good, that they may be gathered into the fold and finally be an unbroken family in heaven.

Services by the brethren from Rev. 14: 12, 13, selected by the family.

JESSE STUTSMAN.

BARKLEY.—In Cambria County, Pa, April 29, Bro Israel Barkley, aged 55 years, 8 months and 22 days.

He leaves a mother, a wife, and eleven children to mourn his untimely death.

While we deeply feel the loss of an obedient son, a faithful husband, and a dear father, we bow submissively to God's will and say, with Job of old, "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord!"

Funeral services by Bro. J. M. Mohler, of Lewistown, and the brethren of Johnstown church. Bro. Barkley was a member of the Brethren church over thirty years and died in full fellowship with the same.

DAVID HILDERBRAND.

DRUSHEL.—In Ashland, Ohio, May 27, Mary, wife of Chester Drushel, aged 47 years, 4 months and 30 days

Mary was married to the church when about nineteen years of age and lived a devoted Christian up to the end. Love feast services were held at her home on Monday evening. She also called for the elders and was anointed After all the services were over she expressed her willingness to depart, and shortly after breathed her life sweetly away, without a struggle, and passed into the arms of Jesus. Services by the writer from Rev. 14: 13. DAVID SNYDER.

FRANKS.—In Ashland, Ohio, May 18, Katharine, wife of William Franks, aged 29 years, 6 months and 18 days.

She was a daughter of Bro. William Peters, who is the father of eleven children, and has been called upon to follow ten of his dear children to their last resting place and who has also buried two companions. His is truly a cup of sorrow. Funeral service by Eld. George Worst from Matt. 24: 44.

DAVID SNYDER.

EVERETT.—Near Fannettsburg, Franklin Co., Pa., March 26, Bro. John Everett, aged 80 years.

STUTZMAN.—In the Bethel church, Hudson, Ill., May 2, of inflammatory rheumatism, Louie, adopted daughter of sister Sarah and Bro. Samuel Stutzman, aged 14 years. Funeral discourse by Bro. James R. Gish, assisted by P. A. Moore, both of Roanoke, Ill. THOS. D. LYON.



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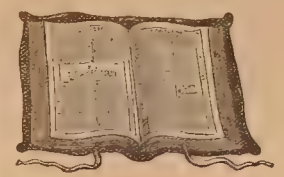
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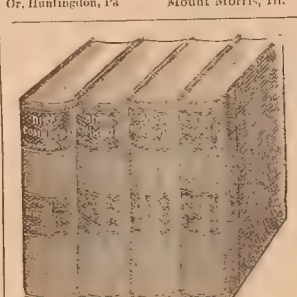
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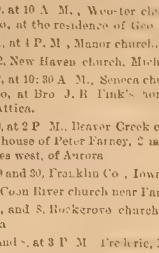
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 25, 1889. No. 25.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

EDITORIAL CORRESPONDENCE.

Our Annual Meeting.

WE closed our report last week with the meetings held in the Tabernacle on the Lord's Day. Monday, June 10, not far from five thousand people assembled on the meeting grounds. Every incoming train adds to the throng, and the prospects now are that the meeting will be very largely attended. To-day delegates are arriving from the different churches, and many warm fraternal greetings are interchanged, as we meet once again after a season of separation. As before intimated in this correspondence, this is one of the very best features of our Annual Meetings, and we say again, it will be a sad day for the church if we should ever lose it. At 10 A. M. Bro. John Harshberger, of Illinois, preached in the Tabernacle, and was followed by Bro. Henry Martin, of Lanark, Illinois.

Missionary and Tract Meeting.

At 3 P. M. a meeting was held in the Tabernacle in the interest of the Missionary and Tract Work of the church. A number of earnest, inspiring speeches were made, and we are sorry that we do not have a full report to give to our readers. The great interest taken in the meeting was shown by the fact that the large Tabernacle was well filled.

Bro. I. J. Rosenberger, of Ohio, briefly stated the object of the meeting. The speakers were confined to ten minutes each. Bro. R. H. Miller was the first speaker. He said that ten minutes was long enough to speak, when he considered his bodily strength, but not long enough for the missionary spirit that was in him. In this work the surest pathway to success is to follow the example of those who have successfully labored before us. Let the men of God be our pattern. First we have the example of the Son of God. He spent his life in mission work, in preaching the Gospel, and in doing good. His apostles followed his example and became great missionaries, and spent their lives in the service of the Master. Their hearts were in the work, hence their success. We should to-day have the same spirit that they had, and this will lead us into the mission work. Our opportunities for doing work are great. We have a system for mission work, and a system for tract work. We can send out men and tracts, and in assisting in the work we can all become missionary workers. We want to get our hearts into this work. We want to be stirred up so that we go to work with a will. Let your hearts be stirred up. Go to work as partners in spreading the Gospel, have the spirit of Christ and the apostles, and then the work will move forward. You have a grand cause for which to labor. The old church is founded on the Rock Christ Jesus. The foundation is sure and strong, and the gates of hell shall not prevail against it. Rouse up your hearts and go to work for the cause of Christ.

Bro. B. F. Moomaw, of Virginia, was the next speaker. He referred to the strong and forcible words used by Bro. Miller and hoped all would profit by them. Christ was our great Exemplar in this work. He labored for us, suffered for us, and died for us. He had associates in the work. His disciples and the apostles labored in the mission work. We need to get this matter into our hearts and have the missionary spirit in us. If we do not have the spirit of helping in this great work of the church, there is something wrong in our Christianity, something very seriously wanting in our Christianity. We are to be workers together with God and are to work for him. The responsibility of this work is resting upon us and we cannot throw it off. Opportunities to labor and assist in spreading the Gospel are all around and about us and the obligations are on us. God has blessed us with intelligent minds and with means to give. We have rich advantages and we can not come out blameless unless we use the means and the talents which God has given to help spread the Gospel.

Bro. John Wise, of Kansas, then spoke. He said in substance that the missionary work is a work of sacrifice. Christ sacrificed his glory before the world was, died in shame and agony on the cross to accomplish his mission. Thus the greatest work ever completed in the world was done by making the greatest sacrifice the world has ever known. Christ has intrusted the great missionary work to the church. The apostles made sacrifices and we must also make sacrifices. Our ministers are making great sacrifices to-day in this work. Lay-members, what are you doing in this work? Sisters, what are you doing for the Lord? Are you making sacrifices or do you expect the ministers to do all the work? Remember, it don't mean that Christ, the apostles, and the ministers are to do all the sacrificing. Every child of God must have a part in this work. Some good sisters are giving one-tenth to the Lord, and this is right. We say to ALL, Be co-workers with the Lord; go to the West and South where the doctrine of Christ is scarcely known. Will you say, Go and preach to these people and we will help you, or will you say, Go, and you will be rewarded for your work? We want all to have a part in the reward, and the way to get that is to take a part in the work. Bro. Wise closed by appealing to the elders and ministers present to preach to their congregations the need of sacrificing for this work and thus bringing the whole Brotherhood in line in this great work.

Bro. S. R. Zug, of Pennsylvania, was the next speaker. He spoke of the necessity of our having the spirit of our Master, and if we have his spirit we will engage in missionary work. He illustrated the sacrifices made by many of our ministers as follows. Two brothers start in life with the same prospects for financial success. One of them is called to the ministry and, feeling the responsibility of the work placed upon him, he faithfully labors in his calling to the neglect of his home affairs. As a result he does not succeed, financially, but his brother who lives near him, by looking after his business and giving his time to it, has grown wealthy. The preacher's boys say, "Uncle Ben stays at home and manages the farm and works, but father must be gone from home more than half his time and he never gets anything for it." The application is obvious. The tract work is a great auxiliary to the mission work, and our means should go to both. The tract goes out and opens the door, then comes the missionary and preaches the Word and organizes churches. At first this work did not take so well among us but now it is growing. We must remember that if we are to have a part in the reward that is offered, we must have a part in the work. You can not get the reward without having a part of the sacrifice.

Bro. James R. Gish, our Arkansas missionary, said that when the importance of the subject under consideration was looked at, ten minutes was not time enough to give the subject a passing notice. It would require hours to do the subject justice. Twenty years of work in the mission fields has convinced him that it is a self-sacrificing life. Some seem to think that the labor is easy, but go out into the by-ways and the hedges and work for Christ and you will find that the work is not easy. Christ has charged us to preach the Word to every creature and this command comes to all of us; none are exempt. He had spent three years in Arkansas, laboring as God gave ability, and this he had done at his own expense. There are many ministers needed in the South. Calls come that cannot be filled. Shall these calls be filled? Will you not all help in this great work? God has given you the means, will you not give liberally to this great cause?

Bro. Andrew Hutchison, of Missouri, who is enfeebled by sickness, spoke next and said that no other question than the great Mission and Tract question could have induced him to speak at this time. He was not strong but this work lay close to his heart and he would try to speak briefly. What we want to do is to look at the facts in this case. Jesus says, "He whom God hath sent, speaks the words of God." The missionary is one sent to declare a message and to do a work. In this sense Jesus Christ was the great missionary of the world. He was sent by the Father. He did his work, filled his mission, and now he sends us out into the world to preach the

(*Continued on Page 392.*)

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A LITTLE TALK WITH JESUS.

A little talk with Jesus, how it smoothes the rugged road;
How it seems to help me onward when I faint beneath my load!
When my heart is crushed with sorrow, my eyes with tears are dim,
There's naught can give me comfort, like a little talk with him.

I tell him I am weary, and fain would be at rest;
That I am daily, hourly longing for a home upon his breast;
And he answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

Ah! this is what I'm wanting, his lovely face to see,
And (I'm not afraid to say it) I know he's wanting me.
He gave his life a ransom to make me all his own.
And he can't forget his promise to me, his purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know him, and all his grace explore,
It only sets me longing to know him more and more.

I can not live without him, nor would I if I could;
He is my daily portion, my medicine, and my food.
He's altogether lovely, none can with him compare;
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till his appointed time,
And glory in the knowledge, that such a hope is mine;
Then in my Father's dwelling, where "many mansions" be,
I'll sweetly talk with Jesus, and he shall talk with me.

—*Selected by Fannie Morrow.*

TRINE IMMERSION.

BY A. W. REESE.

Part Six.—The "Mode" of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

But if the *Greek* verb *baptizo* were cast to the winds, the *English* construction would warrant the conclusion already drawn. It, alone, would establish the claims of *trine immersion*. If but *one action* were intended, as is claimed by the advocates of *single* immersion, then, by universal *English* custom, which makes the *law* of *interpretation* in the English tongue, the commission would read as follows: "baptizing them in the name of the Father, Son and Holy Ghost." There would, and could be, *no use* for the *conjunction* "and" prefixed to "Son" nor the peculiar *form* of expression "*and* of the Holy Ghost." As the rules of English grammar are declared to be derived from the custom and usages of the *best writers* and *speakers* of the language, there can be no question of the fact that the supply of the *ellipsis* in the formula of the commission is *fully authorized*, and hence nothing short of the *three actions* will complete the sense. There is yet a further view, which all who accept the doctrine both of the *Unity* and of the *Trinity* of God ought seriously to ponder.

The great work of *human Redemption* was *not* the work of the Father *alone*. It was *not* the work of the Son aside from the Father's will. Nor was it complete until the "Comforter" came. It was the *combined* work of the *Godhead* and yet "these *three* are *one*"—"one *God* and Father of us all."

Thus baptism, to represent BOTH the unity and the trinity of God, must be administered by THREE distinct ACTIONS—one into EACH name of the Godhead—and these *three* are "ONE *baptism*" — which is the answer we make to those who charge us with having *three* baptisms instead of *one*.

Thus the glorious *trinity* of God is recognized and honored, and, in the full, round sum of obedience, manifested in the COMPLETE act of baptism; the eternal *unity* of God is declared. Let us now see how *single* immersion will compare with this, and whether, by that "mode" of *baptism*, both the *unity* and the *trinity* of God are expressed.

Let us, also, see whether, by this method, the *single* "mode," we can either represent the *trinity* of God, his *unity*, or be "planted with Christ" in the *likeness* of *his death!*

When single immersion is to be performed, the minister goes with the candidate into the water, not always, I believe, into a *stream*, but sometimes into a *tank* inside of the church edifice. He then uses about some such formula as this: "My brother, upon this, thy confession of faith in Jesus Christ, I baptize thee in the *name* of the Father. *and* of the *Son*, *and* of the Holy Ghost!"

At the conclusion of this sentence he plunges the person *backwards* under the water. Now let us analyze this procedure, which is confidently asserted and devoutly believed to be the "*one* baptism" referred to in Paul's epistle to the Ephesian church.

We most earnestly declare that, by this method, neither the *unity* nor the *trinity* of God are affirmed. Watch closely and see if the preacher *did* what he said he *would* do. He solemnly declared to the candidate in the water, "I *baptize* thee in the *name* of the *Father!*" Did he *do so?* We say he *did not!* He also said, "*and* of the *Son*." *What* of "the *Son*"? Why, that he would *baptize* him in the *name* of "the *Son*." Did he *do so?* We say, most emphatically, *No!* Finally, he added, "*and* of the *Holy Ghost*." *What* "of the *Holy Ghost?* Why, that he would *baptize* him in the *name* of the *Holy Ghost*. What *else* than *this could* he mean? Did he *do this?* We answer, Yes! he baptized him in the *name* of the *Holy Ghost*, nothing *more* than this. The candidate comes up out of the stream (or tank) *baptized* neither in the name of the *Father*, nor of the *Son*, but he *is* baptized in the *single* name of the *Holy Ghost*, by *single* immersion. The preacher tells him, and the candidate believes it, that he has now been "buried with Christ by baptism into death," whereas he has only been buried with the *Holy Ghost* in baptism—the baptism with *Christ* having been left out altogether. He is also told, and led to believe, that he has "been planted together (with Christ) in the *likeness* of his *death*." Is *this true?* We say, No! *How*—in what *manner*—for *that* is the *meaning* of the "how" in this case; it, the word "how," being an *adverb* of *manner*, as all know. How, then, did Christ die? Did he fall over *backwards* in the *likeness* of the person baptized by *single immersion?* No, we read that he *bowed* his head—a *forward* movement—"and gave up the Ghost." We see, then, that in the single immersion, by the *backward* movement, we *can not* be "planted together with him in the *likeness* of *his death;*" more especially if the preacher should fail altogether, as we have seen, to *baptize* him in the *name* of *Christ* at all.

"Well, but you can not fail to acknowledge," says our single immersionist friend, "that we are *buried* with him into death"? Well, we admit that the *usual* mode of *burying* the *dead* is to lay them in the grave on the back, but this is not the *invariable* way of disposing of the bodies of the dead. An ancient custom, and one that has been revived to some extent in the present age, was to *burn* the bodies of the dead—*cremate* them, as it is termed. But we will not spend time on this; we will admit that the immersion of the body *is* a *burial*. We still hold that single immersion is *incomplete*—that it lacks the *three* distinct actions—one in *each name* of the *Trinity* to make it what the Scriptures demand.

Two prominent *examples* of *baptism* are given in the New Testament,—Christ and the Ethiopian Eunuch, high officials under Queen Candace. We claim that these examples and all others mentioned in the New Testament, called *baptism*, are *not* cases of sprinkling, pouring, or single immersion, but were *baptism* by *trine immersion*. If men would lay aside the *creeds* of men, if they would divest the mind of prejudice and would cast away the subtle but powerful influences of sectarian training, if they could overcome the *bias* of early education, we feel confident they would accept the plain teachings of the Word of God and would follow those teachings to the end wherever they might lead. But, perhaps, my opponents are ready to retort on me, "Physician! heal thyself!" A good idea, friend, and if I make a brief reply to this I hope no one will accuse me of personal vanity or egotism, while I sketch the outlines of my own religious career.

I was *not raised* in the *Brethren church*. In fact, while I often wondered that religious sects seemed universally to have lost the leaf out of the New Testament containing the thirteenth chapter of John, I was a youth twenty-two years of age, before I knew that there was a religious body on the face of this earth that practiced the *washing* of *one another's feet*, or *trine immersion*. The writer of these pages was born and brought up under the strongest *Pedobaptist* influences. More than forty years of his life were spent under social surroundings utterly HOSTILE to the doctrine of IMMERSION. His early training in childhood, his later associations in youth, and his literary education in a prominent institution of learning where the President and every tutor and every professor were PEDOBAPTISTS of the "straitest sect," were ALL circumstances UNFAVORABLE to the interests of IMMERSION; and yet I can most truthfully and freely say that I never saw the day when I did not FULLY BELIEVE that IMMERSION was the PRIMITIVE BAPTISM commanded in the Word of God. That I did not UNITE with the BRETHREN CHURCH at an earlier day is, perhaps, due to the FACT that I had NO OPPORTUNITY to do so, for if the Brethren church is NOT the CHURCH of CHRIST as described in "the Record that God has given of his Son," then I most fully believe that no such church exists upon the face of this earth at the present day.

If an intelligent PAGAN, born and reared amidst the moral darkness and superstition of HEATHENISM, one who had never HEARD the NAME of JESUS CHRIST, were transplanted from the benighted influences surrounding him—brought to this country—carefully educated in the English tongue and as carefully ISOLATED from ALL SECTARIAN INFLUENCES, a TEST of the case might be made. When such a person had mastered the intricacies of our language with its difficult and ANOMALOUS idioms, then place the New Testament in his hands and let him read the account of the BAPTISM of our Savior and that of the Ethiopian Eunuch, and ask him HOW THIS WAS DONE, and we are fully convinced that he would reply, "Christ and the Eunuch were IMMERSED!" Then give him the COMMISSION to read and analyze, and he would say, "It teaches IMMERSION by a THREEFOLD ACTION, TRINE IMMERSION." And, if he were also skilled in the marvelous language of the GREEK, his affirmative answer would be doubly emphatic and it would be the expression of an honest, intelligent, and UNBIASED mind.

We have not been careful in these pages of the ADVERSE CRITICISMS and OPINIONS of MEN. The FORCE of all MORAL OBLIGATIONS lies in the WORD of GOD. Our blessed Lord said, "Search the SCRIPTURES, for in them ye think ye have eternal life, and they are they which testify of me."

(*To be continued.*)

Joys are our wings and sorrow our spurs.

THE UNRULY MEMBER.

BY C. F. WALKER.

In the Scripture we read, "If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain." James 1:26. All know what effect bridling has upon a horse. "We can," as the apostle says in another place, "make them obey us; bring them into subjection and cause them to do whatsoever we will."

This is just the way the Lord would have us do with our tongue. "But," says one, "the tongue can no man tame, for the Bible says so, and for that reason I will have to do the best I can under the circumstances." To that, I will say, that what man cannot do God CAN, and if you do your very best, God will supply your deficiency. He has created it; he can also bridle it. It is necessary that it be controlled, for the apostle James tells us that "it is a fire; a world of iniquity and that it setteth on fire the course of nature and it is set on fire of hell." Just think of fire of destruction already begun in us by means of this unruly member of the body,—the tongue!

He further represents it as full of deadly poison. Life cannot be long maintained when exposed to deadly poison. No longer can spiritual life exist, exposed to this deadly poison of the tongue. Our Savior has spoken very definitely on this point. He says, in Matt. 12: 36, 37, "But I say unto you that every idle word that man shall speak they shall give account thereof in the day of judgment for by thy words thou shalt be justified and by thy words thou shalt be condemned."

Is it not of very much importance, then, my brethren, that our words be choice? If we must give account for every idle word spoken, what will it be with the words that are worse than idle? O what an account that will be! Further, "by thy words thou shalt be justified and by thy words thou shalt be condemned." Shall our words be such that they shall tend to our justification, or shall they condemn us? Now is the time to decide this question.

God has conferred a great blessing upon us in that he has given us organs of speech. What a crime, then, must it be to use them to disgrace him, ourselves, and our fellow-men, and not make them a blessing, as he intended?

We read that the exalted, holy beings before the throne of God, who have never been the subjects of God's redeeming love and grace as we have, rest not day and night saying, "Holy, holy, holy, Lord God Almighty." We, who ought to be more grateful, often dishonor him rather than praise him. My brethren, this ought not so to be. Shall we not resolve to use every means procurable to guard against the improper use of that one member which we find so unruly? Shall we not use it so as to be a blessing instead of a curse? "He that keepeth his mouth, keepeth his life, but he that openeth wide his lips, shall have destruction." Prov. 13: 3.

Melbourne, Ia.

WHAT JESUS SAYS.

BY MARY J. THRONE.

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."—Rev. 3: 20. John 14: 20.

This is a call of our Blessed Lord and Master. He is actually doing this at the door of every human heart. We cannot doubt it, for we all feel at times the gentle knockings of his hand at the door of our hearts! O, how patient he is when we have refused to open the door! He patiently lingers and waits. How earnest he is about our soul's salvation! He does not stand in silence, but knocks, pleads, begs for admission. Open now, for now is the time to serve the Lord, to insure that great reward! O, what a blessed thought, if we can be so happy as to hear the voice, "enter thou into the joys of thy Lord." On the other side there will be weeping and gnashing of teeth and great sorrow! Dear sinner, which will you choose? Jesus, is a friend indeed! He is the very friend for you!

HOW READEST THOU?—Luke 10: 26.

BY JOHN L. KLINE.

The above question was asked by the Great Teacher,—the one who spake as never man spake, and it was asked instead of giving a direct answer to a young scribe, who had inquired of Jesus what he must do to inherit eternal life. I do not, in the least, doubt that that young scribe was one of the self-righteous Pharisees so numerous at that time. In looking over the Scripture, containing the conversation, they had with each other, we are made to believe that the scribe did not care much about the general welfare of his soul, or that it was on account of that he put the question to the Savior, because the Scripture tells us that he wanted to tempt Jesus. We do not know exactly why he asked Christ the question; but we have reason to believe that it was only because he wanted to find out whether this man could tell anybody what it takes to save a man, or, rather, his soul.

Now, brethren and sisters, let us draw a lesson from this. The devil has his work now-a-days in the world, as he had at that time, and he does not always come in the form of a spirit, but very often in fleshly form. We know by past experience that we are sometimes asked questions in a curious manner, concerning the Scripture. But let us learn to be wise, as the Savior was, and only ask the question, How readest thou?

We know that we can alter the meaning of a sentence by putting a certain stress of voice, called emphasis, upon different words of the sentence. We do not know what words of the Law the scribe emphasized, or whether he emphasized any, but one thing we know, and that is this, he did not do as he read. This is made evident in the answer he gave to Christ, and in Christ's command; for when the scribe told Jesus how he read, or what was written in the Law, Jesus only told him, "Do this and thou shalt live." So we draw a second lesson from this, that it is not the much or well reading of God's Word, but the doing; and this is affirmed by the Great Master himself. Matt. 7: 28: "Whosoever heareth these sayings of mine [which? why, all, not only a part, but all], and doeth them, I will liken unto a wise man." Therefore, I would say unto all my brethren and sisters, Let us look well how we read, and also what we read, and that we also do what we read in the Gospel.

We are sometimes made to believe that there is too much newspaper reading among the Brethren, and not enough Bible and MESSENGER reading. The Brethren who have not felt yet as if it was a duty enjoined on them to read every morning a lesson to their families, out of the Scripture, ought to get the feeling of such a duty at once. Remember, the Scripture that we have quoted as a basis of our writings, says, "How readest thou?" and we have added that in this dark and latter age we have to be very careful what we read. We have a good deal to talk about, and we like to talk about the Bible when the Brethren come to us.

Now, brethren and sisters, let us look how we read in regard to the sisters' head covering. We learn from the Scripture that the great apostle had much trouble in the Corinthian church concerning their disorder. That the brethren prayed and prophesied having something on their heads and the sisters without having anything on their heads, was one reason why Paul had trouble with them; and if it was at that time a disorder when sisters prayed or prophesied uncovered, it is surely to-day. The Scriptures say Jesus Christ is the same yesterday, to-day and forever and Paul preached nothing but Christ and him crucified.

Now let us hear what the inspired apostle says: "Every man praying or prophesying, having his head covered, dishonoreth his head." Now, then, there is not a brother or sister in the Brotherhood who believes that the covering the apostle speaks about in regard to the man, is the hair. We all believe that the men, the brethren, were in the habit of wearing a covering besides the hair, and so they did; and that was what the apostles did not want them to wear. We might say a little more about our idea in regard to the man's head covering, but we will not, for two reasons, one for the want of space; and the other reason is this, I heard a good old brother say once that it is not always best to say everything we know all at once. Let this suffice for the man, and read further to see how we read in regard to the covering of the woman. We will quote the apostle's language: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Now, before I go any further, I will say that I have three logical reasons for the woman to have a covering besides that of the hair in time of prayer, and, too, why she ought to have it always upon her head, as much as it possibly lies in her power.

I present as my first reason that if she has no covering but the hair, in time of prayer, she dishonors man; yea, she puts shame upon him. "But," says one, "Bro. Kline, we do not read such a thing at all." Hold on, brother or sister, we want to come back to our text and think, How readest thou? We are looking in the eleventh chapter of first Corinthians, and we all read, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." But now you say, Where is it said that she dishonors man? Precedent to that the apostle says that the head of the woman is the man. Is not the problem solved now, and does she not dishonor man when she dishonors her head? Certainly she does. That is my first reason for a covering. "But," says some one, "you have not proved it yet." Well, we will see how thou readest further on. In the same verse that the apostle talks about the dishonor that the woman puts upon her head while praying uncovered, he also says that it is even all one as if she were shorn or shaven. Read Bro. Daniel Vaniman's tract, "The House We Live in." I think that is proof enough. You can never get the hair as the covering (talked of by the apostle), out of the "as if she were shorn or shaven." There never was reality in the "as if," and there never will be.

I assign as my second reason, that she ought to wear a covering in time of services, because she is in duty bound to have her hair cut off if she does not; and, brethren and sisters, I would rather have her wear the covering than cut her hair off; yes, by far. "But," say a good many, "we cannot see that duty enjoined upon you." Well, I take that from the German Bible; and I think I have a right to. I will tell you why. Luther was a master of different languages; but, for all that, we believe that he understood his own the best, and consequently he could make the translation the best in his own. That we perceive by experience. But now let that suffice as far as the second reason is concerned. In the German it says:

"But if she (the woman) will not cover herself, some one should also cut her hair off." That is plain. There is another point yet untouched, and a good one, too; but we will go on and give a third reason. That is because of the power which the apostle says she shall have on her head, because of the angels. "Because man is not of the woman, but the woman of the man,—neither was the man created for the woman, but the woman for the man." For this cause she ought to have power upon her head, because of the angels. What angel? We might call it the guardian angel, which every woman and man hath; the one watching over them continually, whether good or bad. She shall have that covering upon her head so that the watch or guardian angel can exert his power over her; so that man can not bring the evil things upon her which are contrary to God's will.

First reason why she should have it always, day and night (I will shorten as much as I can), and it is this in short; I believe that the respective angels are willing to be at their posts all the time and protect the woman, and, consequently, she must have that covering, which is the power, all the time. If there was space I could give you a noble illustration of a young sister, in regard to the cap as the power upon her head.

My second reason is because the Savior says we should watch and pray, for we know not when our Lord cometh.

In conclusion I will say that a lady once told me that my wife would wear a double cover. Let me tell you, sisters, with a heart full of love, that the apostle does not condemn a woman if she comes and has her bonnet on top of her prayer covering; but he condemned the one that does not have any on. The Brotherhood has decided what it shall be and, thank God, they did not decide upon something red, or blue, or black, but *white*, the emblem of purity, the emblem of peace.

If any brother has something better upon this subject, let him give it. We need it. If the covering is lost sight of and the hat takes its place, where will we stand? Will we be the right church? He that offends in one point will be guilty of all. Encourage the sisters, young and old, who are willing to wear the white cap! You are great missionaries when you get out into the world, where the tabernacle is not yet erected.

DOING GOOD.

BY REUBEN SHROYER.

THE Lord Jesus Christ, our adorable Savior, had glory with the Father before the world was, but he laid aside that glory and came into our world on an errand of love. Very little is known of his early life. What we do know may be summed up in a few words. He was strong in spirit, he was filled with wisdom. When he was twelve years old he sat in the temple with the Jewish doctors and asked questions that astonished all who heard him. He was obedient to his parents and he grew in wisdom and stature and in favor with God and man. Luke 2: 40–52. But after he entered on his public ministry he went about doing good. Matt. 3: 16, 17.

Let us consider his conduct in the walks of life. We are told he went about doing good. How true! He opened the eyes of the blind; he gave hearing to the deaf, and he raised the dead. Matt. 11: 5. Those miracles were truly benevolent; they promoted human comfort and they pointed out the saving power of our glorious Redeemer. We also find that he instructed the ignorant in the essential doctrines and duties of life. Matt. 5: 1, 2; Luke 19: 47; John 8: 2. He also reproved the guilty and warned the careless, so that they might mend their ways and turn to God by repentance. Matt. 23: 13–31. He bound up the broken-hearted, he proclaimed liberty to the captives, the opening of the prison to them that were bound, strengthened the weak and wavering, and comforted mourning penitents. Matt. 5: 4, 11, 28. When persons in want applied to him for help he granted their requests and sent them away rejoicing. He did not wait for such opportunities but the sacred Word tells us that he came to seek and save that which was lost. Luke 19: 10.

Dear reader, here is something worthy of careful examination. He went about doing good. We are too much inclined to sit down, fold our arms, and *wait* for an opportunity to do something. This is all wrong. We should follow our Master's example and go about seeking opportunities to do good and, if this is done, plenty of such openings will be found, I assure you. The motives of our Blessed Master in doing good were pure and holy. The pressing wants and painful sufferings of men excited his pity and tender compassion and all his works were directed to the glory of his Father. John 13: 4. Thus should we be moved and work, as Paul tells us to do, for the glory of God, whether in eating or drinking, or whatsoever we do, do it for that purpose alone. But how widely different are the motives of many, in the exercise of charity, from those of our Savior! They seek the praise of men; HE sought the honor of God. They aim at their *own* glory; HE at his creatures' good. They are partial to a few; he was good to all.

Jesus went about doing good, and we who profess to be his followers must imitate him in that respect. But, says one, to whom must I do good? I answer, Objects of pity are continually thrown in our company. Our blessed Lord said upon ONE occasion, "The poor ye have with you always, and whensoever ye will, ye may do them good." How? By giving them what they need, out of your abundance.

I am now reminded of a circumstance that I heard related, which will impress the thought upon the mind. A Christian father, at one time, while engaging in prayer with his family, prayed earnestly that God would be merciful to the poor, and abundantly bless them in life and do them good. After prayer was ended, a little ten-year-old son of his said, "Father, I wish I had your corn-crib." "Why, my boy?" asked the father, "What would you do with it?" "I would answer your prayers," was the prompt reply. It is true we are all slow in giving of our means to those who are in want; yet, the Scriptures plainly teach that this is required of God's children.

Dear brethren, we should endeavor to imitate the conduct of Jesus. That we may do so, we should study the character and conduct of our great Exemplar. To this end we should carefully read his public discourses, examine his disposition, and weigh his conduct. These are infallible sources of information on this subject,—the ancient prophecies, the gospels, and the apostolical epistles. The prophets foretold his character, the evangelists have recorded it with simplicity, and the apostles have confirmed the whole. By this course of study we shall gain a clear, correct, and complete knowledge of the character of our Lord. Those who copy after his blessed example must have the mind which was in him. Phil. 2: 5. Without this there can be no successful imitation of his conduct, for the source of the outward action is in the inner man.

Having acquired the mind of Jesus, let us endeavor to imitate his conduct. We can not imitate his miracles, but we should endeavor to copy his benevolent actions. Let us go about seeking the sons and daughters of affliction, and when we find them in their abodes, let us pity them, and then let our pity be shown in acts of kindness. Feed the hungry, clothe the naked, instruct the ignorant, comfort the mourners, visit the sick, the fatherless and the widows. Jesus will reward these works of kindness as said in Matt. 25: 40. This conduct will please the Lord, who is good to all and whose tender mercies are over all his works. Psalms 65: 9. He blesses us that we may be a blessing to others. Gen. 12: 2. This conduct resembles that of angels, who came down from heaven on errands of love to the heirs of salvation, Heb. 1: 14, and has been practiced by the greatest and best of men in all ages. We have a perfect example in the conduct of our Savior, and we are bound by the most sacred ties to walk in his steps. 1 Pet. 2: 21. May the Lord enable us so to do, and, when life's work is done, may we find a seat at his right hand, there to ascribe all praise to him who has loved and redeemed us!

DID CHRIST EAT THE PASSOVER?

BY D. E. BURKHOLDER.

CHRIST did not eat what is commonly called the Jewish passover, the last year of his public ministry. It can be clearly proven from the evangelists that the night on which our Lord supped with his disciples, instituted feet-washing and the Communion, was not that on which the Jews celebrated, but the preceding evening which was on Thursday evening, but the Jews did not eat their passover lamb till the next night, Friday night, before which Christ was betrayed and crucified. He died about the ninth hour, or, according to our time, three o'clock in the afternoon.

Matthew and Mark call it a passover. Luke calls it a passover and then a supper. John speaks of a supper which Christ did eat with his disciples alone, and says, "Now, before the feast of the passover." It means the day before the passover, and the same supper which the other evangelists call the passover.

Other evidences are clear that Christ did not celebrate the Jewish passover. In the same night in which Christ instituted the new church or ordinances, on Thursday night, April 6, A. D. 33, Christ exhorts his disciples to brotherly love, and foretells Peter's denial of him. After they had sung a hymn, Christ and the eleven disciples retired to the Garden of Gethsemane, where Judas betrayed his Master with a kiss; afterwards Peter denied him. "Then when the morning was come (Friday morning, April 7, A. D. 33), all the chief priests and elders of the people took counsel against Jesus to put him to death." Matt. 27: 1. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away and delivered him to Pilate." Mark 15: 1. "And as soon as it was day the elders of the people and the chief priests and the scribes came together, and let him into their council." Luke 21: 66. Then led they Jesus from Caiaphas unto the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover." John 18: 28. "Now at the feast (which the Jews were to observe that evening) the governor was wont to release a prisoner whom they would." Matt. 27: 15. Mark gives it about the same. "And I (Pilate) will therefore chastise him and release him; (for of necessity he must release one unto them at the feast)." Luke 23: 16, 17. "But ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the king of the Jews? Then cried they again, saying, Not this man but Barabbas. Now

Barabbas was a robber." John 18: 39-40. "Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified." Matt. 27: 26. "And it was the preparation of the passover, and about the sixth hour (our time from 11 to 12 o'clock A. M.), and he saith unto the Jews, Behold your king." John 19: 14.

Then the soldiers took Jesus and led him away to be crucified. After Jesus was crucified and dead, Joseph of Arimathea, went to Pilate and begged the body of Jesus. "And now when the even was come, because it was the preparation, that is the day before the Sabbath," that is before the passover Sabbath." Mark 15: 42. "And that day was the preparation, and the Sabbath drew on." Luke 23: 54. "The Jews, therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31.

This was the even on which the Jews partook of the passover lamb. The next day was the Jewish Sabbath (or our Saturday, April 8, A. D. 33). This Jewish Sabbath was the day the chief priests and Pharisees came to Pilate, telling him how the deceiver said, "After three days I will rise again," and that he should make the grave secure. Pilate told them to do so. They did and thought it was sure. "When the Jewish Sabbath was past, and very early in the morning, the first of the week" (or our Sabbath, April 9, A. D. 33), Christ had risen from the grave; his words came true when he said he would rise, and he did.

Now the Scriptures are plain on this subject, and can not be taken in any other form without doing the greatest violence to God's Word, to say that Christ did eat the passover, and then instituted the Lord's supper with bread and wine.

Huntingdon, Pa.

FOREVER!

BY MATILDA SCHUBER.

MEN and women, existence on earth is transitory indeed! We have only time enough given to prepare for death! Some of us may live only a few days or months or years; others may, by reason of strength, reach fourscore years; yet these years pass by swiftly, and we are hurried off the stage of life. The Omniscient God alone knows how long we have to live. He has, in his infinite wisdom, kept it hid from us!

We are taught there is within us an immortal principle,—"a spark from the essence of Deity,—the living soul,—which shall exist forever. Forever! Oh, how terrible the thought of being dragged by howling fiends into a lake of fire which burns forever! Dear sinner, stop for a moment, as you read these lines and reflect on your danger! Your life is in peril every day, yea, every hour and every moment. He suffered and died to redeem you, and is now in heaven, interceding for your soul? Why will you slight his proffered mercies, and die, when pardon is so free? Would it not be better to forsake your sins, trust in God and live forever? Think of being confined in everlasting, unquenchable fire, with never a drop of water to cool your parched tongue! There is no possible chance of escape from that horrible pit. Fierce demons and hateful spirits are its inhabitants forever.

We turn from the sad portrayal of the sufferings of a lost soul, and wander in imagination to the shining portals of heaven. There we behold redeemed spirits, clothed in robes of immortality. They wear starry crowns and garments of the purest white. They play on golden harps, and sing the song of Moses and the Lamb. They stayed not long on earth, but they prepare to die, and now they live again! There they will never grow old! Immortal youth, perpetual health is theirs. They wander by crystal streams of living water; they rest under the shade of beautiful trees, and gather ambrosial fruits forever and forever. These are they that have washed their robes and made them white in the blood of the Lamb. Dear sinner, Christ has prepared a mansion in that happy place for you! He is waiting to receive you to himself. He only asks you to repent and leave your sins behind. But if you continue in sin till death overtakes you, eternal punishment will be your doom. To-day you may obtain pardon, to-morrow may be too late! Many retire to rest at night in robust health and never greet the rising sun. Many are stricken down without a moment's warning; hence the importance of preparing! God grant that all who read this may make the necessary preparation and be received into mansions of eternal glory, there to dwell in happiness forever!

Alvada, Ohio.

THE LOVE-FEAST.

BY A. FLORY.

"For the law having a shadow of good things to come."—Heb. 10: 7.

ALL the burnt offerings and sacrifices under the law reached their end at the death of Christ. Heb. 10: 9, but all the eternal ordinances of the Gospel of Christ still have their type and shadow under the law, and will reach their end at the second coming of Christ, with the exception of the feast of charity, the Lord's Supper. This reaches much further. Baptism, by burying or dipping, has its shadow under the old covenant. For example turn to 2 Kings 5: 14. There you will find that Naaman, in order to be cleansed from his leprosy, dipped himself seven times in Jordan, and his leprosy was healed.

For the example in feet-washing turn to Ex. 30: 21, "So they shall wash their hands and their feet that they die not."

"The bread and the wine have their type under the law." "The drink offering thereof shall be of wine, the fourth part of a hin." Lev. 23: 13. "Ye shall bring out of your habitation two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven." Lev. 23: 17.

The kiss of charity has its shadow under the law. Jonathan and David kissed each other. 1 Sam. 20: 41. Moses and Aaron did likewise. Ex. 4: 27.

Anointing with oil has its type under the old covenant. "Then shalt thou take the anointing oil and pour it upon his head, and anoint him." Ex. 29: 7.

The supper which Christ ate with his disciples, recorded in John 13, has its shadow under the law, when they roasted the passover with fire, according to the ordinance, but the other holy offerings they prepared in pots and caldrons, and divided them speedily among the people. 2 Chron. 35: 13. This is the feast spoken of by Luke 22: 1. It is the sacrifice of the Lord's passover. Ex. 12: 27. The lamb that was killed and roasted on that occasion passed away with all other sacrifices, but the other holy offerings are a type of the supper Christ ate with his disciples on the night of his betrayal.

All the external ordinances of Christ and his apostles had their beginning under the law, and they must all be obeyed by his church. If the feast is not necessary, the bread and the wine are of no use, and if one is necessary, the others are likewise. All these will end at the coming of Christ except the Lord's Supper,—the feast of charity. This reaches from the land of Israel clear across the broad river of death into heaven itself, for Christ said, "I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 16. We have this comforting assurance, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 9.

It matters not, dear reader, where you are stationed, whether in the pew or in the pulpit, if you have offended God's holy laws, you had better go to work and start out anew. It will not do to say that the Lord's Supper is only an old Jewish rite. Remember, Paul said, "Let us keep the feast." "I must by all means keep the feast at Jerusalem." Let us never doubt the propriety of keeping the feast. We can not do without it. If we refuse to keep it here, we will not be permitted to keep it after we cross the river. At that feast all the saints will surround Christ's table, and it will be a feast of fat things, a grand jubilee. It will be a grand reunion. Then we will not need baptism,—we will not need feet-washing, nor other ordinances, but the love-feast we will still need. We have a description of the magnitude and grandeur of the city in the Book of Revelation, but what the feast will be, God has never revealed; "eye has not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. 2: 9.

HAVE FAITH IN GOD.

BY GEORGE L. JENNINGS.

THERE has been considerable said on the subject of prayer, yet I think there can not be too much said in regard to this important part of our Christian duty. We can read of many precious promises in the Bible that God has meant for us, not for those only that were on earth when Christ was here in the likeness of man, when he healed the sick, the blind, and the lame.

To you, poor, troubled Christian, God has said, Know that the Lord, thy God, he is good, he is a faithful God which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations. Has he not said, "My word shall stand forever and my faithfulness shall not fail"? We are too apt to think God did not mean us.

Let us pray for more faith. Then, when we have asked God in the name of Jesus Christ, we can feel assured that our prayers are heard.

But while we may have faith in God, we must also expect to have our faith tried. Remember, God can not lie. He does not slumber nor sleep. He will not forsake you as long as you do not forsake him. Was there ever a Christian who faithfully trusted the Lord in vain? When your prayers are answered, do not fail to give God the honor. Tell it to others and encourage them to put their trust where it need fear no betrayal.

Is there a sinner in distress who has never trusted in the Heavenly Friend. You do not know where to look for help. Look to Jesus! Give him your heart forever! Then you can always look to those words as meant for you, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."

There are many words and promises and we should remember this also, "Thy will be done."

LET us take care how we speak of those who have fallen on life's field. Help them up; do not heap scorn upon them. We do not see the conflict; we do not know the wound.

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Six.—Cæsar.

THE Roman army grew tired of this barbarous island, and they induced Cæsar to return to a "sunnier clime," carrying a few savages with him to show at Rome both as curiosities and trophies of conquest. When Cæsar returned home he wrote a book telling of all his victories and conquests. It is said by those who understand Latin that it is masterly in style, and rich in scholarship; the book is known as "Cæsar's Commentaries."

In the times of Cæsar the composing of books was not so common as it is now. The writing of a letter then was almost of as much importance as the writing of a book now. Writing was invented long before Cæsar's time, for the Lord wrote the commandments on two tables of stone, and it was read by Moses and the priests. Moses wrote the history of the creation, and the transactions of the kings and princes were recorded in writing. The prophets wrote their visions and their communications with the Lord; thus you see there were several books before Solomon's time. He thought "of making books there is no end." In Cæsar's time the number of books had increased, but they were far more valuable than now, as it took years of toil to obtain a book they wished. They had no paper then, but had to write on prepared skins of goats, or other animals, which was called parchment. Only the richest ever thought of writing letters to absent friends as we do, and I venture to say that the majority of you have a larger collection of books than even the wealthy class of Rome. Another convenience they never enjoyed is the post-office and mail coach, or cars; when a person left home he was seldom heard from until his return.

Shortly after this the Barbarians, whom Cæsar had conquered, rose up against him, and had it not been for the "eternal vigilance" of Cæsar, they would have overpowered him. No general ever marched so rapidly as Cæsar. Even the darkness of night had but little power in retarding his movements. His soldiers carried him on his bed while he slept. They destroyed all the castles and towns on the way to meet the Barbarians. At one town the number of soldiers were about the same in number as the Romans, and were as determined in the defense as Cæsar was in the siege. Cæsar was so intent upon their capture, that a re-inforcement of three hundred thousand was coming up in his rear, unnoticed by him. Cæsar saw that he would be in great danger of being cut to pieces if the two armies would attack him, but he slyly withdrew the bravest of his men, and left the rest where the tents were, so that the Barbarians would think they were there yet. Then he slipped around and conquered his enemies.

This battle was fought but a short distance from the town, but those in the town knew nothing of the slaughter, until they saw the Romans carrying the gold and silver shields worn by their brethren. Their cries at this sight were pitiful and beseeching.

Such a battle in our times could be heard for more then ten miles, but they fought with swords and javelins. Many centuries after this, gunpowder was invented by a monk. He little thought when he was teaching others the science of making it that it was an improved means in the hands of murderers by which they might take the lives of millions of people. The conquered general made a surrender to Cæsar. He rode a handsome horse, and it was richly ornamented. The general rode around Cæsar several times, then dismounted, threw off his armor and prostrated himself at Cæsar's feet. A merciful man would have pardoned the humbled man, but Cæsar cruelly ordered him to be carried to Rome, and be imprisoned until he could make a display of him, as also the other prisoners and the spoils of all his victories, at his earliest opportunity.

While preparations for this grand pageant were being made, Cæsar's daughter, Julia, Pompey's wife, died. The people of Rome, in order to show their reverence for Cæsar, desired to bury her with all the pomp and splendor at their command. Cæsar had won all the battles he fought, which made him a great man, yet there was a greater man than Cæsar in the person of Pompey. He was a very kind and considerate husband of Julia. He had been very kind to Cæsar, and he thought little that Cæsar's friendship would turn against him, but Cæsar had been premeditating Pompey's removal for some time. You know Solomon says, "The wicked worketh a deceitful work." When people become ambitious for honor, they do not like to have any superiors. They envy the distinctions they do not enjoy. It is equally so regarding wealth. Oftentimes men covet the honestly-earned possession of the homes of their neighbors, and secretly manage to get possession. It is wrong, sinful.

Cæsar could not find any just cause or excuse for a quarrel with Pompey, but his dealings with him were those of rudeness and ingratitude. He sent back all the soldiers he had borrowed of Pompey, and gave each one a nice sum of money, hoping to win the soldiers' preference and love for himself. These acts returned the desired fruit, as it produced great dissensions among the people of Rome. The rich men and senators preferred Pompey, while the poorer classes preferred Cæsar. Cæsar's friends wished to do him honor in his absence by crowning his friend, Carlo, with flowers. This so enraged Pompey and his friends that they would have killed Carlo, had he not attired himself in a slave's garb, hired a carriage, and escaped.

The situation became so serious that many people were afraid to stay at Rome, while many considered it such a public calamity or misfortune that they wore clothes of mourning. Cæsar was with his army when he heard of the condition of affairs at Rome, and could not go and leave the army. He did not want to trust the management of his interests to his friends, as many of us would have done. He thought nothing could be done so well as if he could be at the head. Do you not think you have seen many people in later times who possessed much the same spirit? When you are hunting for such a person, be careful not to look at "ME."

Finally, after having considered the matter carefully, Cæsar decided to go to Rome, hoping that a sufficient number of friends would be there to defend his cause and destroy Pompey and his party entirely.

Cæsar did not want his soldiers to know he intended to go to Rome, and in order to keep it a secret, he made a feast, and told them to continue the feast till he returned. They could not have done so, for Cæsar never returned. He was soon on his way to Rome, accompanied by three hundred soldiers on horseback. On arriving at the banks of the Rubicon river, he hesitated. He had not until then considered the risk he was running in returning to Rome without consent of the Senate, and the opposition he had to meet in Pompey and his forces. The more he thought of it, the more dangerous it appeared, but his courage overcame him, and he said, "The die is cast," and proceeded on. No doubt you have often heard people say, before venturing upon a hazardous enterprise, "Shall I cross the Rubicon?" It has reference to the boldness of Cæsar on this occasion.

PURE AND UNDEFILED RELIGION.

BY FLORIDA J. E. ETTER.

JAMES describes to us the nature of pure and undefiled religion. Does this include all? What constitutes pure religion? We must keep ourselves unspotted from the world.

There is much that tends to contaminate our minds, and disqualify us for any spiritual good. We say we are professors of religion, but, to test the matter, are we possessors? We can profess as much as we please, but unless we are possessors too, it availeth nothing. To prove that we are possessors, do we live up to our vows? We have promised to renounce the devil and all of his works. To do this effectually, we must watch,—at all times "resist the devil and he will flee from us."

Satan goeth around like a roaring lion, seeking whom he may devour! This is our first cross. We see many things in which we formerly engaged,—things that we loved. Such things are not for the Christian, and unless you are very careful, your comrades will lead you there again. They will say, "There is no harm in it," and make you believe it. You may not intend or mean any wrong, but before you realize it, you are led off and your condition will be worse than it was at first.

We are to keep ourselves pure and unspotted from the world. We are to be a light. If we are possessors, we will not heed their calls, and God, whose promises can not fail, is sure to be with us and help us to resist the temptations.

Let us prove ourselves by our actions! Let our religion be pure and genuine,—true from the heart! Let us study to show ourselves as workmen for Christ. If our religion were more from the heart, there would be more good accomplished! We can not serve Christ and the devil too! If we expect to be engaged with the world in its amusements, we are sure to lose our spiritual influence for good, and the greatest calamity that will befall us, is, we will be eternally lost! What more can we expect? Nothing, all is over. Too late, will be the cry! Jesus of Nazareth has passed by. No hope! All is WOE!

Let us, who embrace the religion of Jesus, try to be his faithful followers! We know not what he has prepared for those who love him and keep his commandments.

Let us not go to extremes on some things and let the others go. Let us obey all of Christ's commands. "Happy are ye if ye know these things and do them." We find enough laid down in his blessed Word to encourage us on our journey. "Be faithful," is my fervent prayer, that we may all meet "over there."

"I know dark clouds will gather round me.
I know my road is rough and steep,
Yet beauteous fields lie just before me,
Where God's redeemed their vigils keep."

WORKING WHILE IT IS DAY.

BY J. H. MILLER.

THIS is a Bible phrase. We read, "Work while it is called to-day." How should we work?

In our Christian work we should have a *form*, but not become formal, so that our prayers lose not their strength, and God withholds his blessing. In all ages God commanded his children to pray,—not only to *pray*, but he taught them *how* to pray. A Christian's prayer should be short and to the point,—only asking God for what we need. I see that in some localities some of our young people do not bow in prayer. They tell us the prayers are so long; they get tired of bow-

ing so long upon their knees. One brother told me he timed a prayer offered by one, that took fifteen minutes. No wonder people get tired. If the Lord would answer our prayers as we present them unto him, I presume some of us would perish. When Peter was walking on the water, he saw that the wind was boisterous. He was afraid, and, beginning to sink, he cried saying, "Lord save me." Jesus stretched forth his hand and saved Peter. If Peter had made his prayers and petitions so long as we do sometimes, he would have gone down to the bottom of the sea, and perished. Jesus was willing to help him as soon as he knew Peter's wants, or as soon as Peter could call for help. Jesus is always willing to help us, if we ask in faith believing. "Ask and ye shall receive."

Jesus instructs us that when we pray we use no vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Much speaking is equal to long prayers. Solomon tells us, "Let thy words be few." Eccl. 5: 2. Jonah's prayer is found in the second chapter of his book and contains eight verses. It concludes by saying, "Salvation is of the Lord." God heard his prayer and answered by speaking to the fish. Only a few words were necessary. The fish understood it all. Jonah came forth and was willing to work for God.

Christ commanded his disciples how to pray, by saying, "Our Father which art in heaven," etc. This is the most comprehensive prayer in the Bible. In a few words all our needs and wants are brought before God in a plain and comprehensive way. Jesus suffered more than any man ever could have suffered, and, while in the Garden of Gethsemane, he prayed, "O, my Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou *wilt*." This prayer was short, but there was power in his words. Christ was willing to leave it all to his Heavenly Father. So should we pray.

When Jesus was upon the cross he said, "My God, my God, why hast thou forsaken me." Oh, how tenderly he *calls* to God for help. In a few words he submits it all and is satisfied. So let us imitate our Savior! I am sure it will promote our good!

Jesus upon the cross prayed, "Father, forgive them for they know not what they do." This was in behalf of his enemies. God understood it. When he yielded up the ghost, he said, "Father, into thy hands I commend my spirit." In reading my Bible, I get the idea from those short prayers offered by Christ, that we should imitate them as much as we can. Christ says, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." Jesus, in John 17, prayed a beautiful prayer,—one that concerned him and God mostly. It was for that union and harmony that should exist amongst his followers. This prayer did not exceed perhaps over four minutes of time.

David would offer his prayers three times a day (Psalms 55: 17), and so would Daniel. Dan. 6: 10. Peter and John went up to the temple at the hour of prayer. In all ages of the world God's children had their stated times for prayer. We find Christ in the mountain all night, engaged in prayer to God. Matthew tells us he was there alone. Matt. 14: 23. This, however, was a private matter, and no congregation was there to kneel with him.

Paul tells us to "pray without ceasing." 1 Thess. 5: 17. Do we understand that we should do nothing but pray all the time? True, indeed, we should love a praying mind, and not forget our devotions to God. The apostle would have us to observe stated times and seasons for prayer. We live by eating. "Pray without ceasing," is like the phrase, "Eat without ceasing." We do not eat all the time, but have our stated times for our meals. So with our praying.

It becomes us all, as Christian workers, to make our meetings as interesting as possible, and have all of the brethren and sisters take part in the work.

WOMAN'S LIFE.

BY SARAH M. SAUNDERS.

"In swaddling clothes behold the bud
Of sweet and gentle womanhood."

An infant upon her mother's bosom is the embodiment of helpless innocence and confiding trust. In a very few years she develops into childhood and that innate maternal instinct shows itself in her care for household pets. Almost imperceptibly she is next transformed into womanhood. In a few fleeting years from the cradle she assumes the great and responsible position in life of wife and mother, which brings to her the weal and woe incident to this life. As a wife she is expected to be a companion and help-meet for man. As mother she is the confidant of all the joys and sorrows of her children. In her they find a balm for all their sorrows, a cure for all their ailments. One kiss from mother will heal their wounds, drive away their fears, and dry their tears. To her they look for advice and counsel in all their childish cares.

As the children grow to mature years, a mother is their best and truest friend. She will hide their faults and find excuses for their waywardness which no other one can. She must bear with all their follies and foibles, and though her heart may almost break with sorrow, her brow must beam with smiles, for the world does not like to see our hearts "on our sleeves," it is said.

As woman slowly descends the declivity of time, she looks forward to the time when she can lay aside mortality and rest in peace at home, when all the toils, cares, and sorrows of this life shall be past!

Landess, Ind.

WONDERFUL.

BY C. H. BALSBAUGH.

To Florida J. E. Etter,

Beloved Sister:—

Your unlooked-for, precious Heaven-freighted letter is here. Nothing reads so extravagant to the dull-souled, cold-hearted, as the honest exuberance of Love. This Divine monosyllable can be rightly pronounced only on the cross. At the foot of the cross is not near enough to God to spell the name which is above every name. We must be crucified with Him before we can know Him and be like Him. You tell me of a great work God has given you to do. To wash dishes and darn stockings become divine and sublime *in Him*. Many so-called Christians have a most effectual way of hiding Christ from those around them. Our nearness to God by faith in Christ, is the unity of personality itself. God in the flesh means not only proximity, but identity. Emmanuel is not only a coming nigh, but a becoming. To be a Christian is not imitating a Model, but living the very life of that exemplar. The Law says do and live; and failure is the necessary consequence. The Gospel says, believe and love, and work, thus making salvation a gift in order to make it also in a sense a reward.

Christ was never known other than Christ. He was God-generated, God-developed, God-sustained, God perfected, very God in our nature and circumstances. He never had a heart-beat, a breath, made a step, moved a finger, shoved a plane, handled saw or hammer, save as Godman. This is the true idea and sober fact of being born of God, Christed, saved. His *Name* is *wonderful*, because *He* is *what* He is. And what He is His Elect are. Did we believe, remember, exemplify this, we would indeed be a peculiar people. The peculiarity we may boast of is far too shallow and lifeless, and impotent to verify the high claims of sainthood. *Ecce Homo!* This is God's challenge to earth, and Hell, and Heaven respecting His only Son and His many sons. If our life in its essence and expression does not spell God, Love, Holiness, Righteousness, Truth, Peace, Joy in the Holy Ghost, it is not the Life that Jesus lived, and gives to faith.

Is not the High calling of God in Christ Jesus high enough to satisfy the most towering ambition that ever possessed a human heart? It is because we have eyes and see not, ears and hear not, hearts and understand not, that we have so little power over the flesh, the world, and the devil, and give such feeble, fluctuating evidence of our participation in the incarnation and universal heirship of Jehovah-Jesus. The whole reservoir of Divine Infinitude is open to the humblest soul that is simple and unselfish enough to take it on the terms of the Cross. Paul sums it all up thus: "Christ liveth in me: the life I now live in the flesh, I live by the faith of the Son of God." Not faith *in*, but the faith *of*. This is the mighty secret of power over the Gates of Hell, both in the inner and outer kingdom. Work bravely for Jesus, my dear sister, but every moment live and work in consciousness of that little "*by*" in John 6: 57. This alone means victory and eternal glory.

Union Deposit, Pa.

A FEW REMARKS ON PRAYER.

BY J. T. ELLIS.

We notice an article in Messenger page 339, by sister Sarah Saunders, on "Prayer." She calls our mind to the time when the disciples of Christ asked him to teach them how to pray as John taught his disciples to pray. This opens up a large subject,—one that should be studied by all of God's children. It seems to me as it does to our sister, that we do not fully realize the great importance of our approach to God,—the Fountain of all good, for we do not act in accordance with our petitions.

The Savior says, "Avoid vain repetitions as the heathen do." This teaches us that we should ask for just what we need, and when we ask we should always act in accordance with our petitions. We should not say, "Our Father in heaven," without realizing that he is what we call him. By this we acknowledge him to be the Great Fountain of all good. Sacred should be that name to all the children of Christ, for there is no other name whereby we can be saved, only in the name of Christ.

When we say, "Thy kingdom come thy will be done on earth as in heaven," do we realize this in all times and all places? Can anybody repeat this and act in accordance with the petition, and go and vote in favor of the saloon system of our country? No, it would take out of our country every saloon, and make earth a type of heaven. Every Christian should act as he prays. Brethren, consider this matter, and act likewise!

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like matter.

The Gospel Messenger,

A Weekly at $1 50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - Office Editor.

J. B. BRUMBAUGH, / J. G. ROYER. \ - - - - Assistant Editors.

JOSEPH AMICK, - - - Business Manager.

Mount Morris, Ill., - - - - June 25, 1889.

EDITORIAL CORRESPONDENCE.

Our Annual Meeting.

(*Continued from First Page.*)

Gospel to every living creature. So we are God-sent, and just as certain as God sends us, will we carry God's message to the people. The laity may say, "Our hands are tied, we can not preach." The sisters may say, "Our hands are tied, we can not preach." But I tell you your hands are not tied. You can not preach the Word, but you can furnish the means to send out some one else to preach God's Truth and bring souls to Christ, and in doing this you may add many gems to your crown of glory.

Our dear old brother, John Metzger, who is now over fourscore years old, but whose heart is as warm and as zealous as ever in the work of the church, said he would like to talk the Missionary and Tract Work into the hearts of every brother and sister in our entire Brotherhood. He asked, "Where does the missionary spirit come from? Where do we get our strong desire for the salvation of souls? I tell you, brethren and sisters, it comes from the Lord Jesus Christ." He had this spirit and he has given it to us. He tells us to go and preach his Word, and that is what we want to do. We must make sacrifices. Starving souls are crying for help, asking for the Bread of Life, and shall their cries go unheeded? Here is work for us all to do. Will we do it? "I have worked these many years and intend to work as long as God is willing, but I don't want all the reward myself. I want all of you to share it with me. I want to meet you all in heaven when our work is done here below. Then our reward will be as our works have been."

Bro. J. C. Lahman, of Illinois, who is to take up the missionary work in Washington Territory, was the last speaker. He spoke of the importance of the work, and said it was a grand privilege to speak in this great Tabernacle to the large audience on this great question. What we need is less theory and more practical work. We need to get down to solid work and make a determined effort to move along the whole line. Christ said, "My Father worketh hitherto and I work." In this great work we MUST all take our part. I can not do your work; you can not do mine. We must each act well our part. Shall the ministers bear the burdens all alone? No, we must all take hold with a will and a determination to do our part. The ministers go out and preach the Word, and they must not bear the burden alone. The tracts open the way for the missionary. The work started in Denmark was the result of a tract. We need to look after this work too, and encourage it. Bro. Lahman then read one of the Brethren's cards as follows:

"Be it known unto all men, that there is a people who, as little children, accept the Word of the New Testament as a message from heaven; who teach it in all its fulness, baptize believers by a trine immersion, with a forward action, and for the remission of sins; who lay hands on those baptized, asking upon them the gift of the Spirit of God; who follow the command and example of Jesus in washing one another's feet; in taking the Lord's Supper at night, and at one and the same time; in greeting one another with a holy kiss; and in taking the communion or sacrament at night, after supper, as did the Lord, and tarrying one for another; who teach the doctrines of Christ, peace, love and unity, both of faith and works; non-conformity to the world in its vain and wicked customs; non-swearing; anti-secretism; doing good unto all men; the anointing and laying on of hands on the sick; and the giving of the Word of Life, the common salvation, unto all men without money or price.

Dear reader, for the above we contend and earnestly, and you, with all men, are invited to hear, to examine and to say whether this be the faith once delivered to the saints or not."

This can be sent out for less than one-fourth of a cent, and who can tell the good that it may do! Don't forget the Tract Work. Remember, what you give to the Lord is saved, and the Lord loveth a cheerful giver. The meeting was closed by Bro. Isaac Frantz, of Ohio, who exhorted all to take part in this great work of the church.

We felt that this was one among the best meetings held in the Tabernacle, and we thought what a good thing it would be if every brother and sister in our great Brotherhood could have been there, and heard the earnest, ringing speeches made, and entered fully into the Spirit of the meeting. We believe could this have been possible, that the contributions to the Mission and Tract Work would more than double for the next year. The missionary and tract meetings are an admirable feature of Annual Meetings. The brethren who speak are for the most part old in experience, and are well qualified to give us needed instruction on these important questions. We express the hope that the interest in these meetings may be kept up, for they, undoubtedly, have a strong educational influence upon us as a church.

Monday evening Bro. M. J. McClure, of Illinois, preached in the Tabernacle, and Bro. I. J. Rosenberger, G. L. Studebaker, W. R. Deeter, J. C. Murray, S. Z. Sharp, and Daniel Shively preached in Harrisonburg and vicinity.

Tuesday Morning, June 11.

At 8:30 a meeting of those interested in schools was held in the Tabernacle. A large audience was present. Bro. H. B. Brumbaugh reported the Huntingdon school in a flourishing condition. It was started in 1876 by Bro. J. M. Zuck, and the buildings now occupied were erected in 1878. During the thirteen years since the school was started, about two hundred students united with the church. Students in attendance last term one hundred and forty-three.

Bro. J. G. Royer gave a report of the Mt. Morris school. Two hundred and forty-five students enrolled during the year, and in the last five years about one hundred and fifty students united with the church. Of this number twenty united during the last year. The school is now closing one of its most prosperous years.

Bro. Crouch spoke for the Bridgewater school. It was founded in 1883, and the last year has been the most prosperous of its existence. One hundred and sixty students enrolled, sixteen of whom became members of the church.

Bro. S. Z. Sharp reported progress at the McPherson school. They have succeeded beyond their expectations. The first term opened in September 5, 1888, with sixty-one students, and closed with an enrollment of one hundred and twelve. During the year twenty-five students were added to the church. The College Association has paid over to the school $42,000.

Opening of the Conference.

At 9 A. M. the Standing Committee entered the Tabernacle, which was now crowded to its utmost capacity. There must have been nearly five thousand people in the building, and probably as many more on the grounds outside. The morning trains, as they came in, brought large accessions to the multitude, and there were about as many people on the ground as were present on the Lord's Day.

Bro. S. S. Mohler announced hymn 253, which the vast congregation joined in singing. It was an inspiring season of song service, and as the words, "I love thy kingdom, Lord," rang out all over the Tabernacle, we thought what a glorious time it will be when we can sing this same grand anthem with God's redeemed in heaven. Bro. Mohler said, "Surely nothing but love for the kingdom of God could have thus brought us together from all parts of the country." Bro. John Wise then invoked a throne of grace. The fifteenth chapter of Acts was then read, and, after making a short, appropriate address, the Moderator declared that the Conference was ready for business. Some little delay was occasioned at this point from the fact that the rules governing the deliberations of the meeting were not at hand. This, however, was remedied, and a recurrence of the difficulty was provided against by appointing, at the close of the meeting, a committee of three brethren to collect, prepare and have printed, rules for the Annual Meeting.

The first question to come before the conference was, "Can a district be represented on the Standing Committee by a brother not living in such district? This question arose from the fact that Bro. Chr. Hope, of Kansas, had been selected by the District of Denmark and Sweden as delegate on Standing Committee. It was decided that delegates for Standing Committee, who live outside the State District which chooses them, can only be admitted, when chosen by District Meetings in foreign countries.

The report of the Committee on the best manner of holding and controlling church property, was next presented. The Committe, J. C. Lahman, John Wise and Andrew Hutchison reported that they had consulted a competent attorney of Chicago. The opinion which covers all the points in the case was read. It is somewhat lengthy, and will appear at length in the full report of the meeting. It was decided, in accord with the opinion given, that the church should become incorporated under the name of "The German Baptist, or Brethren," and that five trustees be appointed to hold all church property not otherwise provided for. At a later stage of the meeting, the following brethren were named by the conference to serve as trustees, L. W. Teeter, Hagerstown, Ind.; S. R. Zug, Mastersonville, Pa.; H. C. Early, Meyerhoffer's Store, Va.; Henry Frantz, New Carlisle, Ohio, and H. C. Baker, Wisconsin. The property, now held for the church in Sweden and Denmark, and in this country, should be, after the trustees complete the incorporation, deeded in trust to the brethren for the church. We think this is a move in the right direction. Our church property in the past has been very loosely held, and this will settle the question of title to our real estate. Queries were now called for from the various State Districts, beginning with Virginia.

The first query referred to the riding habit worn by some of the sisters in Virginia, and it was answered by advising them to avoid superfluities, and to keep within the rules of the church in plainness and non-conformity to the world.

The second query asked whether the carrying of gold watches could be made a cause for church discipline. ANS.—1 Tim. 2: 9, and 1 Pet. 3: 3, are

sufficiently clear on this subject to enforce discipline.

The third query referred to charges made against members at Annual Meeting, asking that no action be taken until the accused member is given an opportunity to explain. The Moderator ruled this query out of order on the ground that a proper explanation had not been given and that it referred to a matter that had not yet been settled. Exceptions were taken to the ruling, and after considerable discussion the Standing Committee voted twenty to eight to sustain the ruling of the Moderator.

Both Virginia and Illinois sent in queries asking that the elders see that at least one pastoral visit be paid to all the members at least once a year. These papers brought out an interesting discussion. A number of excellent speeches were made, showing the great advantages to be obtained from pastoral visits. The general sentiment was favorable to the papers and it was decided that elders should see to it that such pastoral visits be made.

The tobacco question came up in a query from Maryland and Northern Iowa and from Denmark. The first asked that Delegates to the Standing Committee be asked to abstain from the use of tobacco and the advice was given. The query from Iowa asks if it is wrong to elect and install ministers and deacons who use tobacco, is it not wrong for elders who use tobacco to officiate in such installment? The answer would indicate that it is not right for elders to do so. The Denmark queries referred to members working in tobacco manufactories, to buying and selling tobacco, and to its use in any form. The Conference placed itself squarely against tobacco in all of its forms, and strongly urged all our members to free themselves from it entirely. The last query on this subject with its answer, as it passed the Meeting, reads as follows: "Is it wrong to chew, snuff, or smoke tobacco in any form? If so, what shall be done with offending members?" ANS.—"It is wrong to use tobacco for any except medicinal purposes, and our members are urged to quit it."

The next query in order was read. "We, the brethren of the Oakland church, ask Annual Meeting through District Meeting of Western Maryland, if it is considered wrong for brethren to encourage Local Option or Prohibition and vote for the same. Passed by District Meeting. This query came to Annual Meeting without an answer and the Standing Committee put this answer to it: "IT IS NOT." The question with its answer was put before the Meeting. The sentiment was largely in favor of passing the paper with its answer. It was suggested that a rising vote be taken of the entire congregation. This was done and some temporary confusion resulted. The result showed that on this question there was a deep feeling in the assembly and it showed itself plainly. After securing order, and under the reaction that followed, the question was put again and failed to secure a two-thirds vote and was declared lost. This closed the first day's meeting.

Wednesday Morning, June 12.

During the preceding night considerable rain fell, and the attendance was at least one-half less than on the day before. The session opened at 8:30 P. M. The Missionary and Tract Work Committees submitted their respective reports which were read and accepted by the Meeting. Then Bro. B. C. Moomaw offered a resolution on the Temperance question which he withdrew when informed that the Standing Committee had a paper, covering the points in question, to submit to the Meeting. The following was then submitted: "Whereas, in the consideration of query No. 2, from Western Maryland there unfortunately obtained a misunderstanding among our brethren, producing very unsatisfactory results by creating a wrong impression as to our position on the subject of Temperance,—Therefore, *Resolved* that this Annual Meeting recommend that all our brethren carefully maintain our position against the use or tolerance of intoxicants, whether to manufacture, to sell, or use as a beverage, and to the extent of our influence contribute our part to secure practical prohibition, but that we may be advised against taking part in the public agitation of the subject. After some explanations were given, the resolution was unanimously passed by the Conference, and thus the matter was satisfactorily settled.

Queries relating to the term of office of the Tract Examining Committee and the Canada Mission were presented to the Meeting and it was decided to limit the time of the former to five years and in the latter to place the Canada Mission in the hands of the General Church Erection and Missionary Committee.

A very interesting discussion was now engaged in upon the query from Ohio, asking whether it is according to the Gospel for a local church to be represented at Annual Meeting by a sister as a delegate. A number of brethren took part in the discussion and this part of the full report will doubtless be read with much interest by our sisters. The answer which finally passed the Meeting says, "We cannot say that it is according to the Gospel to do so."

A query from North-western Ohio asking for the authority for those who are not elders to anoint the sick, was referred to Minutes of Annual Meeting, Art. 54, 1862; and one from Middle Indiana, asking that all direct charges against members must be in writing, signed by the person making them, was answered as follows: "Local churches may require such charges to be given in writing with the signature of the author."

Missouri sent in several queries. The first one looking to uniting the District and General Mission Work of the church was deferred one year. The second, referring to deposed ministers or deacons moving from one district to another was tabled, and the third with its answer, which reads as follows, was passed by the Conference:

"What is to be done with ministers who, in churches from home, cause offense by their manner of conducting meetings, of getting applicants for baptism, of instructing or receiving them into the church, or for causing offense in any other way, where is their offense to be corrected, and how? ANS.—The church where the offense was caused shall, with the aid of one or more faithful adjoining elders, take the testimony in writing and forward it to the church where such ministers live; also a copy of the testimony, with a statement of the offense, to a faithful adjoining elder to said church, who shall call to his assistance other elders, and go into that church and try him upon the testimony forwarded, according to the 2nd paragraph of Art. 4, 1882. If, however, a majority of the church where the offense was committed refuse to send the testimony against said minister, and fails to satisfy the minority that no cause of offense was given, then the testimony of the minority shall be taken and forwarded, as above provided But, should the adjoining elders fail or refuse to go into that church and try the minister, then said failure shall be reported to the Standing Committee, which, by consent of the Annual Meeting, shall appoint a committee to go into said church to act as provided by Art. 6, 1886. Approved by District Meeting."

The fourth, asking that a general R. R. agent be appointed, and that a brother living in the territory of each Passenger Association, be also appointed to secure R. R. rates for those desiring to attend Annual Meeting, was unanimously adopted, and the following brethren were appointed:—General Agent, D. L. Miller, Mt. Morris, Ill.; Trans-Missouri, John Wise, Conway Springs, Kansas; Western States, S. S. Mohler, Cornelia, Mo.; Central Association, J. G. Royer, Mt. Morris, Ill.; Trunk Line, E. W. Stoner, Union Bridge, Md.; Southern States, G. C. Bowman, Boone's Creek, Tennessee. Kansas asked that the elders use their influence in circulating our German paper, the *Brüderbote*, and the request was granted, and that in electing church officers a change be made from the plurality to the majority system. The Conference decided to make no change in this matter.

The District of Denmark and Sweden ask that a Danish or Swedish brother be sent to them to assist in the mission work in that country. The paper was referred to the General Committee with the recommendation that a brother be sent. The last query that came before the meeting was from Denmark, and related to receiving into the church those who have been baptized by trine immersion, by persons not members of our church. It was decided that they can not be received without being re-baptized. During the afternoon a heavy rain fell, making the Tabernacle a very uncomfortable place to be in. It was built over a low place, and the ground was soon covered with water, and from this time to the close of the meeting the ground floor was a veritable mud hole. We do not remember of ever having attended a meeting where the conditions in this respect were equally as bad.

Thursday morning, June 13, the rain and mud had the effect of lessening the crowd, but even with the unpleasant situation there were at least 4,000 people on the ground during the day.

The first business to come before the meeting was a paper from the General Missionary Committee, suggesting a plan for securing missionary workers. The paper was discussed to some extent, and then referred to the following committee with instructions to report at our next Annual Meeting: L. H. Dickey, D. B. Eby and S. H. Myers. The Committee on the divorce question reported that they did not have opportunity to consult on the subject, that they could not agree to their own satisfaction, and recommended that the question be deferred one year, and another committee be appointed.

The question was deferred and the same committee was appointed, with the exception of Bro. B. F. Moomaw, who, on account of age, asked to be relieved. His request was granted, and Bro. Isaac Long, of Virginia, appointed in his place.

Four requests were made for the next Annual Meeting—Kansas, Missouri, Iowa, and Indiana, each putting in a claim. It was decided that the Annual Meeting for 1890 shall be held with the Brethren in the Middle District of Missouri. The Moderator made a brief closing address and then called upon Bro. D. E. Price, of Illinois, who closed the meeting with devotional exercises, using hymn 115, "Once more before we part, we'll bless the Savior's name."

And so closed our great Annual Meeting of 1889. Its work is finished and the record is made, and we fondly hope that good to the cause of Christ may grow out of its labors. We shall have some further reflections to offer next week, as for the present our space is all occupied. D. L. M.

Special Notice.

WE made arrangements this year, at additional expense, to have the full report of the Annual Meeting printed at once. We are glad to say that it is now ready to send out. By the time this paper reaches our readers, all orders received at Annual Meeting will have been filled. We hope our brethren will generally order the report, so that we may not suffer a financial loss in getting it ready so soon after the close of the Meeting. Send in your orders at once. Price, per single copy, 25 cents, per dozen, $2.50. It will be noticed that the price per dozen has been reduced.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"As you learn, teach; as you get, give; as you receive, distribute.

"As certainly as your Master's love is in you, his work will be upon you."

"BUSY lives, like busy waters, are generally pure. Stagnant lives, like stagnant pools, breed corruption."

"TEMPTATION in the line of duty, God has provided for; but temptation sought and coveted, God has no provision for."

"THE question of reaching the masses is not of toleration of them in the church, or of welcome for them when they do come. But it is one of going out after them with laborious, urgent and compelling ardor. It is the question between the shepherd and his lost sheep,—a question of enduring, of sacrifice and of effort to bring back the lost one."

EXPLORATIONS among the ruins of Asia Minor are being carried on under the patronage of England and other European countries with many interesting and instructive results. Unfortunately for those who esteem themselves "wise above what is written" and reject the teachings of the Holy Scriptures, all these discoveries, when they bear on the subject at all, are confirmatory of the truth of those Scriptures.

AN exchange makes the following pertinent remark: "Many a man might make a better Christian of himself if he would consider the church as composed of a membership of which he is a sample. He gives no money; if others give no more, how will workers be supported, churches built, and missionaries be sustained? He does not work; if others be equally careless, how will the business of the congregation be attended to, and how will sinners and sluggish saints be brought under the power of the Gospel? He is half the time out of his pew on the Sabbath; if his brethren act in the same way, how will the ordinances of worship be sustained and public service be saved from sinking into a farce and sham?"

"MANY men speak easily in a good cause who give with great difficulty. That is a keen remark of the Abbe Roux, and justified by experience, that 'it is not as far from the heart to the mouth as it is from the mouth to the hand.'"

"SMALL DUTIES.—If the Kingdom of Heaven could be taken by some wonderful *coup d'etat*, many would be first that are now last, for it is not in the enthusiasm of actual conflict that the soldier is apt to fail. It is the forced marches, the long lonely watches, the dreary monotony of duties, whose weight is doubled by their sameness, that try of what manner of spirit he is. Of great deeds little account is to be made. They are indigenous in every condition of society. It is a great life that is never a failure, a great life composed of a multitude of small victories and small duties, of petty trials and hidden virtues, of little infirmities patiently borne, and little charges faithfully kept."

AN exchange asks: "Why do the masses neglect the churches?" That is an easy question to answer. The masses neglect the churches for the reason that the churches neglect the masses. The first and essential step toward Christianizing the masses in our centres of population is to Christianize the Christians. Until this is done, nothing else can be done that will be effective. While the churches remain pleasant and fashionable Sunday clubs whose sittings are sold to the highest bidder, and in which the worship is conducted in a fashionable manner that says to the poor, These are no places for you, the poor will stay away. Until Christians are willing to make their religion one of self-sacrifice, willing to worship on equal terms with the masses, they will have little influence in inducing them to come into the churches.

"YE CANNOT SERVE GOD AND MAMMON."

BY S. N. M'CANN.

The Poor Suffer for Lack of Means.

WE read in 1 John 3: 16 that we "ought to lay down our lives for the brethren." Christ said, "Ye have the poor always with you," and the church says, "We take care of them."

The Brethren have always professed that they take care of their poor, but are we doing what we profess? Do we not have a name to live, while we are dead on this subject? How often has our deadness been practically demonstrated in the past few years on this subject? How dare we preach that we do what we are failing to do? We can show a number of illustrations where brethren and sisters became a County charge,—cases where they had to be put into the poor-house or alms-house, or else suffer. Our hearts are filled with sadness to know that such is the case, but our sadness does not take away the wrong. Brethren and sisters getting more sympathy and care from the charities of the world than from the church! May our boasting tongues be dumb until more of the real spirit of Christ is practically seen! The bowels of compassion in the church shut up to a poor brother, suffering need, whilst the world opens hers and gives him what he needs! Where dwells the spirit of Christ most richly in such cases? We must remember, that professors of religion will come up in the last day, claiming admittance, only to be driven away, with the sad greeting, "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Matt. 25: 42, 43.

How sad this greeting, but may we not have to hear it if we lose sight of Christ or of his great spirit of sacrifice? "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 45), ought to ring in thunder tones upon the ears of every congregation in our Brotherhood,—ought to strike the very heart of every brother and sister throughout the land. Sad it is to hear this now, but sadder far will it be to hear it peal from the lips of our Master when the gates of mercy shall close upon us.

We ought to be leading the world in benevolence and kindness to the suffering if we were following in Christ's footsteps. Instead of doing that, our acts of charity and deeds of love are confined to our own church, even to our home *congregation*, and more frequently to our own FAMILIES, and still most frequently to OUR OWN DEAR SELVES.

"If ye salute your brethren only, what do ye more than others?" (Matt. 5: 47) ought to flash with electric power into our very heart as a church and make us to see ourselves as God sees us.

The world often has to take up our poor and care for them, instead of us reaching out and helping to care for the suffering in the world. Where is Christ's example and practical life if we lose his spirit? No wonder that secret societies are on the increase; no wonder that they are gaining ground! How dare we say one word if we lose the Gospel ground which they profess to cover!

Our charities ought to reach from our families to the home congregation, and from the home congregation to the Brotherhood, and from the Brotherhood to suffering humanity, even to our enemies. May our hearts be opened that we may in some small degree feel God's great love to men, and reach out, in the spirit of Christ, to win them by acts of love and mercy, and deeds of kindness, back to our Father's fold. Brethren, who have this world's goods, often have their bowels of compassion shut up against a poor brother. 1 John 3: 17. They say, "The charities of the world reach him." What is wrong? Can we ever convert the world to cold formalism or must the world convert us to Christ on this subject? Brethren, we must repent and awaken to duty, else faith without works is not dead, or we are dead.

Often congregations are willing to help a poor brother but the church treasury is empty. A collection is made. Some don't have their money with them; others don't give. A few dimes are raised and some benevolent brother assumes the remainder of the debt, depending upon the church to be reimbursed. No person urges the brother's claim and it runs on for years. His modesty keeps him from asking the church for the debt. Time runs on and there is more money needed for the poor, but the old debt is brought up and talked over. A few cents are raised and all is dropped. The new claims demand attention and an effort is again made, but the old debt is in the way. Finally the brother cancels the debt, but the treasury is still empty and money is as hard to raise as ever. The poor must suffer, but above all the poor, covetous soul is suffering most. It suffers by contraction, growing smaller and smaller until it is contracted into self and selfishness. The cause of our falling away from the broad plane of Christian benevolence seems to be more for want of system in the matter of giving than from any other cause. Failing to have system, we fail to give, and failing to give, the old enemy steals a march upon us and we become covetous and close. We begin to feel that we are not able to give, that it is not required of us and that it does not matter anyhow.

"THE finest fruit earth holds up to its Maker is a finished man."

OUR MEETING-HOUSES.

BY J. O. CULLER.

It may not be out of place to give a few timely hints to the different arms of the Brotherhood that contemplate building houses of worship.

The writer knows of several cases where the love, peace, and prosperity of Zion has been destroyed, to a great extent, owing to difficulties after the house was built. There is nothing that is such a detriment to the cause of Christ, as when the brethren become divided upon a Gospel principle. Whenever there is a matter of individual option or privilege in any question, the minority should, and can, readily submit to the majority, because of equal rights of choice. When, however, a matter is suggested and carried by a local church, that is not consistent with the Gospel, nor encouraged or sanctioned by Annual Meeting, should the minority be asked to submit, encourage, and labor with the majority, when it would incur God's displeasure and finally result in the spiritual detriment of the cause? Remember the Lord is not always on the side of the majority. In the time of the flood there was quite a small minority in the ark, but the Lord was on that side and they were saved.

The world has a large majority to-day. God forbears until the proper time comes. Then, whoever will be on the Lord's side will be on the side that rules.

Annual Meeting should ever labor to found her principles upon Christ and his Gospel. Then the individual churches should be subject to Annual Meeting, as individual members must be subject to the church. Then we could be a united family.

In case some branch of this family needs a house of worship, too of ten the members want to build it without consulting with the church about it. They are rather inclined to see how the world would do it, and as that always suits the carnal mind the best, Satan is always ready to suggest some good ideas about it, which are then brought up as an evidence that God wants it so.

When the object of building a meeting-house is considered, it is because our dwelling-houses are not suitable and the school-houses too small. We should build a good, neat, substantial hosue, adapted to hold a fair-sized congregation. Anything more than that is uncalled for.

Here, generally, is the point where the bond of union is broken. Some want a little honor from worldly-minded people, and, regardless of Christ or the church, they want the house decorated after the popular styles. Others want to maintain Gospel simplicity and build in accordance with our principles. Let the world say or think what it will,—it is God we want to glorify. The fact that some of our brethren have their dwelling-houses so richly decorated, is no evidence that we should similarly adorn our meeting-houses. God is not at all pleased if we do so, "for that which is highly esteemed among men is abomination in the sight of God." Luke 16: 15.

One member need not answer for another member's doings at home, but whatever is done by the church, is looked upon by the world and our children as being the ruling principle. How inconsistent it looks for a minister to condemn the world for indulging in the vain and foolish fashions of the day, while standing in a house, ornamented in the unnecessary and fashionable style of the day! It may soon become a question in the minds of the world and our children, when they hear what we say, and see what we do, whether we truly are consistent.

Some claim we ought to have our meeting-houses and surroundings decorated a little after the customs of the world, to make it cheerful for our children, in order to get them to "join the church." Where would they be then? Down on the same broad road, where they were enjoying the pleasures of the world, previous to uniting with us.

If a fashionable building has a tendency to induce some persons to attend meeting, it also has the evil tendency of causing other poor people to stay away on account of their clothes. If we have a grand meeting-house, other things are likely to correspond, and whenever the Brethren church gets so far along in popular customs and fashions that those poor brethren and friends that are supporting a family by working for small wages, do not feel disposed to attend meeting with their families, on account of poor clothes, then you may rest assured that it will be an abomination to God. Let us remember that the world is on the broad road, and if we follow the world, we are on the same road, whether in the name of a church or out of it.

The Lord does not allow us to follow the world at a distance. If we want to follow Christ, we must walk in his footsteps, and we must not seek for them on the broad road. Let us move forward and upward, higher and higher, looking unto Jesus, the Author and Finisher of our faith, and not lay the foundation of a vain and formal religion for our children to build upon, and be deceived and condemned. Let us try and carry the true principles of the Gospel down to the generations to come, as they have been brought down to us by our faithful fathers, some of whom are now awaiting the resurrection morn. Let the church of Christ lead and not follow.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Johnstown's Terrible Disaster.

One of the blackest horrors that has ever been recorded in American history befell Johnstown, May 31. Pen can not paint the terror of the scene, nor can the strongest words describe the suffering and distress experienced by the victims of the dreadful catastrophe.

Johnstown was one of Pennsylvania's most thriving towns, beautifully located among the lofty hills of Cambria County. It was an extensive business center, rapidly advancing in wealth, and had a population of thirty thousand. In the years of 1852-53 a reservoir was built for the pleasure of the people; and during summer time hundreds resorted there to enjoy themselves in boat-riding. The dam was located about twelve miles or more above the city, and in the reservoir thus formed there was a large volume of water,—three miles in length, and ninety feet in depth. It had long been feared that it would be the ruin of Johnstown and some of the citizens had taken measures to have it drained, but their efforts were only fruitless.

Two years ago, during high water, the city was threatened with destruction, but, fortunately, the dam did not burst; it had only sprung a leak, hence the flood did comparatively slight damage. Several buildings were swept away but no lives were lost, and it was only a short time until the city was restored to its natural condition. Last fall fears were again entertained which, however, were soon allayed.

But an awful future was in store for Johnstown and that future was not long delayed. On the night of May 30 rain began to fall in torrents, and ere morning dawned the Conemaugh river, which divides the town, had almost overflowed its banks. The water continued to rise, and before noon, even, it had spread over the city to such an extent that boats were used to convey people across the streets. Then an awful truth began to dawn upon our minds and the city was wrapped in an agony of suspense. About 3:30 o'clock P. M., Johnstown received a telegram to the effect that the reservoir must break and that the disaster would be a question of only a few moments.

O dreadful thought! The city immediately dispatched messengers through every street to announce the telegram and warn the people to flee for their lives. At four o'clock the reservoir bursted, and the ringing of bells accompanied by the wild shrieks of the whistles, heralded the near approach of the terrible disaster. And now the flood came in awful surges, crashing houses together and bearing thousands of precious beings to a watery grave. Night! Night! Night to the maddened hearts of the bereaved, and everlasting night, perhaps, to many of the precious souls that sank into eternity.

Who but those that stood eye-witnesses could even *imagine* the horror of the scene? Who but God alone could record the cries or count the tears that were wrung from these poor victims of despair?

O! it was a scene of agony and distress, too deep and sad for words, and should we live until our hair is as white as the driven snow, we could not forget that awful hour! Johnstown was wrapped in one black veil of mourning. Parents were weeping for children; husbands, for wives; brothers, for sisters; and friends for friends. But the proud and the humble, the rich and the poor, the great and the small, were reduced to one common lot of suffering, and brought to one common level of grief and humility. In that dark hour there was no pomp displayed, no fashions discussed, no profanity or slandering heard; but the burden of each heart was this: "*Great God, be merciful!*"

Ah, yes, the proud and haughty hearts were then subdued. Men that had grown old in sin, who, perhaps, had never uttered God's holy name except to curse, now prayed in all the fervency of soul. Women, with clenched hands and bloodless lips, stood battling with madness and despair. O, what a sound of lamentation! And now it does not seem so strange that the wicked shall cry for rocks and hills to fall and hide them from an angry God! Surely, a calamity greater than befell Johnstown will be witnessed on the awful Judgment Day!

As the disaster approached, a dense fog began to settle over the town, while fire broke from shattered buildings and added to the terror of the scene. And as the flames shot upward, despairing souls went down to death. Houses, bridges, timber and rubbish went floating down the river at an awful speed, laden with human freight calling in vain for aid,—for human aid could not avail.

Many of the inhabitants fled to the hills and thus were saved. Many others were taken from the ruins alive. But the record of the dead is appalling. The loss of life is estimated at eight thousand. The manner in which we are compelled to bury is distressing. Hundreds are buried without ceremonies or even shrouds. Many have gone insane over the disaster, and many others are sick and wounded. The loss of property is reported to be $25,000,000; but it is probable that an over-estimate has been made. The city is so filled with filth and stench that an epidemic is greatly feared. Measures have been taken to have the remainder of the city burned.

The proud and haughty Johnstown now lies in ruin and desolation, while the force of the lan-

guage, "Vengeance is mine; I will repay," is keenly felt by the distressed survivors. Dear brethren and sisters, pray that the souls still chained to sin may not forget this lesson and may we all resolve to live a holy and consecrated life to God!

I had intended to be present at Annual Meeting but, owing to the disaster, can not attend. I received injury in escaping from the flood and was confined to my bed all week, but am convalescing now. I was with the family of E. Strayer, a brother-in-law, whose house stood in the district of the deluge. We are all safe, for which we thank and praise the Lord.

Surely the Johnstown disaster will long stand upon the pages of American history!

SADIE C. BRALLIER.

Johnstown, Pa., June 10, 1889.

Notes of Travel.

WE are home again, as well as usual, and thank the Lord for the care he had over us. On the evening of May 5, we received a message to come at once to my wife's son, David, who was considered to be dangerously sick. On the following Monday we started for Lanark, Ill., where we arrived on the 8th. Next day Bro. Kingery took us to the home of the sick son whom we found a little better than we expected, yet we were not very hopeful of his recovery.

May 9, we attended council-meeting at Lanark, and on the eleventh wife and I, with others from Lanark, attended the love-feast at Milledgeville. Here nearly all were strangers to us, but we soon felt that we were with God's children of the same faith. We felt happy in their midst, and had a very enjoyable meeting. On Sunday, May 12, I preached in Lanark at 10: 30 A. M., and in the afternoon, at 4 P. M., anointed Bro. David Eshelman. Elder John Emmert assisted.

On the 15th we attended the love-feast in the Hickory Grove church. We had a very good meeting.

Sunday, May 19, I preached in Mt. Carroll. In the afternoon I visited Eld. John Emmert, who had been unable to attend meeting. On Monday morning, May 20, I was called to anoint Eld. John Emmert and was assisted in this work by Bro. William Eisenbise.

May 21, Bro. David Eshelman and wife started for McPherson, Kansas, there to regain his health.

On Sunday, May 26, I preached in Polo. June 1 and 2 we, with some members of the Pine Creek church, attended the love-feast in Rock River congregation. We had a very good meeting, with quite a large attendance of members. After this we visited for nearly one week in Mt. Morris, where we made a good many calls. We visited the school part of two days and had the pleasure of hearing several recitations. I was highly pleased with the workings of the school, and only wonder that so many of our members' children will attend schools that are so contrary to the faith and doctrine of our Brethren. I also visited the MESSENGER office, and I am so well pleased with the workings of both school and office, that I say, "May the Lord bless them both, and keep the Brethren humble." I had the pleasure of talking to the people in the chapel, after which we left Mt. Morris to attend the love-feast at Naperville. Here we had a glorious meeting. Jacob Sollenberger was ordained to the office of elder. May God bless him and help him to fill his important office to the honor of God, and the building up of the church. On the afternoon of Sunday, June 9, we went with some of the Chicago members, who attended the Naperville feast, to Chicago, where I preached for them.

This was my first visit among the members of Northern Illinois. I made many acquaintances, and learned to love them dearly. I do hope and pray we may all so live, that if we meet no more on earth, we may meet in that sweet by and by where parting will be no more. I thank all the dear brethren and sisters for their great kindness manifested towards us. May the Lord abundantly bless them for the same!

SAMUEL MURRAY.

From Harrison County, Ind.

BRO. ELIJAH HORN, from Roseville, Muskingum County, Ohio, came to us May 18, 1889, and remained till the 27th, delivering in all nine sermons—six at Old Goshen and three at the Buck Creek church. The attendance at Goshen was not large on account of the busy season, rainy weather, and muddy roads. The attendance at the Buck Creek church was pretty good, with a growing interest. We were sorry that the brother was obliged to leave us so soon.

We feel much built up and encouraged by our dear brother, and hope he will remember us, as we are weak and isolated. We hope the Lord will spare, and bless, and enable him to visit us again. Bro. Horn is getting old, but is hale and hearty, and we feel that he is zealous in the cause.

JAMES H. KIRKHAM.

From Altoona, Polk Co, Iowa.

OUR Communion meeting in the Des Moines Valley church was a very enjoyable one, and will long be remembered. Many members from adjoining churches were present. The weather was nice, and we had a large turn-out. The house was too small to hold the number present. Ministers from adjoining churches were Bro. D. E. Brubaker and H. H. Troup, from the Indian Creek church; Bro. George Thomas from the Ames church, Bro. Henry Goughnour from the Dallas Center church, and Bro. C. Folger, of Clark County. Bro. D. E. Brubaker officiated. We thank the brethren for their kindness and labor at our meeting.

J. W. MOATS.

THE FLOOD.

[A lack of room on the first page of this issue, obliges us to insert this editorial in our correspondence columns.]

THE greatest flood that was ever witnessed by the citizens of Pennsylvania occurred on Friday, May 31 of the present year 1889. Were it not for the fact that a number of readers do not have access to the secular press we would not attempt to give a general description of it, as its magnitude exceeds our powers of description. A man once asked a friend why it was that Moses did not give a more extended description of the Deluge. The reply was, "Too big an affair for Moses." So we feel in taking our pen to describe the present one. The reality of it is beyond the possibilities of the pen and the artist's brush.

On Thursday afternoon the clouds that had been shifting over the earth, during the forepart of the day, commenced dropping, what, at first, was supposed to be the gentle showers of the season. These showers not only continued, but became more frequent, and increased in volume until, by night fall, the rain seemed to come down in torrents, so that, within twenty-four hours, six and a half inches of rain fell, the greatest amount ever known to fall in so short a time. By the time that darkness had wrapped its mantle over the earth the little streams had grown to dashing creeks, and the creeks to roaring rivers. And still shower after shower continued to fall until by Friday morning the beautiful Juniata, that is usually so low and still, was a raging current, double its usual width, from five to six feet above high water mark, carrying in its bosom trees, houses, bridges, fences, and everything that was within its destructive grasp.

As the darkness gave way to the coming light, there was a sight presented that struck the beholder with fear and terror. It proved to be the greatest and most destructive flood that ever coursed its way down through the Juniata valley. Many of the families living near its shores and in the low parts of the towns awakened on Friday morning from their slumbers to find themselves surrounded by the raging billows, with their houses and contents ready to float down the stream. Through the heroism of a few of the citizens they were all rescued in boats but two, who sank beneath the surging waves to rise no more in life.

As we learned of these very sad deaths and saw the destruction of houses, bridges, property and lands we felt that a great calamity had befallen our town and vicinity. And, indeed, the scene was a sad one. Carried along with the raging torrents could be seen bridges, houses, barns, stables, great trees, wrenched by a resistless force from their seemingly sure moorings, farming implements, and all manner of things conceivable. On the drift were perched ducks and chickens, and, purring by their side, the house cat, or the faithful dog, who felt it a duty to be loyal to his trust. There is a sadness connected with scenes of this kind that must be seen to be felt. The destruction of property and life always carries with it feelings of sorrow and regret, in proportion to the amount of damage done.

But our own losses were greatly modified in appearance when we learned of the extensiveness of the flood, and the damages done, especially when we heard of the calamity that had befallen the city of Johnstown, Pennsylvania.

The reports were so wonderful, and in many cases, so conflicting that we determined that if it were possible we would go there and see and learn the facts, that we would thus be enabled to give to our readers a report that would be as nearly correct as the attending circumstances would allow. On Wednesday morning we determined to make the attempt, and, in company with Prof. J. H. Brumbaugh and Bro. Stiles, some of whose friends were residents of the ill-fated city, we started for the railroad to strike a way of passage. The first opportunity presented was an engine, and as good luck would have it, the engine was in charge of one of the best engineers, Harry Funk, who runs the Limited Express. Officially, the rule was to take no passengers, but through the big-heartedness of the man we were allowed to jump on, and after once on the way, we were treated with all the kindness that it was possible for him to give us. The engine was one of the largest, weighing 96,000 pounds, and some of the bridges and trestles were a little shaky from the recent flood strains, yet we felt quite safe, knowing that it was in charge of an experienced man. This, to us, novel and open ride gave us excellent opportunities for seeing, and as the iron horse carried us rapidly up through the Juniata valley we had laid before us, on either side, the damages done by the recent flood. A few days ago, along either side of the Juniata were to be seen the beautiful farms, the comfortable farm houses and outbuildings with their well-kept yards and surroundings. But how changed the scenes now? The fences were all gone, the trees that stood on the shores as sentinels to guard the heretofore "still waters," bent over and cast down,

the grain fields that promised a rich harvest, all flooded over, and the once beautiful houseyards now all covered over with sand and mud. The loss to the farmers of the Juniata Valley will be very great indeed.

But the destructive work of the flood was not confined to the farms alone. The villages and towns along and near the river sides were equally damaged by the raging torrent as it surged and dashed down through the valley, and between the hills. Petersburg, Spruce Creek, Barne, Birmingham, and Tyrone all showed sad pictures made by the destructive element. It was truly the great flood of the century, and it will take years to restore the losses and damages done.

At Altoona our engine halted, and we took leave of Mr. Funk and his very courteous fireman, feeling very grateful for the kindness shown, and favors bestowed. Here we were compelled to remain until next morning, as there was no passage further west for the day. Here we got a permit from the Mayor to enter the flooded city, and the railroad authorities also gave us free transportation to Lilly, the nearest passenger train approach to Johnstown.

On Thursday morning we again started for the ill-fated city, and had a pleasant passage to Lilly, eighteen miles from the place of our destination. From here the chances were to either walk the whole distance, or wait and risk the possibility of jumping on the first construction train that would come along for South Fork, which would make us within nine miles of Johnstown.

There were several hundred of us, and many were so anxious to reach the scene of destruction that they at once decided to walk. But we "thought on our way," and decided that the journey was too much for us. We preferred to run the risk of a coming possibility, and so did many others. We had learned before that hasty decisions are of doubtful propriety rather than wisdom, and it proved so in this case. A few, however, were in haste to get there, and started on the trip afoot. In the course of a half hour the horse-car opportunity came, and we all took passage, but instead of spring-bottom and nicely-cushioned seats, we sat on railroad ties, which were ranked on the trucks four ties deep. Rough as it was we enjoyed it, and greatly preferred it to walking. On our way we soon passed the walking company, who then saw to their grief the truthfulness of the old adage: "The more haste the less speed."

Soon we reached South Fork, the then terminus of the Pennsylvania railroad. Near this place is the South Fork of the Conemaugh river. And up a ravine, about two miles and a half, was located the reservoir, the bursting of which caused the catastrophe that is to-day calling forth the sympathies of the whole country. The reservoir was built by the State as a feeder to the canal, had a breast of seventy feet, and extended back two and a half miles. In 1862 it had a break, but the opening was small, and the emptying slow and gradual, so that but little harm was done to the property below. When it was abandoned by the canal company, it was bought by the Western Fish and Game Association, of Pittsburg, who rebuilt and enlarged it, and kept it for a fish and pleasure lake.

From this place, along the line of the Pennsylvania railroad, a distance of ten or eleven miles, there are several villages and towns, and some mining and manufacturing industries carried on. Among them was the thriving village of Mineral Point, located immediately on the river in a narrow gorge, the railroad being at least fifty feet above the bed of the river. The valley of the Conemaugh from South Fork to East Conemaugh is a continuing deep gorge, and just such a place, with its heavy fall where the flood, in its fury, would be likely to do the most effective work of destruction, both to property and human life.

Down this narrow valley, with its teeming population and its vast business interests, the immense volume of water, let loose from the broken reservoir, rushed madly on till it reached the Pennsylvania railroad shops, at East Conemaugh, carrying the lower portion of the village of South Fork and the entire town of Mineral Point, coal tipples, factories, cars, engines and one immense freightage of debris, gathered from the mountain and valley, till it struck the round-house, coaling station, ticket office and large boarding-house, together with the great iron bridge of the Cambria Iron company at East Conemaugh, all of which were lifted up bodily and added to the heavy cargo already borne on the breast of the mighty torrent.

Woodvale was the next victim in the victorious march of the turbulent waters, and as it was reached it was wiped out. Conemaugh borough was now reached and almost as entirely carried along as had been the village above, and its immense addition to the weight of floating plunder added to that already moving in the direction of old Johnstown, so soon to feel the force of a mighty power which she could not resist, and from which she could not escape. The great flood of waters, after striking Conemaugh borough, would naturally find an outlet through Adams, Jackson, Clinton and Franklin streets, which would bear them in a southerly direction over, into and across the city of Johnstown in the direction of Stony Creek, and as they swept through the town with resistless force, they effectually cut off all possibility of escape from the doomed inhabitants of the town living on the low land, lying between the two streams, now become one, which, in a few moments, wrought one of the most stupendous disasters to humanity recorded in the annals of time. An eye-witness says, he stood upon the high ground on Prospect Hill, north of the city, and saw the waters mount up like mountains, till the roof of the Methodist Episcopal church, the most commanding edifice in the centre of the city, was covered over by the flood, only the base of the spire being visible above the debris carried on the bosom of the accumulated waters, and far southward the mighty current poured over Kernville till all the fair city, save its monuments and towers, was lost to sight. Houses, upon which whole families had climbed for safety, suddenly toppled and fell into the raging waters and were carried to destruction and death. Houses, mills, coal tipples, large factory buildings, lumber, logs, every conceivable kind of floating stuff came in such quantities as to cover the face of the mighty river that swept everything movable from its foundations and carried them with it in its onward march of destruction and death.

Along this track of death and destruction we made our journey afoot, as there was no possible chance for conveyance, neither was there enough road bed left for any kind of a vehicle. The sight of hundreds of men trudging along with lunch-basket in hand, and, in many places in single file, was a novel one indeed. And though the trip was a long one for inexperienced footmen, yet it was one of unusual interest, and many were the thoughts suggested by the way. While passing along, at one place we noticed a short section of the old turnpike. By its side was the bed of the canal, and on the tow path were planted the telegraph and telephone poles, on which were placed the wires that carried communications at lightning speed from ocean to ocean. Near by was the railroad bed with steel belts that reach from New York to San Francisco in unbroken lines, over which run portable parlors, dining rooms, and spring-cushioned beds, thus making comfortable homes for the traveling public while passing from place to place at the rate of forty miles an hour. As this picture came up before us, and we there saw the large company traveling along the narrow path by the cliffs and rocks, the thought came to us, that the forty minutes' flood had taken from us the developments of a century. And such were the realities to us. We were back of the stage coach, the springless wagon, and the horse and saddle. We were weak-kneed, sore-footed and on the trail.

As we thus trudged along, viewing the path made by the desolating flood, we struck the old Portage railroad, the first one constructed in the State, and the wonder and admiration of all the people. On the road bed were laid two rows of dressed stone about fifteen inches by two feet and ten inches thick. Every twelve or fifteen feet a stone was laid that reached the width of the road to keep the road from spreading apart. In these stones were drilled two holes, about six inches deep. On the stones were laid wooden stringers. These were fastened to the stones by driving spikes through them, and down into the drilled holes in the stones. On these stringers were spiked the iron rails for the car wheel tracks. The road is abandoned, yet the hand-writing of the past is still there, and, as we pass over it, we can read with pleasure and profit.

One of the pleasant scenes we enjoyed was the noon lunching. From the mountain side and a cleft in the rock gurgled forth a stream of pure water, as clear as crystal, and as sweet as nature could make it. Here we halted, here we sat us down, and here we satisfied our hunger and thirst; our hunger from the well-filled lunch-basket of Bro. J. W. Wilt, of Altoona, whose name we forgot to mention before,—thanks for the lunch-basket, and to sister Wilt who filled it with viands so inviting; also to Bro. Wilt, who gave to us so liberally of its contents,—and our thirst from the cooling fountain, one of nature's best gifts to man. Thus rested and refreshed, we continued our journey, and soon reached the field where the flood in its maddened power did its most destructive work. We had read with care and great interest what we hoped would be great exaggerations of facts, but when we saw it with our own eyes, we felt that the half had not been told. From what is left of Millville, Minersville, Woodvale, Conemaugh, and Johnstown, persons not having a former knowledge of the places, could form no idea of the destruction done, and loss sustained. Where, a few days before, stood large manufacturing establishments, fine residences, surrounded by beautiful lawns, and the pleasant homes of the laboring class, was now a barren desert. The buildings were worse than razed to to the ground, the stone foundations torn down, and the soil from the ground swept away.

H. B. B.

(To be continued.)

From Avilla, Jasper Co., Mo.

ELD. C. HOLDERMAN, of the Spring River church, met with an accident June 4. While upon a ladder, about six feet from the ground, the ladder slipped, and Bro. Holderman, being a very heavy man, fell to the ground and broke his leg, close to the ankle joint. He is attended by one of our best physicians, and, at this writing, is doing very well.

SAMUEL GAULT.

From Milford, Ind.

WIFE and I just returned from the Eel River district, Ind., where we enjoyed a pleasant communion season. Notwithstanding the three days' rain and muddy roads, the house was full. Bro. John Metzger of Cerro Gordo, Ill., was present, and Bro. John Metzler, of Wakarusa, Ind., helped to labor in the good work. One brother was baptized at this meeting. He was seventy-two years of age, and had lived among the Brethren most of his life. He was anxious to seek after the more perfect way. One peculiarity about that baptism was that two old persons went "into the water" at the same time. Bro. John Metzger, who now is in his eighty-second year, did the work, and did it with much ease. He remarked, after he came out of the water, that he could have baptized twenty more, if they were only willing.

Bro. Metzger was at the first communion meeting held in Eel River district, about fifty years ago. All that were at that communion have passed over the river except Bro. Metzger. His zeal for the Master's cause is as strong as ever. On Sunday afternoon he preached to a large congregation. Since last Annual Meeting Bro. Metzger has been away from home preaching nearly all the time. If we only had more such workers, what an army of preachers we could see, moving in harmony with the divine command, "Go ye."

June 4, the Brethren of Bremen district held their communion services, during which exercises Bro. Simon Eversole was advanced to the second degree. At this place the order was not so commendable. We, as Christian workers, should strive for that noble trait,—"good order." Peter tells us the law was made for the lawless, disobedient, and if we take proper measures, all will be attended too. Our religious liberties will be regarded, and our rights protected and secured.

June 5th the Brethren of the Elkhart district held their feast, at which all passed off pleasantly. June 6th the Brethren of Salomon's Creek church held their feast. Both of the above meetings were well attended, and there was the best of order.

Our communion meetings, as a general thing, are held with more quietness and less confusion during services than formerly. I do hope the Brethren will still keep on making Gospel improvements, so we can sing with the spirit, "Nearer my God to Thee." God's house is a house of order, and if our order is better, our influence will be stronger, and we will wield a greater power for good.

June 8th we met with the Brethren in the Pleasant Valley district. One sister was reclaimed, and her husband was baptized. The meeting was largely attended. The next morning, Sunday, at 9 A. M., we met for Sunday-school exercises. The little folks requested the writer to have a children's meeting for them. This I did gladly. How I love those children's meetings! I have ever been a friend of children. The Savior took them into his arms and blessed them. By those children's meetings we throw a winning influence around them that will tell on their little minds when they get old, and eventually they will come into the church.

I rejoice to see our members becoming so much interested in the young. The future success of our church largely depends upon our influence over the young mind. Sunday-schools and children's meetings should be heldand encouraged wherever an opportunity presents itself. We should always have a word and a smile for the little ones. Our sermons should be plain and simple, so that a child of ten or twelve years can grasp the ideas, and early in life be brought to Christ!

J. H. MILLER.

From Pleasant Valley, Augusta Co., Va.

TWO weeks ago my father, A. D. Garber, visited the isolated members at Keer's Creek, Rockbridge Co., Va., delivered a few sermons to them and baptized five persons. The Lord be praised!

Father returned home in safety, after a long journey which he made entirely alone, but the Supreme Being, in whom we put our trust at all times, was ever near him!

PRISCILLA E. GARBER.

From Colby Church, Thomas Co., Kansas.

THE brethren and sisters of the Quinter church convened in council June 1, in Thomas County, and organized the brethren and sisters of said County into an organization, called the "Colby Church." The County lines are the church boundary. We decided unanimously to adhere to the principles of the Gospel as understood and taught by the General Brotherhood. Elders John Ikenberry and B. B. Whitmer presided over the meetings. Elder Whitmer was chosen as elder in charge.

On the evening of the same day we celebrated the Lord's Supper, and we were fed bountifully with heavenly manna, and felt strengthened with might by the Spirit in the inner man. May the Lord enable us all to shine as lights to the world, and continue faithful unto death, is our prayer!

C. H. BROWN.

Hudson Happenings.

THE love-feast at Hudson is now in the past, but will always be remembered with pleasure. Such meetings are very enjoyable. Ours was made doubly so by the presence of elders P. A Moore and John Barnhart and Bro. I. M. Gibson. They preached the Word with power to anxious listeners, who greatly appreciated the able efforts of the Brethren in holding forth the Word of Life. The members were made stronger, and a general good feeling prevails as a result of the meeting.

THOS. D. LYON.

Hudson, Ill.

From Ashland, Oregon.

OUR love-feast of May 25 was a meeting long to be remembered on account of the good admonitions and encouragement to go on in the good work of the Lord, and not be ashamed of his commandments. Our dear old brother, David Brower and his son, Mark, from Rossburg, were with us. Bro. David preaches the Word with power. May the Lord bless him in his labors and grant that he may come often and encourage us on our road to Zion. On Sunday we had a social meeting, which was enjoyed by all!

S. A. NININGER.

From the Cedar Creek Church. Anderson Co., Kans.

AGAIN we have been permitted to enjoy a pleasant love-feast occasion, which occurred June 8 and 9. About one hundred members communed. A number of ministers came to our assistance, among them our aged brother, Geo. W. Studebaker, of Fredonia, Kans., who delivered the principal sermon of the occasion, —subject, "Baptism." We had a large and attentive audience, who were richly instructed by the brethren in sound doctrine. Saints were encouraged and built up, while sinners were warned of the awful doom beyond the grave. As a result of the meeting three precious souls came out on the Lord's side, and were immersed. May the Lord help them to be faithful unto the end! Others are near the kingdom. Brethren, pray for them, that they may not put it off too long!

P. H. WATKINS.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BEALE—KELSO.—At the residence of of Bro. Jacob D. Livengood, Salisbury, Pa., June 4, by the undersigned, Bro. J. L. Beale, of Waterloo, Iowa, and sister Harriet E. Kelso, of Elk Lick, Pa.

HOWARD H. KEIM.

WOLF—CRIPE.—At the residence of the bride's parents, in the Upper Deer Creek church, Cass County, Ind., June 1, by Eld. A. Rinehart, David W. Wolf to Effa D. Cripe. S. H. BECHTELHEIMER.

CRUMRINE—ARNOLD.—At the residence of the bride's parents, C. C. Arnold, by the undersigned, June 2, Ira S. J. Crumrine to Mary E. Arnold, all of Wabash County, Ind. D. S. CAYLOR.

CULP—GILBERT.—At the residence of the officiating minister, Bro. D. L. Miller, May 19, Bro. Charles E. Culp, of Headlee, Ind., and sister Lottie Gilbert, of Arcanum, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

CONNELL.—In Rockford, Spokane Co., Washington Territory, May 17, Clementina, daughter of Anak and Jennie Connell, aged 1 year, 9 months and 5 days.

MARY A. CONNELL.

BEEGHLY.—In the Bear Creek congregation, Garrett Co., Md., Clara Fannie, daughter of Bro. Joseph A. and sister Harriet Lavina Beeghly, aged 6 years, 3 months and 23 days.

BEEGHLY.—Also, of the same parents, Arthur Clarence Beeghly, aged 4 years, 2 months and 7 days.

BEEGHLY.—Also, of the same parents, Samuel G. Beeghly, aged 1 year, 9 months and 17 days. Funeral services of all the above by the Brethren. S. A. MILLER.

MUMMERT.—In the Pleasant Valley church, Elkhart Co., Ind., Feb. 16, sister Polly, wife of Bro. Richard Mummert, aged 67 years, 5 months and 9 days. There were nine children born to them. Her husband and two children are left to mourn their loss. Services by Bro. William Deeter. LEVI E. WEAVER.

BAKER.—In the Alleghany congregation, Grant Co, West Virginia, May 24, after a brief illness, Bro. Peter Baker aged nearly 76 years. R. BAKER.

SWARTZ.—At Westfield, in the bounds of Silver Creek church, Ogle County, Ill., May 8, Bro. John Swartz, aged 82 years, 3 months and 20 days.

Deceased was born in Perry County, Pa., Feb. 19, 1807. He was married to Catharine Long, of Perry Co, Pa., in 1833. They lived together nearly forty-nine years. She died Oct. 13, 1882, aged 71 years, 4 months and 16 days. They came West many years ago, both members of the church. He was a deacon for a long time. They were faithful in the vows they had made. There were nine children born to them. Four sons and three daughters are still living. Funeral services by the writer and Bro. Ephraim Trostle, from Heb. 11: 16. E. S. YOUNG.

HODGDEN.—In Chanute, Neosho County, Kans, May 29, of cancer, sister Martha E. Hodgden, wife of Emmet Hodgden, aged 37 years, 10 months and 1 day.

Our beloved sister made all necessary preparations for eternal happiness. She bore her affliction patiently and calmly awaited the angel of death.

The day before she died she called her four children to her bedside and told them to be good children and prepare to meet her in heaven. She earnestly admonished her husband to be a Christian and be ready to meet her in a better world. Funeral services by Bro. Aaron Heastand from Rom. 8: 1.

SARAH BRICKER.

LEEDY.—At Longmoat, Colo., May 26, Fannie L. Leedy, wife of Bro. D. Leedy, aged 36 years, 6 months and 3 days. She was a consistent member of the Baptist church for more than twenty years. Services by the Brethren. G. W. FESLER.

MILLER.—In Johnson County, Iowa, June 10, Sally, wife of Joseph P. Miller, aged 67 years and 1 month. Funeral services by C. Werriegh. W. D. LICHTY.



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June 29 and 30, Franklin Co., Iowa, near Bristow

July 4, Coon River church near Panora, Iowa.

July 6, 7, and 8, Rockgrove church, Floyd county, Iowa

Aug 10 and 11, at 3 P. M., at the house of B M Peterson, Fairview congregation, Sherman Co., Kans

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept. 7 and 8, at 10 A. M., Auglaize Chapel, ¼ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and ½ mile east of Roseland, Adams Co., Neb.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa

Oct 5, at 10 A. M., in the Vernon meeting-house Somerset congregation, Wabash Co., Ind.

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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 2, 1889. No. 26.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

"HAVE courage enough to review your own conduct, to condemn it where you detect faults, to amend it to the best of your ability, to make good resolves for future guidance, and to keep them."

"THE moral cement of society is virtue; it unites and preserves, while vice separates and destroys. The good may well be termed the salt of the earth; for where there is no integrity there can be no confidence, and where there is no confidence there can be no unanimity."

THE FLOOD.

(*Concluded.*)

OF the soil there was nothing left but the under clay, the sand and stones resembling the bed of a river that had been turned from its course. Such is the appearance of the locations of all the towns and boroughs as you approach Johnstown proper, except occasional places where the debris and drift of the flood were stayed by holds that could not be removed. In these were crushed manufactories with their ponderous machinery, crushed houses, their furniture, and, in many cases, their occupants, piled up in heaps thirty and forty feet high and hundreds of feet long and wide. As we approached the city, these piles of debris became more frequent, and along by the bed of where the current was, there were lying, partly imbedded in the sand, great engines, heavy iron rollers, railroad engines and heavy machinery of every description.

All this seemed to us desolation undescribed, and we did not have time to think that worse was still to follow. This was all the destruction of property, financial loss. We had not yet seen the woes of human sorrow, those who were sorrowing and weeping and refused to be comforted because of the dear ones that had sunk beneath the flood—a loss that can be felt but not seen in its fulness.

It was in the city proper where desolation and destruction ran wild. Here it was that the other towns were found in the great stacks of debris and towering drifts, wedged in among which were found and being found the hundreds of citizens who had been caught in the Mælstrom of death. To this place the survivors and the thousands of visitors and workmen had gathered. Because here was the bulk of the dead, the morgues were here, and thousands of men were at work at different points, separating the debris and taking out the dead.

At the loss of property, the worldly brain has been crazed, and strong men have been bowed down in grief and untold sorrow, but the loss felt by the thousands who crowd around these morgues, is of such a description that can not be measured by barns, and lands, and gold, and silver. It was a loss that severed the tenderest and most sacred ties that are known or experienced in life. The spirit that pervaded the people was sad beyond description. If the loss had been only a few or a score, the bereft ones would have been confined largely to the few immediate friends. But in this case there were thousands of grief-stricken ones for every dead body found, as they were not known until cleaned and placed in the morgue. As one after another was placed there for identification, every one that had been bereft was anxious to see, and expected to recognize, a child, father, mother, or brother, or sister that had been engulfed in the flood.

Need we wonder that there was weeping and mourning at a scene so sad? We had been often in the presence of death before, but never did we feel as we felt while standing in the streets of this deluged city. Why our Heavenly Father permitted this great calamity we know not. There is one thing we learned. It was a city of saloons, and we were informed that there were producers who boasted of the large majority they would roll up against prohibition. How vain their boasting, as out of one hundred and thirty-eight saloons we are told only two were left. Were it not for the good people who are compelled to live among these dens of iniquity, how much better our world would be if every one of them were swept out of existence! What sorrow, what woe, what death and ruin such a flood would deliver us from! Sin destroyed Sodom and the cities of the plains. Sin threatened Nineveh but it was saved by a timely repentance. Should not these judgments and the growing calamities that are coming to us teach us that the sword of vengeance may be hanging over our wickedness and that these things are calling us to repentance?

Our visit to the stricken city was a sad one, but while there, many suggestive thoughts were called forth, which we would be pleased to present had we the space and time to write them out. In all these things there is an Over-ruling Power and a Guiding Hand. Let us ever give heed to the handwriting that God places on the wall!

OUR ANNUAL CONFERENCE.

As it was agreed upon, and arranged, that we should take charge of the report and the correction of copy for the press, while Bro. D. L. Miller was to take notes of the meeting, and write out a report, we left that part of the work entirely in his charge, yet at this date we feel like presenting a few thoughts, as circumstances suggested them to us.

The attending of these meetings has generally afforded us much enjoyment — we hope of the better kind. And as we were deprived of the pleasure of taking part at the one held at North Manchester on account of the sad death that occurred at that time, it was a special pleasure to us to be present at the late meeting held with our brethren at Harrisonburg. On account of the late flood our trip to the place was not so rapid and enjoyable as usual, yet no harm befell us on the way, though we were necessitated to make the latter part of our journey on Sunday morning, which was much against our wishes, especially as we were conveyed upon an excursion train, and we were tormented and disgusted by the rabble that crowded on by the way. This was a feature of the meeting that should be, and indeed must be, stopped. Excursion trains should not be allowed to run to the place of meeting on the Sabbath Day. It results in a desecration of the day, and must be displeasing to our Heavenly Father. The design of the major part of those who thus come together, does not seem to be to worship God, but to have a regular good time or frolic. We noticed that a very small percentage of them attended the services. The order of the day, by a large number, was to eat, drink and promenade.

Another objectionable feature of the day was the noise and confusion in and about the restaurant and boarding hall, and the contingent merchandising on the Lord's Day.

The running of excursion trains was largely to blame for this unnecessary desecration, and we hope, will be avoided in the future.

Our place of stay during the meeting was with the Misses Alexander, and was a very pleasant home indeed. Here lived our own family, Bro. J. B. B., D. L. Miller and wife, and Bro. Amick—having together the greater part of the MESSENGER family. This annual meeting of our firm members is always pleasant, and adds much to the enjoyment of the meeting. We also had with us a number of other brethren and sisters with whom we were pleased to meet and worship. Everything was done, on the part of the sisters of this household to make our stay with them pleasant, and we remember our short stay at Harrisonburg with feelings of pleasure.

The meeting and greeting of dear ones, both well known, and strangers, was greatly appreciated, and is one among the most desirable features of the meeting. The associating together of familiar and Christian spirits forms the chain that binds us together as a church and people. It greatly adds to our well-being and the promotion of our common cause.

Had it not been for the extremely wet weather, and the mud that resulted therefrom, the meeting would have been an unusually pleasant one.

The Virginia brethren and sisters put on their best efforts to accommodate their visiting brethren and sisters, and were successful as far as the circumstances would permit. On the whole, our meeting was a good one, and we hope may prove a blessing to the church and to the cause of pure religion in the world.

Allen Boyer 10490

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SEED.

"A wonderful thing is a seed—
The one thing deathless forever!
The one thing changeless, utterly true—
Forever old, and forever new,
And fickle und faithless never.

"Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day—to-morrow shall bring
The blossom that proves what sort of a thing
Is the seed, the seed that you sow."

—*Selected.*

TRINE IMMERSION.

BY A. W. REESE.

Part Seven.—The "Mode" of Baptism.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

WE claim that the Greek language settles the "mode" of Christian baptism. We further claim that the English translation of the New Testament Scriptures while not so absolutely clear as the original Greek, strongly *infers* that immersion by a threefold action *is* that baptism commanded by Christ. We say nothing of the late "Revised Edition" because we see but little, if any, improvement on the commonly received version of King James. The former seems but little likely to supersede in general favor, the old-fashioned Bible of our fathers. Many of our brethren, I observe, often refer to the *German* text as authority on obscure passages in our English version of the Word. But we fail to see much advantage in this, because the *German* is but a *translation* of the *Greek* as is the English also. Both have to go to the same *fountain-head*, with this further disadvantage that the English reader with his German text gets his Scripture *third hand*, going through two distinct and separate translations instead of one.

We come now, in the closing pages of these sketches, to consider the *historical* account of the baptismal "mode." I might further say, upon the very threshold of this part of our investigation, that the authority we now present is of the very highest respectability and commends itself to the serious consideration of every intelligent and earnest seeker after the Truth. It is a serious mistake and an evasion of all just conclusions, to cast any respectable evidence away in our researches upon a subject so important as this. This is the more inconsistent when we are quite willing to admit, on non-controversial points, evidence of the same class. All we know of the past history of the race, outside of the Bible, we obtain from human testimony, whose veracity we can not question. We appeal to profane history to sustain divine prophecy, involving such points as the fall of kingdoms, empires, dynasties, and cities—the most powerful and populous on the face of the earth. Why, then, reject the same—nay, better human evidence — simply because it is human and not Divine testimony, when we come to investigate the "mode" of Christian baptism? We say *better* class of evidence, because of the high *moral* character of the Fathers of *church* history.

The "Decline and Fall of the Roman Empire," is an English Classic, everywhere recognized as authority on the subjects treated. Hume's "History of England" stands in the same class, and yet the morals of their authors were not of the highest type, to say the least. The brilliant genius of even so dissolute a man as Lord Byron, could link to immortal verse the sublime and awful pageantry of the field of Waterloo, when to the proud Imperial eagles of France "The red eye of battle was shut in despair," when over the trampled, broken, routed, panic-struck hosts of the Great Butcher of Europe, the triumphant legions of outraged humanity swept like an irresistible avalanche of destruction and death;

"And he, who knew but duty's iron crown,
On that loud Sabbath shook the spoiler down."

With these preliminary reflections we proceed to the consideration of the evidence furnished on the subject of baptism by the early Fathers of the church. I have omitted some of the earliest writers of the first century, because, while *all* of them speak of baptism as *immersion*, a few have not specified the rite as *trine* immersion. Neither space nor time admit of more than a *brief* quotation from these venerable witnesses to the Truth.

FIRST CENTURY.

DYONYSIUS—THE AREOPAGITE,

Member of the illustrious council of the Areopagus, converted by the sermon of St. Paul on Mars' Hill at Athens. This celebrated council was composed of the wisest and purest men in Greece. This is the testimony of Dyonysius: "The symbolic teaching, therefore, mystically instructs him who is baptized, according to sacred rite, to imitate, by the *three immersions in the water*, the death and the burial for three days and three nights, of Jesus, the Life-giver, for it is conceded to man to imitate him."

JUSTIN MARTYR.

"We then lead them to a place where there is water, and there they are regenerated, as we also were, for they are then *washed in that water*, in the name of the God the Father and Lord of the universe, *and* of our Savior Jesus Christ, *and* of the Holy Spirit." Make any *grammatical* construction out of this language of Justin Martyr that does not imply *trine* immersion, if you can.

TERTULLIAN.

"He (Christ) gave as his last command that they should *immerse* into the Father, *and* the Son, *and* the Holy Ghost, not into one person. For we are immersed not *once* but *thrice*—at the naming of every person of the Trinity."

ST. BASIL.

"In *three immersions*, therefore, and in the same number of invocations, the great mystery of *baptism* is finished, so that both the figure of death is exhibited and the souls of the baptized are illuminated by the transmission (or gift) of the knowledge of God."

ST. JEROME.

"We are *thrice dipped in water*, that the mystery of the Trinity may appear to be but one; and, therefore, though we be *thrice put under the water*, to represent the mystery of the Trinity, yet it is reputed but *one baptism*."

ST. AMBROSE.

"Thou wast asked, 'Dost thou believe in God, the Father Almighty?' and thou believe in God, the Father Almighty?' and thou repliedst, 'I believe!' and wast dipped; that is, buried. A second demand was made, 'Dost thou believe in Jesus our Lord and in his cross?' Thou answeredst again, 'I believe!' and wast dipped; therefore, thou wast buried with Christ, for he that was buried with Christ, rises again with Christ. A third time the question was repeated, 'Dost thou believe in the Holy Ghost?' and thy answer was, "I believe!' then thou wast dipped a third time, that thy triple confession might absolve thee from the various offenses of thy former life."

THIRD CENTURY.

CYRIL OF JERUSALEM.

"You made the saving confession and descended *thrice into the water*, and again ascended, thus shadowing forth, by means of a symbol, the three days' burial of Christ."

FIFTH CENTURY.

THEODORET—BISHOP OF CYRUS.

"He (Eunomius) subverted the law of holy baptism, *which had been handed down from the beginning, from the Lord and the apostles*, and made a *contrary* law, asserting that it is not necessary to *immerse* the candidate for baptism *thrice*, nor to mention the names of the Trinity, but to immerse *once only* into the death of Christ."

SIXTH CENTURY.

PELAGIUS—BISHOP OF ROME.

"There are many who say that they baptize in the name of Christ alone and by a single immersion; but the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity and by *trine immersion:* for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, *and* of the Son, *and* of the Holy Ghost."

EIGHTH CENTURY.

JOHN DAMASCENE.

"The rite of *baptism* is a type of *Christ's death*, for by *trine immersion* baptism portrays the three days of our Lord's *burial*."

I might say here, in justice to these venerable witnesses of antiquity, that the *italics* in all of the foregoing quotations are *mine*.

Another writer, whom I overlooked, is

CHRYSOSTOM.

He says, "Christ delivered to his disciples *one baptism* in *three immersions of the body*, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, *and* of the Son, *and* of the Holy Ghost.'"

Much more testimony might be presented from the voluminous pages of church history, but the preceding declarations are deemed sufficient for the present purpose of the author of these sketches. A mere *outline* of the *historical* evidence in favor of *trine immersion* has here been given; chiefly because other and abler brethren than the writer have already occupied this peculiar field of investigation, and it would scarcely be profitable to again go over the ground. After an exhaustive research we find an almost unanimous concurrence of the first church historians as to the fact that the "one baptism" of the Gospel was by *trine immersion*. Until the time of *Eunomius*, near the close of the fourth century of the Christian era, we find *no trace* of *single* immersion among the primitive followers of our blessed Savior. There is no mention of it among the writings of the early Fathers of the church. Says Chrystal, a modern writer on the "Modes of Baptism," "Nothing can be found in favor of using any of the compendious modes of pouring and sprinkling in the case of a well person, in the Fathers of the first six hundred years nor in the rubrics or councils, ecumenical or provincial, for at least 1200 years after Christ."

No one familiar with the Greek tongue, the language in which the Scriptures of the New Testament were first written and in which our Savior gave the Divine commission, can deny the fact that the Greek verb *baptizo*, in its primary significance, means to *immerse*, or that it belongs eminently to that class of Greek verbs that imply *frequentative* or *continuous* action for its completion; nor can any intelligent and

conscientious student fail to admit that everywhere in the English version of the New Testament when the word *baptize* is used in reference to that *ordinance* of the church called *baptism*, the original Greek verb, *baptizo*, is the word used to denote the *baptism* commanded by Christ.

The uniform practice of the primitive church, for nearly four hundred years, was to baptize by trine immersion, and it is a significant fact that the entire Greek church, from its foundation to the present day, has never changed that mode. Single immersion, first introduced by Eunomius in the latter part of the fourth century, was an innovation of the established practice, and in violation of the "one baptism" and the "one faith." Sprinkling, affusion, or pouring, first permitted as *clinic* baptism, was, if possible, a more glaring departure from the teachings of the Divine Word, and it is a noticeable fact, that, as men have lost sight of the fact, that the *mode* of the ordinance is as much Divine as the ordinance itself, *baptism* has sunk in importance in the precise ratio with which liberties have been taken in the interpretation of the clear light of God's most sacred Word. The careful observer can not fail to perceive that the tendency of modern theologic teaching is largely in this direction. *Baptism* occupies a very unimportant position in the superstructure of popular Christianity of the present day. When a man is led to believe that *anything* will *do* for *baptism*, the next step is easily reached —that he *need* not be *baptized at all*—that in modern theologic phraseology, *baptism* is not essential to salvation. And this, in the face of the solemn declaration, "He that believeth *and is baptized* shall be saved!"

It will be perceived that a mere *outline* of the HISTORICAL evidence has been given in favor of TRINE IMMERSION. The chief reason for this is not in the paucity of the material but because other and abler brethren have written extensively on this feature of the case. We are, furthermore, entirely satisfied to rest our cause on the plain teachings of the ENGLISH VERSION of the Scriptures of Divine Truth as compared with "the commandments and traditions of men." *In hoc signum vincent.* To that Word we carry our solemn and final appeal. It is the pillar of cloud by day and the flaming pillar of fire by night.

Not by human opinions, not by "vain philosophy," not by man-made "creeds," but by that awful Word shall we be judged in the last stupendous day.

(*Conclusion.*)

THE END.

BY M. H. MILLER.

KIND reader, have you ever thought seriously of the end,—the end of this day, the end of this month, the end of this year, the end of this life, — indeed, the end of all earthly things? The end is surely coming! It may be near! This life is short and uncertain at best, and we can not afford to be thoughtless of the end! A few more rising and setting suns, and we shall be gone,—numbered with the dead!

The end may come when we are least expecting it. "Long life, many days yet,"—you may be saying. Yes, you may think, "To-morrow shall be as this day and much more abundant," but God may say to you as he did to the rich man of old, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"

The end may come suddenly as a flash of lightning or stealthily as a thief in the night, "For in such an hour as ye think not, the Son of man cometh."

The end may come and find you unprepared for it. Sinner, you cannot afford to lose such valuable time when you have no promise of the morrow. Thy days, thy life, thy all belong to the Lord. He is the Creator, the Preserver of all good things, and more than that, we are bought with a price that cannot be estimated, therefore, we are not our own.

"Prepare to meet thy God," is an important question, and should lead you to "Remember thy Creator in the days of thy youth." Remember him by obeying him. Thus we prepare ourselves to meet him when the end comes.

"Procrastination is the thief of time." Do not let it rob you of the golden opportunities afforded you to prepare for the end. While life, health, and strength are granted, prepare for the end! Be prepared and watch and pray! Listen, you may be near the shore and fail to notice the near approach of the breakers. The end may be reached suddenly, and, if unprepared for the event, the sudden shock may hurl you into eternal destruction. If prepared, and on the watch when the end is reached, gradually or sudden, you can be ready to leap ashore, accompanied by the shining host, joyously conducted through the gates into the city of our God!

"That awful day will surely come,
The appointed hour makes haste
When I must stand before my Judge,
And pass the solemn test."

HOME, SWEET HOME!

BY RENA S. MILLER.

"HOME is the rainbow of life." All people desire a home where they can lay aside busy cares and find sweet comfort and rest.

There are many things essential to make a good home. Much depends upon the wife and mother in making home pleasant. Her smiles, her kind words, her pleasant looks, her never-tiring, ever-ready hands can bring sunshine into the most dreary cottage.

Another essential to a good home is order. "God is a God of order," and "order is heaven's first law." If we desire our homes here to be typical of heaven's joys we must have order in them.

Another essential is love. No home can be happy without love. There would be no enjoyment in heaven were not love, there. We sometimes sing:

"In heaven above, where all is love,
There'll be no sorrow there."

If we are wise in home duties, we will make a strong effort to inspire love, for if heaven be robbed of her glory by the absence of love, how much more our earthly homes!

Another essential is politeness. Is it not heaven-like to enter the home where parents and children pay due respect to one another? Parents and children should treat each other politely.

Genuine politeness is a great fosterer of domestic love, and those who are habitually polished at home, are those who exhibit good manners when abroad. When parents receive any little attention from their children, they should thank them for it. They should ask a favor only in a courteous way, never reply to questions in monosyllables, or indulge in the rudeness of paying no attention to a question, for such an example will be surely followed by the children.

Parents sometimes thoughtlessly allow their children to form habits of disrespect in the home circle which crop out in the bad manners afterwards displayed by them in society.

Another essential to a true home is piety. No home can realize true happiness unless its inmates are true, devoted Christians. It is in this kind of a home that we can find most comfort. It is there that our finer sensibilities are aroused and tuned to harmony with the heavenly beings.

Christians should strive to lead noble and pure lives, and live on a higher plane, that by their example all homes may be made happy.

Robins, Iowa.

MYSTERY OF GODLINESS.

BY C. H. BALSBAUGH.

To those who gathered around my Couch on the Feast Days, June 2nd and 3rd:—

MANY of your faces I knew, and many I there saw for the first time; but your hearts I saw not, or very dimly; nor your mind. Looks and words are veils as well as revelations. The Humanity of Jesus hid more than it expressed. We try our utmost to utter our deepest and best: Jesus had constantly to restrain Himself, lest more of His Divinity come out than man could bear. To work miracles was not with Him an effort, but not to work them. The perpetual strain of Jesus was, being very God, to be and appear properly human.

Many of you, while crowding my little apartment said little: but all of you, I am sure, came out of sympathy and left with best wishes. Our next meeting will be at the Judgment seat of Christ. One brother, from Astoria, Illinois, gave me the title and subject of this letter. He said, "*give me all the information you can how I may become holy.*" Significant, solemn, fundamental is such a request. I can tell but little, knowing but little. The hunger and thirst I have, blessed be God, but the feeding and filling is slow. But the hunger itself is a precious part of the blessing. The appetite which God creates will be eternally satisfied; and the larger and sweeter the Bread, the deeper still the hunger, prophesying yet greater abundance and more ecstatic fruition.

Holiness is imperative, "Without it no man shall see the Lord." "Be holy, for I am holy." The necessity and the reasons are emphasized by God Himself. The gate is strait and the way narrow, and few find it. Many called, few chosen. Not *saying*, Lord, Lord, but being like Him, is the token of Divine citizenship. "Looking unto Jesus, studying Him, appropriating Him, "*growing up unto Him in all things*," "CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY," SEEING HIM AS HE IS, AND BEING LIKE HIM." This is holiness, perfect, yet ever perfecting. This is the "high calling of God in Christ Jesus." Lower standard cannot be given; lower attainment would not be salvation. "Who shall not fear Thee, O Lord, and glorify thy name? for thou only art holy." Rev. 15:4.

The garden of Eden, the Tabernacle of witness, the Temple of Jerusalem, and the "City which hath foundations, whose Builder and Maker is God," are the four great symbolic representations of what God and Heaven are, and what man must be in order to fellowship and enjoy God. To study these is a life-work, and to exemplify their meaning is to be "pure as He is pure." There is much knowledge of doctrine in Christendom, but not much holiness. "Knowledge puffeth up, but love,—the very essence of the Holy One of Eternity—"edifieth." Where love is wanting, holiness is a mere theory, if even that, and God an empty name. Holiness can be perfected only in the fear of God, and by cleansing ourselves from all filthiness of the flesh and of the spirit. 2 Cor. 7:1. How does the use of tobacco show in the awful light of the Great White Throne? Is there no filthiness in it repulsive to the immaculate God-man, who was "holy, harmless, undefiled,

and separate from sinners?" Ponder it well, ye smokers, chewers, and snuffers, and ask yourselves as in the very presence of the tragedy of Golgotha, whether it is consistent with the life of God manifested in the flesh? Let us probe a little deeper. What of the "chambering and wantonness" which debauches so largely the conjugal relation in the church. Rom. 13:13. "God hath not called us unto UNCLEANNESS, but unto HOLINESS." 1 Thess. 4:7. Is unrestrained lust, even within legal limits, compatible with the "holiness which becometh saints?" "The perfect law of liberty" is God incarnate. He came among us through the organic arrangement, for the propagation of all life, and thereby testified the Divine purpose of the generative function. How can we contemplate 1 Thess. 5:23, and plead for indulgence? Are we not afraid of the very thought of undue license? In 2 Cor. 10:5, we find the very consummation of holiness. That is the pinnacle on which God would have us stand, our miter blazing with the inscription which represents our entire being,—"HOLINESS TO THE LORD." This is not merely ideal, much less visionary, but the sober, eternal necessity of moral being. Lest any be discouraged, accept as an honest, available provision 2 Cor. 3:4, 5; Eph. 3:20, Col. 2:10, Philpp. 4:13, and 1 Cor. 1:30. Every word in these passages is the pure gold of the Upper Sanctuary, and will enrich us for an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Matt. 5:8; Rev. 21:27. Salvation is no bagatelle. It cost God his Son, and costs us our life.

You inquire as to the best books on "Holiness." This reminds me of an incident in my own history. Perhaps I am not exaggerating when I say I have read as widely on the subject as any one in the Brotherhood. My hunger has for years been intense, and I scanned the shelves of many a bookstore for new titles. One day I entered a large depository of religious literature, and said to the proprietor, "Can you hand me the best work on 'Holiness' in the English language?" He promptly replied, "I can," and quietly handed me the BIBLE. I was rebuked, and went home resolved to stick closer to "the volume of the Book" than ever. The *Lord* must sanctify, and the *Truth* is the instrument. John 17:17, 19. O that we could get into our heart of hearts that wonderful Sacerdotal prayer of our Great High-Priest! When "*that day*" is ours we shall verily know the thrilling verification of John 14:20. O what marvelous things our blessed Jesus would do for us if we would let Him. But self in some form must be caressed even if our eternal interests are jeopardized, or even sacrificed. The right hand and foot must go, the right eye cannot be spared, and even life itself must be given up, if we would be joint-heirs with the All-holy. To prevail with God is to pray mightily, and great prayer, which counts with God, means great self-sacrifice, and where these abound "the God of peace will bruise Satan under our feet shortly," and fill us with "all the fullness of God." Self and Emmanuel are antagonisms. Both can not rule. Jesus claims exclusive sovereignty. Are we His according to the necessary principle of our relation, as Creator and creature, king and subject, Savior and sinner? Does his indwelling permeate and control us as the life of our life? "We are not our own," we "love not unto ourselves." 1 Cor. 6:19, 20, and 2 Cor. 5:14, 15. Salvation is not getting into Heaven, but getting Heaven into us. O that mysterious and wonderful identification and inter-communion. John 17:21, 22, 23.

MEN who think for themselves may not believe quite so much as those who take what they have from hearsay; but it is apt to be a better quality of faith.

"I DID NOT MEAN TO DO IT."

BY WM. M. LYON.

WHEN children, in playing, accidentally hurt each other, it is common to hear them use the expression which forms the subject of this article. They did not *mean* to do it, yet it is done. Go through our jails and penitentiaries and ask their inmates, "Why are you here?" and they will invariably reply, "I had better intentions, I never thought of coming to this."

Visit the death-chamber of the unconverted, and ask why he is not prepared to pass into eternity, and the answer will be, "I never meant to die this way."

How true the saying of a certain writer, "The way to hell is paved with good intentions." Satan does not care at all how many good resolutions we may make, just so we do not carry them out. It matters not to him how many promises the sinner makes, if he is not careful to fulfill them. When Elisha, the prophet, told Hazael, the king of Syria, of the infamous course that he should take in gaining the throne of his master (2 Kings 8 12), it is evident that the ambitious claimant shrank with horror from such wicked proceedings, yet his subsequent history reveals the sad fact that the predictions of Elisha were literally accomplished. According to his own language, it seems probable that he even exceeded in wickedness that which he had thought impossible.

The history of the human race is one continuous repetition of the lamentable fact, "The good I would, I do not." Rom. 7:19. (*What a pity though, that this cannot be used in its connected sense.*)

Let us remember that Paul was battling with sin when he used the above expression. He does not say, "The good I intend to do by and by," but he is already wrestling with God for salvation. It is the sinner who says, "The good that I mean to do after a while."

Fair promises and good intentions go ahead, while dull action and slow doing lag slowly on behind. The devil is never so badly beaten as when action overtakes promise.

I wish to appeal to our dear friends, especially the young, who are out of Christ, let not Satan thus rob you of heaven. How many have been called away within the last year, who have had to say, "I'm not ready to die; I had expected to do better, but now it is too late!" They did not mean to miss heaven, but the sun of life went down before they were ready to work; night came and it was too late.

Our subject will also apply in a certain sense to many who already claim to be Christians. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. "Though all should be offended, yet will not I" (Mark 14:19), and, "Lord, I am ready to go with thee both into prison and to death" (Luke 22:33), yet in spite of all these strong declarations and good intentions, the great Apostle made a complete failure. When his Master told him that he would fail when the critical hour should arrive, he would not believe him. If meaning were doing, what a wonderful change there would often be in results! Well doing, not well meaning, then, will only answer the purpose in that great day.

Union Bridge, Md.

THE MAN OF SORROWS.

BY CHRISTIAN HOPE.

"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Is. 53:1.

THE plant is still tender, the ground still dry, —his form and comeliness are still hidden from human eyes. The understanding of man is still darkened,—there is still no beauty that we should desire HIM.

He is despised and rejected of man,—"A MAN OF SORROWS" and acquainted with grief. We hid, as it were, "our faces from him; he was despised and we esteemed him not."

While some of his doctrine is admired, and while it has its worshippers, its servants, it also has opponents. While thousands donate for the spreading of its doctrines, and many die for its vindication, others make it a source of gain,—a cloak for sinful lusts. Christ is the author of our salvation, by whom all may prosper who really desire HIM.

Take away the treasures of heaven, and you shut out promises of eternal gain. Yes, you let the man of sorrow remain alone,—poor and despised. Who will come up and say: Take away all else and give me but him!

How about a woman marrying only for her lover's money,—confessing love only to share his honor and power? What about you, if there is nothing but selfish greed for gain, but no love, no affection, no esteem for that person whom we introduce in our text?

"Blessed," you say, "are they that keep his commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. 22:14. True, but even though you have the gift of prophecy, the understanding of all mystery, and all knowledge, and had all faith so you could remove mountains, if you have not love, YOU ARE NOTHING. Should you even bestow all your goods to feed the poor, and, out of zeal for his teaching, give your body to be burned, if you have not love,—no esteem for "*the man of sorrow*," you are nothing. 1 Cor. 13.

If you comply with his ordinances, if the sacraments were ever so legally administered to you, should your heart not be right in his eyes, you can have no part, whatever, in the sacred promises. It is the *esteem* of *the man*, your heart connection with him, and not your mere compliance with ordinances that will seal your fate here and hereafter. "To reserve anything for self is destruction; and to comply with ordinances for gain is a curse." Acts 5:3, 4; 8:13, 20.

"The man of sorrows" has an aim as well as a want, which is, at present, centred in getting himself a bride. He wants to win her faith and love. When he wins her, and when she has sealed her covenant in the baptismal water, when her energies are stirred to action by love to him, then she is told: "If you love me, keep my commandments." John 14:15. If it was death to touch the ark, when not set apart for that work by God, what will it be for any one to touch the commands far holier than those of old, unless you regard the Lord's "if" and take proper care that you are prompted by love? Consider "He that loveth not, knoweth not God," for "God is love." "We love him because he first loved us." 1 John 4:8, 19.

Love begets love, but God being love, it can only issue from him. Man only gets it by receiving the germ from him. It can grow but never originate in man.

The failures of Christendom to-day, are two-fold:

1. To make people content with accepting in their knowledge that God was in Christ, reconciling the world unto himself.

2. To stimulate their members to untimely action in sacramental rites and divine regulations, for fear of damnation and hell.

James denounces the idea of faith without works. James 2:14, 20. God pleads with his servants: "Stir not up nor awaken my love till he please." Songs of Solomon 2:7; 3:5; 8:4. The Master's warning—"*If ye love me*,"—show

plainly that undue stirring is extremely dangerous. "Feed my lambs," John 21: 14, 17,—do not use compulsion, that is the only proper and true way.

A PHOTOGRAPH IN LETTERS.

Do you want it? It is man's likeness taken by divine process, and applied to any one and all. By looking carefully at your own features, you may learn to esteem "the man of sorrows," and apply to him for a better one.

God asks: "Are you better than others?" The answer is "No, they are all under sin." His picture shows that you are not righteous,—you have no understanding, you do not seek after God, —you have gone out of the way,—you have become unprofitable, you do not do good. Look, please, at yourself in the mirror of God, Rom. 3: 9, 13, and you will find your case extremely sad. You will know how nature will develop you, or how it has left you. Try and better it, and your experience will be down, down in the mire of guilt and ruin, but at the bottom of the knowledge of self, as God pictures you, is gathered the *hope* of immortal glory. There is begotten the possibility of loving him "*the man of sorrow*," our dear Redeemer.

The man of sorrows is a pleasure to God. He came to the banks of Jordan, and was baptized in its liquid stream. He came,—a partaker of flesh and blood like we are, not in the nature of angels, but in the seed of Abraham. Heb. 2: 14, 16.

He came as a Lamb,—God's Lamb, bearing the sin of the world. John 1: 29. Tell me, did he bear yours too? If he did not, God's Word is not true. You belong to the world, your sins to the world's sins. If yours were wanting, he did bear all except that, but then the Holy Ghost would have misstated facts by not having mentioned yours. As God cannot lie, he bore it all, yours included. Note that as a fact! We invite you to look at him as he goes to fulfill all righteousness in his watery grave. Remember, it was all for you, to save and redeem you,—to atone and deliver you from your unhappy fate!

Look at him on the mountain of transfiguration! Listen to Moses and Elijah, and notice the Son of God. The work of redemption is being made manifest. Types are now passing away, and reality is at hand,—where God's substitute is to regain what was lost through Adam.

It is not all. God did not only give him for us all, he did not only love us enough to do that, but he loves us so far that he could give him, saying: "*It pleased the Lord to bruise him; he has put him to grief.*" Isaiah 53. He was not simply to be our sin-bearer, but he was to bear our grief, —carry our sorrows, to be wounded for our transgressions, to be bruised for our iniquities,—the iniquity of us all was to be laid upon him. He was to make his soul an offering for sin, deliver it up to death, to conquer it, rise again and have the Lord's pleasure prosper in his hands. Is. 53.

The meaning of all this is, that the lost son's return is made possible through a new and living way. He can now be made ONE with his Father, be LIKE him and PRECIOUS in his sight.

If this is attained through "THE MAN OF SORROWS," it is no wonder he pleased the Father; but how does he please you? Oh, how can we pass him by? Let us seek for grace to live faithfully, and seek to obtain his treasures!

FALSE VS. TRUE REASONING.

BY DANIEL HAYS.

TRUTH does come into the human mind without reasoning. The faculty of reason is employed in considering the processes, relations and applications of truth. "The highest office of reason is to believe without reasoning." This is especially true of all universal and necessary truth. "Ye believe in God; believe also in me." The first is a universal and necessary truth. The second grows out of the first upon evidences deduced by reason from miracle and prophecy.

The invitation of God to man, "Come, now, and let us reason together," is proof that reason is the spark of Divinity within us. Though it be but human reason, yet God so honors it as a gift divine that he invites us to approach him in its exercise. Shall not the finite yield to the infinite? In reasoning with God who is infinite in truth and wisdom, we should approach him with deep humility, gratitude, and child-like deference to his holy will.

What is it to believe in God? To believe in God requires belief in his Word. To believe God's Word, means faith in Jesus Christ who is the Way, the Truth, and the Life. To believe the Truth is to live in it and obey it. The Gospel is for the believer. Faith is a fundamental condition of obedience. Faith must precede works—must be in works. What, then, has God done for those who can not believe? Little children can not believe, and the Gospel can not reach them. Christ took away the sin of the world, and they are saved by his atonement. All Gospel duties must be done through knowledge and in faith. Faith and repentance are antecedents of baptism. What reason, then, can be given for infant baptism, when the Gospel requires faith? The reply is that infants do have faith. An imaginary faith has been constructed to meet the wants of the theory, and theologians stick as tenaciously to it as scientists do in accounting for the current theory of acoustics. When the undulatory theory of sound was proclaimed, and an inter-atomic and inter-stellar medium was needed for the transmission of sound and of light, an imaginary ether came into existence. No art, no chemical test, no energy, nor philosophical inquiry has ever discovered the least trace of such a medium, but still it exists in the fertile minds of the expounders of this physical law.

What does repentance require? It is not enough that we feel sorrow for sin, we must cease to sin, turn from it. The Prodigal Son repented when he left the herd of swine and returned to his father's house. The fruit of repentance is to "do those things that are pleasing in his sight." In the "Father's House" the Gospel is the rule. No lust of the flesh, lust of the eye, nor pride of life; nor war, strife, drunkenness, feasting, revelry. Repentance cuts all these and similar sins off, with all desires of worldly amusements. What about those who profess religion, and even sanctification, who, at the same time, practice in their lives what the Gospel condemns? "Come, let us *reason together*." God wants us to reason in such a way that we get *together* with him, and in him.

But we must be born again—born of the water and of the Spirit. Baptism is a "burial," a coming forth, a "washing of the body with water." These are scriptural terms for baptism. Now, one minister takes a person down into the water and dips him under it; another stands on the dry floor of the church, and sprinkles a few drops of water into his face; while still another pours a little stream upon his head. Here are three different things done, when the Gospel declares there is but one baptism. This is not according to the standard of reason. "Search and look." If baptism is a burial, we must be buried in baptism. If it is the outward symbol of the new birth, we must come forth from the baptismal waters. If it is a washing of the body in water, then our bodies (which means our entire person) must be washed with pure water. There is no mode that so completely represents a washing of the body in water as a baptism into each name of the Holy Trinity, according to the commission. Three actions in the "one baptism," three persons in the one God-head.

Again, the Gospel had a clearly-defined beginning. It began when John began to preach and baptize. (See Mark 1: 1, 2; Luke 16: 16). John's baptism was Christian baptism; Christ honored it by being baptized by John, and thus set an example for the world. This is the door into the church of Christ. Those of the Jews who were baptized were no longer Jews, but Christians. What Christ did in and after his baptism, he did for his church, as an example to his followers. He did not teach Christianity by practicing Judaism. When he says, "Swear not at all," he does not except the civil oath. When he says, "I say unto you that ye resist not evil;" and, "love your enemies," he does not except human carnage, and desolating war.

"But," says one, "did not Christ eat the Jewish passover, and wash his disciples' feet in compliance with the custom of the age?" Upon what ground do you base your reasoning? Were Christ and his twelve apostles Jews, when they ate the meal together in that "upper room" in Jerusalem, and did they cease to be Jews when they partook of the bread and wine? How can Christ be the Way, as well as the Truth by observing part "law" and part Gospel at the same time? No; Christ is the perfect Pattern; what he did belongs to the Gospel, and is for his followers to do. A certain minister, in order to evade the force of Luke 22: 20, and to justify his own practice, said that the "bread" was the supper, and that the wine was taken "after supper." Another, in order to get rid of "feet-washing," said that it was not practiced by the apostles after the day of Pentecost, overlooking that Paul in Tim. 4: 10, makes a condition of true discipleship even in a woman, to "have washed the SAINTS' FEET." This kind of reasoning will not bring the Truth and the sinner "together." This mode of reasoning will make it very difficult to determine what part of the New Testament is "Jewish," what part is "Gospel," and what part is the custom of the age.

Truth is a unit, and the Gospel is a perfect rule of life in its unity. We reason correctly when we reason from a part to a whole, and from a unit to its parts. If we are born of God, we will be his obedient children. If we be fashioned after the likeness of Christ, we will grow into the image of Christ from glory to glory. Christ became the Way that we might walk in it. He became the Truth that we might practice it. He became the Life that we might be in life and character what he was. "We shall be like him; for we shall see him as he is."

EXAMINATION.

BY FLORIDA ETTER.

IT is very important that we should examine ourselves before we are ready to judge others. We should be very careful that we remove the beam out of our own eyes before we are ready to remove the mote out of our brother's eye. We are inclined to make evil remarks about others instead of good. If we sweep well around our own doors, and attend to our own business, we will not find so much time to backbite, and find fault with our neighbors. If we are close observers of ourselves, we can have no room to slander others. Though others mistreat us, let us pay them in return with kindness!

"THAT peace is an evil peace that doth shut truth out of doors. If peace and truth can not go together, truth is to be preferred, and rather to be chosen for a companion than peace."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Seven.—Cæsar.

It was not long after Cæsar "crossed the Rubicon" till he arrived at Rome. His arrival caused such excitement that great tumults arose. Pompey became fearful of his safety and fled, advising the people to flee also, if they did not wish to be ruled by a tyrant. Many followed him, as did also the two Consuls and many Senators. Pompey was surprised, when he learned that Cæsar wished to rise above him, and despised the attempt, thinking that it was impossible for Cæsar to accomplish it. "For," said he, "I have only to stamp with my foot upon the ground at any time, and soldiers will instantly spring up to conquer my enemies." For this over-estimation of himself and over-confidence in the loyalty of the people he was much ridiculed. When they had retreated to a safe distance from Rome, a friend laughingly said to Pompey, "Now is the time to stamp with your feet." Pompey had one true friend, whose name was Favorinus. While Pompey was rich and powerful, Favorinus said many hard and bitter things to him, but when sad reverses came, when Pompey lost all he had, when all his friends forsook him, Favorinus showed a spirit of compassion such as he never exhibited before. He lent a helping hand in times of difficulty, and was as affectionate in his word and actions as if the people of Rome were all at the feet of Pompey.

How rare such friendship! When prosperity attends our footsteps, when we have money to lavish upon their enjoyments, and when the luxuries of home satiate their cravings, then many wait upon us to do homage. But when sad reverses come, they, too often, fly with our other enjoyments. We are left desolate except, perhaps, some faithful ones who will stay to sympathize with us. How thankful the human race, and especially the humble follower of Christ, ought to be that he has one Friend who will stay by us in six troubles and not forsake us in the seventh,—one who sticketh closer than a brother! His friendship and sympathies are promised to the poor in heart, as well as in purse, and to the oppressed. The comforting thought comes to us, "If God be for us, who can be against us?" If we do whatsoever Christ has taught us to do, he will call us friends.

Cæsar did not treat those of Pompey's friends who remained in Rome with ill will. He wished to make them his friends. He had such a gracious and agreeable bearing that he never failed to win the affections of anyone he wished. He lost no time in leading a charge on Pompey, and was so anxious, that many of his soldiers could not keep up with him. He did not think it advisable to divide his army, and returned alone, to bring up the rear. It was necessary to go part of the way by water. He went in a ship, within sight of the enemy's ships, with only the sailors as attendants.

At length a storm arose, and so threatened their safety, that the pilot decided they would return, but Cæsar arose, threw off his disguise, and said, "Go, forward, my friends, and fear nothing; you carry Cæsar and his fortune." At this the sailors pulled at the oars with redoubled vigor, in order to please Cæsar. But the waves became higher and higher, so that they were compelled to return to the starting point. Though Cæsar had the power to command men to obey, he had no controlling power over the waves. This circumstance brings to mind an instance in the life of "a man if we be allowed to call him a man," when the waves obeyed him. He said, "Peace be still," and immediately there was a great calm. What a sad sight it must have been to see so many soldiers arrayed against each other, determined to destroy one another! Had Cæsar been content to rule half the world, he might have done so, but he was not.

The country was now about to be deluged with the blood of seventy thousand men, who were willing to kill their fellow-men in order to raise Cæsar or Pompey to higher honors. All these men might have led long and useful lives. Their warfare was in vain, as both these generals died by the violence of murderous hands in a short time.

Cæsar was defeated in this engagement, and the night after it was the saddest one he ever spent. Cæsar wished to renew hostilities, but Pompey did not think it right that two contending parties of a nation should wantonly slay one another. Pompey was wise and humane in this, but he could not carry out his wishes. Cato also agreed with Pompey in the wrongs of warfare. When he looked over the field where Pompey had won, and saw so many brave men lying in their blood, he put his hands over his face and wept.

Though the two armies had averted an engagement for sometime, they at last decided to try their strength on the morrow. Both sides were confident of victory; and Pompey's men decorated his tent with laurels, and made a feast for him as though the victory had already been won. Cæsar had the decision made just to the reverse. He had two reasons for this. One was that Pompey did not improve opportunities. Had he done this, he could have utterly crushed Cæsar's whole army. Cæsar's motto was, "Make hay while the sun shines," "be instant in season, and out of season." The second reason was: As he went out to see whether his officers were ready for duty on the morrow, he saw a star, with exceeding brightness, rise above his camp and shoot across the heavens, appearing to fall into Pompey's camp. Now Cæsar knew there were soothsayers in his camp, and he told them what he had seen, asking them what it meant. They told him there would be a battle fought inside of three days, and the result of it would greatly change the affairs of the government. These deceivers knew as well as Cæsar that there would be a battle, and if so, a change in some form would be inevitable. They did not tell Cæsar in whose favor the change would be, so in either case they would be right.

It might be well in this connection to say something about the omens they had in those times. They noticed very minutely the flight of birds. If eagles hovered over the camp, the soldiers were in transports of joy; if crows hovered over them, they began to despair. The soothsayers would generally kill animals, and before they were really dead, they would take out the heart, lungs or liver, and read future events from them. In Greece, sacred chickens were kept, and when any one wanted to know whether they would prosper in their undertakings, one of these chickens was brought out, and corn was thrown before it. If the chicken ate greedily, the omen was encouraging, but if it refused to eat, the person was advised to postpone the undertaking for awhile.

These soothsayers or fortune-tellers, also pretended to tell fortunes from dreams, but they would have been puzzled as much as the magicians of Nebuchadnezzar, had they first been asked what the people dreamed. Whatever hold these superstitions may have upon the minds of some to-day, we can only ascribe the power to tell future events to the prophets of the Lord. Daniel told many years before how Cyrus would conquer Babylon; of the birth, characteristics, and mission of Christ on earth. Paul truthfully told of the departure from the faith, "heaping upon themselves teachers with itching ears," etc.

THE GREAT SALVATION.

BY J. H. MILLER.

"How shall we escape if we neglect so great salvation?"—Heb. 2: 1–3.

In natural laws, if animals are neglected, they will degenerate, and get more vicious, wild and savage. A garden may be planted, and by neglect it will soon grow up to weeds. Let the strawberries and roses be neglected for a month or for years, and we will soon see them run to waste.

If the garden, by neglect, will so soon lose all of its loveliness, what do you suppose will become of our souls, if neglected?

If we neglect our children, and do not train their minds properly, while young, we may expect them to degenerate, or remain in ignorance. The Bible informs us that "man is conceived in sin and shapen in iniquity," and experience teaches us, so long as man remains in sin, he will grow worse and worse. Why is this? Because he simply neglects duty, and finally will he drift away into the lost world. In all the plants that grow, there is a law of life, and also a law of death. Examine that plant carefully, and there is something in nature to keep it alive. It is rain, sunshine, and air. The same law of nature will change, and cause that plant to die. The rains will fall in flakes of snow, and the weather will be so cold that the plant will freeze. The same may be said of the spiritual world. God gave us the age of childhood. In that age we should train our minds for future usefulness in life. At the proper age, when we cross the line of accountability, God will shower upon us his blessings from heaven. Christ will come into our hearts to give us spiritual life. The air surrounding us will be so invigorating that our being is full of spiritual life. If we neglect those heaven-favored blessings, and do not labor for our blessed Redeemer, the Spirit of God will leave us, and Satan will chill our hearts. God will say, "Depart from me, ye cursed, into everlasting fire." "My spirit will not always strive with man." The same law in summer, that gave life to vegetation, will, by the chills of winter, kill it. The same law that gives life to us (if we obey God), will turn against us if we neglect to love God and obey his commands.

There are two sins in the world,—one of commission, and one of omission. The one of commission is found in Gal. 6: 9. "Whatsoever a man sows that shall he also reap. If he sows to the flesh, he shall of the flesh reap corruption." The one of omission is found at the head of this act: "How shall we escape if we neglect," etc. The first is the positive law, and deals with sins of commission. The one we are now discussing, is the negative, and deals with sins of omission, or neglected duties. It does not say anything about sowing and reaping, but about not sowing. It looks after the moral man and woman, who will not work for Christ. It does not say, If we sow tares we will reap tares, but if we sow *nothing*, we will reap *nothing*. If we put nothing in the field, we will take *nothing* out. If we neglect to cultivate in summer, how shall we escape starving in winter? The Bible asks this question, "How shall we escape?" The answer would be, no *possible* way of escape. Human nature has been the same in all ages. Paul would teach us, "There are none that doeth good, no not one."

There is a natural principle in man to degenerate. This he will do more and more, unless he falls in line with the Word of God. A man may place himself in a boat, near the rapids, and lay his oars by, and neglect to row his boat, and he will soon go down in the whirlpool of destruction.

God has placed something in our reach to counteract this drifting process. That is salvation. It was not necessary for God to say, "*How* shall a man escape, if he tramples on the great salvation or doubts it, or rejects it. Simply to neglect duty was enough to close heaven against him. A man who has been poisoned only needs to neglect the antidote, and he will die. It makes no difference whether he dashes it on the ground, or throws the medicine into the fire, or sets it down by his bedside and keeps looking at it,—he will die. So with the moral man and woman. They may sit down and read their Bible,—go to church and listen to the preacher, or gaze at the people of God,—unless they take an antidote to kill sin, that nestles in their hearts, they will surely die, not only a natural, but a spiritual death.

"Work while it is called to-day." The man with the one talent was as good as the other two, with one exception,—he neglected duty. His life was a blank. Some men in the world are like fish, which have eyes, but no *vision*. The optic nerve loses its strength, and also the power of vision. Place a man in a dark dungeon for many years and his eyes will become so weak he can not bear daylight. No wonder some men are so filled with their morality, that they can not see anything in the church, and neglect so great a salvation! Christ would say, "Having eyes, they see not." Mark 8: 18.

Sometimes we hear of men who ask the question, "Is there a God?" I presume wherever these atheistical theories are taught, the optic nerve of their spiritual vision must have closed up, and they are blind. Even nature is enough to convince them of their folly.

Men and women who will willingly close their eyes against the Bible, and neglect this great salvation, must remember, "It is a fearful thing to fall into the hands of a Living God." Heb. 10: 31. It is a fearful thing to fall into the hands of nature,—such as a mighty earthquake, a cyclone, or a blizzard. Men, in all ages, have met those laws of nature, where many lives have been lost. What will the consequence be with those who are careless and neglect to serve God?

Dear reader, have you prepared to meet God? Will you still procrastinate and neglect? Whatever hopes a soul may have of heaven, if he has neglected to do his duty, it must be a delusive dream. There are three words that must strike terror to the unregenerated,—"Salvation, escape and neglect." Paul would have us to "work out our salvation with fear and trembling." Phil. 2: 12. The angels told Lot to escape for his life. Moses speaks to his people, "Stand still and see the salvation of God." Crossing the Red Sea was the salvation. This was done by moving forward. Sinner, your salvation depends altogether upon moving forward into the service of God. Neglect *not* this great salvation!

THE CHRISTIAN RELIGION.

BY SARAH M. SAUNDERS.

In nearly all the civilized world and, in fact, the heathen world, man recognizes some religion or worship of a Supreme Being or object.

In most countries and among most all classes of people God, the Creator, is recognized as the object of worship in some way, but a vast difference of opinion prevails as to how to worship God.

All or nearly all recognize or admit that Christ is the Son of God, the Mediator between God and man, and profess to accept the Gospel, or the Bible as being the will of God toward us. But man seems to be a creature of circumstances and his faith seems to be founded or built on the teachings or influence brought to bear on his mind. Some believe and base their reasons for their belief on the religion of their ancestors. "So and so was the religion of our parents, and I believe what they believe." Others believe in some religion because some preacher, whom they happen to think a great deal of, tells them he believes that is a good enough religion.

But the *Christian religion* is something of great moment to poor mortals, and it behooves us to be very careful how and what we believe and have a Gospel reason *why* we believe.

It is an easy matter to unite with a church and profess the religion of Christ. But oh! what a hard matter to LIVE the blessed religion of Christ,—to be "living epistles read and known of all men." The observance of the outward ordinances of the church is easily done, but the Christian religion should be a life-work,—an inward life. The whole life should be a reflection of Christ in the flesh; but, oh, what sad failures we are? It is one thing to profess the religion of Christ and quite another to possess the spirit or mind of Christ. How careful and how prayerful the Christian should live, to not bring reproach upon his holy name, or put him to an open shame by loose or vain, unseemly lives! Sunday religion, or dress religion alone, will avail us nothing in that day when we shall be judged according to our deeds.

LOVE.

BY HENRY ROYER.

Christ says, "If ye love me, keep my commandments." How careful we should be to love our blessed Master! One asks, "What are his commandments?" The first commandment is to "love our God with all our heart, and with all our soul, and with all our mind, and with all our strength." The second is, we shall "love our neighbor as ourself." Mark 12: 30, 31.

We do not have love enough among us. The Master says, "If ye despise one of these little ones ye can in no wise be my disciple." We go to church and see "an upper class," who will not notice the poor and humble. Is that love? No, brethren, this should not be. Then come, brethren, in the family of God, be not high-minded, have love one for another, and God will be pleased and bless us here on earth. Christ says we shall love our enemies. Do we observe that? I am afraid very few do. If we would read as we ought to do, we would have no time to hate our enemies. How can we serve God and hate our brethren?

Louisville, O.

FORGIVENESS.

BY B. S. HOLSINGER.

Forgiveness is a thought worthy of our consideration. If it were not for the word, "forgive," we could not expect to gain heaven or its pleasures, for we so often come short that we need pardon, and if our Savior had not promised to forgive us, I am afraid we would have to sink back to sin from whence we came. If we sin we have an advocate with the Father, and if we ask him in the right way, he will forgive, but we must not do this or that wrong and then expect forgiveness for our willful sin. God has not promised to forgive in that way. He has only promised to forgive if we sin through weakness of the flesh. We must be ready to forgive when our fellow-men hurt our feelings. There we often come short. We are not as ready to forgive as we ought to be! How often we hurt the feelings of some one and, when asked to rectify the matter we are not as ready. When we pray the "Lord's prayer," and ask God to forgive us our debts as we forgive our debtors, we should remember that we cannot expect to be forgiven unless we do likewise.

How often we see our little children have their little troubles, but how soon they forget it all and forgive each other! What a forgiving spirit they manifest! Had we all such a spirit, we would have a world of joy! Think of the spirit of our Savior on the cross! When they nailed him to the cross, he did not do as we might, in our day. One might think of taking revenge but he said, "Father, forgive them, for they know not what they do." He had a forgiving spirit,—the spirit of Christ, which ought to dwell in all of us!

CHEERFULNESS.

BY E. M. SUMSTINE.

There is but one thing that should destroy the cheerfulness of the human heart, and that is a consciousness that we are living under the disapprobation of God. Why should a soul, reconciled to the Heavenly Father, be sad? Should the hand of affliction be laid heavily on the child of God, he is assured that these afflictions are light, compared with the weight of glory to which he is heir. Should all his possessions be taken from him, he knows that he has in heaven a better and enduring substance that fadeth not away. Hence he should rejoice in tribulation, knowing that tribulation worketh patience, and patience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit.

Cheer up then, ye heirs of grace, trust in God and do your duty, and all things shall work together for your good. Cheerfulness is a blessing to those who enjoy it, and imparts pleasant sensations to those who witness it! How often has sadness been banished from the heart by the smiling countenance of a friend? Then cultivate a cheerful spirit, look aloft! The sun is shining brightly behind the cloud; banish gloomy fears. Dwell not on the dark side of passing events. Remember the bright home above, and press forward!

THE PROMISES OF GOD.

BY E. MARTIN.

The promises of God were made by him according to the purpose of his own will. They are true, immutable, powerful, and eternal. After the lapse of ages they are still his promises, as much as when he first uttered them. They are found both in the Old and New Testaments from Genesis to Revelation. They are both conditional and unconditional. They contain blessings to varied characters, such as the penitent, believing, serving, praying, obeying, and suffering. We find one of the many promises to the penitent in Isa. 1: 18; one for the believing in John 3: 16; one for the serving in Acts 10: 35; one for the praying in Luke 11: 9, 10; one for the obeying in Rev. 22: 14; one for the suffering in Matt. 5: 11, 12.

What a marvelous wealth lies in these precious promises! They bring us pardon, justification, sanctification, instruction, preservation, etc. All promises in God are *yea* and *amen*.

It has been said that "every promise of God is built upon four pillars,—his justice or holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth which will not suffer him to change; his power which makes him able to accomplish."

Let us learn the blessedness of resting upon the definite promises of God. They are *many*, *great*, and *precious*, and they cover all our needs. Let us embrace them with all our hearts, and be followers of those who, through faith and patience, inherit the promises!

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S S Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - July 2, 1889.

75 cts. pays for the GOSPEL MESSENGER from July 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

Full Report of Annual Meeting.

MANY of our readers have expressed a desire to have the report of our Conference as soon as possible after the close of the Meeting. In order, as far as possible, to meet this demand, we made special arrangements this year to get the report ready as early as possible. Mr. Abbott, our reporter, took with him an expert type-writer, and during the night, succeeding each day's sessions, had the copy ready for the printer. By this means we were enabled to get the report ready to mail the week following the close of the Meeting. All orders received to this date have been filled. The report is well printed and is as nearly correct as it is possible to get it. It contains 141 pages and is sold at 25 cents per copy, or $2.50 per dozen; postage prepaid. Orders are solicited. The report should be read by all our members; by reading it they will become acquainted with the arguments advanced for and against the queries brought before the Meeting. Send in your orders for the Report at once.

THE General Missionary Committee will hold its quarterly meeting at this place on Tuesday, July 2nd.

BRO. HOPE spent last week with us. He left here for Batavia, Ill., where he will hold a series of meetings.

BRETHREN MOSES AND JOHN BRUBAKER, of Virden, Ill., visited with the brethren and friends at Mt. Morris last week.

WE can fill no more orders for "Trine Immersion Traced to the Apostles," and Baer's "Christian Sabbath Defended," as the entire edition of both tracts is exhausted.

BRO. ENOCH EBY visited his old home in the Waddam's Grove church on his way home from the Annual Meeting. Sorry he did not call at Mt. Morris.

SAMUEL W. MILLER, of Plymouth, Ind., inquires through the MESSENGER for his brother in the flesh,—Noah Miller. He moved to Illinois about twenty-four years ago. Who can give the desired information?

BRO. D. C. CRIPE, of Dorchester, Nebr., changes his address to Timms City, Lipscomb Co., Texas, where he will make his home for the present. We hear of quite a number of our brethren locating in different parts of the State.

SUNDAY-SCHOOLS which have not yet ordered the *Brethren's Quarterly* for the ensuing quarter (the third), should not fail to do so at once. Studying the Bible systematically,—in such a way as to attain the best results,—is the object of the course followed in the *Quarterly*. For a full description of the lessons we refer our readers to page 373 of MESSENGER No. 24. For prices of the *Quarterly* see advertisement on last page of this issue.

ON Sunday, June 23rd inst, the members of the church in Chicago held their third love-feast. It was, we are informed, a pleasant and an enjoyable meeting. The little band in Chicago is encouraged and they feel that the Lord is blessing their labors. They have already raised over $600.00 towards securing a meeting-house, and the prospects are that they will be able, by what help the Northern District of Illinois will render them, to either purchase or build a house for worship. During the love-feast meetings a choice was held for minister and Bro. W. R. Miller was called to fill the responsible position. May the Lord bless him in his work and make him a faithful minister of his Word!

AT our Annual Meeting sister Mary C. Crumpacker handed us a sum of money, saying as she did so, "This is the last of mother's missionary money." Her mother, the lamented companion of our esteemed elder, B. F. Moomaw, of Virginia, was, during her lifetime, full of zeal for the cause of Christ. It was from her that we received our first strong inspiration for missionary work. Years ago we met her at an Annual Meeting and in her quiet way she told us of her work,—how, as she walked in the garden or sat in the house, she engaged in knitting and in this way secured means which she used in buying and distributing tracts and for the mission work of the church. All this she told us without seeming to feel that her work was of much value. We can recall her pleasant, happy face yet as she spoke quietly and yet earnestly of the importance of working for the Lord. She has finished her work and has gone to her reward, but being dead yet she speaketh. Her influence lives and will be felt for years to come. We took the money from her daughter with repressed emotion and formed anew our resolution to continue to work until the Master calls us hence. We thank the Lord for the example and the influence of such lives, and we are glad to know that there are many of our sisters who are doing as our dear sister Moomaw did,—quietly working for the Lord. God bless the band of workers!

MR. C. E. DETROW, Traveling Passenger Agent of the Baltimore and Ohio railroad, attended to the stamping of the return tickets, and answering questions and giving information as to trains on the Annual Meeting grounds. He will be kindly remembered by our people for his courteous manners and his readiness to give all possible information. It must be trying to a man's patience to have to answer over and over again the same question, but Mr. Detrow was equal to the occasion and he made many friends by his gentlemanly and courteous manner.

THE McPherson brethren have made some changes in the management of their school. A new board of directors has been elected and the entire property has been deeded to them. Bro. Daniel Vaniman is President of the new board and also Business Manager of the college. Bro. John Peck is Vice-president, and Bro. A. W. Vaniman, Secretary and Treasurer. Bro. Vaniman is a careful, prudent, business man and a good counselor, and we hope that success may attend his efforts as well as the efforts of those who are associated with him in making the McPherson school a success. Our educational work needs to be prudently and carefully managed. Failures can only be averted by such management, and failures will do much injury to the cause. Our schools need the support and sympathy of our brethren and we trust that they will all be so managed as to merit the confidence and the patronage of the church. Knowing something of the hard work and sacrifice connected with our school work, we are prepared to sympathize with those who are bearing the brunt of the battle. We extend to our brethren at McPherson our best wishes for their success in the responsible duties they have entered upon.

WE have before us a copy of Bro. M. M. Eshelman's new monthly paper, bearing the title of "*Israel at Work*." The interest manifested in the Ten Tribes of Israel, lost as they have been for many centuries, has opened the way for the new journal. In his announcement the editor says: "ISRAEL AT WORK maintains that the Ten Tribes of Israel have re-appeared in the Anglo-Saxon race, and, as such, they possess the characteristic attributed by the prophets to new-born Israel. It maintains that England, as Ephraim, and the United States, as Manasseh, are taking the lead as masters in Israel, giving infallible proofs of their identity with the Israelites. It maintains that since B. C. 975, the Jews have been one people while the Ten Tribes or Israelites have been another. It maintains that the Anglo-Saxon race, being the descendants of Israel, is preparing the way for the union of the Jews and the Israelites in the land of Palestine. It maintains that the promises of God, as found in the prophecies, concerning the union of the house of Judah and the house of Ephraim, will be truly and literally fulfilled." The paper is filled with interesting articles on the subjects above named, and it will be full of interest to those who delight in studying the prophecies of the Old Testament. We wish our brother success in this new literary enterprise. "*Israel at Work*" is a sixteen page monthly. Subscription price, 60 cents per year. Address M. M. Eshelman, McPherson, Kansas.

OUR ANNUAL MEETING.

THE Annual Meeting held at Harrisonburg, Va., did not differ materially from other meetings of like character which have preceded it. The amount of work done was perhaps not quite up to the average. The questions which came before the Conference were discussed earnestly but, at

the same time, in the spirit of true Christian courtesy. The discussions were not so lengthy as has been the rule, but they lost nothing in pith and point in being boiled down. Some of the questions brought out very interesting discussions and in this respect the Meeting was full of interest.

It is not to be expected that the conclusions reached on all the questions presented to our Annual Meeting will suit everybody. Whilst we, as a church, are firmly united upon the great principles of the Gospel of Jesus Christ and work together to carry them out, yet differences obtain as to matters upon which the Gospel is silent and also as to the best means for reaching the desired result. These questions come before the Meeting, and they are met, discussed, and decided upon according to the best judgment of the Conference, keeping in view all the time the best interests of the church for which the work is done.

Many years ago one of our old brethren said in substance that we have not yet apprehended all the truth in God's great store-house of knowledge, but we try by study, by investigation, and by prayer to gain more truth. These words were commended for their wisdom by the philosopher, Franklin, and by a greater one than Franklin, for Paul himself said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." So with us, we have not yet apprehended. If we had all the knowledge, all the wisdom, and all the truth there is in the great store-house of God's Word, for us, we would not need to hold so many Conferences.

Our Annual Meeting is composed of individual members of the church,—elders, ministers, deacons, and lay-members, and the wisdom of its decisions will only be equal to the intelligence, the wisdom and the spirituality of those composing it, with this added factor that in the multitude of counselors there is safety. Were this not true, then we might claim infallibility for her decisions. There are questions, however, upon which there can be no doubt,—upon which the Word and the spirit of the Word are plain. Here there is solid ground, and when our Annual Meeting insists upon a strict adherence to the spirit and the teaching of the Gospel, she stands, within this limit, as the exponent of the Truth, and we must hear her.

On questions as to the means to be used in carrying out the principles of the Gospel, when they come up for consideration as they do, and are fairly and thoroughly discussed and fully investigated, and a decision is reached, we should not hesitate in our adherence to such decision. If, at the time, it does not seem for the best, and time confirms this fact, a reconsideration and a change can be secured. This course will tend to strengthen the unity of the church, while to ignore the decisions of the delegated authority of all the churches can only result in the destruction of our fellowship and union as a church.

Too much of this spirit is manifest among us and we should labor to remedy it. Some there are who insist upon a literal observance of such decisions as meet their approval, whilst they practically ignore others that do not suit them. For example, we know some who take no part in the mission work of the church, and the decision of Annual Meeting in regard to this great work is, in some local churches, practically a dead letter. These same churches insist upon a strict observance of Annual Meeting decisions in regard to dress. The inconsistency of such a course is apparent and those who pursue it, seem to forget that their failure to carry out the decision of Annual Meeting in regard to the Missionary work gives others an excuse to set aside other decisions of the Church, and that such a course, carried to its logical conclusion would result in the overthrow of all authority, and entirely destroy the union, the peace, and the harmony of our Brotherhood. We need to labor more and more against this growing tendency and see to it that we are consistent in our efforts to promote the best interests of the Church.

One of the remedies for this evil is in the hands of the local churches and of the District and General Conferences. Many of the queries that now go to the District Meetings might be settled in the local churches, and the District Conference might decide many that now go to Annual Meeting. Let us use great care in sending questions to our general Conference, and part of the difficulty will be met. Then we need to exercise great care in reaching a final conclusion and making a decision in Annual Meeting. Questions upon which much difference of opinion obtains should be carefully considered. Time for investigation and for research should be given, and a final decision should only be rendered after the fullest and freest interchange of opinion has been had. We are glad that this care and caution is growing. The divorce question is an example of the tendency in this direction, and the fact that a number of important questions that came before the Meeting this year were deferred, some of them being placed in the hands of competent committees, shows that there is a growing disposition to make haste slowly. We hope to see this tendency grow until no question of importance will be settled until time has been given to fully consider it, and that unimportant questions will be kept out of the Conference entirely. We believe an Annual Meeting waste-basket would be a good thing, into which might be conveniently and advantageously dropped some of the queries that come before the Meeting.

Then, after a question has thus been carefully and prayerfully considered, thoroughly investigated and a decision given, let every loyal man and woman in the Brotherhood stand by it and labor to carry it out, not only in the letter but in the spirit. In this way unity of action and a consequent growth of love and of power will be gained, and the church will go forward to do the work assigned to her.

In offering these thoughts, we are not actuated by a disposition to criticise or find fault. They have doubtless occurred to others and have been spoken of and written upon before. We are not disposed to look on the dark side of the question, but we believe, with many others, that we should make such improvements in our methods of work as will be the most helpful in securing the desired result—the unity of the church and the salvation of souls.

The Annual Meeting, held at North Manchester last year, took the following action in regard to Sunday traffic on the meeting grounds:

A number of papers were presented, requesting Annual Meeting to discontinue the practice of feeding a mixed multitude on Sunday (Pentecost). The papers were referred to a committee which reported as follows:

We, your committee, after carefully reading the papers submitted to us by Standing Committee, beg leave to make the following report: However much we may be in favor of avoiding feeding a mixed multitude on Sunday, we are met on every side by the impracticability of such a course, as our Annual Meeting is often held where there are but few Brethren; hence we decide to make no general change, but advise Committee of Arrangements, where such Meetings are held, to dispense with the traffic of everything on Sunday except what is really necessary, and that all cooking be done on Saturday to avoid as much labor as possible on Sunday.

This report of the Committee was adopted by the Meeting, and we believe should be carried out. At Harrisonburg there was perhaps more traffic on the Lord's Day than was really necessary, and it subjected the Brethren to some unfavorable criticism. The Sunday excursion trains to which we referred before, are also an objectionable feature. We should use every effort to keep the sanctity of the Lord's Day and to abstain from every appearance of evil. The multitude must be fed lest they faint by the way, but this can be done in such a way as to avoid so much trafficing and in this way the censure that now rests upon us may be removed.

Notwithstanding the demoralization of the railroads by the great flood which preceded the Conference, we heard of no accident befalling any of those who attended the Meeting. In both going and returning some inconvenience was experienced by overcrowded cars and by delays, but when the unfavorable conditions under which the railroads labored is taken into account, it is really surprising that they were able to do as well as they did. Mr. B. F. Bond, Division Passenger Agent of the Baltimore and Ohio railroad, was on the ground during the Meeting and labored assiduously for the comfort of our people. Ample accommodations were made to take the multitudes north and south, but when the main lines were reached, the preparations were not so good. Both at Harper's Ferry and Staunton delays occurred, and from Harper's Ferry to Cumberland, the coaches were crowded so that even standing room was not easily found, but barring these inconveniences, which were doubtless unavoidable under existing circumstances, the railroad accommodations were good.

We are convinced of the fact that in the future our Meetings should be located only on the main line of railroads. By thus locating, we secure at the place of Meeting the advantage of through train service, while, if on a branch of the main line, delays are apt to occur, the trains on the main line are missed, and a long and tedious layover is the result.

The Committee of Arrangements, as well as the Lodging Committee, did all in their power to take care of the people and make them comfortable, and so far as we could learn no one had occasion to find fault with their treatment. Good sleeping quarters were provided for all, and plenty to eat was the order of the day. Had it not been for the heavy fall of rain the grounds would have been pleasant. As it was, all were compelled alike to wade through the mud, but all seemed to put up with the inconvenience patiently, doubtless reflecting on the old adage which says, "What can not be cured must be endured." We are under obligation to the Committee of Arrangements for favors granted in providing for us a suitable office and for their uniform kindness to us while attending the Meeting. We shall not soon forget the Annual Meeting of 1889.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

The Cause Suffers for Lack of Means.

THE apostle in 2 Cor. 9: 6–10 writes: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)"

How can it be possible for us to let God's cause wane for lack of means, when we look at the reasoning of Paul, or the promises of Christ which assure us of a hundredfold in this time and more in the life beyond? It is a fact that the cause is suffering for want of means, but why this is so, is a perplexing question. Many are crying for the Bread of Life in the East, the West, the North, the South,—all over this land,—but their cries go unheard, or unheeded, at least.

Christ says, Go, teach every creature, but the command goes unnoticed in the main. To answer these calls, to obey Christ's command, requires sacrifice of time, of means, of social ties and surroundings, and of physical strength. Who is to make these sacrifices? The body of Christ, the church of the Living God must make them. No part of the body is separate and distinct from any other part, but every member of the body should be moved by the same Head, — harmoniously work to the same end.

The church of Christ is not many bodies but many members in one body, and each member must obey the Head, else it becomes a dead member, or a mere parasite, and must be lopped off. If some members must make the sacrifice of social ties, of physical endurance, and of time, is it a strange thing if others must make the sacrifice of means? The Gospel can not be preached without means, and those means must be supplied by him who preaches, or by the body of Christ. While we do not believe that a salaried ministry is in harmony with the Gospel, we do believe that a SUPPORTED ministry is in perfect accord with its teachings and with the teachings of the Brethren.

Ministers must *live* as well as other people. When they buy clothes, ride on the railroad, stop at a hotel, it costs money, and that money must come from some source. If the minister must make it by day's labor or on the farm, he must supply his family also, and Christ's command to go must be neglected, and the calls for the Bread of Life slighted.

Some one says, "Are the ministers better than Paul?" I answer, No; neither are they above working with their hands, but their work does not excuse, nor relieve the church from her work. Paul's work at tent-making did not relieve the church, but they aided and helped him, for he says, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4: 15, 16.

Paul asked the church at Corinth to forgive him the wrong committed in not demanding a part of the burden at their hands. 2 Cor. 12: 13. If this was wrong for Paul, what is it for us? Christ's cause demands sacrifice and that of our means. His word demands it, and can we, as his ministers, go guiltless and fail to show this duty to the people, thereby losing a strong weapon to keep down covetousness and a trusting in riches?

"HE WHICH SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY" signifies temporal reaping as well as spiritual, for God holds in his hands our temporal blessings and will give us a sufficiency for our good, but if we withhold from him, his promise, in neither temporal nor spiritual things, can be ours. Our goods used as our own may increase, but only to our sorrow, for they will prove a curse to us in the end, and may prove a curse to our children. The lack of means is causing many congregations to let their houses of worship go down, and, of course, the congregation grows sickly, and being such, will die unless aroused to duty. Congregations, who are well able to have a comfortable house of worship, are unable to build because covetousness and the desire for possession comes before duty.

Often the expenses of a love-feast can hardly be met because the spirit of giving is at such a low state of development. The few meet the expenses, often at the expense of their own spiritual welfare as well as at the expense of the spiritual welfare of the church, because done grudgingly and not of a free will.

If we would have God's cause prosper, if we would heed the calls for the Bread of Life, if we would hear Christ's command to "go," we must consecrate all to him, acting only as stewards in his hands.

We must decide upon some plan, some system for our work, for our giving, and then work with a will and give cheerfully and not grudgingly. All will not be willing to adopt a system or a plan. True, all are not willing to lay off their gold, their fashionable apparel, all are not willing to quit tippling, or chewing and smoking tobacco, yet that is no reason why we should all wear gold and fashionable apparel, why we should tipple, smoke and chew tobacco. Because others fail to do right, is no excuse for us to fall in line with them. When we work up to the Gospel plan, we are but unprofitable servants, having only done our duty. But when we refuse to work to the Gospel plan, can we be called servants? If we fail to do our part, Christ's blood may be required of us. May we arouse, awake and act in the living present, with our means, our bodies, and our souls! Christ gave his life for the sinners and we must imbibe his spirit, if we would be his! Rom. 8: 9.

"BEHOLD! GOD EXALTETH BY HIS POWER: WHO TEACHETH LIKE HIM?" Job 36: 22

BY ISAAC FRANTZ.

IT is a fact that a willingness to know and do the will of God, implies a willingness to work with all the necessary helps for the advancement of the truth. From a recognition of this fact, our beloved Brotherhood has established the Book and Tract Work. The publications of this work are to present to the reading public the true doctrine of the Bible, as understood and practiced by the German Baptist or Brethren Church. It offers to each individual an opportunity to instruct the wayward and unenlightened in the way of truth and holiness, thus converting and saving the immortal soul. We thus become co-operative with the great Author of salvation and show our obedience to him and the church.

We beg a careful and honest consideration of an explanation of the proposed plan of endowments, bequests, etc. This we understand to be a permanent fund to support any direct object or purpose. Hence to endow or aid said Book and Tract Work we secure a permanent fund by a part of the blessings God has given us, so that, not only during our life we may enjoy the fruits of our labor, but in subsequent years may our posterity not only see our interest and love to the work of the Lord, but may it be so blessed, by the power of the truth of a tract, as to accept Christ, and thus continue the great work of redemption and produce a living fund to celebrate God's goodness, as Jacob erected a monumental pillar (Gen. 38: 19) and consecrated it to the Lord with the vow that if the Lord would bless him, he would give one-tenth.

How many are willing, like Jacob, to give as the Lord has prospered? How many, like Joshua (Joshua 4: 4–7), as a memorial to our children, leave a manifestation of our gratitude and thankfulness for our hope in Christ, and assurance of immortal glory? Greater is the work of eternal deliverance from sin than the dividing of the waters of the Red Sea or the river of Jordan. Hence, that not only our children, but that all people, Josh. 4: 24, may know what the Lord has done for them, and that they might fear and reverence him, let the grand work go on, for the work of the Lord is worthy of remembrance and the heart of man is so prone to forget them that various methods should be adopted to keep them in remembrance.

As the twelve stones, no doubt erected at different points, would naturally excite inquiry, so will tracts written in simplicity,—expressive and emphatic of Bible truths (with their references)—excite not only inquiry, but teach men and women the way of righteousness. Ps. 78: 4–7. With the promise of the above text, Job 36: 22, and that in Daniel 12: 3, shall we not all join, with one accord, and, as the woman of old,—"do what we can"? Let it be much or little,—when he, who rewards according to men's work, shall come, he will reward the faithful!

THE damps of autumn sink into the leaves and prepare them for the necessity of their fall, and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—From Fairview congregation, Tippecanoe Co., Ind., sister Mary Yost writes: "Our Sunday-school was organized June 2. Bro. David Reiff was elected Superintendent, assisted by Bro. Jacob Cripe and an able corps of officers. The teachers are nearly all members of our church. May God help us all to be more zealous in our Master's cause, and work more faithfully in his service in the future, is our desire!"

—Sister Annie E. Nettrour, of Columbiana, Ohio, writes: "We are always happy for the weekly visits of the MESSENGER. It comes with many words of comfort, and in no other way could we get such a variety of good reading for the same amount of money. March 31st one dear sister was received by baptism. May she ever remain faithful! June 1, Zion Hill and Bethel churches met in council. We have a flourishing Sunday-school. Bro. Joseph Harold is our Superintendent, assisted by Bro. Simeon Longanecker."

—Under date of June 13, Bro. Simon Harshman, of Mt. Hope, Ohio, writes: "The love-feast at Sugar Creek occurred June 8. The attendance was large and the attention good. About one hundred and fifty members communed. It was a very enjoyable season to us. Brethren Edward Loomis, Reuben Shroyer, and J. J. Hoover were with us and fed us richly with the Bread of Life. On Sunday, after meeting, one was baptized. May we all take courage and work with more zeal in the Master's cause. May the Lord bless and keep us all faithful to the end!"

—Sister Minnie Miller, of Waterville, Le Sueur Co., Minn., writes: "The members of the Lake Branch church held their love-feast June 8 and 9. The weather was very favorable. We had good attention. Everything passed off pleasantly. Bro. William Ikenberry, of Waterloo, Iowa, came on Friday and preached three interesting sermons for us. While there were no immediate results, we hope the seed sown will bring forth a large harvest. The brethren were built up in that most holy faith. During the meeting Bro. Richard Wolford was put into the second degree of the ministry. We desire the prayers of the brethren that we may ever be found workers of the Lord."

—Bro. S. M. Stephens, of the Greenwood church, Mo., writes: "May 23, our elder, J. T. Mason, was called upon to conduct the funeral services of Elizabeth Oxley, who passed the Jordan of death, May 22nd, after an illness of about six weeks, aged eighty-five years, one month and ten days. She had been helpless nearly two years. Her husband, Wilson Oxley, had preceded her about eleven years. They were natives of Virginia. They leave a large posterity of children and grandchildren, most of whom have united with the Brethren. Their lives had always been most exemplary. Eld. Mason preached the funeral of both, at the cemetery, from Heb. 4: 9."

—Under date of June 18, Bro. T. D. Lyon writes: "As a thirsty land is refreshed by showers of rain, so was the little band of brethren and sisters of Cornell made to realize the gracious showers of divine grace at their late love-feast,—June 14th. One dear old sister, who was too frail to be taken to the church, was remembered by the friends, who arranged to hold a love-feast at her home the next evening, which was attended to in due order. It was a source of much comfort to the old sister, and a great pleasure to those who partook with her. The meetings were very refreshing. One sister was baptized and one reclaimed. Brethren P. A. Moore and I. M. Gibson did the preaching."

—Bro. Silas Hoover writes: "According to arrangements we assisted the members of the George's Creek congregation in a series of meetings commencing May 29, and closing June 3. Their love-feast occurred June 1. As a result we had five additions to the church by baptism. Our love-feast in the Elk Lick church will be June 22. Meetings to commence June 14. Eld. Jesse Calvert will be here."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solcited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

LaPorte Notes.

OUR love-feast of the 8th inst. was a very pleasant meeting. About eighty participated in the evening service, fifty of whom were brethren and sisters from South Bend, Portage, St. Joseph Valley, and Pine Creek churches, Indiana, and Berrien and Pokagon churches, Michigan. It will readily be seen that the larger number of communicants were brethren from adjoining congregations. Our membership is small, and, as is usual on such occasions, we presume some remained away from necessity, and others from negligence. The preceding day was rainy, and the roads muddy, yet some came thirty miles, by private conveyance, to attend our meeting.

Among the number from other churches were Eld. James H. Miller, South Bend; brethren David P. Miller, Berrien; Silas Ebersole and Andrew Ruple, Pine Creek. These brethren gave us some rich morsels of food, which, we hope, were partaken of to the strengthening of our spiritual constitution, to help us heavenward. While Bro. Ebersole was illustrating the love of God to sinful humanity, as manifested by his dear Son, we realized, as never before, what our dear Father in heaven sacrificed by giving his only beloved Son for the atonement and redemption of a lost and ruined world.

The evening was fair and a goodly number convened to witness the celebration of the suffering and death of our adorable Redeemer. The order was excellent. We have never before witnessed such good behavior in any locality, as was generally observed here. Truly, God will bless such noble reverence of his house and ordinance. May it redound to his honor and glory! God grant that those who thus reverence his house, may be participants in his holy ordinances when we meet on the other shore!

There are many seasons of joy experienced in the Christian pilgrimage, but there are no others so enjoyable as our love-feast seasons. "If any man love the world, the love of the Father is not in him." "He that loveth the Father loveth me," saith Jesus. Truly there is a work for us all to do; and that work should begin with the cleansing of our own flesh-pots, that we may keep ourselves in the love of God by obeying the Truth. But this obedience must come from within, and through the sanctifying influence of the Holy Spirit, or it will avail us nothing; for outward forms alone will never waft our souls through the portals of immortal glory.

After the morning service of the 9th, the brethren gave some farewell addresses, from which we gathered some rich fragments of Truth, which, we trust, will be treasured unto life eternal. Then we spent about half an hour in singing sweet songs of Zion, led by Eld. Thurston Miller. There is nothing else that lifts our souls so near the pearly gates of celestial glory as song. Then let us endeavor to improve it for the glory of our eternal king! The Sabbath service was conducted by Eld. James H. Miller, to our edification, and, we trust, to God's honor and glory. Our aged brother is declining, but we pray God that his last days on earth may be his best days, a sweet foretaste of the joys the faithful ones shall know, when they shall meet to partake of the marriage supper of the Lamb, never to sever more, but to associate throughout ceaseless ages in the presence of Jesus.

The Sabbath before the communion, Bro. Richard Shrever held a meeting at Watterford school-house. He preached a very acceptable sermon, containing food for both saint and sinner. After the close of the meeting two precious souls were transferred from the kingdom of darkness into the kingdom of light by baptism; one, a dear old grandfather (Jacob Sweigart), whose head was white with the frosts of seventy-four winters; the other, Bro. Shrever's daughter, Dollie, a girl of fifteen summers. Many tears of rejoicing fell upon this occasion, to see the old and young willing to forsake the pleasures that last but a day, for the inestimable riches and pleasures of Jesus Christ, which he has promised to all who forsake sin to follow him in the narrow way of self-denial. If we, in our finite comprehension, can thus rejoice when sinners return to Christ, what must be the joy of the angels in heaven?

After the communion services, these dear babes in Christ expressed themselves as having experienced the sweetest joy during the evening, they had ever known. Grandfather's only regret is: "O, that I had not waited so long!" And from the light beaming on sister Dollie's countenance, we infer her emotions are only joy, joy, unspeakable joy, that she has set out to serve the Lord in her youth. We pray daily that their lives may be completely consecrated to God; for Jesus loves the confidence and loyalty of his followers far more than the earthly parents can the faithfulness of a tender child. May this be the song of every Christ-born soul:

"Tempt not my soul away,
Jesus is mine.
Here would I ever stay,
Jesus is mine.
Perishing things of clay,
Born but for one brief day,
Pass from my heart away,
Jesus is mine."

GERTRUDE A. FLORY.

From the Vermillion Church, Ill.

OUR love-feast was held June 14th. There were not as many members present as we expected, on account of the rain, but we had a pleasant season together in commemorating the suffering and death of our Redeemer. The ministers present were elders T. D. Lyon, of Hudson; P. A. Moore, of Roanoke; and I. M. Gibson, of Illinois. Eld. P. A. Moore officiated. One dear sister came out on the Lord's side and was baptized in the afternoon, before the Communion services. One was received by letter, and one reclaimed. Eld. Gibson did the principal part of the preaching. How much more good has been accomplished, he, who sees and knows all, alone can tell. By his fair reasoning we all were cited to a higher plane in life and urged to a greater degree of usefulness. May God abundantly bless him in the ministration of the Word in other fields also. May God, in his infinite mercy, be with us all who have named the name of Jesus, and enable us all to be faithful, ever abounding in the work of the Lord, that, when death comes, we can hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world." N. S. DALE.

In Memoriam.

AGAIN the grim monster, Death, has made his appearance among us, and has taken away our old and beloved brother, John Frye. His spirit took its flight to the spirit land, June 2nd, and his body was consigned to the tomb, in the new burial ground, June 4. The funeral sermon was preached by Bro. P. R. Wrightsman.

Bro. John had long borne the burden and heat of the day, being seventy-eight years, ten months, and thirteen days old. He was a member of the Brethren's church for fifty-seven years, and occupied the office of deacon forty years. He was loved and respected by all, in and out of the church. For the last few years he has not been able to do much official labor, but the absence of his friendly and brotherly countenance, with which he greeted every one, shall be keenly felt by the members here. We truly hope that our loss shall be his eternal gain. T. A. EISENBISE.

From West Lincoln, Nebr.

BRO. LEVI EBY, from Beattie, Marshall Co, Kansas, preached in the Christian church in West Lincoln, June 2nd. This was the first sermon preached by our Brethren. We can have the church to hold meetings whenever we have some one to preach for us.

Bro. Eby's text was 2 Tim: 1, 2. We were all taught a good lesson, and richly fed with the true words of our Lord and Savior. May we all, as children, ever live to serve and obey the divine Bible as our only friend and Savior, until death. Home ministers present were Bro. Adam Smith and Bro. Isaac Thomas, of Saltillo.

Oh, may we be ready, when the Lord comes to take us home, and may we praise his name for evermore! D. K. REASY.

From the Yellow Creek Church, Ill.

THE brethren and sisters of the Yellow Creek church are still trying to do what they can for the Lord, through his divine help.

We met in council May 21, prior to our feast. One dear sister come knocking for admission into the fold. May she ever keep her baptismal vow so as to meet the approval of God!

June 4 and 5 was the appointed time for our love-feast. Truly, it was a feast long to be remembered by all those who had the pleasure of participating in the same.

Upon this occasion another dear sister came out on the Lord's side and was baptized. Brethren Edmund Forney, W. H. Eisenbise and P. R. Keltner did most of the preaching, and they did not shun to declare the whole truth of our Lord and Savior.

Our Sunday-school is in a flourishing condition. Our prayer is that it will thus continue and bring precious souls to Christ. If we always had the saving of souls in view, and if we would work with all our might, as Christians should, there would not be so many seats found vacant in our churches. When we read the history of our forefathers and pillars in the church, and see what they had to endure, while trying to bring souls to Christ and teach them the truth, then we can only see how little we do, and how weak we are. We can feel and see that we are falling short of doing our duty. Let us be up and doing, so when time is no more with us in this world, we may hear the sweet voice of the Master, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord!"

Let us live Christ in our daily walks, actions, conversation and dealings. They must all receive our prompt and prayerful attention, and may the Lord help us in everything that we do, is our prayer! W. W. KELTNER.

Chips from the Work-house.

THE many friends of McPherson College will no doubt be pleased to learn that this day, June 18, all necessary details were arranged, and all the stock of McPherson College Building Association,—together with a warranty deed for College Campus, including College Buildings, for all the unsold lots on College Place, Bass and Irwin addition, College Annex to Grandview addition, East College Place, and College Farm,—were turned over to a company of Brethren, who have now become the College Building Association, instead of A. Bass & Co, of the City of McPherson. These Brethren now hold the title to all the above-named property, and will sell lots and put up the buildings, and thus relieve the Trustees from further perplexity connected with putting up the buildings, etc. The title to the above property being now held by the Brethren, will relieve the doubts that have been in the minds of some brethren, and the work of selling off the remainder of the unsold lots, and pushing on the buildings, will receive a new impetus. All that is possible, will be done toward getting comfortable rooms,—enough to accommodate the large attendance that is expected here during the next school year.

DANIEL VANIMAN.

Annual Meeting Notes.

THE Annual Meeting of 1889, at Harrisonburg, Va., elicited the wide, popular interest which seems to be an unfailing characteristic of these great councils.

The Brethren were there in force from every section of the country, — from mountain and prairie, from lakes to gulf, the same body of plain, substantial, honest, contented looking people, knowing little of the care and worry of the world, and caring for no more than a reasonable share of comfort and peace. A great crowd of spectators thronged the grounds, and distinguished themselves by the most perfect and orderly behavior. This was particularly remarked, and speaks well for our people, who exercise a strong moral and law-abiding influence. They not only know how to behave themselves, but their presence seems to constrain every one else to walk circumspectly.

The Hon. John T. Harris, member of Congress from that District, whose father was a member of the Brethren church, was on the ground, and remarked to the writer, that, outside of our people, it would be impossible to find so large a congregation so perfectly well behaved. This is a good testimony for the Brethren, which they should be careful and diligent to maintain.

When the weather was good, everybody seemed to be happy; and when it was bad, everybody seemed to be patient. There was very little grumbling even where there seemed to be just cause.

The arrangements for the meeting were about up to the average, and there was but one thing which might be criticised. As is too often the case, the sanitary arrangements was unpardonably bad. Due regard to decency would surely secure more attention to this matter, on the part of those who provide for the visitors to our Annual Meeting.

The eating arrangements were very good, and ample justice was awarded to the bountiful provisions. We might offer one suggestion concerning the location of the great tabernacle,—don't put it in a hole!

The business of this year was pretty much of the same character as of former meetings. Some of it was important and some was not. The general character of the decisions was somewhat more pronounced than usual. It was hoped that many of the most perplexing questions of discipline had been settled, when the extreme elements left, and set up for themselves. But such is not the case. We see trouble ahead, and would be unfaithful not to sound a note of warning. Those who advocate a radical policy can not close their eyes to the dangers of such a course. The history of the past ten years gives plenty of illustrations.

There seems to be no end to this controversy which embitters many a heart, and weakens the general bond of brotherly love. We fear that the principle is wrong. We can make rules, but we can not force people to obey them. They may obey outwardly through fear, or for the sake of peace, but such obedience is insincere. It does not come from the heart. It is hypocritical, and so the last state of that man is worse than the first. Unless we are convinced that we *ought* to do a thing *because it is right*, the doing of it will make us worse. The Scripture always recognizes this principle, and always seeks to convert the heart before it undertakes to direct the life. Even then it directs from within. So the discipline of the New Testament comes in the form of teaching,—of precept,—and not in the form of ecclesiastical law. We simply offer these suggestions to awaken thought on this serious subject. The problem is a very difficult one, and the end is not yet.

Reports of progress in the missionary work were very encouraging. The cause of education also is very much encouraged and strengthened. Upon the whole, the signs of life, interest and energy along these two important lines of work are gratifying. Soon these two mighty engines of moral force will be in full sweep toward the goal of the world's betterment.

So another Annual Meeting is passed, and we journey on! They are like conspicuous milestones in the pilgrimage of the church. What the future has in store, God only knows. May he appoint that future, and lead us all into the everlasting rest which remaineth!

B. C. MOOMAW.

Notes of Travel.

ARRIVING in Chicago on Sunday, June 2, we were stopped on our way by the Johnstown disaster. No railroad tickets could be had on any line to Virginia. We started to hunt up Dr. Fahrney, where we were kindly entertained and taken to the Brethren's meeting-house. The little band of brethren is quite zealous, and the outlook for the mission encouraging, in our estimation. This little organization, if carried on with prudence, will soon develop into a strong church.

Coming to Harrisonburg, we were taken by Bro. Wampler to the Bridgewater school, which had just closed. Most of the students had left for home. We saw, however, nearly all the teachers, and many other brethren and sisters whose warm greetings and smiling faces were like the rays of the sun to our heart, attaching us to the brethren there as anywhere May God bless them all!

Annual Meeting having been fully described by others I will only say, If every member could have a chance to be confined in the Standing Committee room for several nights and days, they would learn good lessons to humble them, and, no doubt, the great bulk of queries would never be sent from home.

We returned to Chicago in company with our spiritual parent, Bro. Zollars, having much joy on the way. We had meeting in the night, in Staunton Station, and saw Bro. L. West scattering tracts through the car windows, along the road. People ran anxiously to pick them up. This called to memory old Denmark and our own

doings there. Bro. West is a good hand for that work and has a large heart for our colored race. God grant him power and means to do much good!

After meeting with the Brethren in Chicago, Sunday, June 16, I came to old Mt. Morris, where the MESSENGER brethren were as busy as ever in their several departments, all working for the best interest of the good cause as heretofore. Here I always feel like Peter on the Mount,—but like him always have to leave the pleasant place. I feel to bespeak for all our brethren warm and earnest prayers, and now and then some encouraging words. Please do not think they have an easy place, or simply work for temporal gain. My conviction is, if we all do as much for the cause of the Master as they do, we would not only share their grace, but partake of their usefulness and fill the world in a short time with our literature, and enlarge the borders of the church.

Now, a word about the school. I was present at a few of the closing exercises and heard some of the addresses by the students, which, every one seemed to admit, were very well delivered. Brethren and sisters, do you know, do you believe that our brethren who work as teachers, generally work for less wages than they could have in other schools? Their work is sacrifice of self in the interest of the growing generation. Please remember that, and let them have your warmest sympathy, and earnest prayers and assistance. If they sink under their burdens,—like we all do, help them up! If in any way they miss the mark,—and who does not?—let us go to their aid and assist them to get upon the right course!

The schools, like everything else, need guidance, encouragement, and much care on the part of the church. They are like some children,—may be trained for either good or evil,—just as the parents may choose to do. May the members of the church every-where, like wise parents, have grace to help to conduct our schools for the glory of Christ and the salvation of mankind!

CHRISTIAN HOPE.

Echoes from the Highway.

MAY 28th, self, wife and daughter, sisters Mary and Sarah Gnagy and sister Keim, left Los Angeles for a trip across the continent. A continuous run of four days and nights brought us to Chicago where we took a rest from Saturday to Monday night. We spent Sunday with the brethren and sisters in the City. Bro. C. Hope assisted us in the services there, and then came on with us to Cincinnati, and thence to place of Annual Meeting, where we arrived on Wednesday morning,—the eighth day after leaving California.

It is wonderful how railroad travel has, seemingly, almost annihilated distance. What, in my boyhood days, was a six-months' travel, is now a journey of less than six days, and ere my "sun is set," peradventure it may be a trip of a day!

* * *

Annual Meeting is in the past. Much has been said and thought about it. All that was said and done is on record,—correctly too,—in the mind of God. Each actor must meet that record and abide the result. May God help us to remember, "what is written is written," what is said is said, and cannot be taken back, and let us, therefore, be guarded in pen, speech and thought.

* * *

We have visited our old homestead,—the house in which we were born, the graveyard where lie our grandparents, and the events of over half a century come back, crowding for a place in memory. Our young associates,—where are they? Many have gone the way of all flesh. Their children talk to us, and it seems we belong to a past generation. Those who remain meet us, now and then, with tottering step and frosted locks, as a reminder of that other crowd we are going over to meet, in the Great Beyond.

* * *

We meet, occasionally, in public service with the Brethren here, and worship the same God and in the same manner that our fathers did. In the rapid whirl of events in this, the near end of the nineteenth century, it takes no little effort to maintain the religion similar to the first, yet the standard-bearers, in common with the laity here, seem to be, through the grace of God, equal to the emergency.

J. S. FLORY.

The Children's Mission.

Dear Children:—

THE time has come to hand in our report. We have a larger amount to report than we have ever had in June. I feel to thank all very kindly for their donations, and hope that a much larger amount may come in before our next report,—near Christmas. Please notice the following welcome little missive from sister Anna B. Witmore:

CENTRE VIEW, MO., MAY 25, 1889.

My dear young Pilgrims:—

I wish to tell you how I earned a few dimes for the mission work. I learned how to make willow baskets, and made two which I sold at twenty cents each. Now I have forty cents to send for the mission cause. Perhaps some who may read this, will have an opportunity to earn a little in some way for the Master. I feel much interested since papa is in California. He writes how glad the people are to hear the true Word preached. We should all try to help send missionaries to preach where the true Word is not preached. I am twelve years old, and last fall, when Bro. J. M. Mohler, of Pennsylvania, was here, I united with the church, and am trying to live a Christian life. Let us all try to do something for the Master, that, when we come to die, we can go to live with him!

ANNA B. WITMORE.

I commend her much for her zeal for our Blessed Jesus. Perhaps more of our workers will do likewise! May God still bless us in our work, is my prayer!

DONATIONS.

Solicited by Darrell and Morvin Hollopeter, Rockton, Pa., J. H. Beer, 25 cents; Laura Beer, 5 cents; Caroline Beer, 25 cents; Sadie Beer, 10 cents; Alice Smith 2 cents; Glenn Hollopeter 10 cents; Mervin Hollopeter, 7 cents; Darrell Hollopeter 6 cents; Willie, Minnie, Charlie, Jessie and Glenn Spicher, 25 cents; Minnie Shaffer 10 cents; Mary Brubaker, 5 cents. Total $1.30.

Solicited by Lydia C. Mason, Norborne, Mo., a sister, 25 cents; Mable Clemens, 10 cents; a sister, 10 cents; Mattie Hogan, 10 cents; Sarah Early, 10 cents; Anna Early, 10 cents; John Clemens, 25 cents; Joseph Clemens, 5 cents; Walter Mason, 10 cents; Maggie Mason, 10 cents; Charley Mason, 5 cents; Willie Mason, 10 cents. Total, $1.40.

The following amounts were sent to me direct: Everett Gibson, Virden, Ill., 83 cents; Preston Gibson, 25 cents; solicited by Aurelia Watson, Macoupin Creek church, $3.27; Laura Heckman, Girard, Ill., 5 cents; Viola, Albert and Harry King, Paulding, Ohio, 50 cents; Lemuel Gibson, Virden, Ill., 10 cents; Evelina Gibson, Ill., 5 cents; Emma A. Miller, Claggetts, Md., $1.00; Fred. M. Miller, 15 cents; Goldie V. Miller, 10 cents; Mary M. Mullendore, 60 cents; Frankie C. Kaetzel, 15 cents; Mary Flora's Sunday-school class, Divernon, Ill., $1.25; Betta Terry, Virden, Ill., 10 cents; Fred. and Leslie Gibson, Girard, Ill., 2 cents; Emma E. Creager, Baltimore City, Md., 15 cents; Carrie Gibson, Virden, Ill., 40 cents; a sister, 30 cents; Lizzie Beckner, $1.00; Addah Warren, Alma and Amy Slabaugh, Lamar, Mo., $1.00; Martha Harnley, Chaturn, Ill., 5 cents; David Gibson, Virden, Ill., 10 cents; Caney, Kans., 10 cents; Mary E. Royer, North Beatrice, Nebr., $1.00; Jennie Richards, Girard, Ill., 15 cents; Mary Richards, Girard, Ill., 10 cents; a sister, Virden, Ill., 50 cents; Pleasant Hill Sunday-school, Virden, Ill., $3.25; Annie B. Witmore, Centre View, Mo., 40 cents; West Otter Sunday-school, Girard, Ill., $1.17; Laura E. Harshbarger, Painter City, Kans., 20 cents; Maggie and Charlie Slifer, Bunker Hill, Ill., 25 cents; Adaline Beanblossom, Raymond, Ill., 5 cents; Sarah Kuns, Cerro Gordo, Ill., $7.00. Total $25.86.

MARY M. GIBSON.

Virden, Ill., Box 421.

Notes of Travel.

WIFE and I left home in company with our elder, Benjamin Fryfogle and wife, on the morning of June 7, for Mason,—a distance of forty miles. We went by private conveyance and arrived at Bro. Cook's at 2 A. M., where, to our surprise, we met brother and sister Reese from near Charlotte. Our old sister Belinda Hill, we found, to our sorrow,—lying in the embrace of death. Sister Hill had been suffering from a cancer in the stomach, but bore her suffering with Christian patience, and was wholly resigned to the will of God.

Our object in going to Mason was, to hold a love-feast with our isolated brethren and sisters that live in that vicinity. Our departed sister had never participated in the sacred ordinances, and the Lord saw fit to call her home before she could thus engage with us.

June 8 we met at the house of Bro. Cook to pay the last tribute of respect to sister Belinda. In the evening we had a love-feast at Bro. Cook's house, to commemorate the death of our Lord and Savior Jesus Christ. Four members of Bro. Cook's family partook of the sacred emblems. We had a feast of heavenly things, and the best of order prevailed. We were made to think of the time when Christ ate the supper with his disciples, and then again we look forward to the great supper in the evening of this world. Elders B. Fryfogle and D. Chambers officiated during the evening exercises. On Sunday morning, June 9, elder Chambers and wife started for their home in Gratiot. We had two meetings on Sunday, at Bro. Cook's house, conducted by Eld. B. Fryfogle and David Baker. Splendid order prevailed during all of our meetings, and we felt thankful for the good attention manifested during these meetings. We tender our best wishes to Bro. Cook and family for the kind hospitality shown to us during our stay with them. We arrived home on the evening of the 10th and found all well, for which we thank the Lord!

SOL. C. SMITH.

From Gilman, Ind.

THE Killbuck church met in public worship, June 23rd. Bro Isaac Branson, our home minister, handled the Sword of the Spirit. One precious soul came out from among the world and expressed her desires to walk with God's people. This makes in all, since the discussion between R. H. Miller, and Aaron Walker, at this place, twenty-eight members that have been buried with Christ in baptism, to rise and walk in newness of life.

H. E. MILLSPAUGH.

"It is no great matter to live lovingly with humble and meek persons; but he that can do so with the froward, with the peevish and perverse, he only hath true charity; always remembering that our solid, true peace consists rather in complying with others than in being complied with; in suffering and forbearing, rather than in contention and victory."

From Bunker Hill Church, Ohio.

Our love-feast was a very enjoyable occasion. It brought to mind that great reunion that will take place in the kingdom to come.

We had a very large crowd at our communion. The spectators showed a Christian-like spirit, and kept very quiet. Ministering brethren present were, R. Shroyer, I. Hoover, Turner, and four home ministers. Bro. Edward Loomis officiated. One sister was baptized after the love-feast. Two weeks ago last Sunday, two,—a husband and wife,—were baptized. Last Sunday a week five were baptized. Let us pray, all of us, as a church! Let us pray more earnestly that many more will be brought into the fold of Christ, before the icy hand of death overtakes us. Our Sunday-school is progressing nicely. We, as a church, ask the brethren over this wide and extended world to pray for us, that we may not fall away from that first love that was once delivered unto the saints.

SARAH MIDDAUGH.

Missionary Report.

The following is a report of the Home Mission, of Middle District of Pennsylvania from Feb. 1 to May 12, 1889:

Lewistown,	$ 5 47
Yellow Creek,	15 28
Lewistown,	3 33
Check from J. A. Sell,	5 00
Lost Creek,	7 65
Mary Steice,	1 00
Total,	$37 73

ANDREW BASHOR,
Treas.

Report of the Building Committee of the Walnut Valley Church, Barton Co., Kans.

RECEIPTS.

Eld. Jacob Miller and wife, Pa,	$ 11 00
Woodbury church, Pa.,	20 25
New Enterprise church, Pa,	55 75
Cove Side Snake Spring church, Pa,	31 23
General Church Erection and Missionary Committee,	200 00
Neighbors, friends and the church at home,	145 45
Outstanding amounts promised by neighbors and friends, and the home church,	168 55
D. L. Heckman, Girard, Ills,	5 00
Received from General Church Erection and Missionary Committee as a loan, secured by a lien,	300 00
Total,	$937 23
Total cash cost of church,	$937 23

We hereby return thanks in behalf of the church to the dear brethren, sisters and friends for the help you sent us, and we pray God to bless you for it.

MICHAEL KELLER.
PETER BRUBAKER.
DAVID BOWER.

Notes by the Way.

The brethren and sisters of the Hopewell church met May 11, for council-meeting, previous to our love-feast. We had a very pleasant council. Not much business was brought before the church. The meeting was much enjoyed by all, and the whole church seems to be in love and union.

May 18, we had our love-feast, which was very enjoyable, because of the good order which prevailed, and the good instructions we received from our Brethren. There were present with us, Bro. J. M. Mohler, of Lewistown, Pa., and Bro. P. S. Myers. These brethren remained with us over Sunday, and held forth the Word with power. At six o'clock we had a children's meeting, conducted by Bro. John M. Mohler and our aged Bro. Studebaker.

Our Sunday-school, at the Bethel church, which we organized on the last Sunday of March, is in a prosperous condition. We have a full corps of officers. Bro. Alfred Simmons is our Superintendent. The ministers of our church have been very punctual in attending our Sunday-school, which is a great help to us, as new beginners in this important work.

June 1 our friend, John King, died very suddenly of heart disease, being about seventy-five years old. Mr. King was a member of the Seventh Day church. He was interred in the Everett cemetery. Funeral was preached by the Lutheran minister of that place.

DANIEL RITCHEY.

From English Prairie Church, Lagrange Co., Ind.

There are no meetings held during the year that are looked forward to with a greater degree of pleasure by devoted church members, than the communion meetings. On the evening of June 15, we held a very quiet and pleasant communion service, which, I believe, was enjoyed by all who participated in the ordinances of the Lord's house. Two hundred and ten brethren and sisters gathered around the tables to partake of the Lord's Supper. On Sunday morning we had a children's meeting before preaching, at which the ministers gave those assembled some very good instructions. Fifteen ministering brethren took part in the exercises, which will long be remembered.

At 4 o'clock we had preaching again by Bro. Felthouse. On the evening preceding the love-feast, one precious soul was received by baptism, and two by letter. May our Good Shepherd care for them and strengthen them that they may be found faithful unto the end!

We have a very good and interesting Sunday-school. May the Lord help us on with our work!

ELLA BLOSENS.

"He is rich whose income is more than his expenses, and he is poor whose expenses exceed his income."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MERICLE—PRINTZ.—At the residence of the bride's parents, May 30, by the undersigned, Mr. John Mericle and Miss Sarah Jane Printz. ELIJAH HORNE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

BOWERS.—In the Blue River church, Whitley County, Indiana, May 30, sister Sarah (Zumbrum) Bowers, aged 30 years, 8 months and 4 days.

She leaves a kind husband, seven small children and many other relatives to mourn their loss. She was an affectionate wife, a kind mother, a good and sociable neighbor, and was loved and respected by all who knew her. In her death the church sustains a great loss. Services by the home ministers from 1 Cor. 15, to a large audience of sympathizing friends and neighbors. CLARA SWIHART.

TRUMP.—Near Melrose, Clark Co., Ill., Dec 1, 1888. Tennis, son of Bro John and sister Florence Trump, aged 10 years, 1 month and 1 day.

TRUMP.—At the same place, Dec. 20, 1888, Bertha Trump, daughter of same parents, aged 2 years, 3 months and 21 days. Both children died of diphtheria.

Dear parents, although God has transplanted your tender buds into his own lovely garden, be not grieved at his mysterious providence. Though you no longer find your precious darlings prattling at your side, or feel them twining about your heart, you have the blessed assurance they are safe in the arms of Jesus. Be faithful to your calling and you shall one day meet them in God's glorious kingdom, nevermore to part!

ALICE J. BOONE.

FLICKINGER.—At Columbia City, Ind., May 18, Rachel, wife of Jeremiah Flickinger, aged 56 years, 4 months and 12 days.

Deceased was an old pioneer of Whitley County, Indiana, settling here in 1851. By her generosity and kindly spirit she won the esteem of all who became acquainted with her. She had been afflicted for several years before she was called away, but during all her sickness and pains she never forgot her God, but ever looked to him for peace, joy, and rest. She earnestly implored her six children, husband, and many friends to meet her in heaven, where they could again be united, nevermore to be severed by the cold hand of death, but where they could live in peace, joy and heavenly content throughout eternity. In such a death we can say, "O death, where is thy sting? O grave, where is thy victory?"

Deceased united with the church of the Brethren in 1872. Since then she has been an active member of the church of her choice. By her death the church loses a faithful and active member, but the church's loss is heaven's gain. W. F. BOLINGER.

SUMMERS.—In the bounds of the Greenmount church, Rockingham County, Va., May 18, John W. Summers, aged 43 years, 7 months and 15 days. Funeral services by the writer assisted by the Rev. Gruver, of the United Brethren church, from Job 14: 10.

FAWLEY.—In the bounds of the Linville Creek church, Rockingham Co., Va, May 19, of cancer, sister Sarah Fawley, aged 60 years, 4 months and 19 days. Funeral services by Bro. M. B. Kline and the writer, from 2 Sam. 14: 14.

FOGEL.—In the bounds of the Flat Rock church, Shenandoah Co., Va., May 30, Lucinda Fogel, in her 70th year. Funeral services by the writer and others from Rev. 7: 13-17.

ADAMS.—In the Pipe Creek congregation, Carroll Co., Md., March 5, sister Hannah Adams, aged 53 years, 11 months and 1 day.

Sister Hannah had been a great sufferer for many years. The cause of her death was cancer. She was a member of the Brethren's church for thirty six years, lived a consistent life and died in the bright hope of eternal bliss. Interment and services at Winter's Lutheran church, by Bro. Solomon Stoner and Rev. W. S. Delp, to a sympathizing congregation.

HOLSINGER.—In the bounds of the Linville Creek church, Rockingham Co., Va., June 5, Mary Holsinger, aged 77 years. Funeral services by Bro. Joseph Spitzer and the writer from Amos 4: 12.

SHAVER.—In the same church, June 6, sister Emma Shaver, aged 78 years, 6 months and 3 days. Funeral services by Bro. M. J. Roler and the writer, from 1 Cor. 15: 23. J. P. ZIGLER.

HILL.—In Ingham County, Michigan, at the home of her brother, Isaac Cook, two and one-half miles south of Mason, June 6, sister Belinda Hill, aged 66 years, 1 month and 15 days.

Deceased was born in Barber County, West Virginia. She was married to Mr Hill, who went to his long home some years ago. Sister Hill remained a widow the remainder of her life and united with the Brethren church Dec. 9, 1883. She was faithful until death and, as a ripe sheaf of wheat, was ready for the heavenly garnering. Funeral services at the house of Bro. Isaac Cook. Her remains were taken to the cemetery at Leslie, about seven miles distant, followed by her relatives, friends and neighbors. Funeral services by Eld. Benjamin Fryfogle, from Sunfield, Eaton County, assisted by Eld. D. Chambers, of Gratiot, and D. Baker, from Saginaw, Michigan. Text, 1 Thess. 4: 14-18.

SOLOMON C. SMITH.

ENGLAR.—In the Meadow Branch congregation, Carroll Co., Md., June 5, Bro. John Englar, aged 66 years, and 8 months. Interment in the Pipe Creek cemetery. Services by brethren U. Bixler and E. Babylon from Rev. 20: 6.

DERRICK.—In the same vicinity, May 31, Mr. George Derrick, aged about 75 years.

Deceased was drowned in attempting to cross Pipe Creek at McFadden's mill. His body was recovered June 8th and buried in the Pipe Creek cemetery. R. A. PROUTZ.

WESTHEAFFER.—In the Spring Creek church, Dauphin County, Pa, March 10, sister Anna Westheaffer, aged 63 years, 5 months and 6 days.

Deceased united with the church in her young days. She was married when about twenty-two years of age. Twelve children, of whom ten are yet living, blessed their union. Funeral services by brethren William Hertzler and George Baker

HALK.—In the bounds of the Spring Creek church, Dauphin Co, Pa., Dec. 31, 1888, Hettie Halk, aged 62 years, 4 months and 30 days.

Deceased was a widow for twenty-two years, and during all this time she struggled hard to maintain herself and family, and bring up her children in the nurture and admonition of the Lord.

CYRUS WESTHEAFFER.

EBY.—In Louisville, Stark Co., Ohio, Anna, wife of Simon Peter Eby, aged 61 years, 6 months and 16 days.

It can truly be said of her that she was a mother in Israel. For many years she lived close by the church known as the Center meeting-house, and her home was a home for all. She was a devoted and zealous member. Even while afflicted and full of pain, her seat in the sanctuary was filled. We feel assured that our loss is her eternal gain. When she found her end approaching, she called for the elders, and was anointed. Four children have preceded her to the eternal world. An affectionate, sympathetic husband and two children mourn their loss.

Funeral services by the Brethren from 1 Thess. 4: 13, 14, to a large and attentive congregation. JOHN F. KAHLER.



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Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept. 7 and 8, at 10 A. M., Anglaize Chapel, ¾ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and ½ mile east of Roseland, Adams Co., Neb.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 21, at 11 A. M., Killbuck church, Ind., 9 miles west of Muncie, on the Jackson St. Pike. Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct 5, at 10 A M, in the Vernon meeting-house Somerset congregation, Wabash Co., Ind.

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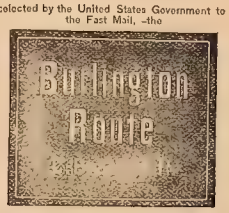
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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 9, 1889. No. 27.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

AN EXPLANATION.

WHILE at our late Annual Conference our Advisory Committee informed us that there was a complaint made to them against an expression made by us in Editorial of No. 5, of present year, first page, entitled, "Our Practices." The objectionable expression is: "The desire, before God, is quite as good as the act." It occurs in the middle paragraph of the middle column, and reads as follows:

"We know that an objection may be urged against this order, because all can not have the privilege of washing feet at the same meeting. This is so, but abundant opportunity is given for as many as wish to do so; and if there are those present who wish to do so, and the opportunity is not afforded, the desire, before God, is quite as good as the act; and, besides, the blessed privilege of preferring one another is here given. If we sacrifice our desires that others may have theirs, God will accept and the blessing be given."

It will be seen that the expression is used in discussing the act of feet-washing as a matter of privilege between two persons, and, therefore, can not be applied to any other condition. To illustrate our thought more plainly; two of us are together as brethren; I wish to do a certain act or favor — he wishes to do the same thing. To accommodate my brother, I sacrifice my wish, and let my brother do that which I wished to do myself. In this case my desire before God, to do the thing, would be quite as good as the act. This is the manner in which I used the expression, and so it was understood by our Committee, and so we intended it to be understood by everybody.

The Committee kindly suggested that we should make the explanation, and we most gladly do so, as we don't wish to be misunderstood.

RANDOM READINGS.

That "we must take people as we find them," in this world, is unmistakably true; but that we must leave people as we found them, is to admit that our efforts in their behalf have been utterly valueless. Taking people as we find them and leaving them a great deal better for our presence and labors, is the simple duty of all of us.

* * *

Prayer and Bible reading, day by day, ought to be something more than a form. They ought to be a joy to those who practice them. Yet if one has no joy in them, he would do better to continue their practice until he finds them a means of joy to him. Speaking of the importance of training children to read the Bible reverently and regularly, Bishop Ryle said, on one occasion, to those to whom he was commending this duty: "I know well you cannot make this anything more than a form; but there is no telling the amount of sin which a mere form may indirectly restrain." And as it is with Bible reading, so it is with any other good habit; it is better to be adhered to even as a mere form, than not to be adhered to at all.

* * *

Nothing wins love like unselfish thoughtfulness for others. He who thinks nothing of himself in his intercourse with his fellows, is surest to make his fellows think of him with gratitude, when they are with him, and when they are away from him. There is no way of winning a place in the hearts of all, like losing all thought of one's self or of one's claim on the love of any.

* * *

God is a loving Father and a loving Friend to the children of men, and not their arbitrary Sovereign. He who realizes this truth has a freedom in his grateful service of God which is not possible to one who lacks its comprehension. It is said of a devoted missionary that "in his eye all life was a covenant, and every act a consecration." Such a life is a life of joy and a life of peace. There is true joy and true peace in no other life.

* * *

The safest way to stay the progress of wrong is to advance the right. Every direct attack upon the wrong, by the right, imperils the right by inviting a counter-attack upon itself. Every improvement in gun-making necessitates a corresponding improvement in armor-making. If the right is not used as a weapon of offense, it is not so likely to need to spend itself in its own defense. And if the wrong is busy neither with its own defense nor with the direct offense against the right, it is more fairly open to see the right as exhibited in the right. It is better to draw one into the right than even to drive him out of the wrong.

* * *

One of the proofs of the divine origin of the Bible is its capability of enduring the test of close and thorough study in its every portion. The more a man knows about the Bible, the more he values the Bible; and the more a man studies the Bible, the more he finds in the Bible that is worth studying. There is always something that is fresh and that is deserving of fresh attention to be found in any and every text of the Bible that is brought under fresh examination. This is the unvarying testimony of every intelligent Bible student; and the fact that this is so is an added reason why the Bible should be studied systematically and persistently.

* * *

It seems strange, sometimes, that men deliberately yield to temptations to do wrong when there are really greater inducements to do right. But the inducements to the wrong are always in the domain of that which is material, sensual, temporal; while the inducements to the right are most often in the domain of that which is moral, spiritual, eternal. And as only the moral can perceive the moral, only the spiritual the spiritual, therefore it is that he whose moral and spiritual vision is dim and uncertain, fails clearly to apprehend, and fully to measure, the real nature and magnitude of the inducement to do right. As a matter of merely selfish gain, therefore, in the realm of profit and loss, it is worth while to consider the advantages of cultivating the moral sense and the spiritual perception, in order that we may at least be able fairly to weigh the arguments for and against the right and wrong when the choice is presented to us.

* * *

ONE may become surfeited with getting, but he never can be surfeited with right giving. He who spends the most energy in serving himself, will be most likely to tire *of* the service—as well as *in* the service. He who spends most energy in serving others, will be least likely to tire of the service—even though he may tire in the service. The surest way to get all the good we can out of our own energies, is to spend them in the service of others.

* * *

The comfort of faith is in the help it gives beyond the realm of sight. So long as we can see just what God is doing for us, and just why he does it, we feel no need of faith. Our reason is sufficient for our encouragement. But when sight fails us, and we can see neither the what nor the why of God's dealings in our behalf, then it is for our faith in the loving and wise God to be our stay and our cheer. Charles Kingsley, indeed, suggests that faith is "reason exercised on the invisible." And thus it is that faith can give to us, in the realm of the unseen, a rest that is as sure as the rest which reason gives to us in any portion of the realm of the seen.

* * *

It is a serious thing to be responsible for the right proclaiming of God's truth to souls; nor is the seriousness lessened when the souls thus entrusted are few. Yet ministers and teachers are oftener anxious to enlarge their responsibility in this direction than they are to discharge aright the measure of responsibility which is already theirs. "If only more scholars would come to our Sunday-school, how much more good we could do!" is frequently on the lips and in the hearts of Sunday-school workers. "If only we took better care of the scholars who come, how much more faithful servants we should be!" is a sentiment that is neither heard nor acted upon so often as it ought to be.

* * *

Many a man seems readier to work almost anywhere else than in his own sphere. His proper and legitimate work he counts as drudgery, while there is a certain fascination to him in work which is not his appointed task. Yet, as a practical matter, the man who will not do his own work is not worth much in the doing of anybody else's work. The first requisite of a good worker is a willingness to attend to his own work; and, unless a man is ready to do a good deal of drudgery as drudgery, he is not likely to do work that is not drudgery; for there is a large percentage of drudgery in all work that is worth doing by anybody. If, therefore, one of us would fain be at work elsewhere than at his appointed daily task, he needs to realize that he is so far lacking in the true spirit of a good worker for any sphere on earth or in heaven.—*Selected.*

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TRUST.

I can not see with my small human sight
Why God should lead this way or that for me.
I only know he saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So strictly hedged, so strongly barred before,
I only know God could keep wide the door,
But I can trust.

I find no answer often, when beset—
With questions fierce and subtle on the way,
And often have but strength to faintly pray.
But I can trust.

I often wonder as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I can not know why suddenly the storm,
Should rage so fiercely round me in its wrath,
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever,
So I can trust.

—*Selected by Gertrude A. Flory.*

THE TREASURE IN EARTHEN VESSELS.

BY MATTIE A. LEAR.

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us."—2 Cor. 4: 6, 7.

In the above text allusion seems to be made to the beginning of the creation when "the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." The above three brief clauses contain matter which might be expanded into volumes. Never, perhaps, was more matter couched into smaller space.

This chaos, this void and formless waste, enveloped in the blackness of darkness, cold, dank, voiceless, shoreless, is a striking emblem of the moral state of the world at the time of our Savior's advent, and more or less an emblem of the state of every unregenerate heart.

But at the fiat of Jehovah what a change is wrought! God said, "Let there be light; and there was light." The apostle says, "God who commanded the light to shine out of darkness, hath shined in our hearts." What a dark cavern is the human heart in a state of nature, full of pollution, evil surmisings, vain, corrupt, rebellious thoughts! "Every imagination of the thought of the heart is only evil continually."

Our Savior tells us that from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. What a dark category, and what a den of vileness where such things reign and rankle! We are shocked and horrified when these evils manifest themselves in overt acts; yet the terrible, revolting crimes, an account of which occupies so large a space in the secular papers, are only the outburst of the pent-up corruption within.

So long as the tree is corrupt, the fruit will also be corrupt, but when the tree is made good the fruit will also be good. What a change must here be wrought! A complete metamorphosis, the greatest of all miracles! That corrupt and deadly fountain from which issued those poisonous streams which spread horror and desolation broadcast over the land, is changed into a pure and life-giving fountain, sending moral healthfulness, joy and gladness to all who come in contact with it.

This knowledge is to be given in the incarnation of Jesus Christ. Moses obeyed the Lord, and would have liked to see God's glory, but he was told, "Thou canst not see my face, for there shall no man see me and live." The time had not yet come for the full spiritual and higher revelation of God to man. The past dispensation was but the twilight; Christ is the true light that lighteth every man that cometh into the world. The law was given by Moses, but grace and truth came by Jesus Christ.

The countenance has been likened to a crystal wherein the thoughts and affections, otherwise invisible, appear. From the countenance, from the whole life, from every word and act of our blessed Savior shone forth the goodness, the purity, the wisdom of the divinity within. Here was God manifest in the flesh, walking and acting before men and teaching the most sublime truths to which human ears had ever listened, so new, so strange, so wonderful, so incomprehensible to the fleshly mind. Oh the grace, the matchless dignity, the purity, the ineffable love, pity, and tenderness that shone forth from this sacred Being! His life and teachings far transcended the highest flight of the human intellect. Here is the model that we are to pattern after!

The lessons which he taught we are not only to admire but to obey. They must regulate our entire lives, acts, words, and thoughts. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God! If any man speak, let him speak as the oracles of God." Every thought even must be brought into captivity to the obedience of Christ.

Some lives have been very closely modeled after the Great Pattern. The apostle Paul is an eminent example of the transforming power of the grace of God. How deeply he had entered into the spirit of his divine Master! How his great heart glowed with love to his divine Benefactor! How little, how insignificant every earthly thing in comparison with the things of Christ! He counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things, and counted them but dung that he might win Christ. He could brave persecutions, bonds, and imprisonments for Christ's sake. It mattered litte to him if the world frowned or derided, if only Christ smiled. The vicissitudes of life affected him not. Says he, "I know both how to be abased, and I know how to be exalted, every-where and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need."

No one, having entered deeply into the spirit of Christ, having feasted upon the riches of his grace, and having experienced the wonders of his love, can again relish mere fleshly pleasures. They are insipid and unsatisfying to one whose life is hid with Christ in God and who has partaken of the hidden manna. We have this treasure in earthen vessels, and, oh, how carefully it must be guarded lest its luster become tarnished! He, who perfectly understood the frailty of human nature, bids us watch,—watch; for though the spirit is willing, the flesh is weak. Oh, how this weakness, this proneness to evil, sometimes plunges us into the greatest distress! An unguarded expression, an improper act, or the indulging of an impure thought will often so dim the luster of this radiant gem until the soul is left in the very blackness of darkness, wholly bereft of all comfort. Nothing but Christ can satisfy the longings of a regenerate soul. If he withdraw his presence, the sorrowing, suffering one, in the language of the dejected spouse, will exclaim, "By night on my bed I sought him whom my soul loveth; I sought him but I found him not. I will rise now and go about the city, in the streets, and in the broad ways, I will seek him whom my soul loveth; I sought him but I found him not."

By much prayer and constant watchfulness we may retain our treasure untarnished. Oh let us, then, gird on the whole armor of God that we may be able to withstand the wiles of Satan, for if we are faithful in that which is least, if we use well the talent or talents intrusted to our care, soon we shall have the full fruition of that grace of which we now only have the foretaste.

AN EXPOSITION OF REV. 16: 15.

BY JAMES EVANS.

Number Four.

In our attempts, we endeavored to interpret the book of Revelation on the historical basis. We read history to find the fulfillment of vials and trumpets in their chronological order, but after reading large volumes of exposition on this principle, we found ourselves still in the dark. We had heard of a school of expounders called Futurists, who claimed that the book was still unfulfilled from the end of the fourth chapter. We now study this book in the light of the *futurist* principle, *viz.*, that the events represented by the four living ones,—trumpets, seals, vials,—are still future, and our reasons are as follows:

1. The command of the Spirit to John was to write what he had seen, and the things that are, and the things which shall be hereafter. Rev. 1: 19. The command limits the writing to the present and the future.

2. Those who apply Rev. 12 to events which transpired in heaven, ages before John wrote, fall into ludicrous mistakes. If the casting out of Satan has reference to his expulsion from heaven before man was made, how could he accuse the brethren day and night before the throne of God? When Satan was supposed to dwell in heaven, there were no brethren to accuse. There was no woman to persecute, no child to be devoured, hence the whole scene in the twelfth chapter must belong to the future.

3. If the seals, trumpets and vials are fulfilled, how does it happen that expositors differ so much as to what historical event to refer each seal, etc.?

Fulfilled prophecy is easy of explanation. The prophecies relating to Egypt, Tyre, Babylon and Israel present no such difficulties as we find in our attempts to expound the book of Revelation as an almost fulfilled book. For example, how unsatisfactory to call Luther the angel proclaiming the everlasting Gospel! How much better to admit that it refers to an epoch in the near future, introductory to the millennial reign of Christ, differing in some respects from the form in which it was preached by the apostles, but essentially, in its immutable principles, the same! The Gospel, the apostles preached, taught that those who received it world suffer persecution, and that many would seal the testimony with their blood. The Gospel proclaimed by the angel flying in the midst of heaven announces that God's judgments are come, that the hour is near when the vials will be poured out on the earth, that the earth is about to be reaped, and the kingdoms of this world are to become the dominion of Christ. This does not make it *another Gospel* excluding the great principles of redemption and salvation from sin. Whatever it may be, it will recognize three great leading articles:

1. God so loved the world that he gave his only-begotten Son, that whosoever believes in him should not perish, but have eternal life.

2. This is a faithful saying and worthy of all to be received, that Jesus came into the world to save even the chief of sinners.

3. Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honor, and glory and blessing. What is expressed in the above statements will be found in any form of the Gospel, so long as man is mortal and needs a Redeemer.

In previous articles we pointed out that the elect body of Christ, those wise virgins who with oil in their lamps went out to meet the Bridegroom, were seen standing with the Lamb on Mount Zion as the first fruits of the earth.

Being found watching and loving the appearing of Jesus, they escaped the things coming on the earth. Luke 21: 36. They do not embrace all the saved, indeed they are only a fraction of those who will be finally saved. They will bear the same relation to the whole number saved as the first fruits bear to the whole harvest when gathered in. We also pointed out the time when the *aioonion*, or age Gospel would be preached to all people.

There are certain truths set forth in the Word of God that no human reasoning can set aside.

1. Jesus died to redeem all men.

2. The will of God is that all should come to a knowledge of the truth.

3. That all men are reckoned sinners before God.

4. That all must be saved in the same way, *viz.*, by believing and obeying Jesus and being born again.

5. Inasmuch as there is only one way of salvation, in order to render God just, all must hear the Gospel concerning Jesus, and accept it in order to salvation.

6. Inasmuch as all have not heard the Gospel of the grace of God, either of two things is true; *viz.*, those who never heard it must hear it in the future, or be saved by the little morality they may derive from the light of nature,—a most Gospel-nullifying doctrine. The age Gospel makes God just, and treats all alike, as redeemed by the precious blood of Christ.

We now proceed to unfold the mysteries of this chapter. The second angel proclaims the fall of all worldly and humanly organized systems of religion. He announces the fall of Babylon, although we learn from further statements that she continues some time after. A third angel warns the world in the most solemn manner not to worship the beast nor his image.

Awful penalties are annexed to the neglect of this warning. But who is the beast, and what is his image? Many quote this passage and apply the penalty to all sinners of every degree who die unconverted. We have no warrant for this. It is the worshipers of the beast only who are thus threatened. The *locality* of this punishment is not some far-off region, away from the presence of the Lamb, but right in his presence. It is before (*enoopion*), the holy angels who come with Christ, and before the Lamb. The fire and the brimstone are earthly judgments of some fearful kind.

After the wise virgins are taken from the earth, there is a great development of evil. The political map of Europe is re-arranged, resulting in ten kingdoms or republics. These ten kingdoms will occupy the site of the old Roman Empire, and will include a part of Asia and the northern part of Africa. Out of these kingdoms will arise the man of sin of 2 Thess. 2. John taught that Anti-christ would come. 1 John 2: 18. Now all the ante and post-nicene fathers or writers, have maintained that Anti-christ would be a person who would appear about three and one-half years before Christ's personal appearing. Luther was the first writer on record who applied it to the Pope. Had he said that the spirit of Anti-christ was in Rome, he would have told the truth. But a long series of Popes can not be the Anti-christ who is yet to come. When he appears he will be an atheist, denying the Father and the Son, and he will exalt something in the place of God, and require all nations to bow down to it. As the beast is yet to arise as the man of sin,—the little horn of Dan. 7,—we can not speak with absolute precision as to his oigin, locality, and many other particulars respecting him. In Rev. 17: 11 he is styled the beast that was and is not, and yet is, and goes into perdition. He will seek to change times and laws, and will become the head of the ten kingdoms, which will yield obedience to Anti-Christ, and make war on the Lamb. Multitudes of nominal Christians will receive the mark of his name in their forehead and in their hand, and thus subject themselves to the awful penalty denounced against those who deny the Father and the Son.

The fire and brimstone is not a cavern in the bowels of the earth, or any such place described by Milton, Klopstock or Pollock, but a graphic mode of describing the judgments of God on the man of sin and his followers.

During the rule of Anti-christ many Christians will be slain. These Christians were unprepared for the coming of Jesus, and could not be caught up to meet the Lord in the air, and so were left on the earth. Persecution was a blessing to them, and they resisted the beast, and so loved not their lives unto death. Of those who are slain by Anti-christ it is said, "Blessed are the dead who die in the Lord." They are those who will stand on the sea of glass mingled with fire, and sing the song of Moses and the Lamb, after having gotten the victory over the beast and the number of his name. This will be the second translation of the saints of God. The first translation occurred before the rise of Anti-christ, the second after his rise. Those translated first escape the judgments of God, and stand on Mt. Zion, indicating rule over the nations; those translated afterwards stand on the sea of glass, and sing the song of victory and deliverance. The first class sing a new song which none can sing but themselves; the second class the song of Moses, that is the song of the destruction of the man of sin, whose proto-type was Pharaoh of old. They sing the praises of the Lamb who has brought them through the "Red Sea" of a bloody persecution, and now they are on the sea of transparent glass mingled with fire, as illustrative of the fiery trial through which they had passed. If we belong to the first class we will not sing their song, but a new song unknown to us in the flesh.

As the man of sin is to be destroyed by the appearance of Jesus, the revelator sees him sitting on a white cloud, holding in his hands a sharp sickle and a golden crown on his head. This reaping is translating all who are ripe for removal. This reaping is not in judgment, for in that case a black cloud would symbolize it. We must defer our exposition of this until our next.

HABIT.

BY O. C. SLIFER.

HABIT is universally the master of mankind. It controls the person either for good or bad. It depends entirely upon the habit, whether it will result in good or evil in the end.

Habits are usually formed in youth and it is singular how they will cling to the person all through life, becoming stronger and stronger until they seem to be a part of his nature. Habits become the master of man, and a hard master they are, as some people find, when they try to conquer them.

How important it is, then, for those who have authority over the young and rising generation, to see that correct habits are formed!

Good habits are, of course, always the most desirable, but, like most other desirable articles, they are not as easy to obtain, as man is constantly trying to gratify his own nature and often neglects God and things pertaining to him. Good habits are certainly well pleasing in the sight of God, and they will lead a man in the path of virtue and obedience to God's Word. How often do we hear aged persons say that they were glad their parents trained them to go to the Sunday-school and church when they were young, for, after they grew up, they found it no burden to attend church regularly.

We should acquire habits of self-denial in many things and strive to do our fellow-men good, even if by so doing we must deny ourself some pleasure.

The habit of reading good and wholesome literature is also important. The Bible, of course, should be prized as the Book of books, and, in connection with it, we should read such works as Bunyan's "Pilgrim's Progress" Milton's "Paradise Lost" and "Paradise Regained;" also the best works of Longfellow, Tennyson, Bryant, Homer, Chaucer, Shakespeare, Whittier, and others, for such reading will tend to elevate the mind instead of degrading it. If men would acquire habits of reading standard works, they would soon love to read, and, instead of going out at night to the various places of amusement, they would find pleasure in staying at home.

There are many other good habits, such as politeness, kindness, meekness, obedience, charity, etc., but we must hasten or we will be tedious. Bad habits seem to be much easier to form. The evil one is constantly on the alert, trying to degrade humanity in every conceivable manner, and one of his strongest aids is the evil habit, which, when once admitted, will soon overpower the will, and often make him as low as the brute creation, such is the power of the habit of intemperance in the use of alcoholic beverages. It steals upon its victim with the subtlety of a serpent. Slowly but surely it fastens its fangs upon the unsuspecting victim, until the habit becomes so strong that it is almost unconquerable.

Thousands are plunged into the everlasting abyss of destruction, annually, by the habit of partaking of the intoxicating cup, and we are glad to note that steps are being taken to suppress the traffic in a number of the States.

There are other things closely allied to intemperance and that is the use of tobacco in any form. All physiologists and hygienists agree that it is positively injurious to the various organs of the body, and that it prevents them from doing their functions properly. The chief constituents of tobacco are carbonic acid, carbonic oxide, and ammonia gases, carbon, and nicotine. The latter is a poison,—most injurious to the body. Steele says that it retards the development of mind and body, hence the youth (especially if he be of a nervous temperament), who uses tobacco, diminishes the energy and strength of his mind and body, which he should have used in making his way in life.

Another peril lies in the wake of this poisonous habit. Tobacco causes a thirst and depression which only too often leads to the use of alcoholic liquor. Let us, then, strive to guard ourselves and friends against this habit, which both science and nature teaches to be detrimental to our health.

Parents, strive to have your children form good habits while young, and they will cling to them all through life, and prompt them to do noble work for mankind as well as for themselves and their God. Young man, conquer yourself while you have the power, discard everything which has the appearance of evil and you will be better qualified to fight the battles of life and help your fellow-men.

EPISTOLARY.

BY C. H. BALSBAUGH.

To Anna L. Soule,

Dear Sister:—

Yours, dated May 31, and mailed June 7, has just reached me. Long in coming, but has lost none of its sweetness. Christ's Kingdom and claims take us altogether away from all interests and enjoyments not included in the very constitution of things ordained of God. "The powers that be are ordained of God," in their radical principles; but this is very far from involving the many foolish anniversaries and celebrations connected with national events, or even religious institutions. The soldiers of Jesus never fight with carnal weapons, and cannot join in the celebration of battles and victories where the Cross is ignored. John 18: 36; 2 Cor. 10: 4. The children of God and heirs of Eternal Glory welcome Heb. 11: 36, 37, 38, sooner than contaminate themselves with the carnal festivities that abound in the names of patriotism and religion. There is too much at stake, and our privileges, and duties, and prospects have been too dearly bought to hazard the loss of eternal fellowship with God for the smile of the world, and the momentary gratification of sense. "Blindness hath in part happened unto Israel," in the allowance made to the flesh in the many forms of pleasure in which many professing Christians now participate. In very many instances, in which strong and vehement pleas are made for popular amusements by those who claim to be followers of Christ, there has never been the faintest pulse of the Divine Life felt. It is barely possible that where there is a keen hunger for these sense-shows, there may exist an incipient stage of the kingdom of Grace. But no one whose Christian experience and conduct are distinctly pronounced will be seen at gatherings where the lust of the eyes, and the pride of life are Alpha and Omega. His tastes and joys so mightily gravitate in the opposite direction, that it would be like making a meal on carrion. It is harder to drive a saint to the parties and vanities of the ungodly, than to keep the worldling away.

The elect are labeled with Gal. 2: 20, and 6: 14. "They have their *Father's Name* in their *foreheads*." "They are known and read of all men." They loathe the vulture's fare. Their life is a conspicuous and glorious paraphrase of 2 Cor. 6: 14–17. Be neither ashamed nor surprised if the world ridicule and hate you. Pray God to write in your inmost soul Heb. 12: 2, 3, 4, and 1 Peter 4: 12, 13, 14. Offer both your cheeks to the smiter, and for the scoffs and buffetings you get, show the church and the world how gloriously possible is the impossibility of Matt. 5: 44. "Let God be true, and every man a liar." The devil is not ashamed to negative every word ever uttered by God, and he has "clouds of witnesses" to back him in his assertions to God as "an austere man," and not over-honest. "Yea; *hath God said?*" is still his scornful and wily interrogative to depreciate the Divine veracity, and make the cross the symbol of omnipotent tyranny! Gen. 3: 1; 2 Cor. 4: 3, 4. No lie is too great for the arch-father of falsehood. He paints the Cross black and repulsive, and places all sorts of witcheries round the mouth of hell. O how I pity the world, and many of our members, that they are so "ignorant of his wiles." They are led "captive by him at his will." Beware of him, for there is no gift of God that he will not try to turn into a snare. He knows how to find texts to stumble the very Son of God, if we are not smarter than he in finding counter-texts. Your only weapon is, "It is written, It is written, It is written," whenever he plies you with wiles, do as did your Redeemer, and a noble young evangelist not long since; hand him the proof-text of your Divine lineage and your co-heirship with the Only Begotten Son, and say, "There, devil, read that." He winces and retires under the well-dealt strokes of the two-edged sword. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "We are *more* than conquerors." We battle not only with victory, but with royalty and priesthood, with mysterious and everlasting fellowship, with the nature, and exaltation, and blessedness of God Himself. Is not this enough to sweeten the bitterest cup, lighten the heaviest cross, and bring the glory of the third Heaven into our gloomiest midnight? Look up, my dear sister, and sing, "Alleluia; for the Lord God Omnipotent reigneth." Rev. 19: 6. "Look unto Jesus" until you "cannot see for the glory of that light." Acts 22: 11. Lose yourself and the world in Rom. 8: 18.

THE MAN OF SORROWS.

BY CHRISTIAN HOPE.

Number Two.

"He is despised and rejected of men. We hid as it were our faces from him; we esteemed him not, but as smitten of God, and afflicted"—Isaiah 53: 3, 4.

Surely he hath borne our griefs, and carried our sorrows! He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Well, where are we to-day? Are we not straying sheep? Every one feels his own grief, and that he has to bear his own sorrows, and is very anxious for a sympathetic friend,—not to bear, but to pity; as he drags along on his weary way. All dread the chastisement of God, and call it punishment for wrongs committed. Few know really the peace of God in Christ Jesus,—few, indeed, realize the healing with his stripes.

Simple human justice would seem to say: It is not right to accept a substitute. Exact all from him in behalf of the guilty, and turn right around and exact it a second time from the one in whose behalf the substitute was offered. Is God less righteous than man? He surely must be, if he does that kind of work.

In old times criminals, condemned to death, could secure a substitute to die for them. When he, on the scaffold, had lost his life, did they kill the original offender too? No! The law demanded only life for life, even in the barbaric ages. Is God more barbaric than they?

To-day, as the war spirit is running wild, every man is compelled by law to serve at arms, but sometimes a substitute can be had, taking the place of the one drafted. The substitute is to serve, drill, shoot, kill or be killed instead of the one under obligation. Do the laws demand any more? Surely not, he is free as though he never had any obligation whatever.

Again, if the substitute die on the battle-field, he dies instead of the other; and the latter is released henceforth from all military obligations forever! Is the God of love more unrighteous than they?

A man, broken up, involved in any kind of debt has a friend that pays all in full, and hands the receipt to the poor broken-down creature. Can the creditors obtain pay a second time, pleading the man did not pay himself? Their accepting the pay, their signature to the receipt given would forever debar them from any future claim. God gave fallen man the receipt, sealed with the blood of his dear Son. Yet, in the face of all this, the poor straying sheep think, feel, dread, that God is unpaid yet. They esteem "the Man of Sorrows" as "stricken, smitten of God and afflicted." Isaiah 54: 4. They do not understand that he suffered this as their substitute, that he was wounded for their personal transgression, and bruised for their individual iniquity,—that he had to go on thus, until divine justice had measured out to him all that every one of us deserved, until we, by him, had met and suffered all that ever, by a holy and zealous God, could be demanded at our hands. When that was done, he could die, saying, "It is finished," and not before. Will you stop to think, understand, and rejoice, and more highly esteem him from henceforth? The prophet boldly says that our griefs and sorrows were fully entered into, and Matthew 8: 17, states: "Himself took our infirmities and bore our sickness." We do not have to deal with an angry, but a loving God, who simply makes us follow the footsteps of his dear Son, in order to learn that he was there before, taking the bitter away.

God takes us through the bitter water of affliction, in order to develop faith, hope, and love in our poor, doubting hearts. He wants us to look and live, to heal our conscience, and root out, if possible, from our conviction, a feeling of unpaid debts we owe.

The church is still uncertain on this point, and can hardly come higher than the Old Covenant level,—use sacrifice, not realizing that Christ has made atonement for our sins. Heb. 10: 3.

God made those sacrifices for sins to cease, showing by this that in his eyes this matter is settled, once for all, and that the covenant in Christ is: "Their sins and their iniquities I will remember no more." Heb. 8: 12.

The apostle said, "Be ye perfect, as God is perfect." If this is necessary anywhere, it surely is in understanding God's mind in regard to the "one sacrifice,"—to understand how Christ was "once offered to bear the sins of many," Heb. 9: 28, that our conscience may be cleansed. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God." Heb. 9: 14.

Sacrifice can only cease by making the comers thereunto perfect. Heb. 10: 1. Christ's offer ceased when this did this. But the idea expressed by the Holy Ghost implies that they cease only, because that the worshipers, once purged, have no more conscience of sins. Their sins are a once-for-all settled affair with God,—continually filling the heart with love and esteem to God, and "the Man of Sorrows." For that reason they sing songs to his praise,—they sing about the blood that never will be lost sight of in Heaven. Before we close, let us look at "the Man of Sorrows," and ask, Did he do this for his friends; did he do this for believers only, or did he do it for all?

Yes, he died for the ungodly! He died for sinners. He died for believers, while they were yet sinners. We were reconciled to God by the death of his Son, while we were yet enemies. Rom. 5. Therefore, if any man is in Christ, he is a new creature. Old things are passed away; behold all things are become new. All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the word of

reconciliation,—that God was in Christ, reconciling the *world* unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

Not a few favored individuals, but the whole *world* may partake of the great salvation. Every single individual, as a part of the *world* may be benefited. No one can logically reason himself out of the arms of eternal love and the reconciliation in God, man-ward, accomplished by "*the Man of Sorrows*" when he died for us.

Now, then, what is lacking? Man must be reconciled to God's plan, and receive the Word of Christ, the Gospel, or God's testimony of his Son, in regard to the work of *substitution*. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 20, 21.

Christ redeemed us "from the curse of the law, being made a curse for us." Gal. 3: 13. "Who his own self bare our sins in his own body on the tree * * * * by whose stripes we are healed." 1 Peter 2: 24. We know he was manifested to take away our sins, 1 John 5, that, in consequence of this, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness, himself providing for the means of cleansing. 1 John 1: 9, 22.

A FEW OF MY THOUGHTS.

BY GEORGE BUCHER.

THE Prohibition Amendment to the Pennsylvania Constitution is lost, and there is one great reason why. It lacked votes. Even if all our members would have voted "for the Amendment," it would still have been lost by a great majority.

It is more than probable when a non-voter, nonpartisan, or non-resistant took part in the late Amendment election, it so stirred the spirit of the opposite party that they doubled (and more so in some cases) their diligence to defeat it. A resistant does not wish to be governed by a non-resistant. Mark that! What is the difference between petitioning Congress to pass a National Prohibition law, or voting for the late Amendment, *in principle?* Both ask for a *law.*

Men engaged in the liquor traffic are not men of strict, conscientious, religious principles. They, as a rule, are full of fight. They can only be prohibited from engaging in the traffic by force of law. Our people are above that. We are not governed by legal, but moral suasion. Though we have the privilege under the law (by getting a license) to traffic in the business, the Gospel law, by which we are governed, lifts us far above all such profane privileges. We outlive the law. With the one the great question is, "Is it right in the sight of God?" With the other it is, "How much does the law allow me?" Nay, more, the bounds of the law are overstepped if the force of it can possibly be evaded.

Now I have drawn before our minds, the faithful followers of the Lord Jesus Christ, the sheep of the True Shepherd, and a party in that class of mankind, who will not have the Lord Jesus to reign over them,—a party made up largely of the worst characters in that class.

For the benefit of such as have not read the defeated Amendment to the Pennsylvania Constitution, I will insert it here:

PROPOSED PROHIBITORY AMENDMENT FOR PENNSYLVANIA.

ARTICLE XIX.—The manufacture, sale, or keeping for sale, of intoxicating liquor, to be used as a beverage, is hereby prohibited, and any violation of this prohibition shall be a misdemeanor, punishable as shall be provided by law.

The manufacture, sale, or keeping for sale of intoxicating liquor for other purposes than as a beverage, may be allowed in such manner only as may be prescribed by law. The General Assembly shall, at the first session succeeding the adoption of this article of the Constitution, enact laws with adequate penalties for its enforcement.

Now I leave every brother to decide for himself if the difference between petitioning Congress for a National Prohibition law, and voting for the Amendment is not a difference without a distinction?

I will call the Brethren's attention to the answer to Art. 7, of Annual Meeting of 1884: "Considered best not to petition Congress as requested, but we should continue to labor earnestly in the church against this and all other evils." The point to which I call your special attention is that we "labor earnestly *in the church*" not only against this; but "*all other evils.*"

Now how often have we queries before Annual Meeting, about tobacco? And why? Because we have that evil in the church. Is it not somewhat strange if any should go into the world for the purpose of getting prohibition of the liquor traffic by legal suasion, when it seems to be a necessity to have it *in the church* for the prohibition of tobacco? Well has the Savior said, "First cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 5.

Some of our brethren are undoubtedly not aware that Pennsylvania has a law which requires physiology and hygiene to be taught in our common schools. Under these branches the evil effects of rum and tobacco on the human system are taught. Let the church purify herself of tobacco, as she is pure of rum, or perchance the world will get ahead of her. May she be, "fair as the moon, bright as the sun, and terrible as an army of banners."

OUR COMMUNION MEETINGS.

BY SARAH M. SAUNDERS.

WHEN we come together to celebrate the sufferings and death of God's only Son, as our Savior, we should feel that it is one of the most, if not altogether the most, solemn meetings of our lives. When we meet on funeral occasions to perform the sad rites of burying our dearest friends, how solemn we all appear! how sorrowful our demeanor, even when we need not sorrow as those that have no hope,—even when we feel that they have exchanged a life of suffering and privation and sorrow for the life of joy and bliss!

When we meet on communion occasions, therefore, we should all feel a far more intense solemnity than on a funeral occasion, realizing that we, as poor, unworthy creatures of time and sense, cumbered as we are with the corroding cares and sorrows of this life, come before the God of heaven and earth to engage in a work so solemn!

We meet with dear brethren and sisters from far and near, form new acquaintances, renew old ones, and meet those whom we have learned to know only through the medium of our church paper, and, ere we are aware, our meeting assumes the appearance of a place of feasting and merry-making.

But imagine (you who can) the feelings of a poor way-farer of this earth who has for years been isolated from the church, returning, like the prodigal son, to the Father's house, approaching the Lord's table with "fear and trembling," to partake once more of the sacred emblems, oh, how weak and unworthy he feels! How many look back to days far gone into eternity, and bewail their neglect of their baptismal vows, their many backslidings, their weakness, and feel with keenest of sorrow, to realize the sentiments, expressed in the 428th hymn in our selection!

SLEEPING ON DUTY.

BY I. N. CROSSWAIT.

CAN we truly claim to have life in Christ, when we do not relish spiritual food with that vital interest that shows a lively concern for the welfare of Zion? Some are all life in the affairs of this life and can talk with fluency, and yet they claim that they can't say a few words in a social meeting. It is, to say the least, a very inconsistent showing to the world,—it is manifest that they are asleep to the welfare of Zion and alive to the world!

O, how terrible! How will such be prepared to receive the Master? They will then see their lack.

Paul, to the Ephesian brethren, gives fitting admonition for those in such sad condition when he says, "Awake, thou that sleepest, and arise from the dead." Many are asleep, or dead. They think they are pretty good Christians. It reminds us of going into a room that is darkened, so we can only see dimly the contents. It appears to be well fitted up, in good keeping, but only let in the bright light of the sun, and it is shown to be all in disorder, dirty, and in a confused, untidy condition. Just so when the great light of the Son of righteousness shines into the heart of those that are awake to true life in Christ. They can then see their great lack.

The strongest hold that Satan has is to get people to feel safe in a dead faith, thereby causing them to make others skeptical. It is not the avowed skeptic that makes unbelief so much as those that claim to believe. I am fearful that many of our own churches are so dead in formal and lukewarm life, that they have only a name to live, and are dead to God, and alive to the world. Some, I know to be so.

O may the Lord sanctify some means by which all such may soon be brought to see their woful and pitiable condition, is the sincere prayer of your brother in Christ!

Timberville, Cal.

THE FULL FRUITION.—What is heaven but supreme goodness unveiled, but every imitable perfection in the character of God impressed on a sanctified mind? Besides, who can tell what floods of ecstasy and delight break in upon the soul of the righteous on mingling with a society made up of the greatest and wisest and best that were, or shall be in the world? How delightful and astonishing the change from a place where virtue is a perfect wonder, to a land where she reigns without control, and shines out in open, undiminished and everlasting splendor! Their intellectual powers feel no fatigue, their taste is not disgusted with deformity, nor their judgment debased by prejudice; their minds are without a cloud; their wills without a sinful bias, and all their affections without a stain; all their wants are supplied, all their toils compensated, all their virtues perfected, and all their wishes full; their faith is turned into sight and their hope into fruition.

PERFECT happiness, I believe, was never intended by the Deity to be the lot of any of His creatures in this world; but that He has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed.

THE good man honestly discharges his duty and shuns ostentation; the vain considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances; the one aims to be virtuous, the other to appear so.

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Eight.—Cæsar.

THE men who composed the Roman cavalry were the handsomest men in the world. They were Pompey's defenders. Now it seems that those cavalrymen placed higher estimation upon their looks than on real service to their leader, and Cæsar was shrewd enough to see it, and he instructed his soldiers before they went into the battle of Pharsalia not to strike at the legs and body as was their custom, but to strike at their faces. It resulted just as Cæsar thought it would, as these cavalrymen would rather die than be disfigured, and, in order to save their beauty, they fled from the field with faces as handsome as ever. The soldier who is in the warfare of right against wrong, can draw a good lesson from this characteristic of the Roman cavalryman. When we enlist as soldiers of the cross we must lay aside the sin and every weight that doth so easily beset us, and run with patience the race before us. When we allow nothing to stand between us and our duties toward God and man, we can do much more effective work for our Leader. Pompey's men had the power to defeat Cæsar had nothing been allowed to stand between them and their love for Pompey. This is a complete explanation of the child's attitude toward the father. An objectionable church rule, or custom is nothing to what the zealous Christian must encounter before he comes off more than conqueror. The soldier that would overcome, dare not do as the young Prince,—go away sorrowful,—but rather like Peter he must say, "Not only my feet but my face also."

Now the unfortunate Pompey did not know where to go to find a place of safety. Thinking that Ptolemy, the king of Egypt, would remember the kindness shown him by Pompey, he thought of going thither. But Ptolemy thought Cæsar was the most popular and powerful, and that he had better not shelter Pompey. As soon as Pompey landed he was seized and murdered, beheaded, and left lie in a solitary spot to bleach in the scorching sun, But Pompey had one friend who had served under him, who found the body, and buried it. The cruel monarch thought a presentation of Pompey's head would please Cæsar; but in this he was mistaken. Instead of glorying at the deed of treachery perpetrated upon one who had befriended him, he turned away from the shocking sight and wept.

In looking at the human family, and how little we sympathize with the offenses, trials, and misfortunes that our fellow-men have to endure, we realize how much lighter their afflictions might have been under our kindly ministrations. We know not how soon we may have to endure them all and, perhaps, severer ones. So it was with Cæsar. He little knew how soon his merciless life would end,—though he did not suffer the cruelties he inflicted upon others. He thought he was secure in that his greatest enemy, with the exception of Cicero, was dead, and that he had a powerful army to die for him. His friends talked of him as though he were more than mortal. I wish, however, to modify the phrase "*merciless life*," as his deeds go to show that his heart could at times impel him to deeds of compassion. He delighted each day to pardon some one who had fought against him.

As for Cæsar he ruled enough, but he wished to have Ptolemy's sister, Cleopatra, rule in Ptolemy's stead, and he sought to dethrone him. Cleopatra's heart was devoid of feeling for those around her. She is said to have been beautiful, and the most extravagant woman that ever lived. It was no unusual thing for her to have as many as six suppers served in one evening. If the victuals were not ready when ordered, they were thrown away, and something else ordered to be prepared immediately. There are many other examples of her follies and wickedness, but we will give you another example which we like much better, and so will you. Christ could command enough food to satisfy the hunger of thousands, but when he had fed them, he said, "Gather up the fragments, that nothing be lost."

Cleopatra was as cruel as she was extravagant. In order to find which was the best poison to take that her life might be ended the easiest, she had the different kinds given to slaves, and watched their struggles till death. She had different ones bitten by different serpents. She watched them in their agonies and found that the sting of an asp was the easiest death, and in the course of our letters you will learn how she put an end to her own wicked life by the bite of an asp.

The first time Cæsar saw her, she emerged from a bale of carpet in which she had rolled herself so no one would see her going to Cæsar's camp. Her beauty had a favorable impression upon him. Her mission to Cæsar's camp was to ask his aid in obtaining the crown for her. Cæsar thought best to have both reign together, but this plan did not suit either party. The occasion was to have been celebrated with a feast in which a conspiracy was planned by which to poison Cæsar by putting poison in his dishes. But this was overheard by a courtier. Photinus was the leader in the conspiracy, and was put to death. Ptolemy raised an army with which to drive Cæsar from Egypt, but his soldiers were slain and Ptolemy was never seen, nor heard of again.

About this time a dreadful fire took place in Alexandria, and burned the library containing forty thousand volumes. Much information of value has been lost to the world through that misfortune. It was more trouble those days to compose books, and when you would find an author you would not find him writing a novel, of which many thousands could be destroyed without loss to any one. Writers, then, improved their time by filling books with useful knowledge.

SURETYSHIP.

BY HENRY SHIDELER.

THE New Testament Scriptures, I believe, say nothing directly on this subject, but St. Paul, in in his second epistle to Timothy 3: 16, says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness," therefore, for the sake of instruction in righteousness, I will quote from the words of Solomon on this subject: "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make suretby friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler." Prov. 6: 1–5. "He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." Prov. 11: 15. "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" Prov. 22: 26, 27.

Webster defines the word suretyship, as being the obligation of a person to answer for a debt or default of another. The word *bail* is now commonly in use, although not quite synonymous. *Bail* means to set free, liberate, or release from arrest.

There are cases in law that demand surety,—such as settling up estates, where surety seems to be necessary, but how many administrators misapply the money and come out defaulter, leaving the surety to suffer! Solomon knew that the whole thing was dangerous, and therefore gave his son this advice. If it was good instruction then, it is good yet. It is now almost a prevailing idea, not only in the world, but in the church, —that custom makes law.

This custom of suretyship is getting so common and ruinous to many and to the church, that it is time to call a halt and give instruction on it. It seems from the reading of Solomon's language, they did not sign a note or bond then, as we do now, but promised with the mouth, and ratified by striking or shaking hands. To sign a note or bond now, as surety, is a promise or pledge and virtually means, "If he does not pay it, I will."

Many a person plunges into this great gulf,—debt,—buying many unnecessaries, and going to public sales, bidding on property he could do without, thereby getting into financial trouble. For the time being a friend helps him out. When the note becomes due, the buyer is no nearer ready to pay it than he was when he made it. To make the matter worse, the next move is to go to a bank and borrow the money. This mode of business often leaves, after a man's death, great trouble and heavy burdens on their families, when bereavement is already burden enough.

When you pledge yourself in behalf of another, you take the burden off him, and put it on your own shoulders. When he knows he has one to stand between him and the demands of law and justice, he feels little responsibility. It cripples his exertions, and causes carelessness and indifference, and perhaps the very person for whom you bear the burden will treat you with neglect, and will avoid both your sight and presence, lest you require the restoration of the pledge. "But," says one, "How can a person's private business affect or concern the church?" I say, Just as the failure of one banking-firm affects an entire community and often shakes the financial foundations of an entire nation. Financial troubles between brethren affect the church as the winds from the icebergs in the north affect our climate. They chill and freeze everything as far as their influence extends. How much better to have peace and union between brother and brother, thus throwing out an influence similar to the mild, lovely breezes of the gulf-stream?

When financial troubles get into the church, there can often be very little done, except to acknowledge the wrong, and if dollars and cents be not restored, it often leaves a sore as incurable as leprosy. Solomon says, "If thou hast nothing to pay, why should he take thy bed from under thee?" It is certain that if a man promise to pay when he has nothing to pay with, the very face of the transaction is a fraud. The little word *no* is often a difficult word to say, and when said brings down indignation upon those who say it. It is called stingy,—a lack of brotherly kindness, etc. If suretyship means brotherly kindness, I think it mourns afar off. But on the other side, it rather means covetousness. Many are lured into the trap because their friend is a clever fellow, a slick-tongued fellow. Hear what Solomon says of him, "A man that flattereth his neighbour spreadeth a net for his feet." Prov. 29: 5. A safe rule to follow is, to give all you can gratuitously, but, except in cases of necessity, stand surety for none.

Monmouth, Kans.

THE POWER OF MUSIC.

BY PRISCILLA E. GARBER.

To music we are indebted for one of the purest and most refined pleasures that the bounty of heaven has permitted to cheer our hearts. Music softly steals upon our ear, and arrests our roving fancies. If wrapped in melancholy, the sweet voice of music charms away our cares and restores out drooping spirits, or awakens within us the sentiments of honor and glory.

It is a great source of pleasure to engage in delightful song. There is power in music. It will force the soul to bow down and worship God.

Let us, as Christians, engage in spiritual songs, sing to the Lord to whom all praise is due. Let us ever sing praise unto his name, for it is pleasant. Psalms 135: 3. We should be grateful to the God of all mercy, for the raptures that we thus enjoy. Let us ever celebrate God's praise, that shall ascend into heaven, where the blessed angels of light will join in the full chorus of pure and heavenly harmony.

Mt. Sidney, Va.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes and Jottings.

HAVING been solicited to preach some in Virginia, previous to Annual Meeting, wife and I left home May 30, amid the rapidly falling rain that produced the disastrous flood which will be called up for long years to come by so many sad, aching hearts.

On the morning of May 31, we woke up and found ourselves at Charleston, West Virginia, on the bank of the mad Kanawha, where we were detained seven hours. We arrived at Harrisonburg, June 1, amid dangers only partially realized. The Lord be praised for his protecting care! Our first sojourn was with the Brethren at Timberville. This is a prosperous church under the care of elders S. H. Myers and Daniel Hays. The continued rain and the condition of the roads were a hinderance to the attendance at the meeting. While in this vicinity we visited a quiet grave and from its marble slab copied the following:

"ELDER JOHN KLINE,
KILLED
JUNE 15, 1864, AGED 66 YEARS, 11 MONTHS AND 28 DAYS.
When he was present, he was useful:
When absent, wanted much;
When he lived, desired; when killed, lamented."

With sadness we called up an hour, thirty-seven years ago when this martyred pilgrim, with Bro. D. P. Saylor at his side, stood at the dying couch of my sainted mother and anointed her before she left for the spirit world. This life, at its best, is a lonely journey.

June 5th we were present at the Commencement Exercises of the Brethren's school at Bridgewater. The attendance was large and the occasion seemed one of interest to all present. The school seems to be directed in such a channel as will render it an auxiliary to the church. This is important and should be constantly kept in view. Whenever any one of our schools ceases to impress on the minds of its pupils the humble, peculiar doctrine, order, and practices of the church, it is not only worthless to the church but becomes a hinderance to the cause.

On the eve of June 5th we commenced a meeting at the Lebanon house in the Valley congregation. Bro. Daniel Miller and Bro. Wenger are elders here. The attendance and interest at this place were encouraging. They had written to us for a continued effort, and when we saw the inviting field, we regretted that our visit was so short. We made our home in the kind family of Bro. John Kline who is also in the ministry.

We arrived on the Annual Meeting ground on Monday. There is what is known as Annual Meeting acquaintance. It is needless to say that it is large and pleasant. The hospitality of the citizens of Harrisonburg, as shown in lodging and entertaining of our people at our recent Meeting, is well worthy of a vote of thanks. The buildings, provided for the Meeting, would have served well if there had been no rain during the Meeting, but the heavy, repeated rains exposed many to the inclemency of the weather. I think we ought to seek as much as possible to locate our Annual Meeting where there are permanent buildings, so as to avoid excessive exposures.

The sanitary condition of our Annual Meeting grounds deserves more attention. The waste from eating tents and lunch counters, should be removed from the ground, so as to avoid that nauseating scent that is repulsive to so many, especially while eating.

The Valley branch of the Baltimore and Ohio railroad, upon which the Meeting was held, did not handle the guests of the Meeting with desired promptness. A large party of our acquaintance arrived on the ground on Tuesday evening, having spent a large part of the day at Harper's Ferry, waiting for trains. Mr. Hoover, the landlord with whom we stopped at Staunton, told us of large parties at different times who came from the West over the Chesapeake and Ohio to Staunton, spent unpleasant hours, with poor accommodations, waiting for train to Harrisonburg. I allude to the above with the view of impressing brethren with the absolute necessity of securing good railroad facilities for our Annual Meeting.

Hundreds of people took occasion to visit our great Capitol,—Washington—before and after the Meeting. Our party was among the gazing throng. As we passed around the stately Capitol we were led to exclaim, "What buildings are here!" And to think that after awhile, by and by, "not one stone will be left upon another!"

Through the kindness of Mr. Velereborne, of Dayton, Ohio, and Mr. Lawrence, of North Manchester, Ind., we were accorded rather special privileges. Although it was cabinet meeting day, with our "Business Manager," Bro. Amick, by our side, and at the head of a column of one hundred and twenty-seven persons, we were allowed to pass through the Executive Chamber and greet our Chief Executive,—President Harrison. The following is from the *Washington Post:*

"The White House was overrun by Dunkards yesterday. They are a plain, unassuming people, but for them the Executive Mansion was opened as it has not been for any one else since this administration came in. Even the iron-clad rule of closing the house to visitors at 2 o'clock, was relaxed in favor of the Dunkards."

I. J. ROSENBERGER.

From Dakota.

THE Brethren of Willow Creek church, in Brown and McPherson Counties, held their love-feast on the evening of June 15. There were sixteen persons present to participate in the ordinances. Brother and sister Wampler, who reside on the east side of Brown County, near Detroit, were with us. Bro. Fulker, who lives near Aberdeen, was with us, too, but we regretted that sister Fulker could not be present on account of sickness. Bro. Austin Baker was absent also, his wife being very ill and unable to come. We had our beloved brethren, Jacob Murray, and W. Cook, from Kimball and Bijou Hills, to assist us. We held an election, and Bro. Wm. Horning was unanimously chosen to be our elder and was solemnly ordained by the laying on of hands. The brethren gave us good instruction during their too brief stay. We have now eight preaching places to fill. Two of these are over thirty miles away from us. The monthly meetings, held near Bro. Dan. Wampler's in Detroit, Brown County, are well attended and much interest seems to be taken. We are all in peace and union; indeed, we have been so since Bro. Murray organized us, nearly six years ago. We are too far West to be affected by questions and issues raised in other places. We are in favor of the general order of the Brotherhood, inasmuch as it gives all the liberty that is good for the old Adamic nature. We have all the liberty the New Man needs. We find no restraint on faith and good works; no decisions of Annual Meeting interfering with a life of holiness and self-denial and sacrifice.

We were all made glad to see the Brethren from the South, to hear their good, warm, earnest words of council, and hope to see them again.

JAS. EVANS.

From Odell, Washington Co., Pa.

OUR love-feast, of June 16, at the Brick Church, Washington Co., Pa., was indeed a season of joy, —one long to be remembered on account of kindred hearts, and minds of like precious faith, to meet together and commune and feast on love. One sister told me she had not enjoyed such a privilege for thirty years. She lives about twenty miles from the church of her choice. Ministering brethren present, were, Bro. Stephen Johnson, of Iowa, and Bro. Alpheus Debolt, of near Masontown, Fayette Co., Pa. Bro. Stephen Johnson did the officiating. He tried to give a reason for the "hope within us" by giving plain, solid Scriptural proof of that "form of doctrine once delivered to the Saints." He gave many kind admonitions and solemn warnings to the well-filled house of friendly spectators who were looking on in wonder and amazement upon God's people partaking of the feast of love. We hope they may have formed active resolutions to join in with the people of God, and get a share of God's blessings before it is too late.

The church here has been laboring under great discouragements for some time. The Progressive element took from them their minister and they have been without a located minister ever since, till we came here this spring. We ask an interest in the prayers of the Brotherhood, for this little flock back here in Washington Co., Pa., that it may become a powerful leaven in the hands of God, to gather in souls and extend its borders, and become a power of God unto the salvation of many! N. B. CHRISTNER.

"IDLENESS is the badge of gentry, the bane of the body and mind, the nurse of naughtiness, and stepmother of dissipation, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief or sinks into melancholy."

"TEMPERANCE puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body."

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
H. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - July 9, 1889.

75 cts. pays for the GOSPEL MESSENGER from July 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. E. A. MILLER requests us to say that, for the present, his address will be Jonesborough, Washington Co., Tenn.

THE new meeting-house at Pine Creek, ten miles south of this place, will be ready for services in about four weeks.

BRO. DANIEL VANIMAN preached for the Brethren at the West Branch meeting-house, Ogle Co., Ill., on Sunday, June 29.

WE want the addresses of James K. Wilson and Amos Slane at this office. Who will have the kindness to send them to us?

BRO. J. G. ROYER started for Iowa June 27. He will hold meetings in the South Waterloo church for a week or ten days.

BRO. JOSIAH ASHENFELTER, of Salina, Cal., wants the address of Mary Thompson whose maiden name was Mary Bingham. Who will send it to him?

BRO. J. D. TROSTLE, of Kansas, paid us a flying visit last week. He spent two hours in the office with us and we crowded a good deal into those two hours. We hope Bro. Jacob will come again and stay longer.

BRO. VANIMAN'S tract, "The House We Live in" has been translated by Bro. J. Olsson into the Swedish language and a number of copies will be printed and sent to Sweden to be used in our missionary work there. The use of tracts is a wonderful help in doing mission work and we need to encourage this branch of our church work.

FROM Bro. J. Olsson, of Malmo, Sweden, we learn that the brethren and sisters at Malmo held a love-feast June 9, at which time Bro. Ohlein was called to the ministry. Two were added to the church by baptism. May the Lord bless the work in Sweden and Denmark!

BRO. HOPE reports good meetings at Batavia, Illinois. The interest is good, and the meetings will continue another week. Bro. Hope will, at the close of these meetings, go to Nebraska to hold some meetings for the benefit of the Danish members and friends at several places in that State.

SEND to Bro. S. Bock, Dayton, Ohio, for a copy of the Annual Report of the Book and Tract Work, sent free to any address. Each one of our ministers and tract workers should have a copy. In this way the work and our tracts may be introduced into every church and neighborhood in all parts of the Brotherhood.

BRO. W. R. MILLER, of Chicago, met the District Mission Board at this place on the 1st. He reports the prospects good for building up the cause in Chicago, and thinks that they can raise not far from $1,500.00 in the City, for securing a house of worship. The Northern District of Illinois will assist in the work.

BRO. T. T. MYERS is spending his vacation preaching and visiting in Iowa. He sends us the following good news: "Our meetings are still going on. We may continue another week. The congregations are large, and a deep interest is manifested. Three were baptized last Sunday, four more made application last night. My health is good. Remember us at a throne of grace."

"HE who would go heavenward, or go Christward, cannot go with the crowd; for the crowd is not going in that direction. And this is one of the sorest trials of the Christian life. It separates the Christian disciple from many a companionship which would otherwise be delightful to him. But the choice must be made between conformity to the world and consecration to Christ."

"WHOEVER else may be ready to trust us, no one of us ought to trust himself. Others may be sure that we would never fail in fidelity to the right. We know that we are liable to fail at any time. He that thinketh he standeth is already tottering for a fall. Only the one who realizes his constant danger of proving untrue has the possibility of a sure standing in the way of truth."

IN our report of the school meeting at Annual Meeting, we did not give the total enrollment of the McPherson school, because we did not get it. Bro. Sharp informs us that the enrollment for the year was 212, and that twenty-five of the students united with the church during the year. We are glad to note these evidences of the success of the McPherson school. May it grow and prosper in a way that will make it a blessing to the church and to humanity.

THERE are many churches in the Brotherhood not yet in line with the Missionary and Tract Work plans adopted by our Annual Conference. Will not all elders see to it that solicitors are appointed in all the local churches and that the members have a chance to give as the Lord has prospered them? This is a part of the church's work and it is just as much the duty of the elders to see that this work is properly attended to as it is to see that any other part of the church's work is looked after. We cannot, without loss to ourselves and to the church, neglect this work. God's blessing is attending it, and if we are to share in the blessing, we must share in the work.

WHILE attending our Annual Meeting a sister lost a sum of money, and a number of brethren and sisters, hearing of her loss, and ready to give a practical turn to their sympathies, made up a sum of money sufficient to meet the loss and gave it to her, and, without referring to the names of those interested, she requests us to return her warm and heartfelt thanks for the kindness shown. This is a quiet but extremely practical way of helping to bear one another's burdens.

BRO. VANIMAN was with us last week and attended the meeting of General Missionary Committee. We are glad to say that for several weeks he has been improving in health and that he is now hopeful that he may again fully regain his health. Since he was with us in April, he lost in weight about forty pounds, and at one time he felt that his time for work in this world was drawing rapidly to a close. Our prayer is that the Lord may fully restore him and give him yet many days of usefulness to the church.

"BUT as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Paul quotes this language from Isaiah 64: 4, and when the prophet gave utterance to it, it was true, but now the apostle says, "God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God." What a glorious knowledge is given to the followers of Christ! The things that the prophets and the holy men of old sought to look into but could not, are now revealed by the Spirit to us, and we may know of a certainty that we are accepted of God and that we are his children, for "We have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God."

A BROTHER of Lewiston, Minn, asks:

What should our Brethren do in regard to signing the protest made by those opposed to the Constitutional Amendment? We have Seventh Day Adventists in our neighborhood getting names to their protest. Will you or some other brethren give your views in regard to the matter?

As we understand this question it covers the doing away with our legalized Sunday or Lord's Day. A paper of the above import was circulated at this place and some were deceived into signing it, but as soon as they learned the true character of the paper, they withdrew their names. The worst feature about it is the deception practiced to secure signatures. Our brethren should be careful not to put their names to any paper until they know fully its import. Otherwise they may assist in a work that afterwards they will be sorry for. The plea of the Adventists and the infidel against Sunday laws before the Senate Committee will show the animus of the whole affair. Write to your member of Congress or Senator for a copy of the hearing before the Senate Committee on the Sunday question, and read the arguments.

THE General Missionary and Church Erection Committee met at this place on the 2nd. Considerable business was transacted. New fields of labor are constantly opening up. The Canada mission has been placed in the hands of the General Committee, and a call for preaching in the State of New York was filled. The Eastern District of Maryland through their District Meeting asks the General Committee to take charge of the work in Baltimore, and the Annual Meeting recommends that a Danish or Swedish brother be sent to Denmark and Sweden. This work will require additional funds and we hope our brethren and sisters will respond liberally to the calls made for help, so God's work be not hindered.

MISSIONARY AND TRACT WORK.

NOT the least interesting feature of our Annual Meetings is the part devoted especially to the Missionary and Tract Work of the church, and the Annual Missionary and Tract Meetings, held during our Annual Conference, and in connection with it, are full of interest to all who are permitted to attend them. The large attendance and the close attention given to what is said and done shows that our brethren and sisters take a special interest in the work, and that they enjoy the privilege afforded by these meetings to gain more light and knowledge on these most important church interests. Then, too, the Annual Reports submitted by the Committee are always listened to with marked interest. We are glad to note the gradual growth and development of a sentiment so favorable to this important work of the church, and we hope that it will continue to grow and develop until every brother and sister in our great Brotherhood shall have a part and a lot in the work of sending out missionaries and tracts.

We propose to give to our readers a few items of interest taken from the missionary and tract reports for the last year, as read before our last Annual Meeting.

MISSIONARY WORK.

The missionary work in Sweden and Denmark shows a healthy growth. The ministers are actively engaged in the work. Two of them, Bro. Olsson, of Malmo, Sweden, and Bro. Hansen, of Thyland, Denmark, held during the year six hundred and fifty-nine meetings, or an average of nearly one meeting each day during the year. Twenty-eight souls were added to the churches by baptism, and the interest taken in the meetings is reported as being good. Although they are poor and need help, they are not forgetful to lay aside something for the work of the Lord as the apostle commanded, and they have sent in their mite for mission work. Through their District Meeting they request that a Danish or Swedish brother be sent to them from America to assist in the work, and our Annual Meeting referred this request to the General Missionary Committee with the recommendation that the call be filled if it can be done. The entire cost of the mission work for the year was $1,055.54. The report shows much work done at home. In Texas, as a result of the efforts of the missionaries sent there by the committee there are now four organized churches and six ministers. Three years ago there was not a minister in the State.

Bro. Jacob Witmore, of Missouri was sent out by the Committee on a mission of love to California. He labored faithfully during the winter and spring and the Lord abundantly blessed his labors. Thirty-five were received into church fellowship by baptism and one church organized.

A general summary of the work done during the year shows that six State Districts were assisted, nine meeting-houses provided for, two churches organized, and one hundred and fifty-eight received into the church by baptism. The amount of money received during the year from all sources, for Home and Foreign Missions, was $5,587.28, an increase of nearly twenty-five per cent over the preceding year. The report shows that since 1884 when our present missionary plan was adopted by the Annual Meeting at Dayton, Ohio, five annual reports have been submitted, covering the receipt and expenditure of about $20,000. During these five years the following work has, under God's blessing, been done.

Churches organized,..... 19.
Meeting-houses provided for,..... 36.
Number received by baptism,.....520.

The report says, "The work thus accomplished, under God's blessing, is most encouraging, and when we consider its far-reaching consequences, we should be encouraged to make greater efforts in the future than have been made in the past." The Secretary stated at the close of the report that the entire work of receiving, caring for, and paying out this money had been done without charge by the Committee. The work involved had been considerable but it was freely done for the good of the cause.

BOOK AND TRACT WORK.

The Book and Tract Committee submitted an interesting report of their work for the year, which shows that they have pushed the work forward with much zeal. The entire receipts for the year from all sources was $2,549.13 of which amount $1,957.49 was expended in the work of printing and distributing tracts, charts and books, including incidental expenses. The Endowment Fund of the work is $24,258.00, of which some $11,233.00 is interest-bearing. This fund is placed in the hands of the Committee and only the interest can be used in the work.

The report shows that during the year the Committee published 120,000 tracts and pamphlets and 500 books, and that they purchased 562 books including Bibles and that the volume of printed matter sent out, including 5000 missionary MESSENGERS, aggregated more than three-fourths of a million pages of ordinary printed matter. Bro. S. W. Hoover, foreman of the Committee, who, by the request of the Secretary, read the report, said, in closing it, "This closes the report of the Tract Work for the year 1889, the fourth year of its existence. The first year there were no tracts published and, consequently, none distributed. We have only published and distributed tracts now for three years, and you will see a perceptible increase in each year."

Looking at the great and important work, not so much from the standpoint of the amount of money expended,—for, after all, this is but a small consideration when we come to realize, as we all should, that a single soul is of more value than the whole world,—but from its wide-reaching influence there is much in it all to encourage us in renewing our efforts to spread the Gospel. A single tract has often been the means of leading a soul to Christ and of opening the way for the missionary. Think of it, brethren and sisters, a tract, costing less than a penny, becomes the means, under God's blessing, of saving a soul which is of more value than all the wealth of the world. Think of it, brethren and sisters, it was by means of a tract that our mission was planted in Denmark and Sweden, and which, being followed by the faithful missionary of the Gospel, has resulted in establishing the church in Scandinavia. Think of these things and as you think of them, remember that here you can use at least some of the means which God has given you, in a way that will bring down upon you from God's rich and bountiful store-house such blessings that you will not find room to contain them.

Look at the hundreds of thousands of tracts sent broadcast over the land; look at the thirty-six meeting-houses built and the hundreds of souls brought to Christ, and tell, if you can, the influence that will grow out of this work or of the rejoicing in heaven over these sinners who have turned their feet to the testimonies of God. Think of these things and look at these results, and then hear the calls coming from the East and from the West, from the North and from the South, and from over the ocean's wide expanse, pleading for the Bread of Life, and then ask God to help you to give with a liberal heart and an open hand to help forward this great work of the church. If all our brethren and sisters who read this will take it home to their hearts and to their closets, the Mission and Tract treasuries will be fully supplied with means to fill every call that is now made upon them. May God help us to look upon this important work as we should, for surely we shall be called upon to give an account for the use we make of the Lord's money.

SUPERNATURAL HEALING.

THE subject covered by the above caption is one that has, ever since the Great Healer and Burden Bearer lived and suffered in this world, occupied a considerable space in church literature. Many controversies have grown out of it, and the orthodox Christian world is far from being united in thought upon it. In our own church a difference of opinion obtains. The subject is full of interest and in his book, bearing the title of "Supernatural Healing," our brother, B. C. Moomaw, has opened up a wide field of investigation and has covered the ground in a masterly and efficient manner. The work shows a large acquaintance with the literature on the subject as well as a careful study of its history and theology. The book is written in Bro. Moomaw's well-known, excellent literary style, and is a credit to the author as well as to our church. While we do not fully agree with the author in all the points taken and the conclusions reached, yet we do not hesitate to recommend the work as one among the best on this important subject. It may be read with interest and profit by all, and we believe it should be more generally circulated than it has been. Many of our brethren, who have examined the book, are well pleased with it and we here give the opinion of several, space forbidding a longer list.

B. C. MOOMAW,

My Dear Brother:—

Yo ur treatise on "Supernatural Healing" is received. Many, many thanks. It is a gem in style, lucid in argument, and critically thorough in the investigation of the subject of Divine Healing. It is an honor to our church literature and will take its place among the literary productions of the age that is destined to last. The only criticism I offer is the eulogium given those whose practice did not correspond to the faith they professed (pages 64–70), but I forbear.

DANIEL HAYS.

Moore's Store, Va.

B. C. MOOMAW,

Dear Brother:—

Your favor accompanied by a gem in the form of a very neat little book, has been received. I have already read it through, and next I want to study it, but I think I get some idea of its merits. Its scope is as boundless as the universe. I hope it will have a wide circulation. Those who do not see its value will think it is too high in price. But its value to the child of God can not be overestimated. When I have given it a careful perusal I will have something to say.

A HUTCHISON.

The book is printed on good paper in clear, readable type, and is substantially bound in cloth and contains 154 pages. Send for a copy of it, and you will, if you have not already given the subject careful study and thought, be surprised at the amount of information the book contains.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR MISSIONARIES.

BY WM. M. LYON.

WHO are they? Those who are willing to work in the right way at the right place. The true missionary is he who works where he is needed.

We have many who are termed missionaries because they spend much of their time in travelling and preaching the Gospel among the Brethren. In laying out a trip, they are very careful to keep within the boundary lines of the established churches and what is peculiarly striking in the matter, nine-tenths of this missionary work(?)—strikes the well-to-do congregations where "carnal things" are liberally exchanged for spiritual, while many of the poor churches are left to do the best they can.

"What! do you object to having brethren travel among established churches, 'feed the flock of God' (1 Pet. 5:2), and 'eat the milk thereof!'" 1 Cor. 9: 7.

No, but I will tell you to what I do object. I object to calling that missionary work in the true sense of the word. Do not think that you are a missionary unless you are willing to "pitch your tent" some place else. O, if we could only have more who are willing to go among the isolated members, scattered here and there over our broad land! How small the number who are willing to seek such places!

Let us illustrate: Suppose you engage a man to feed and care for your sheep. You expect him to give equal attention to all, and you charge him particularly to look closely after the wants of such as are weak and sickly. Every day that servant deals out the food with lavish hand but he puts it all down at one or two places, and strong ones are fed, while the weak and crippled are compelled to suffer and finally die with neglect. You discharge that servant. Why? Was it because he failed to deal out the necessary supplies? No, he emptied your barn and granaries, but what good did it do you?

So it may be with us, brethren, if we are not very careful; you cannot nourish and strengthen a weak sheep by giving a strong one double portions. Will the Great Shepherd be pleased with us if we pile out all the food at one place? Did he not come into the world "to seek and to save that which was lost?" Does he not wish us to do the same? I greatly fear that we do a great deal of feeding that amounts to nothing. And why should such be the case? When we deal out the spiritual food, why not do it judiciously, wisely? Why not place food before the hungry, the starving? Why waste so much with those whose appetites have already been satisfied? Our Savior's mission was not to "call the righteous, but sinners to repentance."

They that are whole need not a physician, but they that are sick. "If ye know these things, happy are ye if ye do them."

God has not only told us what our mission is, but where it is, and the latter is just as essential as the former. Let us be careful then, dear brethren, that we do not evade this part of the work. Let us ask ourselves the question, "Am I working WHERE God has appointed my place?"

"But I am not situated so that I may go out upon the highway and work for Jesus." You are mistaken, my brother, for if you are not able to go yourself, you are able to lend a helping hand to one who *can* go, and God asks you to do it.

Will you respond to this call from heaven? Can you refuse and be held guiltless? *Will* you? May we all find grace to cast our strength on the Lord's side!

Union Bridge, Md.

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

Many Willing to Give that do not.

"For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me."—1 Cor 9: 17.

WHILE Paul labored for the church of Corinth without help from them, he did it willingly, not using the power that the Gospel allowed him, lest in this new field his motives be misjudged. He made the sacrifice willingly, else it would have been a means of condemnation to him, as is every unwilling sacrifice to the one who makes it.

While this expression refers directly to Paul's sacrifice in preaching the Gospel, it may be practically applied to every work for God by his children. Sacrifices that we make must be made with a willing mind, else they can not be acceptable in God's sight. But "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

There is much consolation in knowing that God accepts our weak and feeble efforts to do his work when we do it willingly. Our preaching, our sacrifices, our Christian development ALL fall so far below the IDEAL GOSPEL LIFE that we would cover our faces in shame and cry, lost, LOST, FOREVER LOST! We would be undone but for the glorious thought, "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12: 9. We would give up in despair but for the blessed assurance, that God accepts what a man hath, if there be first a willing mind.

With these most precious promises we ought willingly and gladly to go forth not in our own name, but in the all-prevailing name of Jesus,—not in our own feeble strength, but in the strength of the Lord of hosts,—doing with our might whatever our hands find to do.

I believe there are many, all over this Brotherhood, who have the willingness to do, and yet fail, because their minds have never been stirred to duty on the great question of giving. Awaken their minds to the question of duty, and the danger in not doing, and they will as readily come to the front here, as in feet-washing, the salutation, non-conformity, or any other duty. If it can once be manifest that God's promise reaches out to every cheerful giver, there will be a pressing to the mark on this question as on every other important one, by each willing mind. There are many who see the necessity of giving, and also feel a willingness to give, but fail to do much in that direction, because they lack system in their work. For lack of a plan the duty is omitted, and God's work suffers loss. We may be willing to do a work, and there may be plenty of calls for the work, but, until we adopt some plan or system, for the doing, there will be but little done by us.

Talk with many brethren about the duty of giving, and sacrificing for Christ and his cause, and they readily concede the fact, that our church is cold and indifferent on this subject, that the duty is plain and positive for us to give, and that God's promise accompanies the giving, but still they remain inactive.

Talk with other denominations about modest apparel and the majority of them will admit that they are not strict enough on this question, that following the fashionable world is wrong, and that God's blessings are promised upon the nonconformed, but for lack of a plan they fail to execute God's work. Talk with many in regard to the subject of feet-washing, the kiss of charity, and the Lord's Supper, and they readily admit that these things ought to be practiced, but still they go on without practicing them,—all because they do not adopt the Gospel plan for their practice.

Talk with the sinner about forsaking his sins and coming to Christ, presenting his body a living sacrifice, and he readily admits that he ought to do so, acknowledges that he is careless and indifferent, and says that he is going to do better sometime.

How much better are we, as professors, than the sinner, who sees his duty and puts it off for a more convenient season, if we see our duty and neglect it for lack of a system or plan? God's work is suffering because we, as professors, fail to adopt his plans, going right to work with a will, to do all to his glory, because we adopt our own plans, take our own time, and do our work for our OWN GLORY. If we could but realize that godliness with contentment is GREAT GAIN, and press on to duty, Mammon would have one less servant, and God's name would be glorified.

TOO TRUE.—The chief peril of the church today arises not from infidel or ignorant assault. It comes from the false vows of counterfeit members or hypocrites, and from the half-vows of partial consecration of true members. A full fidelity on the part of each, producing a glad, harmonious and self-denying ministry of banded believers, will most effectually refute, and at length utterly overthrow, all outward assailants.—*Sel.*

EARLY CONVERSION.—"A person converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

"THE smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the passage of Scripture that may seem insignificant has in it a shining truth."

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. David Lytle, of Spitzer, Ohio, writes: "Eld. Joseph Holder, of Shelby County, Ohio, has purchased a farm in the Sugar Ridge church, Ohio, and expects to move in the near future. Bro. Holder comes well recommended and is very much needed here. May the good Lord speed his coming!"

—Under date of June 24, Bro. Josiah Beeghly, of Engle's Mills, Garrett Co., Md., writes: "At our regular meeting, yesterday, in the Bear Creek congregation, five dear souls made the good choice, and were added to the Lord's people. Since the beginning of this year twenty-two souls have been added to our church."

—Bro. John Wise writes: "Wife and I have arranged to take an extensive trip East to Pennsylvania,—our old home. We will start about Sept. 1 and stop along the line of the Baltimore and Ohio railroad east of Chicago. Any congregation on or near that line, desiring our services, will correspond with me soon, at Conway Springs, Sumner Co., Kans."

—From Kahaka, Mo., sister Mary E. Rose writes: "Bro. C. C. Root, of Polo, Mo., and C. Lapp, of Shelby County, came June 1 and stayed until the 6th, preaching the Word with power. One was baptized and others were made to realize their condition. Some said they never heard such Bible sermons before. My prayer is that the Lord may work in their hearts, so that they may yield to his will, and try to serve him in his own way."

—Under date of June 17, Bro. George T. Chembelen, of Timberville, Cal., writes: "I left home June 15, to attend the regular appointment at Tuhunga, Los Angeles Co.,—the home of Eld. J. S. Flory. Soon after our arrival we were joined by Bro. J. E. Megie and wife. On Sunday we enjoyed an interesting Sunday-school and meeting with the brethren, sisters and friends. The members here seem to be earnestly contending for the faith once delivered unto the saints. This place has improved considerably in the last year and a half. May the Lord bless the efforts of these members to enlarge the borders of Zion!"

—Sister Sadie C. Brallier, of Johnstown, Pa., writes: "One thing I did not mention in my late article on the Johnstown disaster, and that is the safety of our Brethren. To our knowledge, not one of them has been lost here in Johnstown, but several families of our Fraternity are missing in small towns along the river. Our meeting-house is safe, too, as it is located in a suburb of the city. I received injury, and for some days was very ill, but am now able to be about again. My friends are *all* safe, which, under the circumstances, is almost miraculous, and for which I praise our Father in heaven with deep thanksgiving that knows no words!"

—Bro. J. P. Nofziger, of Mascot, Harlan Co., Nebr., writes: "We held our love-feast on June 8, and it was a feast indeed! Thirty-two members communed. One brother and sister came eighty miles in a buggy to commune. Ministers present from a distance were our elder, D. Bechtelheimer, from Adams County; Allen Ives, from Jewell County; John Garber and William Jarboe, from Norton County. A choice was held for a deacon, and Bro. Willet Williams was elected. May God help him to perform his duty with an eye single to the honor and glory of God. Our church is in good working order now, but, like many other churches, we, too, have had our share of trials. We have several applicants for baptism and good prospects for more to come soon."

—Bro. William A. Krewson writes: "June 8th was the appointed time for a love-feast to be held at the residence of Bro. Shorts,—one mile west of Neal, Nebr. After the self-examination services nineteen members gathered around the table of the Lord. If some of our Eastern Brethren could have been there, and beheld the earnestness with which the services were attended, they certainly would have realized that God blesses the few as well as the many. The seed that has been sown here for good, has begun to grow. As a result four were baptized, among whom was the wife of the writer. May God's choicest blessing rest upon them, is my prayer!"

—Bro. L. W. Fitzwater, of Bashan, Kans., chronicles another distressing accident which occurred as follows: "June 16, as we were returning from church, our son Guilford asked permission to go home with a neighbor boy. It was granted, and that afternoon they, with a number of other little boys, went to swim in the river. For some reason Guilford was drowned and his body was not found for several hours. He was twelve years, eight months and thirteen days old, and a bright, intelligent boy. When the news reached us, it all came so sudden, that my wife became almost frantic with grief. A doctor was summoned, and all was done that kind neighbors could do to restore her again. At this writing (June 22) she is somewhat better though not yet out of danger. Brethren, pray for us!"

—Some observations on the dealings of man with man are offered by D. Prowant, of Dupont, Ohio. He says: "The man that grows up in his native village is frequently regarded as a boy by the fathers or elders until he is well down the decline of life. Not until then they see his usefulness. The stranger who comes into a place may or may not be an honorable, upright man, but he is oftener pushed to the front than the well-known, honest young man who has grown from boyhood to man's estate, without his qualifications being noticed by his every-day companions. This is one reason why so many young men become dissatisfied with their home surroundings and long to cast their lot in other fields of labor. I know of churches, etc., where the proper consideration is paid to the young men, and, as a general thing, I find that the affairs of the church are in a prosperous condition. Young men should be given a chance to prove their worth!"

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Epistolary.

MAY 29 I left my home near Bremo Bluff, Va., *en route* for Bridgewater, Rockingham Co., Va., in response to kind invitations to attend the Commencement at the College there.

The two days' exercises were very enjoyable, and many expressed themselves in that way. The essays of the five graduates reflected most propitiously upon the heads and hearts of their writers. The declamations bespoke much to the credit of the teachers for their usefulness and elevating morals, and for the well-skilled students in their delivery. The vocal music, led by Prof. Geo. B. Holsinger, sung by a large class of young ladies and gentlemen, was pronounced "grand and inspiring." For beauty of scenery, healthfulness of location, good discipline, live teachers, exemplary students, a thorough and extensive course of instruction, I can recommend Bridgewater College. For further particulars, address Prof. E. M. Crouch, Principal, Bridgewater, Va. I wish all our schools abundant success. As this is the only one of that kind by our Fraternity in Virginia, my native State, I must say I naturally feel much anxiety for its general welfare. May its banner of success and merit ever float as honorably as it is now doing! Many thanks for courtesies and kindness received there and in the hospitable family of Prof. Geo. B. Holsinger, at whose house I made my home by invitation.

June 9 I began my attendance at our recent Conference, remaining till its close. Being an isolated member, I was made very happy to meet many friends whom I visited in several Northern States during 1880. Our reunion seemed indeed a mutual joy. I had not heard a sermon by our Fraternity since the above date. It is needless, then, to say that I fully enjoyed it all.

During the speeches at Conference, although some did not agree on important points, I was gratified to observe order, courtesy and forbearance. These Christian requisites *will* reflect honor upon the cause of Christ,—the opposite *must* prove disastrous in the end. None of us are perfect in God's searching eye. Then let all things be done with a charitable spirit, using "all long-suffering and doctrine." When *Christ* is uppermost in all our words and deeds, it will be as a "shining light,"—*attracting* instead of repelling.

Since my arrival in the beautiful and fertile valley of Virginia, I am continuing my visits to our members, and am enjoying myself. I have heard a number of sermons thus far. Many kind invitations have been extended me from numerous places in Virginia and other States, which I shall accept as far as convenient, or within reach of my funds. Replying to persons as to how a communication can reach me during my travels and visits for health, address me as below. My home people will forward it to wherever I may be.

Should I sufficiently recover my strength by autumn, I hope to engage in some suitable employment, convenient to our church people, for one year, perhaps. This change is advisable for my physical, social, religious and pecuniary benefit. Happen as it may, God knows and orders all for the best. To his wise will I unmurmuringly yield obedience. Health is somewhat better since my arrival in this section. I close with Christian love to all my good friends. JULIA A. WOOD.

Bremo Bluff, Va., June 19, 1889.

From Ireton, Iowa.

THE first love-feast of the Brethren of Sheldon, Iowa, held in the barn of Bro. W. C. Kimmel, occurred June 15 and 16. Ministers present were Bro. D. M. Miller, of Illinois, Bro. James Hardy, of Aurelia, Iowa, and others, who gave us much wholesome instruction. It was a meeting long to be remembered, as we have not been permitted to meet with those of like precious faith, in a love-feast capacity, for nearly two years.

We live fifty miles from this organization, and thirty miles to the nearest place of preaching by the Brethren. Bro. Tobias Myers has the oversight of the Sheldon church. When he first went there, there were but five members. They number fifty now, five being added by letter and one by baptism at the feast. They seem to be in good working order and have good prospects for an ingathering soon. About seventy members communed, which brought brethren and sisters from the four winds of the earth, reminding us of the great meeting when God's elect shall be gathered from the same quarters. O what a meeting that will be, with no parting!

We hope to meet some of the dear brethren in our own home in the near future. Those travel-

ing over the North-western or Illinois Central railroads will stop with us and give us some meetings, for there are many here who are perishing for the Bread of Life.

DAVID AND MINNIE MILLER.

Notes of Travel.

WIFE, daughter and I, in company with about fifteen others, left New Carlisle May 31, *en route* for Harrisonburg, Va, the place of our late Conference. We were two hours on the top of the Alleghany mountains, on account of an obstruction of the track. After reaching the City of Cumberland, Md., we were obliged, on account of the high waters, and damage to the railroad, to remain three days and nights.

June 4 we arrived at Harrisonburg, from which place a number of us went to Bridgewater, to attend the Commencement Exercises of Bridgewater College, where my son has been attending school for three years. We enjoyed the exercises very much.

On Saturday, June 8th, we went to the place of Annual Meeting. It was a great pleasure once more to meet so many brethren and sisters, yet a sad thought would come when we would think of the many that were formerly at our Annual Meeting and who have gone across the river of death.

We spent six days on the grounds,—three in hearing the Gospel preached, and three in hearing the brethren deliberate in the General Council. Taking the meeting as a whole, it was a pleasant, and, we hope, a profitable one to us all. Much might be said as regards the place of meeting, the arrangements, the crowd, rain, etc., but I forbear.

I think when we go to Annual Meeting we ought to go with our heart full of love for the cause of Christ. Sometimes we see that our Brethren can hardly wait until business is over. They are anxious to go home, and some even vote on a question that they think is not for the best. Brethren, these things ought not so to be!

We left Harrisonburg on Friday morning, June 14, arrived home Saturday evening. We have great cause to thank the Lord for his care over us!

HENRY FRANTZ.

The First Communion Meeting in Thomas County, Kansas.

MAY 31 Eld. John Ikenberry and the writer, with six others of like precious faith, went a distance of about sixty-five miles to Thomas County. June 1 we met in council with the faithful in that place. After the visit was reported and all were found to be in peace and love, they were interrogated in reference to an organization as follows:

1. That they give evidence that they are willing to be organized.

2. That they promise to labor together for the maintenance of the Gospel as defined by our Annual Meeting.

3. That they carry out these decisions in the wearing of apparel and hair.

4. After a unanimous agreement to thus labor in harmony with the General Brotherhood, in all principles of non-conformity to the world, they were thus set in order as a working body, with Bro. Chas. Brown as their minister in the second degree, after which, on the same day and evening, a communion season was enjoyed, in which forty-one members participated. It is needless to say it was a time of sweet, yet solemn, enjoyment

Thus another branch is planted in the Master's vineyard. May it become a fruitful vine and be a nucleus, around which other branches of our church may spring up—grow and bear fruit to the glory of God and the welfare of precious souls. There was one applicant for baptism on the last night of the meeting. The members here have a fine country, and the present outlook is hopeful.

One feature in this western country should not be overlooked,—that NOW is the time to do mission work here, as many of the different persuasions have, as yet, no preaching for want of means to support a salaried ministry. People are anxious for the Bread of Life, and will accept the Truth more readily in the absence of opposition.

The writer having been assigned to the mission work of Thomas, Rawlins, and parts of Logan and Sheridan Counties, by order of the District Meeting, he realizes the enormity of the work before him. My efforts, at best, are only as a drop in the bucket, compared to the large field yet unoccupied. Here is a scope of country, with here and there a small band of members, struggling to build up the Master's cause. Here there are almost Herculean difficulties to contend with.

We still think there is a glorious future in reserve for this country, and, also, for those who are plucky enough to endure the privations of frontier life. The writer passed over 300 miles of the trunk line of the great Union Pacific Railroad, and was made to wonder what would become of all the wheat, rye, oats and corn, that are visible to the eye on every side. Millions of acres are yet awaiting development, and, while many of our Brethren in the East are paying enormous rents, they might do much better here. They might also be the means of gathering sheaves for the Lord's harvest in this promising country.

Many have been discouraged by coming here and not realizing their expectations. Many, by virtue of the "Try, try again" system—are moving along quietly and slowly, accumulating what will finally prove to be a competence.

We would encourage those of our members who have no homes in the East, and who have means enough to carry them through a few years here, with the help of six or eight milch cows,—to come here soon. The time can not be far off, when these cheap lands will raise beyond the ordinary means of the working man.

Those who have no means to bring with them, I would advise to remain East. Nothing is more futile than to depend on finding employment here. The Homesteader does his own work, takes care of himself, and allows each one the same privilege.

Any further information wanted can be had by enclosing stamps to the writer.

B. B. WHITMER.

McPherson Notes.

A DEEP interest has been awakened in our Brotherhood, during the last ten years, in the cause of education and in the schools under the care of our Brethren. Like the Sunday-school work in our church, the educational work has been gradual and sure. Huntingdon, Mt. Morris and Bridgewater schools are now firmly established, and have for their warmest friends a host of the most prominent elders in our church; while our young people, educated in those institutions, look upon them as their foster mothers, and will cherish a love for them which will only expire with their latest breath.

We started out, however, to say a few words about the McPherson school, knowing that so many of our members have also a financial interest in it, and a report of the year's work, and the present condition of the institution will be acceptable to all.

Less than two years ago this school was located. Ten months ago the first building was completed, suitable for dormitory and recitation purposes. It is an excellent structure costing over $20,000.

The first year's work closed on the evening of June 4. In the absence of the usual College Commencement Exercises, the two literary societies, under the direction of the faculty, prepared an excellent program to which the patrons, trustees and members of the Visiting Board listened with the deepest interest. The next morning all met in the chapel, once more to offer prayer and sing that appropriate hymn, "God be with you till we meet again."

Then followed the last good bye, while warm tears flowed freely. The large family is now scattered into eleven States, and the large building is silent, with a single occupant.

June 18, the McPherson College Building Association turned over all its right, title and interest in the College property to an association of our Brethren, of which Eld. Daniel Vaniman is President. His skill in working up and managing the missionary finances, will be a sufficient guaranty that the College finances are on a safe basis, and will be carefully managed. A clear waranty deed was made to the following property:

(1) All the stock of the McPherson College Building Association; (2) the College Campus containing ten acres on which are erected the College buildings; (3) all the unsold lots on College Place; (4) lots in Bass and Irwin addition; (5) College annex to Grand View addition; (6) East College addition; (7) the College farm, and about $4,000 in notes.

The prospect for next year's school is excellent. All the teachers remain as last year, except Bro. Snowberger, who wished to go into business for himself. His place will be ably filled by Bro. S. B. Fahnestock, of the commercial school of Columbus, Ohio.

In a short time work will be resumed on the main building and continued only as the money becomes due. The motto is, "Make no debts on the College."

S. Z. SHARP.

Report of Poor Fund.

THE following donations were received since our last report:

J. C. Richer, Ind.,	$ 15
J. Culler, Ohio,	50
Christ Fogle, Ind.,	50
Hannah Good, Pa.,	50
D. C. Hardman, Mo.,	15
H. Cunningham, W. Va.,	15
J. F. and Debbie Hantz, Kans.,	10 00
T. D. Van Buren, Wis.,	55
S. J. Garber, Va.,	1 45
W. H. Gift, Ill,	75
E. R. Wimer, Ore.,	1 35
R. S. Moomaw, Va.,	1 00
Elijah Horn, Ohio,	60
M. G. Schrock, Pa.,	2 00
W. G. Schrock, Pa,	1 00
A Sister, Iowa,	3 08
S. Riddlesberger, Ill.,	5 00
Sarah Slifer, Mo,	2 00
A. Moomaw, Iowa,	50
David Flory, Ind.,	25
David J. Culler, Ohio,	70
Anna Gockley, Ill.,	5 00
Cyrus Wallick, Mich.,	1 00

"ONE man is sometimes afraid to praise another, lest by exalting the accomplishment of that other, he should seem to depreciate his own. But, in truth, it is often more praiseworthy in us to praise another worthily, than it would be for us to have done the very thing which is deserving of praise in that other. To praise worthily is one of the best ways of being praiseworthy."

The Annual Conference of 1889.

Once more they come on swift
Revolving wheels,
With delegated power from
The extensive Brotherhood;
The mode by which the church
Its sentiments reveals,
Retains its union,
And advocates the cause of God.
Dangers intercept; a direful
Disaster marks the year,
When thousands met on
Virginia's shore, a cloud hangs
O'er the land dismal and drear,
The Johnstown tragedy
Is oft referred to here.
But though rising floods devoured,
And death prevailed,
The brother bands are
Safely landed here.
God to them has been
A safeguard and shield,
While gloom was pending,
And death was near.
What a lovely spectacle
Confronts our view,
Of fraternal greetings
From near and far,
The Bible features
Of Christ's disciples true,
Identified soldiers of the holy war.
They bear no carnal weapons
To subdue the wrong,
They show no threatening aspect
Or revengeful mien;
Their hearts are turned to praise
In sacred song,
And disclose the beauties
Of redemption's scheme.

Where years agone,
By hostile bands were riven,
The bonds of unity
In tranquil homes;
And severed friends
In wild dismay were driven
To pine 'mid tears of grief,
And solitary moans,
The cloud of waste
And desolation spread,
And scenes of blood and carnage
The prospect met.
The fields were strewn
With wounded and ghastly dead,
To thrill the ruthful with sorrow
And regret. But lo what a
Contrast now our vision greets:
Instead of military prowess,
Simplicity and love,
Instead of battle's din and
Daring feats, this host
In love and gentleness defeats.

GEORGE D. ZOLLERS.

From South Dakota.

By request from the Willow Creek church, Brown Co., South Dakota, June 13, Eld. Jacob Murray, of Kimball, Dakota, and the writer, took the train via Mitchell, Dakota, for Aberdeen, stopping at the railroad crossing, three and a half miles south of Aberdeen, Dakota, where we were met by Bro. Samuel Fulker, living near by (formerly of Johnson County, Missouri), who took us to his home, where we remained until morning at six A. M., when we were ready to resume our journey by private conveyance, furnished and conducted by Bro. Fulker to place of meeting. We arrived at Bro. Wm. Horning's, thirty miles distant, in five and one-half hours, over splendid roads, in good company, through a good country, and with good health. The meeting on the afternoon of the 14th was held by the church for business, which passed off pleasantly. A few members, only, were absent. All the meetings were held in the house of Bro. Wm. Horning. This building was constructed by Bro. William with an eye to the good of the church. By simply opening folding doors, you can throw two spacious rooms into one, accommodating as many people as an ordinary church. Here we met at 10 A. M. June 15, listening to a sermon by Bro. Murray. Dinner was then prepared for all present, after which the council of the church was taken as to the necessity of having one of the brethren ordained to the full ministry. Bro. William Horning, as their unanimous choice, was ordained. Then followed the charge and laying on of hands, and the receiving by the church. This was witnessed by quite a large congregation of their neighbors, with much interest.

This church was organized some six years ago by Bro. Jacob Murray, by order of the Northern District of Iowa and Southern Minnesota. The church, at that time, chose Bro. Murray as housekeeper. He is living one hundred and sixty miles away, by direct lines, and the only means of getting there, by rail, necessitates one hundred and eighty miles' travel, and nearly fifty miles by private conveyance; hence the necessity of ordaining one.

Bro. Wm. Horning is assisted by our beloved and well-known brother, James Evans, Bro. Mansfield, a promising minister in the second degree, and by as loyal a little band of believers as one seldom enjoys the privilege of meeting. Observing the influence and respect the community manifested towards the brethren and sisters, we would decide that there is success awaiting the church in Brown County and adjoining Counties, and the efforts of the ministry will certainly result in bringing men and women into the church.

At 4 P. M. we met a full house for public services. Discourse by the writer. At the usual hour, the brethren and sisters assembled around the Lord's table to enjoy a communion season together. A little band of nineteen members met as they never had before, to enjoy a love-feast together. A love-feast in truth it was to all of us. One aged sister, the mother of sister Wm. Horning, enjoyed the occasion very much. God bless her to continue faithful a few days longer. Truly can the dear sister say with the poet, "A few more meetings here," etc.

We had long had a desire to meet the brethren and sisters of the Willow Creek church, Brown Co., Dak., and we were glad to enjoy the privilege of doing so, and to find them a united little band of believers in precept and example. The writer, by request, officiated.

At 10 A. M. on the 16th, we met a large congregation, who listened attentively to a discourse by Bro. Murray. Thus ended one of the many pleasant meetings the dear brethren and sisters do enjoy with each other, in doing the will of the Lord. After dinner Bro. Murray and I were conducted to the house of Bro. Fulker. At 1 P. M. we met for services at the school-house near by. The time was used by the writer. We enjoyed the kind hospitality of brother and sister Fulker. Sister Fulker being afflicted, to some extent, with rheumatism, could not attend the love-feast. The morning of the 17th we were taken by Bro. Fulker's son to the city of Aberdeen, where we started at 7: 15 A. M. for Alpena, Dak. Having arranged to stop over one day and night, and visit the brethren and sisters here, we were met at the depot by brethren G. J. Royer and David Thumb, and taken to the home of the former. We enjoyed services in the evening at the public school building. Though a series of meetings was in progress in the little village, a goodly number met, and, I think, were amply repaid for doing so by a discourse by Bro. Murray upon the "Christian Graces." Eld. B. F. Miller has the oversight of this church. May God give him grace to assist in every time of need!

Here some opposition is felt by the Progressive element. We enjoyed again (as we often have), another pleasant meeting with the Alpena brethren and sisters. God bless them for their love manifested! On the morning of the 18th I left for home, where I arrived safely at 10 P. M., and found all well.

In conclusion we return thanks to all, especially the Willow Creek church, for bringing about our pleasant meeting together. God bless you for your love and hospitality to us, and for your kind remembrance of our wants, which were fully satisfied. May God bless us all, keep us humble and faithful, is my prayer! WM. G. COOK.

Notes by the Way.

I WILL give you a brief account of my trip to Annual Meeting and return.

In company with four other members of this (Slate Creek) church, I boarded the train at our depot, May 29, *en route* for Harrisonburg, Va. At Wichita on the same evening, we took the chair car on the "Frisco" line, and arrived at St. Louis at 6: 30 P. M., May 30. We reached Defiance Junction, Ohio at 6: 20 A. M., where we had to lay over until 3: 05 P. M., of the same day.

We crossed the Ohio river at Bellaire, and at Benwood, on the West Virginia side, we were joined by a delegation from Ohio and Illinois, among whom were Eld. Jesse Stutsman, Eld. Henry Frantz, Eld. M. Stouffer and others. We had a very pleasant ride through the hills of West Virginia. Daylight found us near Cheat River. Passing on, our western passengers were delighted with the mountain scenery until we were stopped on the slope, west of Piedmont, about an hour and a half. Then, passing on, we were again stopped at Cumberland, Md., at 8: 40, on account of high water. The Potomac river had overflowed its banks, and the water covered the railroad, east of Cumberland, for several miles. Here we were obliged to remain until the morning of June 4, being delayed seventy-two hours. We tried to make the best of our delay. We had singing and preaching in the car on Saturday, and the courteous minister of the M. E. church came into our car, and invited us all to his church. Sunday morning, June 2, found about thirty brethren and sisters in the M. E. church in the city of Cumberland, Md. One of our number preached. We were invited to return in the evening, and Bro. E. Eby, of Kansas, preached. The old members of that church said they enjoyed such old style preaching.

On the morning of June 4 we "pulled out," and sped our way over very dangerous places, witnessing the dreadful havoc made by the water. At 9: 20 P. M. we landed at Harrisonburg, Va., thankful to our kind Father in heaven for his care and blessings.

The Annual Meeting was one of unusual interest and pleasure. I never saw people remain until the close, as they did this year. Business passed off with unusual unanimity. There was scarcely a ripple in all of the business.

The meeting having closed on the 13th in good time, a large number of western members started for home at 5 P. M. At Harper's Ferry, where we connected with the main line of the B. & O., through some misarrangement of the Railroad Company, we missed our west-bound train, and, as a consequence, were thrown behind time all the way through. Finding that I could not reach home without traveling on Sunday (which I do not like to do), I stopped off at Cerro Gordo, Ill., attended services on Sunday in the Brick church, and Sunday evening in Cerro Gordo.

I boarded the train again on the 17th at Cerro Gordo and reached Wichita, Kans., at 5: 30 A. M., June 18, and after another lay-over of over six hours was again on my way to Conway Springs, where I arrived at 2: 40 P. M., after an absence of nearly three weeks, having travelled about 3,428 miles. I found all well, and thank the Lord for his fatherly care over us all. JOHN WISE.

From Long Pine Church, Nebr.

WE are glad to note the good that is being done here. Our beloved brother, R. S. Rust, labors with us once each month and is doing much for the good cause.

During the services of June 15 and 16 three precious souls came forward, the writer being one among them, and on Monday morning were led into that liquid stream and "cleansed with the blood of the Lamb." May the Lord so direct us that we may prove faithful, and so live, that when we are called away, we may meet in that home beyond, where there is no more parting and sorrow! Pray for us, brethren, that the good work may continue!

There is a large field open here for able ministers. There are favorable prospects here for a large ingathering. BELLE BOYD.

Newport, Rock Co., Nebr.

Notes of Our Trip to Virginia.

AT daylight, June 14, a large number of western brethren and sisters left Staunton, Va., on our return from the meeting at Harrisonburg, and *via* the Chesapeake and Ohio Railroad, for the Ohio Valley and the Far West. The trip was rapid, but pleasant, and the scenery grand. At Charleston, West Virginia, we stopped off to renew our acquaintance with the body of members near here, and whom we had met in their first love-feast two years ago.

All parties seemed gladdened by another meeting, and all seemed encouraged and benefited.

There are, at this place, near a score of members, with one deacon, but no speaker, and here they have their Sunday-school and prayer-meetings. They also have a meeting-house in contemplation. Its material is nearly all on the ground, and there are willing hands to put it up.

To show something of their love for the Brotherhood, as manifested by them, I will give one fact worth remembering by us all. At their meeting on Sunday night, June 9, it was known that the train from Dayton, Ohio, would pass their depot at Charleston after midnight, on its way to the National Meeting at Harrisonburg, Va., and so anxious were these isolated members here to see those from other parts, that a majority of their meeting, after its close, went to the depot at midnight, and waited till the train came. It was due at 2 A. M., and came late, but stopped long enough for these willing ones to meet and to greet numbers of those who were on the train. These strangers in the flesh were all made nigh to each other by the blood of Christ, and all felt more than paid for their sacrifice to obtain the meeting so rare, and so soon broken up.

Our meeting continued with the Brethren at Charleston till Monday night, June 17th, and one sister was baptized.

From there I came west to Lawrence Co., Kentucky, to the home of brother and sister Drayer. Here we have rested and held some meetings at night, in the saw mill, with moderate attendance but good attention. June 24th I go back to Ohio, for I feel that it affords me field enough, for a time at least. "The harvest truly is great," but the laborers are not near so abundant as the work now loudly demands.

LANDON WEST.

From Myrtle Point, Oregon.

THE brethren and sisters here have just closed a series of meetings, which lasted over two weeks. Our dear brother and elder, David Brower, did the preaching. June 1 was the day appointed for church council. Everything passed off pleasantly, and a good feeling prevailed. On the evening of June 1, the meetings began at the Brethren's meeting-house. While Bro. Brower was preaching so powerfully, we believe the brethren and sisters were praying, and the Lord worked upon the hearts of the people. As a result eight precious souls came out on the Lord's side and were buried in baptism. June 12, seven more came out and were baptized, making in all fifteen that were added to the church by baptism. Much more good might have been accomplished if we could have continued the meetings, but Bro. Brower was worn out, having preached twenty-three sermons in all. Contracting, also, a very bad cold, he was compelled to close his meetings nearly a week before he intended to do so. May the Lord bless him and his dear companion!

THOMAS BARKLOW.

From Waynesville, Mo.

SEVERAL weeks ago I preached for some isolated members, near Hancock, about twenty miles from here. A few days after my return, on June 7, I started, in company with Eld. Stump and others, for Sleeper, Laclede County, to a Communion meeting, about twenty miles distant. We arrived at Eld. J. L. Jordan's at 12 o'clock in the night. The communion was held at sister Weed's, close to Sleeper. An arbor had been erected for the occasion, but, on account of rain, we had to go into the house. We were somewhat crowded, but, surely, the Lord was with us. Nineteen members communed. Everything passed off pleasantly. We had preaching in the arbor twice on Sunday. Monday morning we bade farewell to brethren and sisters, and started for home.

Brethren, we are but few in number here, and living scattered. The country is very rough, and much of it timber land. Love and union prevail among us, and, surely, at present we are enjoying a little heaven upon earth. May it so continue!

C. E. GILLETT.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

CLICK.—At her home near Nevada, Mo., June 6, Susanna Click, wife of Samuel Click, aged 48 years, 4 months and 15 days.

Sister Click was a daughter of Solomon and Lydia Miller. She moved with her husband from Ohio to Nevada where she has resided twenty-one years. A few months previous to her death, she was taken with dropsy and heart disease. Kind friends and skillful physicians did all in their power to save the life so useful here, but God sent the silent angel of death, who took her away from us. Funeral services were held at the home of deceased by Eld. H. J. Wolfe. Text, 2 Cor. 5: 1. Interment took place in Click's cemetery in the presence of a large congregation of friends and neighbors who came to pay the last tribute of respect to one whom to know was to love.

In the death of sister Click the church sustains a great loss. For years the communion meetings were held at her home, and all were received with Christian kindness and hospitality. At the time of our last meeting in May she was much prostrated, yet she had a smile of welcome for all.

To our elder, the bereaved husband, we extend our deepest sympathy. He has lost a kind and devoted wife,—one that tried to help him bear the trials, cares and perplexities that are so thickly strewn along life's pathway, but he has the consolation that his loss on earth is her gain in heaven. He will realize that in his once happy home a gloom has settled, the shadow of which will ever linger there. The cheerful voice that used to welcome him, is hushed in death; the kind hands, once so willing to administer to his earthly wants, are folded and locked by the icy hand of death.

These sorrows would seem deep as the unfathomable ocean, did we not remember that earth has no sorrow that heaven can not heal. May the bereaved husband, and brothers and sisters, draw consolation from heaven's inexhaustible fountain, to sustain them through the few more years of life, and may they, within the pearly gates, be welcomed by her whose name will ever linger with us!

KATE A. WOLFE.

WALLACE.—In Beaman, Grundy County, Iowa, June 20, of cancer in the face, Bro. William Wallace, aged 77 years, 11 months and 4 days.

Deceased was born in Washington County, Maryland. He married Nancy A. Welty Feb. 14, 1833. They emigrated to Ogle County, Ill., in August, 1845; to Marshall County, Iowa, in March, 1868, and to their present home, in April, 1887. Bro. Wallace was the father of ten children, six of whom are now living.

He was a member of the Brethren church about thirty years, and about twenty-five years of that time he served in the office of deacon. Services by the Brethren, assisted by Rev. Newall, from 2 Cor. 5: 1.

LEVI SAYLOR.

SNECKEBARGER.—At Jennings, Decatur County, Kans., April 13, sister Nancy D. Sneckebarger, aged 37 years, 6 months and 7 days.

Deceased was the daughter of George Hicks, of Maryland. She was the mother of six children,—three of whom preceded her to the spirit world, leaving three children, a kind husband, four brothers and two sisters to mourn their loss. Sister Sneckebarger was married in Maryland and moved to Jennings, Decatur County, Kansas. Her funeral was preached by a Methodist minister, as no Brethren were there; also in Maryland by Bro. N. Martin. O. Z. HICKS.

SAUCERMAN.—Near Silver Lake, in the Eel River church, Kosciusko Co., Ind., May 17, sister Mary Saucerman, daughter of Bro. Abraham and sister Magdalene Montel, aged 25 years, 2 months and 15 days.

Deceased leaves a kind husband and a small child to mourn their loss. Mary will be missed both at home and at church, for her seat was seldom vacant. Services by brethren Samuel Leckrone and Leander Pottinger.

EMMANUEL LECKRONE.

CALVERT.—In Highland County, Ohio, June 5, Francis Calvert, son of Robert and Sally Calvert, aged 65 years, 10 months and 4 days.

Deceased was married to Rebecca Leedy, April 7, 1846, who passed away Feb. 9, 1862. He was married to Sarah E. Gittner, Jan. 20, 1863. Those who mourn his departure rejoice that he is now beyond all pain or suffering. JOHN G. CALVERT.

ASCHENBRENNER.—At Dysart, Iowa, June 7, sister Anna Elizabeth Aschenbrenner, aged 83 years, 10 months and 15 days.

Deceased was born in Germany, July 22, 1805 and died at the home of her son, Frederick Aschenbrenner. She was a member of the Brethren church upwards of thirty years. She lived a devoted Christian life until she was called to her eternal home. Her husband preceded her in death. She had eight children, of whom two died in their infancy and six are living to mourn her death, with full assurance that she has gone to her rest. Funeral by G. Youngblood of the Evangelical church, assisted by the writer.

JOHN RIDENOUR.

MILLER.—In the Hopewell church, Yellow Creek, Pa., June 5, sister Barbara Miller, wife of Bro. Archy Miller, aged 36 years, 5 months and 15 days. Services by Eld. D. S. Clapper from Rev. 22: 14.

J. H. CLAPPER.

WIMER.—In Chique's church, Pa., March 31, sister Magdalena Wimer, aged 72 years, 5 months and 5 days. Text, 2 Cor. 4: 17-18.

MESHEY.—In the same church, June 4, sister Susan Meshey, aged 70 years, 10 months and 18 days. Text, 2 Tim. 4: 6-8.

STEIN.—In same church, June 6, Bro. John Stein, aged 83 years, 4 months and 22 days.

This brother walked to the meeting-house to attend the above funeral. He took a seat on a stump outside, to rest a little—conversing with a brother, and in the twinkling of an eye was a corpse.

KINSEY.—In the same church, June 7, sister Barbara Kinsey, aged 69 years, 8 months and 1 day. Text, Rev. 14: 12-13. All these funerals were held in the Chique's meeting house by the Brethren.

M. G. GIBBLE.

GEORGE.—At her daughter's, Mrs. A. F. Dierdorff, McPherson, Kans., May 23, sister Cornelius George, aged 54 years, 9 months and 4 days.

This beloved sister left her home last October for the purpose of visiting her daughter, Mrs. A. F Dierdorff, at McPherson, Kans. Here, after an illness of three months, attended by her two daughters, and in full consciousness of her change, she surrendered her spirit to God who gave it. Her remains, accompanied by her children, were brought to Ashton, Ill, for burial.

Sister George was an exemplary member and one much respected by all. She was born in Carroll County, Maryland, and married to Cornelius George in October of 1856. Funeral services by Eld Daniel Dierdorff at the Ashton church.

SOLOMON DIERDORFF.

BARKLOW.—In Myrtle Point, Coos Co., Oregon, June 1, Bro. J. S. Barklow, of typhoid pneumonia, aged 25 years, 2 months and 19 days.

Bro. Jacob had just finished his second term of lectures in the Medical Department of the Willamette University of East Portland and received his diploma in April. He had commenced the practice of medicine at Myrtle Point. The funeral sermon was preached by Bro. David Brower, of Roseburg, Oregon, to a very large congregation of sympathizing friends and neighbors.

THOS. BARKLOW.

SHEAFFER.—In Lower Cumberland, Pa., May 20, Bro. Ephraim Gear Sheaffer, aged 59 years, 3 months and 16 days.

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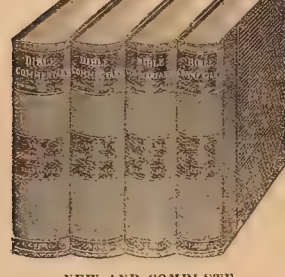
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Sept. 6, at 10 A. M., Olathe church Kans. at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

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Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 16, 1889. No. 28.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

JOHNSTOWN, Pennsylvania, has been visited by another flood. Though not so destructive as the other one, the people were panic-stricken, and considerable damage was done.

BRO. CROUCH, Principal of the Bridgewater, Virginia, school, was with us during our Commencement, and though his stay among us was short, he made quite a number of friends, and his call with us will be remembered with pleasure.

ELD. WILLIAM HERTZLER, of Aberdeen, Pennsylvania, informs us that their office has been discontinued, and that his mail matter hereafter should be directed to Elizabethtown, Lancaster Co., Pennsylvania. Those corresponding with Bro. Hertzler will please make a note of this.

BRO. J. B. BRUMBAUGH, and family, have left us for an extended trip through the West. One of the objective points is a visit to sister Brumbaugh's parents, Eld. Archy Vandyke, of Beatrice, Nebraska. They will be gone several months, and though their presence will be greatly missed, we wish them a pleasant vacation.

ELD. P. S. MYERS, and wife, late of Cerro Gordo, Illinois, are on a visit East among their friends, and, while on a call with us, Bro. Peter gave us some very acceptable admonitions. Bro. Myers is an able expounder of the Gospel, and should be kept in the Master's work. He is now designing a Baptismal Chart, which, if he gets it completed, will be of great value to the church.

THE Normal "Commencement," as usual, was an event of much interest to those who are interested in the educational work of our church. The attendance was quite large, and the exercises did credit to both the school and those who participated in them. The number of the Alumni present was unusually large, and at their meeting on Wednesday they subscribed over two thousand dollars as an Endowment Fund. Considering the number present, this was a very encouraging effort on their part, and they are to be commended for their liberality.

THIS is the "Glorious Fourth," and our juveniles are showing their patriotism by firing off the most common pest of civilization,—the every-where present fire-cracker. Such annoyances are bad enough, but we fear that some of our boys of larger growth will do worse before the day closes. A respectful celebration of any honorable event is not objectionable, if done in a respectable manner. But drunkenness and debauchery do honor to no one. The enjoyment that we thus get is of an exceedingly low order, and the great wonder is that men claiming respectability will identify themselves with such rabble. Brethren, ever remember that men are known by the company they keep.

BRO. W. C. TEETER, of Sidney, Nebraska, is now with us on a short call. He is on his homeward way from Annual Meeting, having visited some of the Eastern cities, Washington, Baltimore, and Philadelphia. Bro. Teeter is an active church worker, and we would have been pleased to have enjoyed a longer visit from him.

DANIEL GOODMAN, an aged and respected citizen, has passed over to the other shore. He was a warm friend of the church, and, when able, a regular attendant at our services. Sometime before his death he expressed a wish to unite with the church, but waited for more physical strength. His wish, in this, was not granted, and he passed away without doing that which he felt it was his duty to do. He was a man of unblemished character, and was always ready to lend the helping hand in every good work. It seems a pity that men so naturally and morally good, should neglect the needful thing, and thus pass away without coming within the promise.

ONE of the pleasant prayer-meetings of the summer was held in the Normal chapel, on Tuesday evening, June 25. The meeting was conducted by the class of the past year, and the following of the Alumni brethren were present, and participated in the meeting: G. W. Brumbaugh, of Dayton, Ohio; W. S. Price, of Royersford, Pennsylvania; N. S. Replogle, of New Enterprise, Pennsylvania; Walter B. Yount, of Virginia; L. M. Himes, of New Jersey, and Dr. G. M. Brumbaugh, of Washington, D. C. All expressed themselves as being very grateful for the privilege of being again permitted to worship with us, and their presence, we are sure, was quite as much enjoyed by us. We are glad that so many can look back to the Normal as their birthplace to a better life, and we hope that the vows here made may never be broken.

MY RELIGION.

COUNT TOLSTOI wrote a book on "My Religion," and in it are contained many interesting facts, as to his views, etc. But what are we to understand by the expression, my religion? Is it an object of possession? In a strict sense it is not, but in the more general sense, it is. It is a something that we all can have, and we hope, do have. We often speak of our church, our belief, our religion, and we are glad that it is our privilege to use the possessive case in this relation. But the mere nominal possession of a thing does not always give the blessing desired. There are many things that we possess, and yet, from them we realize no enjoyment whatever, while others are, to us, a source of continued joy. Every time we think of them, we experience an influx of happiness. This is as it should be. All of our possessions should be of this character. Our possessions should come from God, who is the Giver of every good gift. None others he gives—none others, we should possess.

Of all the gifts ever given there is none so good, so precious as the gift of promised salvation—our religion, and the question often comes to us, what good does it do us? Do we hold it as a possession, do we often think of it as such, and does it afford us pleasure when we think about it? If it does not, to us, it is a worthless possession, and we are mistaken as to our ownership. A thing so good, so precious cannot be owned by us without an appreciation of its value. To us, it is an empty profession, a lamp without the oil, and when the dark hour comes, we will realize our emptiness, and more because our religion has proved to be an *ignis-fatuus* that eludes our grasp, when we need it most.

With us our religion ought to be a living reality, and a welcome refuge unto which we can flee in every time of need. There is no other possession that we can have that can be so much to us as our religion, and yet there are a few things that we possess, that we so little appreciate. This is one of the things that we possess as though we possessed not. And only rare and wonderful occasions bring us to a full realization of the great riches that are always within our grasp. Let us think of it more, and make it ours to the joy of our souls.

THE TWO SIDES.

WHEN those who are learned and wise fail to to comprehend the true meaning of many Scriptural truths, need we wonder if the unlearned, and those who do less searching after the spiritual import of the Scriptures, should fail to understand God's dealings with them?

Yet, are not the Scriptures plainly given, and is there not a way for all honest seekers to find the truth, and rely on the promises given? The subject of prayer is always a mystery on the part of some good-meaning Christians. There are times when they deeply feel the need of God's help, but when they look at their needs, and the surrounding circumstances, they cannot see how God can help them. This is looking at the wrong side of the question. The how, is the Lord's side, and it is not supposed that we should understand just how he will answer our prayers. It is for us to trust, to believe, and to ask. To do this, is our side. The asking we may do, and we may do it to suit our needs, as we understand them. But the giving is the Lord's side. My son is away from home, and is in need. He writes to me for money, but don't trouble himself how I shall get it, whether I will sell some lots, some stock, or draw on the bank. If I am well-to-do, he knows that it is within my possibility to get it, and therefore believes he will get it, and trusts.

Our Heavenly Father, we know, has the possibilities of giving us all of our requests. And, therefore, in all of our needs we should go to him in full assurance, and without trying first to understand how he can give us what we need. If our wants are proper, and it will be best for us to have them supplied, he has the power to supply, even though we cannot see how it can be done. Let us be sure that our side is right, and the Lord will surely attend to his side. The "whatsoever" that he promises is sufficiently comprehensive to cover all of our needs. Let us believe, and commit our all to Him.

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HEAVEN AND EARTH.

THERE are no Shadows where there is no Sun;
There is no Beauty where there is no Shade;
And all things in two lines of glory run,
Darkness and light, ebon and gold inlaid.
God comes among us through the shrouds of air;
And his dim track is like the silvery wake
Left by yon pinnace on the mountain lake,
Fading and reappearing here and there.

The lamps and veils through heaven and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
Death is the shade of coming life; and Love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom.

—*Selected.*

A RANGE OF THOUGHT.

BY B. F. MOOMAW.

"Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets have gone out into the world."

MY mind was led into this line of thought by the sermon preached by Bro. J. G. Royer, at our late Annual Meeting, his theme being that our kingdom is not of this world,—that this world is not our home, and that, by our peculiarities and exclusiveness, we are subjected to derision and to reproach by the outside world. He forcibly illustrated the fact by a comparison of the different nationalities of the world, who are brought up under different influences, and differently educated, religiously and otherwise. They, when brought together, are slow to assimilate, and to become initiated into a common citizenship. They continue to be objects of criticism and reproach,—each toward the other, especially such as the Chinamen in America. Because of his refusal to become Americanized, he is still a stranger and a foreigner, not in fellowship, and deprived of the benefits and emoluments of an American citizen in the elective franchise, etc. This is all true, yet, by virtue of international law, he may become the owner of property, and he may reside here and engage in business enterprises, enjoying all needed protection for life and property.

So with the kingdom of Christ. It is here in this world. In its constitution and laws the line is drawn, marking the duties and privileges of its subjects. The commandments and ordinances must be observed and must be literally understood unless we would purposely seek to misunderstand them. We must deny ourselves of all sinful pleasures and practices of the world though we may engage in the legitimate business affairs of life as well as in social intercourse. We may unite in doing what we can to promote the best interests of our common country and we may enjoy all the needed comforts of life in food and raiment, in social, commercial, and national intercourse, without compromising the principles of Christ's kingdom, till we come to the line where we meet with things forbidden,—intemperance in all its forms, superfluities, conforming to the world, taking an oath, the use of carnal weapons, and the like, and to be subject to the powers that be, so far as their demands do not come in conflict with the higher law. It is true that we are not, in the fullest sense, subjects of the government under which we are living, yet, in one sense, we are subjects, while we are living in this world, by reason of the international laws which bind us together. Paul settles this question in 1 Cor. 5: 9, 10, "I wrote to you in an epistle not to keep company with fornicators." "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators, for then must ye needs go out of the world."

The line, as drawn between the church and the world, ought to be carefully observed and respected, but it is not necessary that we should, in our application, go beyond what is expressed. It is hard enough any way, in these days, with the progress of liberal ideas, to resist the influence brought to bear upon us. Humanity is,—as it ever has been,—social in its nature, and wants to be "like other people by it is surrounded," and it requires nothing less than the spirit of a martyr to bear the reproach of our singularity.

Our attention is called to the fraternal relation existing among the different denominations in their social meetings, in their union prayer-meetings, and their union revival meetings, and so on. They say to the Baptist friends, "If you would only lay aside your immersion and your close communion, and fall into line, how very nice it would be." The Baptist brother, inclined in that direction, replies, "O we cannot quite lay aside our immersion and close communion, hence we cannot quite have church fellowship, but we acknowledge that you are Christians and so we can have Christian fellowship all the same."

But how is it with us? In order to complete this nice arrangement and fall into line, we must lay aside baptism, the ordinance of feet-washing, the Lord's Supper, the salutation of the kiss, the self-denial, non-conformity, the non-swearing, and put on the armor of carnal warfare, commune with and take in the world. Can we do it, or will we still bear the reproach of singularity and exclusiveness? I propose that we do remain steadfast, and maintain the identity of the church, and that we carry the thought still further, and consider it from a stand-point of morality. We quote the following: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11.

My conclusions upon this question are that we, in all things, should pursue that course that will have the best influence morally as well as religiously, on society and on the church, and we can do this by different methods, by our example, by reproof, or otherwise. The apostle's injunction in our text is clear and appropriate: "To have no fellowship with characters of low grade; that is to say, Don't make them your associates. Don't take them into your embrace. Don't walk with them arm in arm, nor associate with them more than is necessary. As opportunity may offer, give them suitable reproof, and, if it can not be done verbally, it may be just as well to let them see that you have too much Christian or even moral dignity, to be found much in their society. Show them your depreciation of their character by your association with those of untarnished character. In this way we will give evidence as to the material of which we ourselves are composed, whereas, if we prefer our fellowship with those even of doubtful character, we,—like them,—will become opposed to, and unite with them in trying to injure, those of a higher caste, and settle the question as to the class to which we belong."

Another point is necessary to be carefully guarded that we may not be deceived. There are those whose morality is at fault, and they have not the shrewdness to conceal it and impose on their surroundings, while there are others who can manage to evade detection, and, if finally they are caught, they manage ingeniously, by their wits, to deny the facts and gain the influence of their confiding associates. How shall we be guided in our investigation of the testimony and our decision in such cases?

It is said that we hold all as innocent till they are proved guilty, and that circumstantial evidence ought not to convict any one. My mind has undergone a change on this point, caused by reading the brief of the prosecuting attorney in the case of Cluverious, the murderer of Miss Madison, of Richmond, Virginia, which is that a combination of circumstances is more to be relied on than a verbal declaration, because figures do not lie, while a living witness may perjure himself and is very likely to do so when testifying in his own defense. I take this position even in our deportment in relation to a person of questionable character, in contrast with the one of unquestionable character, for it will have a good influence upon others, especially upon the rising population, to show our appreciation of an untarnished character, and to excite their aspirations for the fellowship of the higher class.

WHERE ART THOU?

BY C. H. BALSBAUGH.

To Sister E. J. McGaughey:—

A VERY common incident may supply a very significant and solemn caption.

Not knowing where you now are, or your address, and not willing to miss your Heaven-sorrowing morsels for the higher life, I venture to reach you through this medium, although not knowing whether you get the GOSPEL MESSENGER.

Where art thou? This is the first question God ever put to man, indicating a radical, fatal breach between Creator and creature. The devil has an earlier question, full of malice and subtlety, and deception, destroying the divine equipoise of human nature, thus preparing for and necessitating the interrogation of God. "Where art thou?" vibrates through the whole Bible, through every dispensation, and age, and generation, and is the great, startling, Heaven-uttered, soul-searching question of to-day for every individual. Being, and character, and position, and relation are inseparable. God made man in his own image, and this determined both character and position.

There was no necessity for skulking, and hiding, and equivocating. With open face he saw the glory of God. The vail of Moses was not yet woven. The serpent's distracting insinuation had not yet placed an interrogation point behind the behests of God. No thought, or motive, or volition has yet cast a questioning shadow over the Divine veracity and benignity. All was very good from man Godward, as well as from God manward. "And Adam was the son of God." Luke 3: 38. Where art thou? would then have elicited the ready response: In thine image, O Father.

Prohibition is as old as Eden. This Tree, good in its place, and time, and purpose, "thou shalt not eat of it." "Touch not, taste not, handle not." It is a "Tree of knowledge," makes wise unto salvation if let alone, and wiser still when eaten on leave in God's appointed time and way. "Ye shall be as God, your eyes shall be opened," was a great and fatal lie, because it was a glorious truth misused. "Thou shalt not" is as wise and gracious as "Thou mayest eat freely." It was then as now, "only believe." Prohibition is the Divine Goodness in educating us into higher forms of life and bliss through discipline and trust and self-control. The look leads to lust, and lust to indulgence, and then springs the gulf between God and man so deep and wide that nothing can bridge it but "God manifest in the flesh," the sinless made sin, that we once more may "be made the righteousness of God in Him." If visible Deity and His audible voice would to-

day send that thrilling, appalling, soul-shuddering interrogation into the core of our being, "Where art thou?" in its real, awful, deep-and-far-reaching meaning, what would become of both world and church? Nearly six thousand years of this world's history have shown what grows out of one, apparently trivial, infraction of the integrity of our being, and disregard of the smallest iota of the Word of Eternal Truth.

That one act of disobedience switched the whole course of Providence, and dislocated all nations, and peoples, and persons. Is there a soul on earth to-day that can give an exact, self-intelligent answer to God's first question to man as a sinner, "Where art thou?" True, there are a few, and only a few, who have learned to know a little, very little, of what lies hidden under those three solemn monosyllables. We could not bear to realize their full signification. When the Spirit opens them to us but a little, immediately we are also let a little way into the meaning of those Heaven-and-Hell-and-Earth-astonishing words, "*Eloi, Eloi, lama, sabachthani?*" which rang in quivering agony from the lips of the Godman on the Cross when He personally and vicariously answered his own first question to man in Eden. Where art thou? Lost, lost, lost to God and myself, and all the peace, and glory, and rapture that spring from participation in the Divine nature and fellowship. Our position *must* somehow be retrieved, our relation and identification restored, or we carry hell forever in the very centre of our being. How few can testify that "THE PEACE OF GOD WHICH PASSETH ALL UNDERSTANDING, *keeps their hearts and minds through Jesus Christ.*" Philpp. 4: 7. "*Peace* I leave with you, *my* peace I give unto you; *not* as the *world*, give *I* unto you: LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID." John 14: 27. Perfect faith brings perfect peace. "The love of God is shed abroad in the heart by the Holy Ghost." "There is no fear in Love: but Perfect Love casteth out fear: because fear hath torment: he that feareth is not made perfect in love." 1 John 4: 18. Christ is the essential Fountain of all holiness, and the vicarious cesspool of all iniquity. Perfect Love and Holiness finds in itself a perfect satisfaction for all impurity, and unrighteousness, and lovelessness, so that it is now a "faithful saying, and worthy of all acceptation," that "all the fulness of God" is offered as an eternal inheritance to the chief of sinners. We know little of God's provision of present salvation, because, in general, we are more concerned about verbalism, and ritualism, and tradition, and Divine symbolism, than about personal acquaintance and fellowship with God Himself.

Typical representations of Christ and salvation, although established by God Himself, are neither Christ nor salvation. The best service we can render, the most punctilious obedience, of which the most conscientious and devoted soul is capable, is not the link that fastens us to God, and secures our safety. "Christ died for our sins, according to the Scriptures: he was buried, and rose again the third day according to the Scriptures." 1 Cor. 15: 3, 4. "IF CHRIST BE NOT RAISED, *your faith is in vain:* YE ARE YET IN YOUR SINS," verse 17. Jesus coming up victoriously out of the penalty of our ill-desert—this is the rivet of his redemptive work. This position becomes ours by faith antecedent to any form of symbolism. We *start* with Christ's *finished* work. There is no possibility of life, or peace, or power in any other way. Christ could not offer Himself as "the Author of Eternal Life," until he had "abolished death." "Where art thou?" means for faith, "Christ in me, the hope of glory." This faith *can not* be exercised *before* repentance. It is a psychological impossibility. The real nature and vastness of our necessities, and the provision of the Cross to meet them, are known only in that opening and sounding of ourselves, which takes place in repentance. And it is only then that it is intrinsically possible to believe unto salvation. The most critical and absolute belief, prior to repentance, possible to man, is no salvation at all. It is a necessary antecedent condition, but can not "lay hold on eternal life" until it rises to the higher plane of commitment and reception. The faith that credits evidence is far away from the faith that appropriates the life which authorizes and verifies the evidence.

This is life eternal that they might KNOW THEE, the ONLY TRUE GOD and JESUS CHRIST. John 17: 3. Self-deception here is self-destruction. O for a fresh, Holy-Ghost-given emphasis to the fundamental truth that "*Christ* is our life," and that "as many as *receive* HIM, to *them* He gives power to become the *sons of God*, even to them that BELIEVE ON HIS NAME." Col. 3: 4; John 1: 12. Our *judicial* standing is complete before God the moment we so believe on Christ. This life so received, is developed, or rather we are developed by it, until Eph. 4: 13, is individually and corporately realized.

"Where art thou?" Crucified to the world, and the world unto us? Dead with Christ, risen with Christ, seeking those things which are above, where Christ sitteth on the right hand of God? Blessed with all spiritual blessings in Heavenly Places in Christ? Is 1 Peter 1: 8, 9, the sweet charm we daily and hourly carry in our heart of hearts? Are not all things possible to God? And all things possible to faith? Why, then, are we not more than conquerors through Him that loved us? Here is the salvation. He offers Himself to our faith as a Crucified and Risen Jesus, and our faith is crippled by want of likeness to "the fellowship of His sufferings, and the power of His resurrection." Philpp. 3: 10. To "KNOW HIM," we must "*suffer the loss of all things*, and *count them but dung.*" O "the excellency of the knowledge of Christ Jesus our Lord." "I know and *these* know,"—wonderful words. John 17: 25. Is this our inner and outer biography? "Where art thou?"

EXPERIMENTAL RELIGION.

BY A. NELSON GRAYBILL.

EVERY one must feel, and experience, and know for himself that he has passed from the death of sin unto spiritual life,—from darkness unto light,—and from the power of Satan unto God. He must not only have a form of godliness, but also the power.

As Christians, we are to be dead unto sin, and alive unto God. We must not only profess, but also possess the pure and undefiled religion. When we are sick, we know it because we feel it, and so the spirit of God will bear witness with our spirits that we are the children of God. Rom. 8: 16.

When we are born again, we become new creatures in Christ Jesus. We know it and feel it when the love of God is shed abroad in our hearts. We are not to quench the Spirit, 1 Thess. 5: 19, and not to grieve the Holy Spirit, Eph. 4: 30. Some have hardened their hearts, and are past feeling. Eph. 4.

When the people were cured of their diseases, they knew it, and so confessed. Please read John 5: 8–15, 9: 25; 1 Peter 3: 15, 16; 1 John 3: 24; Luke 17: 14–16, 12: 8; Job. 19: 25–27; Psa. 66: 16; 2 Kings 5: 14, 15.

In a spiritual sence we feel and know when our sins are forgiven and we have passed from death unto life, because we love the Brethren,—the children of God, love to keep and do God's commandments, which are not grievous.

It is the Christian's meat and drink to read and learn, and do his Heavenly Father's will. We must not only be readers or hearers, but also doers of the Word. Our deeds are read and known by all, and should be of a godly character. God expects us to hate the evil, and love the good. We must be a separate and peculiar people from the world,—not ashamed to confess Christ in public, and let our light shine before the world as true soldiers for Jesus.

AN IMAGINARY VISIT TO MT. SINAI WHILE THE CHILDREN OF ISRAEL WERE THERE.

BY J. F. BOOMER.

SHOULD we have been permitted to visit Mt. Sinai during the stay of the children of Israel at that place, I suppose, as the people approached, we would have seen the birds of the air and beasts of the field, which had made their-hiding-place so long undisturbed among those mountains and valleys, fleeing into the wilderness before these unusual intruders, and the echoes, silent so long save when the roar of the lion or the fierce cry of the condor and other birds of prey sounded among the mountains, were now awakened by the lowing of herds and the bleating of flocks, and the ceaseless din of the encamping millions of the hosts of Israel.

As the great procession advances, the foremost begin to pitch their tents on the plain before Sinai, and the encamping continues, until we behold, stretched out upon the plain as far as eye can see, the shining tents of two and a half millions of people.

Their herds and flocks, which they had brought with them out of Egypt, sought pasture in the valleys near by. This wandering of the Israelites is a very strange and remarkable occurrence, and one that is without parallel in the world's history. A whole nation in bondage for over four hundred years suddenly obtains its freedom without a single battle! What a beautiful type of spiritual things is this wonderful deliverance! What an encouragement to those who are under the bondage of sin! Only trust in the Lord and he will fight your battles for you!

We turn from beholding these things, to look upon a scene far more wonderful, more sublime and grand, as, amidst the thunderings and the lightnings, the presence of the Lord descends and rests upon the mountain. This scene struck terror to the hearts of the people, for we read that "all Israel trembled in their tents." Then, at the loud sounding of the trumpet, we imagine that we hear the voice of God calling Moses to come up unto him in the mount.

We then see the venerable prophet of God, already past fourscore years of age, leaving the camp, at the head of a small company, consisting of Joshua, Nadab, Aaron, Abihu and seventy of the elders of Israel. The solemn procession slowly advances to the base of the mountain, enters the cloud and begins to ascend. They proceed a short distance up the mountain. We see them stop and hear Moses giving the solemn charge to the elders, and we think we can almost see the lines of care and earnestness upon his face, as he says to the elders, "Behold Aaron and Hur are with you; if any man have any matters to do, let him come unto them." The elders return to the camp, but Moses and his minister, Joshua, continue their journey a little farther up the mountain; then they stop once more. This time Joshua tarries while Moses proceeds on his way up to the very presence of the Almighty, to receive upon the tables of stone, written by the fin-

ger of God, the law and commandments for the governing of Israel. Moses now stayed in the mountain for the space of forty days.

Let us turn again to the camp. The people no longer look upon the cloud as being divine, and they no longer look for the return of Moses. It was then as it is to-day,—many people in this day and age of the world no longer look upon the Word of God as being of divine origin, and they no longer look for the return of Christ.

We next see the people gather around the trembling Aaron, and hear them say, "Up, make us gods to go before us, as for this Moses we know not what has become of him." That spirit of idolatry which came upon them in Egypt, returned to them again.

Aaron, fearing to do else than to comply with their wishes, ordered them to break off their earrings and jewelry, and bring them to him. He set to work to make a golden calf, like one familiar with his business. The making of idols is supposed to have been his trade while in Egypt.

Here we see the evil that may arise from superfluities, such as jewelry, etc. Though no one in civilized countries will make of them images, as did the Israelites, yet they are the object of a very debasing form of idolatry, even among the rich, the cultivated and refined of the earth. Let us ever remember, "That which is highly esteemed among men is an abomination unto the Lord."

The calf is now finished and set up before the people, and to it Aaron erects an altar, offers sacrifice, and proclaims a feast. "And the people sat down to eat and rose up to play." Thus we see the children of Israel worshiping the work of their own hands, while the cloud of God's presence rests before them upon the mountain.

How many of us, who have, at times, received as great demonstrations of God's presence as they, though not in the same way, yet in ways unmistakable, have forgotten that he hears every word, knows every thought, and sees every action? How many have erected to ourselves calves, —though not all be golden,—and are now sacrificing to them our time, our talents and all that we have in this life? Perhaps some are risking the life to come, and neglecting the God that brought us out of the dark Egypt of sin,—the God who has promised to lead us through the wilderness of this life and the Jordan of death, and land us safely on the shores of that heavenly Canaan?

The thundering and the lightning now grow more and more terrific, and the cloud upon the mount assumes all the look of a horrible tempest, —a token of God's displeasure with that rebellious and disobedient people. We hear the voice of God saying unto Moses, "Let me alone that I may consume them in mine anger, and I will make of thee a great nation." But Moses, as a type of Christ,—our Great High-priest, who is now at the right hand of God, interceding for us,—plead with God in behalf of Israel, until the Lord finally repented of his wrath, and Moses went down unto the people.

When he arrived at the camp, he found them engaged in a reveling dance in honor of the idol they had just set up. Godly sorrow was written upon his face, as he threw down the tables of stone and broke them in his righteous indignation. He took the calf and burned it, and scattered the ashes of it upon the waters, and compelled the people to drink of it, signifying that they should drink of the bitter fruits of their own wickedness. It was a type of spiritual things, for Paul says, "Whatsoever a man soweth, that shall he also reap." We see him come to Aaron, who falls on his face before him and tries to screen himself by laying the blame on the people, and says that all is the work of chance, for he said, "I cast the gold into the fire and it came out a calf." Often, when we sin, we try to screen ourselves, and lay the blame on some one else. To sin is bad enough, but to try to escape conviction, is worse.

Next we see Moses standing in the gate of the tabernacle, and we hear him call, "Who is on the Lord's side, let him come unto me." We see the faithful of Israel, for they had not all sinned, move unto him. He commands them to take every man his sword, and smite every man that had sinned with the edge of the sword. We turn away from beholding the horrible visitation of God's wrath upon that disobedient and sinful nation, for we read that "there fell of the people in that day three thousand souls."

Moses, the leader of this literal Israel, had gone up into the mountain to receive from God a code of laws and morals, by obeying which the people might enjoy the land, which the Lord their God would give unto them. We know how he found them on his return, and the judgment that followed their sin. *Christ*, the leader of *our* spiritual Israel, has gone to prepare a place for us, and just as sure as Moses came down from the mountain, he will come again with power and great glory. How is it with us? Shall we, like Daniel, remain true to the God of Israel?

JESUS LOVES ME.

BY GERTRUDE A. FLORY.

"Wonderful things in the Bible I see,
This is the dearest that Jesus loves me."

"POOR, wretched, miserable, despised worm, who told you Jesus loves *you?*" He died for me, and he has said, "Greater love hath no man, than to lay down his life for his friends." Jesus had greater love, for he died for me,—his enemy. But he was more than man. He was God in the flesh; hence his love was just as much deeper than man's, as God is higher than man. Being so great, so high, so wonderful, it reaches to me, lowly worm of the dust, his open and avowed enemy!

When I knew good and evil, I chose my portion in Satan's kingdom, because it looked fair, and the work he set before me appeared easy, as it seemed to be interspersed with many pleasures. I labored here for years. But all this time Jesus was suspended on the cross above me, dying in all the agonies that God or man could suffer. One day, when weary of my contract made with Satan, I was looking out for something better than he had given, for he had not fulfilled his promises, but had given hard labor, disappointment, pain, affliction, trials and sorrows without number; therefore I resolved to leave him, as a vile deceiver, and seek for better employment. Weary and sick, almost unto death, I raised my eyes to heaven and there, above me, saw Jesus in all his dreadful anguish, blood oozing from his lacerated palms and feet, blood trickling down his blanched cheek, blood flowing from his left side, for ME, and in the tenderest tones he bade me, 'COME UNTO ME AND LIVE."

Longing for life, I ran and fell upon my knees at the foot of the cross, and as his precious blood dropped, drop after drop, upon my weary, sin-defiled being, I was cleansed and made whole. Then he descended from the cross and took me by the hand, lifted me from my knees, and said, "Behold the glories of my kingdom! All this is mine, and I will give it to thee, if thou wilt serve ME. My yoke is easy, and my burden is light."

I looked, and, lo, a world of indescribable beauty lay before me. Its inhabitants were clothed in white, and their portion was peace, joy, bliss, love, and everlasting light and life. Enraptured with the glory, I cried, "Lead me, dear Master, whithersoever thou wilt." And now I am a follower of him, and find his promises very precious.

This is why I know he loves me, because he did so much for me, and is doing so much every day, and still promises to do more, if I only do the light service he has given me to do.

Ah, yes, I know by innumerable favors and blessings, I daily receive from his bountiful hand, that he loves me, though I am so ungrateful at times! All that I have, I received from him; and all that I am, he made me; and all that I expect to be, must be the work of his almighty power. For this wonderful love and mercy I have made a contract with him for my life-service, and, in return, I shall give you eternal life in celestial courts of bliss, where there is joy unspeakable and full of glory, and love ineffable, besides my daily recompense for my labor.

My Lord's vineyard is large, with plenty of room for all who desire to work therein, and daily he is seeking and calling for helpers to gather the fruit and grain. Who will join me in his service? The fruit is ripe, and the harvest fields are white, ready to garner, but the laborers are few. You shall receive the same wages, as he is giving me, though you come at the eleventh hour. I came in the early part of the day, and I receive the same reward as those who began at dawn. Who will serve Jesus and learn how sweet it is to know that Jesus loves all. Then, in eternity, our theme shall be, "I AM SO GLAD THAT JESUS LOVED ME!"

A MODERN DELUSION.

BY C. E. ARNOLD.

WE proud Americans boast a national prosperity that totally eclipses "the glory that was Greece, and the grandeur that was Rome." With our wheel of progress on the very heels of time, with ten thousand church steeples piercing the arched dome of heaven, with our fair land dotted all over with institutions of learning and charity, with the inspired Word of the one true God in every home, it is a glorious land! If we could only banish the devil from our midst, Eden would be restored, and a millennium inaugurated. But it is a sad fact that Belial reigns, who, with a host of confederates, whose name is legion, is practicing his delusive arts with the accumulated skill of nearly sixty centuries.

We get down to the very bottoms of our hearts in sympathy for poor deluded heathendom, who bow down to wooden gods. With streaming eyes we contemplate the heathen mother placing her babe within the fiery arms of Moloch. How we blush to know the fair pages of our national history are disgraced with such modern delusions as Salem witchcraft! But if there is anything beneath the shining sun to excite men's sympathies, it is the ruinous effects of a single pernicious and filthy weed upon the body, intellect, and soul of this nation! Tobacco, in its several forms, has become one of the most potent instruments in the hands of Satan, in promoting the cause of vice and misery in this land.

In presenting this theme, we wish to say that we have not the slightest unkind feeling toward any one who indulges in the use of the weed. With all due respect for the victim, would that we had the zeal of a Demosthenes, and the eloquence of a Cicero, with which to denounce the vile and ruinous habit! Why will so-called enlightened Christian men, instead of cultivating cereals and fruits, with which to bless mankind, grow with the most devoted and tender care the filthiest and lowest weed that ever cursed the race of Adam? Why will a man become so estranged as to find no pleasure in the happy family which blesses his home, in his lowing herds which graze on a

thousand hills, and in the growing crops along his fertile valleys? Why will he turn away from his well-stocked library and even scorn the very service of the God who made and blessed him, and seek comfort alone in his "meerschaum" pipe?

O victims of this so-called fashionable poison, oh, generation of suicides, we would tremble for you, but you tremble for yourselves. Indeed, trembling is one of the most apparent physical effects of this habit. Tobacco injures the voice, blunts the taste, impairs the smell, injures the sight. Germany, a smoking nation, is proverbially a *spectacled* nation. Tobacco impairs the appetite, destroys digestion, produces thirst, leads to intemperance, and is the handmaid of dissipation and vice. Some of the ills which result from its use are apoplexy, hypochondria, consumption, cancer, dyspepsia, night-mare, irritability of temper, epileptic fits, and insanity.

The number of cigars, the average smoker uses in a life-time, would, if placed end to end, extend five miles. Just imagine a man tugging at a roll of tobacco five miles long, which contains enough nicotine, if properly applied, to *kill* as many men as could be placed in a line so long! Or imagine, if you please, a man nibbling at a twist of pigtail tobacco, five miles long, until he has diluted deadly poison enough to kill ten thousand dogs!

As to the moral and religious view of this habit it is neither lawful nor expedient. Dr. Talmage says, "The road to hell is paved with tobacco leaves and spittoons," and we may add that all saloons, gambling dens, and in fact all the hell-holes and gangways of vice are darkened with the smoke of the weed, and saturated with its pernicious smell. We venture the assertion that there is not a man in all this broad land of ours, who would dare say that he can serve God better with this filthy habit than without it. Then, my friend, you had better put your money to some charitable use, whereby God may receive glory, instead of spending it for a habit which shatters your nerves, stultifies your intellect, stupefies your whole physical being, and evaporates the very essence of your brain.

O, deluded race of men, we have borrowed a vice from a savage nation, and have multiplied it a thousand fold! God pity ten thousand youths who think themselves to be gentlemen to smoke cigarettes and spit amber! God pity a whole army of wretches who enter the lunatic asylums every year! God pity ten thousand laborers who spend more for tobacco than for bread! God pity a whole nation whose rising generation is dwarfed, whose brightest intellect is smoked as black as the soot on the walls of perdition, whose future prospects are beclouded with the smoke of human ruin!

One of the most deleterious effects of this odious habit is the impairment of the *will*. It leads men to *think* that they are unable to release themselves from its iron grasp. But men *can* quit, *have* quit, and we hope will *continue* to quit the use of this poisonous drug! The most desperate victims have been rescued from the clutches of the tobacco demon. As we look around us, we behold the bright countenances of a few noble moral heroes, who have torn asunder the Herculean shackles of the tobacco habit, and who stand to-day with their foot on the neck of the tobacco demon, brandishing defiantly their glittering two-edged sword,—the indomitable I WILL.

When we observe the effects of cigarette smoking, as well as of other forms of the ruinous habit upon the young, the flower and pride of the nation, the promise of the future, we are made to tremble for the awful calamity about to befall this nation. This is not a matter of minor importance. The glory of nations, the *destiny* of *souls*, hangs upon it. O may the steady rays of the sun of divine Truth; may the vivid lightnings of scientific knowledge, may the roaring thunders of God's foreboding wrath, may the gaping earthquake of our own impending national ruin, arouse us from this delusive condition!

Bridgewater College, Va.

YOUR NEED OF SALVATION.

BY A. BRICKER.

If you are not a Christian, permit me, without presumption and with sincere solicitude for your welfare, to ask you to seriously consider,—not whether this is a sinful world, but whether you are a sinful man,—not whether there are unworthy professors in the church, but whether you have sinned and come short of the glory of God. Whatever others have done or failed to do, can you claim to be innocent? Do you not condemn yourself as being guilty and impure before God? If your heart condemns you, God is greater than your heart, and knoweth all things.

Will, then, the fact that others, either in or out of the church, have faults, help *you?* Were you in prison and offered pardon on reasonable conditions, would you refuse it, because other convicts were there, or because some, who had been pardoned, were not living as good citizens should?

Why not act as reasonably in regard to spiritual things, as in worldly things? Let conscience speak. If you had an exact copy of your life transcribed from the book of God's remembrance, would you be willing that others should read it, would you not yourself tremble to read its records? There is your first sinful act, and there is your last, and the many between, — all unrepented of and unforgiven. Then here is death, any day, and after that the judgment.

But you may say, "What if I have sinned?" Well, the Word of God says, "The wages of sin is death." "If you die in your sins, where Christ is you can not come." Admitting that you are by no means a notorious sinner, that you are known as a moral man, still you can not feel that you have never sinned against God. Even *one* sin against God, unrepented of, becomes exceeding sinful. Your sins, whether one or one thousand, must be forgiven through Christ. Full salvation is only through Christ. He loved you, and gave himself for you. Think seriously and prayerfully about your sins and the wages of sin, and remember that all heaven loves you, and greatly desires your salvation. Jesus proved his love, and the love of God for you, upon the cross, in dying for your sins. Cast yourself upon him for mercy, and trust him for salvation without delay, and he will not let you die in your sins! Give him your poor, weak, sinful heart, and he will never leave you nor forsake you!

"SEARCH THE SCRIPTURES."—John 5: 39.

BY A. FLORY.

This is a subject of great and vital importance! It is a positive command given by Christ. The Jews were very careless about this matter. At one time they had lost the book of the law, and, while the book was lost, they did many wicked things in the sight of the Lord. When Hilkiah found the book, and Shaphan read it before the king, it came to pass, when the king heard the words of the book of law that he rent his clothes. 2 Kings 22: 11. He discovered that they had not done everything according to the reading of the words of the book, and for this cause the wrath of the Lord was kindled against them.

When you went to hear preacher A., he told you that baptism is for the remission of sins, Acts 2: 38, that we are baptized into Christ, Rom. 6: 3, and that faith and repentance are preparatory to baptism. Preacher B. says, "Not so; you must get into Christ by faith and repentance." C. says, "Faith alone is all that is necessary."

Which of these men told you the facts about this matter? Christ tells you to search the Scriptures and how are you going to do this without the Book? Look for it; possibly you have laid it away in your drawer and have forgotten where you have placed it. If you can not find it there, perhaps it is on the shelf, covered with dust. At any rate, be sure to get one and read it. The wrath of the Lord may be kindled, for he wants you to know all the words of the Book. If those Jews had not found the book and read it, possibly they would all have been destroyed.

Perhaps you are not aware of the danger. If a friend of yours would step to your door and attract your attention by telling you that your house is in a blaze, and another, just as honorable as he, would immediately step forward and say, "Remain quiet, my friend, there is no danger; the fire is gone out," you would flee from the building with all possible speed, to see which of those men told you the truth. Christ says, Take heed that no man deceive you. He gave this warning because he knew the danger. Is it not strange how careless persons are in regard to their eternal interests, who, when their natural lives or their properties are in danger, become very much excited? Christ says, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" Mark 8: 36. Never say, "I have not time to read the Book." The Bible is of more value than the whole world. No doubt there are thousands of persons in the world to-day who would tremble if they should hear all the words of the Book read. It is important that we read the blessed Book. If you cannot read it yourself, get some one to read it for you. If you do not obey all the commands written in the Book, the wrath of the Lord will be kindled.

"WHY TARRIEST THOU?"

BY FLORA E. TEAGUE.

There are a number of individuals in every vicinity, in which the church of the Brethren is located, that seem to be almost ready to enroll themselves as members of the body, and yet, for some unknown reasons, they continue to stand aloof in jeopardy, day after day, month after month, yea, year after year! Why is it so? The feast is ready and you have been invited earnestly and cordially many a time by the minister and his Head of authority, the loving Savior, who has plead time time after time with you to come, yet you continue to crucify him afresh by resisting his earnest pleadings, all for your own good! Oh, how can you do it?

Then, too, there are loving parents and friends whose hearts have ached and throbbed with pain many an hour in your behalf.

When the ministers of God plead in public for souls to come to him, many have obeyed the call who seemed to be far away from him, while you were seemingly near, and yet they have overtaken you in the race for the crown. Shall it be so in the end? Oh, why will you delay any longer? You are not safe one hour; no, not one minute.

Then, too, many of you are parents of the little ones whom the Savior has placed in your care to train for Him. How can you do this unless you are his own followers, unless you yourself are a learner from Him?

Oh, can you not see the responsibility resting upon you in regard to them, and be made to feel that for their sake you will come to Him?

May God be lenient to you, and spare you, I pray, until you will come to him, but do not run the risk of delay!

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Nine.—Cæsar.

CÆSAR had not conquered the whole world yet. He pushed his conquest into Syria and adjoining countries. He gained his victories so easily that he wrote to a friend, describing them, in these terms, "I came! I saw! I conquered!"

Cæsar loved to give himself all the praise possible. This is a singular characteristic of the literature of Cæsar's times. Were we to accept the spirit of Cæsar's, Cicero's, or Cato's writings, we would come to the conclusion there was no one of any importance living, but them. At one time, when Cato and some friends were talking of the faults of another, Cato, with an air of self-esteem said, "There is but one Cato." The general tenor of the writings and language of the latter centuries of the Mosaic dispensation would be considered a breach of good manners now. Cato, however, was a wise and virtuous man, and a faithful friend to Pompey. Cæsar strove hard to imprison him. It is not known whether Cæsar intended to cruelly treat him or not, as Cato killed himself when he found he could not escape Cæsar.

The Romans would not live in bonds to their foes, or survive great misfortunes. But in the Word of God we are taught grander lessons than that of the Romans. No murderer shall inherit the kingdom of heaven, and all our ways are directed by a wise Hand that guides for our good. We are taught to bear all our misfortunes and afflictions, which are but for a moment, with patience, as they work for us a far more exceeding and eternal weight of glory. We should be truly thankful that God grants unto us longer lives, that we can better prepare ourselves to enjoy his presence forever!

These things were unknown to Cato, who had resolved to end his eventful life. He had considered carefully the different methods of suicide. He made a feast and spoke so cheerfully and hopefully that none present, but his son, suspected such a thing as death to occupy his mind. After supper he retired to his room to do the rash act, but found his sword had been removed. He called for it, and his son plead that he spare his life for his sake, but Cato requested that they leave him alone. It does not seem possible that any one can realize the true value of life, and his responsibilities to God and man, while deciding upon the most awful event of his life.

Though Cato had read Plato's thoughts about the future world, he greatly misunderstood his situation. No one knew what would become of the soul, neither did they know where they could find it out. They thought it could not die, and all sorts of guesses were made. So we see that all the wisdom of the human family can not find out God except we are taught and guided by his Divine Truth. There are plenty of thoughts connected with the tragic death of Cato, which we can contemplate. Addison studied it, and gave us, what he imagined Cato said, in one of the finest compositions of our language, beginning with, "It must be so."

Cato's death was mourned by many, as he always acted according to what he considered right. When Cæsar was informed of his death he said, "Cato! I envy your death? Why did not you allow me the glory of giving you your life?"

Pompey's sons waged battle against Cæsar to avenge their father's death, but they were defeated with the loss of the eldest brother and thirty thousand men. Cæsar said to a friend that he had always fought for victory before, but that day he fought for his life. This was the last of Cæsar's battles, and he aimed to show his victories by public procession. But the people of Rome did not appreciate it as on former occasions, because it was celebrating the death of Pompey, who had been Cæsar's truest friend. Cæsar was a traitor, and it is said that wolves, bears and rats even will punish traitors. Their associations are not sought by any class of beings.

Cæsar was raised to greater honors than ever. He was appointed to hold absolute power in Rome as long as he lived. The month of July was named in honor of him, his statue was placed in every province and city, and his image was stamped upon all the Roman coins. Some one proposed that he be protected by a standing guard, but he said he would rather trust his life to the love of the Roman people, than be protected by soldiers. He would rather die at once than to live always in fear of death. Cæsar feasted above twenty thousand in one day. He often had plays at theatres for them, and made gladiators fight for the people's amusement.

With all the honors and distinctions that could be, and were, conferred upon Cæsar, he was not satisfied. He wanted to take one step more before he had reached his pinnacle of fame. He wanted to be king of the Roman people. He already possessed as much power as he would, were he king, but he wanted an empty name, and it was this desire that cost him his life. The Roman people did not like the name king; they wished to call their ruler a dictator. They considered themselves slaves when under a king. Cæsar lacked the proper elements to make him a good king. In order to rule in any capacity, it is essential that the would-be ruler carefully weigh the wishes of the majority and become submissive to their wishes. Thus the Romans felt displeased when Cæsar's friends placed a crown upon his statues, in order to see what the citizens would do. The latter angrily tore them off and threw them away. Anthony also offered Cæsar a crown, and called him king, and though he did it as though he were jesting, it surely displeased the Romans. It also displeased Cæsar to think, "I am not called king, but Cæsar!" and laying open his breast, desired that any one who chose could kill him.

Many of Cæsar's friends were imprisoned because they wished to elect him king. While the criminals were taken away, those standing around cried, "You are like Brutus." Junius Brutus lived many years before, and killed Tarquin because he called himself king of Rome. Junius had a descendant, by the name of Brutus, who lived in the days of Cæsar, and was the noblest and most virtuous then living. He always tried to act out his convictions of right, but, like many of us to-day, his judgment or ideas of right and wrong were at fault. He did not imagine himself in other people's situation, which must always be done in order to follow out the "Golden Rule" in the letter and the spirit, and the principle which Paul laid down when he said, "God forbid that we do evil that good may come."

Brutus loved Cæsar, but he loved his country better. Though Cæsar had been kind to him, he disliked the thought of ever having his countrymen enslaved to one man. Cæsar knew the Romans esteemed Brutus highly. At one time when Brutus and Cassius were candidates for the consulship of Rome, Cæsar said, "Cassius has the best right, but I can refuse Brutus nothing." Cassius wished to have Cæsar murdered because he did not want Cæsar to rule, and, accordingly, led in a conspiracy to murder him. The conspirators wanted Brutus to lead in the work, as the Romans thought, whatever he did was all right. Brutus received many anonymous letters, asking him to free the Roman people from the tyrant, as his ancestor did the country from Tarquin.

THE LOVE OF GOD.

BY FLORIDA J. E. ETTER.

IF we love God we will keep his commandments. We see many who claim to be honest Christians, who say they love God and desire to love and serve him, and yet are disobedient to God's laws. This would be cheating the Lord out of his rights. We should deal justly with our neighbors. Why? Because we love them, and would not harm them for anything. Well, if we have the love for our Blessed Master as we should, we will not deceive him either. We may deceive men without being found out, but we can not deceive God.

We sometimes are particular on some points and not on others. Now God has laid down his law for us to obey, and he wants us to obey one command as much as another. We hear that some argue that some points are more important than others. If we only obey a *part* and not ALL, as it is given us, we are no better off than if we left all undone. If we wash feet and leave the other commands undone, we offend all. If we wear plain clothes, and have not a pure heart, what better are we? We can not have the love of God in our hearts as we should, if we engage in the foolish things of the world. We can not have the love of God shed abroad in our hearts, as we are commanded, if we do thus, for out of the abundance of the heart the mouth speaketh. Let it be filled more with the love of God, than the contaminating things of this awful world of which we have to give an account. The things of this world only tend to lead us to eternal destruction.

God wants us to love one another and not speak evil of our neighbor, and to refrain from worldly amusements and idle talk as much as he wants us to wash feet, or dress plain, or do any other command. "For whosoever shall keep the whole law, and yet offend in one *point*, HE is guilty of all."

Let us bear in mind if we do not obey the *whole law* from the HEART, we are as bad as if we did not try to obey any, and we do not love God as we should. May we strive to be like him as near as possible; then we are sure to love him, and he will give us grace sufficient for every trial. If others sneer at us because we are of God, we should be happy and try to serve him better. Then, by and by, our trials here will be turned into joy. All will be joy, peace and love FOREVERMORE!

Cartersville, Va.

HIGHER CHRISTIAN LIFE.—No. 1.

BY S. Z. SHARP.

THERE was a time when the name Christian was abhorred by the world, John 17: 14. At Antioch it was first applied to the followers of Jesus as a term of reproach and remained such until A. D. 310, when this people had become numerous and in a measure respectable. When Satan saw that he could not succeed in destroying the Christians nor stop the spread of their religion, he reversed his tactics, and, instead of persecuting them, which seemed to spread and increase them the more, he now changed his method of work from persecution to that of popularizing the religion of Christ. Emperor Constantine was his chosen instrument for this purpose. This potentate inscribed the cross on his banner and had it engraved on the shields of his soldiers as the emblem of victory. His victorious legions were translated into the visible Christian church without being converted or possessing the qualifications of true Christians. There was no conversion of mind or heart, but a change of name, and the nature was still heathen in fact, though observing Christian ceremonies.

This was the beginning of that long series of centuries called the Dark Ages, because the light of the Word and of the Holy Ghost dwelt not in the souls of men. "Where the spirit of Christ is there is liberty," and when this Spirit no longer dwelt in the church as a body, then liberty of conscience ceased and persecutions arose, and the few true followers of Christ were pursued with the severest tortures that human ingenuity could invent. The name and form of the Christian religion with its outward ceremonies was retained while its spirit had fled.

Since the beginning of the Christian era this has ever been the case. Judas was as much a disciple in name as was John. He observed feet-washing and the holy kiss as well as the other disciples, though he was a devil. John 6: 70. True Christianity can not be known by the outward form only. "They that have not the spirit of Christ are none of his." Rom. 8: 9. The first essential to true Christian life and growth is genuine conversion. Entrance into the church without this makes us no better than the soldiers of Constantine. The observance of the outward ceremonies only is no test of true Christianity. The outward form of religion without the spirit of Christ often makes men persecutors of those who have the true spirit. Those who profess to be Christians and do not show the spirit of Christ by their fruits, have no evidence that they are heirs of salvation.

AN EXPLANATION.

BY JOHN L. KLINE.

VERY frequently we hear some of our Brethren complain about our church paper being too expensive, and that, on that account, they can not take it. By the way, it is not generally the poor brother or sister that hands in such complaints, but generally such as would be able to get it for themselves and for some poor brother besides.

Supposing, brethren, you were to pay three cents per pound more for the tobacco you smoke, and five cents more for the plug you chew, I ask in sincerity, how many of you would be willing to quit? I think that hardly two out of a dozen would quit chewing or smoking, but, at the same time, you would tell the tobacco dealers that it is too high.

Why not take the MESSENGER on the same principle? I assure you it will do you good, where the tobacco only does harm. Get it and read it, hand it to your neighbors and let them read it. They may come to the light, may be convinced, and finally join the church; as a result you and they will feel happy in time and eternity.

Now, then, a brother comes up and compares the reading matter of the MESSEFGER with some secular paper, as being so much less. That may be true enough; but, my brother, let us not look so much at the *quantity*, but at the VALUE of the words. It is not the preacher with the many words that does the most good, but the one who brings forth a few, well-directed words, to the point. Just so with your worldly papers. You may find out the happenings of the world, etc., but your soul gets nothing. How different when you take the MESSENGER, and read it in the spirit! It will be bread and water to the soul from beginning to end.

Again, another brother comes up, and compares the MESSENGER with the church papers of some popular denomination. Brethren, I do not want you to do that! Their paper is just like their preachers,—it just suits the people; therefore many subscribe for it that would not for the MESSENGER, even if it were the same price.

It seems to be more difficult to convince the people of our doctrine than any other. Why? Because of its not being so popular. Just so with the MESSENGER. A great many people do not read it, just because it does not suit their taste.

Would to God that ere long every family in the Brotherhood would have the MESSENGER! This could easily be done by the well-to-do members, if they would make the proper effort!

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Antietam Church, Pa.

THE Communion meeting of the Antietam church was held at Price's meeting-house, May 25 and 26. The Elder of the church, Bro. J. F. Oller, and all his co-laborers in the ministry were present.

Eld. David E. Price, of Mt. Morris, Ill., was one of the welcome visitors. He did a great deal of the preaching, and officiated at the Communion. He was on his way to the General Conference, and stopped off to see old friends and acquaintances. Here he was reared, and at one time know, and was known by, nearly everybody. His ancestors were the founders of Antietam church. To-day their ashes rest in sweet repose near the spot where the late meeting was held.

More than one hundred and thirty-five years ago they laid the foundation of a church, the territory of which has now twenty or more church-houses within the limits of the boundary that was once known as the Conocheague, or Antietam congregation.

As was stated in a former communication, the old Antietam Church is now divided into seven congregations. Each organization has three or more church-houses, aggregating, probably, more than two thousand communicants in the several congregations at the present time.

At our late Communion meeting the following ministering brethren were present: Bro. Isaac Frantz, of Pleasant Hill, Ohio; Elder William H. Koontz, and Bro. Anthony, from Falling Spring congregation; Bro. Leonard, from Back Creek; Eld. Daniel Eckerman, from the Ridge church, and Bro. David D. Bonsacks, of Maryland.

The meeting was one of the largest held in forty years, although the weather was inclement a part of the time. Tables were set in the two side rooms besides in the church, all of which were filled during the Communion services. Ninety-one years ago this house was built on the land of John Price, since which time it has been known as Price's church.

At the time of its dedication, A. D. 1798, Elder William Stover was the Bishop. The words of the dedication hymn commenced with, "*Gross ist unseres Gottes Güte.*" (Great is the goodness of our God.) In those days divine services were held altogether in the German language at this place. From the year 1830 (the year when the English was first introduced), to the year 1866, both languages were spoken. Since 1866 the English alone has been used.

About the year A. D. 1798, or soon after this date, a young brother was elected to the ministry here, whose name was George Adam Martin. He was a German by birth. It is said he was an excellent scholar, a fluent speaker, and well versed in theology.

He travelled considerably among the churches, and became quite popular. Previous to his day, the Brethren here and elsewhere, read the fourteenth chapter of Luke to applicants for baptism. At the suggestion of Bro. Martin, the Brethren adopted another portion of Scripture for such occasions, viz., the eighteenth chapter of Matthew. From the information we have gathered, Bro. Martin moved to Eastern Pennsylvania a few years later, where he died.

From the time of the organization of the church, A. D. 1753, to the building of Price's meeting-house, which was in 1798, the Brethren held meetings in their houses in winter, and barns in summer.

As stated above, the first house of worship (Price's) was built in 1798; the second (Welty's) in 1836, the third (Snowberger's) in 1856. The fourth house is in Waynesboro. It was purchased in 1871 from the Lutheran and Presbyterian churches of Waynesboro. The year when it was built is unknown. The membership of the Antietam church is nearly five hundred.

Four Annual Conferences have been held in the congregation during the present century, in 1810, 1829, 1847, 1866.

At the Conference of 1847 an important change was made in holding Annual Meeting. Previous to this time Communion services were held at the close of each Conference. It was then decided to hold no Love-feast thereafter, on account of the confusion it created. It was considered uncalled for, since all churches held such services at their respective places of worship.

Before this change was made, the Brethren met on Thursday before Whitsuntide, commenced Conference on Friday morning, and closed Saturday evening. There was preaching on Sunday, and Communion meeting Sunday night. On Monday morning Conference closed.

The last division of our church took place September 19, 1866. The new church formed, has since been known as the Falling Spring congregation. The name of the elder in charge of the Antietam church at that time was William Boyer. After this date he officiated as the bishop of Falling Spring congregation, and Antietam ordained two ministers to that office, viz., Elders Jacob Price and Joseph F. Rohrer.

The elders of those churches now are, Jacob F. Oller, Antietam; William H. Koontz, Falling Spring. Many members have been added to the two churches within the last few years.

The officials of Antietam church have in recent years labored hard to systematize the business, so as to make everything satisfactory and plain to every member. To do this, a book for each department is kept, and every transaction, important or minute, is faithfully recorded. Future writers will have but little trouble, in giving a continued history to future generations.

D. H. FAHRNEY.

Waynesboro, Pa.

NATURE abhors a vacuum; and nature will not allow a vacuum to remain such. The only way to get rid of anything that is obnoxious in the world of sense, or of spirit is, by displacing it. A common saying, that has only one side of a truth in it, is, "An empty house is better than a bad tenant." But an empty house will not remain empty. No sooner is it empty, swept, and garnished, after one demon has been cast out of it, than it is liable to be entered for a permanent abode by seven other demons, every one of them livelier than the dismissed one. A good tenant is better than an empty house, as well as better than a bad tenant. And no house of head or of heart need remain empty. If you would be rid of bad tenants in your head or your heart, you must fill up that house of the soul with tenants who are worth having there. This is the only course of safety for you. By God's grace, this is possible to you.

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. S. Mohler, Daniel Hays.

☞ Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞ The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞ When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding

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☞ Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill. - - - - - July 16, 1889.

Paul to the Brethren.

"Upon the first day of the week, let every one of you lay by him in store as God has prospered him."—1 Cor. 16: 2.

ONE was baptized last Sunday at Silver Creek, near this place.

BRO. WASHINGTON WYLAND will go to Hunt County, Texas, to labor for the Master.

BRO. J. S. FLORY, of California, is visiting among the churches in the Miami Valley.

JUNE 30 three were added to the church at Garrison, Iowa, so reports Bro. E. H. Stouffer.

BRO. SAMUEL R. ZUG, of Mastersonville, Pa., will fill a call for preaching in the State of New York.

BRO. SYDNEY HODGDEN, of Independence, Kans., will enter the mission work with Bro. Gish, in Arkansas.

HAVE you read the full report of our last Annual Meeting? If not, order a copy at once. It contains 140 pages; 25 cents per copy, $2 50 per dozen.

BROTHER AND SISTER LAHMAN, on their way to the mission field in Washington Territory, stopped a few days at the Yellowstone Park, where may be seen the greatest natural scenery in the world.

BRO. ABR. MOLSBEE reports that there is much work to do in Texas before the churches there can be fully established. After planting a vine, it must be carefully tended. The little foxes spoil the tender vines.

75 cts. pays for the GOSPEL MESSENGER from July 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

THE farmers in this vicinity are harvesting and making hay. The crops are most abundant. We wonder if one-tenth of the increase will go into the Lord's treasury.

BRO. S. H. BECHTELHEIMER, of Camden, Ind., writes that during the last week three were received into the Lower Deer Creek church and that others are near the kingdom.

SISTER SARAH E. BEEGHLY informs us that the Root River church, Minnesota, is moving along encouragingly. Four have recently been received into fellowship by baptism and a social meeting is held once a week from which all derive much benefit.

WHILST Prohibition has been defeated in Pennsylvania, yet twenty-nine Counties voted in favor of the Prohibition Amendment by majorities aggregating 50,000 votes. Why should not these twenty-nine Counties have the benefit of Local Option.

THE only complaint we hear of short crops this year, comes from Dakota. From Kansas, Nebraska, Texas, and indeed from all sections of the East and West, with the above exception, come reports of abundant harvests. Surely the Lord has blessed our land!

WE have now on hand a full supply of Church Membership Certificates, having just printed a new edition. They are substantially bound with fifty certificates in a book, and every church should have a copy. They are sold at the low rate of 50 cents per copy, postage prepaid.

BRO. ENOCH EBY says in a private letter, "We have excellent crops, nearly all harvested and some threshed. Peaches are very plenty; come out and help us gather and eat them." This is a tempting invitation and if we only had more time and less work it would not need to be repeated.

THERE is some push and energy in the Brethren Sunday-school at Grantsville, Maryland. Last week they decided to get the *Brethren's Quarterlies*, and, as the time was too short to order by mail, and receive them in time for the following Sunday, they sent a telegram asking us to mail to Bro. A. L. Gnagy, fifty *Quarterlies* at once. They were sent, and we hope reached them in good time.

THE "Miller and Sommer Debate" is now nearly all electrotyped and as soon as the plates are corrected, the book will be printed. Our agents who have not already done so will please send us the number of copies they will require to fill their orders, so that we may know about how many books to get out. The work will contain over 500 pages. Price, per copy, $1.50. It will be ready to send out in a short time.

BRO. AARON J. MOW, of Saline City, Clay County, Ind., has completed a full course of study in the Indiana State Normal school at Terre Haute, and is again at his home in the Lick Creek church. Speaking of the work there, he says: "We will have an overplus of labor. The members are somewhat scattered but we are glad to say they are earnest and active in the cause and their souls are enraptured with the Father's grace and love. Three have lately been baptized and there is a constant call from all points of the congregation for more meetings. May the Father be gracious toward us that we may be blest with his indulgent love!"

BRO. J. G. ROYER has been holding meetings for the last week at the Spring Creek church, not far from South Waterloo. He closed the meetings on the 9th with six additions to the church by baptism. He goes from Spring Creek to the Waterloo church.

THE General Synod of the Lutheran church met in Alleghany City in June. A warm discussion was had upon the adoption of a common form of worship or liturgy. A compromise was effected by adopting two forms and by saying that the old form may still be used, thus establishing at least three forms of worship.

BRO. G. W. LOWRY, of Scullton, Pa., says: "Our council-meeting for Middle Creek congregation was held June 1, at which we, by almost unanimous vote, decided to henceforth practice the single mode of feet-washing. Three were baptized. Our love-feast was held June 6, at which time one was baptized. Owing to flood and interruption of railroad travel, our ministerial assistance was not so large, but what we had was appreciated."

THE following, taken from a postal card written by Bro. T. T. Myers, under date of July 5, shows how much good news may be sent to the MESSENGER even on a postal card. May the Lord continue to abundantly bless our dear young brother in this great work in which he is so zealously engaged!

"*Dear Brother:*—Yesterday we had a *glorious Fourth.* We had meeting in the forenoon, and in the afternoon nineteen precious souls were received by baptism. Brethren Royer and Ikenberry came up from Spring Creek and were with us yesterday. I labored with the Brethren here nearly three weeks, during which time twenty-eight were baptized and one wanderer came home. We leave to-day for Marshall County. We trust the work here may still go on. Pray for us."

WE still have on hand a large number of the Reports of our last Annual Meeting. Those who have read the Report are well pleased with it. It is unusually free from errors. The Moderator of the Meeting, speaking of it, says, "I think the Report is one of the best and most correct we have ever had." Speaking of the Report Bro. Daniel Vaniman says: "Having just read the Report of Annual Meeting, containing 141 pages, so neatly gotten up, and ready for distribution this year in one week after the meeting closed, I thought, surely 'the world do move.' This report not only contains the queries discussed, but also the names of the speakers and the reasons leading up to the conclusions reached,—all for the sum of twenty-five cents. This to us, who could not attend the meeting this year, is a very cheap and easy way to get the reasons for the decisions of Annual Meeting." Send for a copy and read it. Will our agents please assist us in selling them? Single copy, 25 cents; $2.50 per dozen, postage prepaid. Order now. Don't wait until the supply is exhausted.

LAST week there occurred in this country, contrary to law, we are glad to say, one of those disgraceful and brutal prize-fights which still disgrace our civilization and show that we are not very far removed from the gladiatorial shows that disgraced ancient Rome. The fact that two men can engage in such a brutal contest in the United States, and that the daily and weekly secular press should give, under glaring headlines, column after column of the sickening details of the brutal fight, and that these accounts should be read with avidity by the mass of those who read the daily papers, is a sad commentary on our boasted morality and civilization. It shows that we have not yet reached the millennial age, and that there is need that we convert the heathen at home before going to other lands in search of them.

In sending money orders to Bro. Levi Trostle Missionary Treasurer for the Northern District of Illinois, remember that his money order office is Franklin Grove, Lee Co., Ill., and all orders should be drawn on that office. His post-office, Taylor, Ill., is not a money order office. Solicitors of the Northern District of Illinois, will please make a note of this.

Brethren Samuel Riddlesperger, and Daniel Zellers of the District Mission Board of Northern Illinois, visited the city of Sterling last week with a view of securing a place to hold meetings. The outlook for the work in Sterling is good. There are several applicants for baptism. What is needed at Sterling is a house of worship, and a minister to hold regular meetings. The Committee will make an effort to secure a meeting-house.

Yale College received last year over $200,000 to her already large endowment fund. Harvard received gifts for the same purpose of over $300,000. Thus these two institutions of learning, already richly endowed, received over a half million dollars. Looking at these large sums so generously donated, and then looking at the struggle our own schools must make to keep alive without endowment, without necessary buildings and apparatus, it does seem that Bro. J. B. B.'s reflections in another column are not out of place. Would it not be better to have a few good schools well-equipped for the work, with an endowment fund back of them, than to have a number of weaklings, struggling for an existence? Our course in the educational work of the church is such that it seems we are courting failures and they are sure to come. History repeats itself.

We give in another column the quarterly report of the Treasurer of the General Church Erection and Missionary Committee. We ask those who have sent in money to examine it carefully and note whether the sums given are correct. If any errors should occur, please report by return mail to D. L. Miller, Treasurer, Mt. Morris, Ill. Do not delay in giving notice of any omissions or errors. This is the only method by which you may know that the money sent to the Treasurer has been received and properly credited. With this quarterly publication of money received and a careful examination and comparison of the Treasurer's books by a competent Committee, appointed by Annual Meeting, the funds are carefully guarded and it may be known in this way that every cent of the money sent in is properly accounted for. These safeguards are wisely thrown around the money and it is important that all who send in money should read the report carefully to see that it is correct. Errors may occur and this is the only way to correct them. Read the report carefully.

A RAILROAD FROM JOPPA TO JERUSALEM.

We notice an occasional item in the secular press, relative to the building of a railroad from Joppa to Jerusalem. A firman or permit to build the road was granted to a syndicate of European capitalists, by the Sultan, some years ago, and ever since that time we have had annually a rumor that a survey for the road had been made and that work would soon begin upon the grading. In 1884 when we visited Joppa and Jerusalem we were told that the road would be completed in a year or two, and now after five years have passed away we again learn that work on the road will begin very soon and that in two years it will be completed.

We are not very sanguine as to the early completion of this new road. The travel between Joppa and Jerusalem is limited to visitors who go either in the early spring or fall to make a tour of the country. Outside of this there would be but little travel, and the trains would be run on the same time schedule used on the railroad from Smyrna to Ephesus. They run a train whenever a party comes along large enough and with money enough to charter engine and cars.

Eastern people are noted for their conservatism and their strong opposition to innovations and changes, and if the road were built, the inhabitants of the land would cling to the quiet uncomplaining donkey and the ungainly but patient camel to carry their freight as did their fathers for the last forty centuries.

The people who utilize the one-handled plow and the ox goad, used in the time of Abraham, and the hand mills upon which Pharaoh's maidens prepared the meal for their household, and with which Samson, shorn of his strength by a Delilah and blinded by his enemies, was compelled to grind, and the leathern bottles that were in use when our Savior lived and blessed humanity with his presence, will not be likely to take kindly to such a startling innovation as a railroad. They will prefer the good old way of their fathers and will walk therein rather than ride on the cars.

They will say, "Behold, our father Ishmael dwelt in tents all the days of his life, and the camel and the swift-footed dromedary were his beasts of burden, and these continue with us even unto this day. Are we wiser than our fathers were that we should depart from the customs of our people?" Saying this, which is the end of all argument, the descendants of Ishmael will go on as they have gone for these thousands of years and the capitalist will wait in vain for his dividend if he is to get it from the people who now inhabit Palestine.

The road may be built and the plain of Sharon and the hills of Judea may echo and re-echo the sound of the steam whistle, but it will be a kind of a desecration. If there is one spot on the whole earth which should not be invaded by the push and energy of this age of steam and electricity, that spot is the Holy Land.

LEAVES FROM OUR NOTE-BOOK.

For some time we have had in contemplation a visit to some of our friends in Ohio and Illinois, and especially to wife's folks in Nebraska. July 3 was the day set to start on this journey, and some days before this, sister B. commenced "packing." All who have traveled know what this means. There seems to be only one limit to this packing business and that is when all is packed that it is possible to take. We took an early train at Huntingdon and stopped off a few hours at Johnstown. We might give our readers a lengthy description of what we saw and heard there but you have had considerable in these columns concerning that calamity and have as good an idea of it as it is possible to get from a pen picture of it. No one can, however, form a correct idea of what really occurred and the extent of the destruction, without visiting the place. We met a number of friends, some of whom gave us thrilling accounts of their rescue. We are glad to note that all of our people, living in the city, are saved. Some of them had a very narrow escape. We spent a short time at the home of Bro. Ephraim Strayer. He lives near a hill and when the flood came, with his family, fled to it. With him lives Sadie Brallier, a correspondent to the Messenger. When she got to the hill, the sight below was so appalling that she fainted and has not yet fully recovered from the fright. Their house was not destroyed.

The estimates of loss of life are various. Some of the citizens put it as high as ten thousand, others think not so many but say it can not be less than five thousand. From our knowledge of the city before the flood, and as it looks now, we can not see how so many people escaped. It seems that the larger part of the citizens must have drowned. There are a great many visitors to the city. All the trains to and fro from it are crowded.

At 4 o'clock we took the west-bound train and arrived at Pittsburg in time for the 9 o'clock train for Dayton where we arrived the next forenoon and soon enjoyed the hospitality of Bro. Moses Miller who lives near the city. Here we met our brother, G. W. Brumbaugh, and wife, and in the afternoon went with him to his home, some twelve miles from Dayton. His father, Jesse K. Brumbaugh, is a minister in the Salem congregation. He has a nice home and a pleasant family. His two sons, G. W. and N. J. Brumbaugh, both graduated at the Huntingdon school, and, since then, have been teaching with good success. They are staunch friends of their *Alma Mater* and their words and work tell in her favor. G. W. has recently married a wife,—a wee one in physical proportions, but large in those virtues that adorn the home and make life pleasant. We wish them smooth sailing over life's tempestuous sea. N. J. is at present pursuing an advanced course of study at the Wesleyan University. G. W. is also hard at work and will push to the front ranks in his chosen calling,—teaching. These brethren should be utilized in our educational work.

NOTES.

There is some talk of a Brethren's school being started in the Miami Valley. Our people are surely becoming awakened on the school question. A few years ago the opposition was strong but now our people want them right at their doors. How all these schools are to receive the necessary financial support is a question, those who have had some experience in the work, are unable to solve. No school can be a complete success until it has an endowment fund of several hundred thousand dollars. In view of this fact some of the friends of education are doubtful about the propriety of starting so many schools. Some of them must finally fail. But, then, there is no use in trying to reason on this phase of the subject now. All will get their satisfaction of this school business by and by, and then the selfish phase of it will be dropped and the cause itself will get our attention. It may be, however, with some of these enterprises like the old man out West that took hold of the bear. After he had hold of it a while it got the better of him, and his concern was not about how he should hold the bear but how to let loose of it.

Sister Croft, of Philadelphia, is at present with her mother, sister Younce, who has been quite ill for about twelve weeks. She is a neighbor to Bro. Brumbaugh, with whom we are now visiting. Yesterday, July 5, she was still quite ill.

We are sorry to learn that our brother, C. F. Detwiler, of Johnstown, has poor health. Hope he may speedily recover.

J. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

A THOUSAND tracts cost but a few dollars, and one tract may save a soul, which is most precious in the sight of the Lord and of inestimable value.

WE have several excellent tracts on Intemperance, showing the evil tendencies of the rum power and its effects on the human family. These tracts have no connection whatever with party or politics but may be relied upon for correct information. Literature of this kind having but the one object in view,—the good of mankind and the glory of God, will have far more weight with the candid, careful, thinking reader in determining his course on this important question than much of the common swash served up for political purposes by many of the newspapers. These tracts should have a wide circulation.—H.

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

Giving a Duty.

"GIVE TO HIM THAT ASKETH THEE" is just as positive a command as "Be not conformed to this world," just as positive as "Swear not at all," just as positive as "Ye ought to wash one another's feet," just as authoritative as any that our Savior gave, yet how seldom do we hear it referred to as a duty.

Why do we lose sight of this command and contend earnestly for some other one of less power, and, perhaps, of less importance? We may find in our failure to live out this one little command, the key that is closing the door of covetousness upon us. If so, let us lay hold of the key before the door is bolted, and throw it wide open, that streams of love and benevolence may flow into our hearts, flooding our lives with a complete sacrifice of self, and bearing us upward with the tide, to complete consecration of all to God.

If we can not give what man may ask of us, we can do what Peter did,—give such as we have, and, in God's hands, it may prove a greater blessing than the thing expected. Acts 3: 6.

God says, "Give to him that asketh." Our fallen nature says, "Do so if you feel like it; if you think the person worthy, or if you do not need, what you give, somewhere else." Are we excusable for disobedience on the ground of our feelings? The young man did not feel like selling what he had and giving to the poor. Matt. 19: 21, 22. Peter did not feel like having his feet washed. John 13: 8. Simon, the sorcerer, felt like giving money in order to obtain the power to impart the gift of the Holy Ghost. Acts 8: 18-20. Ananias and Sapphira felt like keeping back part of the price of their land and reporting as if they had consecrated all, Acts 4: 1-10, but their feelings only brought them trouble.

If worthiness were the ground upon which we receive our blessings from God, we would all go naked,—we would starve and perish, not only physically but spiritually, for when we do all we are commanded we are to say, "We are only unprofitable servants; we have done that which was our duty to do." Luke 17: 20.

If we give only that which we do not need, there is no sacrifice in the giving; besides, we unconsciously increase our needs, or our supposed needs, faster than our means increase, so our giving soon narrows down to nothing.

"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." Luke 6: 38. Here the duty carries with it a promised blessing as general and far-reaching as the command. Christ's command makes the duty of giving clear enough without referring to anything further to press its necessity. We will, however, look at the practice of the churches in apostolic times upon this great and important command.

We find nothing in apostolic practice that would give the slightest hint at an exemption from this duty. True, Paul does say that we "wrought with labor and travail night and day that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you, to follow us." 2 Thess. 3: 8, 9.

The example given is one of complete consecration and earnest work, and does not encourage any one not to give, for we find that Paul pressed the necessity of giving, and that liberally, upon those very churches, where he did not use his power or privilege in the Gospel.

Paul says, in respect to Macedonia and Achaia, that they are debtors to the brethren in Jerusalem. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." Rom. 15: 26, 27. He urges them to liberality by their example on former occasions, and then sends Titus and other brethren to urge them to be ready and liberal because of their good name. 2 Cor. 8: 9.

Though "the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9: 14, Paul did not use that power while in new fields, lest he hinder the cause. Paul used this power like he did the privilege of marrying,—counting it more expedient to the cause to deny himself. Though Paul says, "I robbed other churches, taking wages of them to do you service and when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. 11: 8, 9. Paul urges the duty of giving instead of excusing them from it. If Christ's command, if apostolic example, if the church's need, if the individual's spiritual welfare, either one or all combined, make giving a duty, an obligation, then we are duty-bound to give.

Paul says, "Let him that is taught in the Word communicate unto him that teacheth in all good things." Gal. 6: 6.

"Lord shall we lie so sluggish still,
And never act our parts?
Come, holy Dove! from th' heavenly hill
And sit and warm our hearts.

"Then shall our active spirits move,
Upward our souls shall rise:
With hands of faith and wings of love,
We'll fly and take the prize."

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Sister Salome Watkins writes: "More good news! Since our last report two have joined at Little Walnut church, and two at the Mt. Pleasant church."

—Bro. J. E. Young, of Beatrice, Nebr., writes: "Sunday evening, June 30, another prodigal made application to be received into the Father's family. Bro. S. Z Sharp stopped with us, and preached one sermon on Tuesday evening, which was strengthening to all, and especially to the many lambs of the flock here. It does so much good to have tried soldiers to step in and help to train workers for Jesus. Do not pass us by, brethren, when you go this way, but at least tarry with us one night."

—Under date of July 1, Bro. W. H. Pyle, of Hansell, Iowa, writes: "Our love-feast was an enjoyable occasion. The meeting was held in J. M. Hanawalt's barn. Quite a number of brethren and sisters were with us. Our elder, J. F. Ikenberry, Wm. Hipes, of Greene, Ia, and Oliver Beaver, of Chickasaw County, Ia., were with us. We had a good meeting throughout. Bro. Hipes led three souls into the water. We trust they arose to walk in newness of life. Three months previous to this, when Bro. Hipes was with us, he baptized three, making six in all this year."

—Sister Ella Reish, of Quinter, Kansas, writes: "To-day the Brethren of the Quinter church held their quarterly council. Much business came before the meeting. It was decided to hold a love-feast sometime in the fall. Our dear elder, John Ikenberry, and Eld. Whitmer gave us some good admonition and advice. O, that we all might cling closer to the cross for 'where there is no cross, there is no crown.' We receive the MESSENGER weekly, and consider it a great blessing to the church. Every member in the Brotherhood ought to have it. Oh, that we may all so live as to hear the welcome voice, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Matt. 25: 34."

—Bro. Isaac Connell gives us the particulars of another sad occurrence, as follows: "Arthur Workman, youngest son of brother Lewis and sister Mary A. Workman, met his death by drowning June 14, 1889, while bathing, three miles east of Warsaw, Kosciusko Co, Ind., near the Brethren's church. He and three or four boys went to that place to bathe. When he jumped into the water, he went under, and, after once rising, sank again, to rise no more. As none of his companions could swim, and the hole was quite deep, his body was not recovered until after midnight. The presumption is that he was overtaken by a cramp, or that he strangled, and was thus rendered powerless to help himself in any way. The drowning has cast a deep feeling of gloom over the entire neighborhood. The stroke upon his parents, brothers and sisters was a heavy one. They desire the prayers of the brethren and sisters in their bereavement. Arthur was an obedient son, a kind associate, and a moral young man. He was respected by all who knew him. Funeral services by Bro. Amsey Puterbaugh from 1 Cor. 15: 56, 57, to a large audience of sympathizing friends and neighbors."

—Bro. D. A. Hetrick writes: "June 26, Bro. Silas Hoover came to the Redbank congregation, Pa., and held forth the Word of the Lord in his usual earnest way. As a result of his labor two souls were made to accept Christ, and were baptized. We hope they will hold out faithful, and be waymarks of piety, and finally gain a crown of life at the end of the race."

—Bro. John Shepherd, of the Forest church, Richland Co., Wis., writes: "Two were added to the church by baptism, June 2. C. S. Holsinger, of Marshall Co., Ill., commenced a series of meetings June 11. We had our love-feast June 15, when three souls were added by baptism and one reclaimed. The meetings were well attended, and closed June 16."

—Bro. D. G. Couser, of the Lincoln church, Nebr., writes: "On Saturday, June 8, the Lincoln church met together in quarterly council. How pleasant it is when brethren dwell together in unity! Business was transacted to the satisfaction of all, and, we trust, in the fear of the Lord! We decided to have a love-feast, if the Lord will, Sept. 7. On Sunday, June 23, joy filled the camp of the saints, when two dear sisters joined in with us to battle against the adversary, and were added to the church by the ordinance of Christian baptism. May they ever be found faithful to the Captain of our salvation!"

—Bro. Samuel Rodefer, of Dayton, Ohio writes: "According to previous announcements, Bro. Crosswhite came to us Saturday, June 22nd, closing Sunday evening June 23, preaching three sermons in power and demonstration of the Spirit. No immediate results followed, yet we are made to believe, that the Word may find well-prepared hearts for the indwelling of the same. On Sunday, June 30, at 3 P. M., Bro. Aaron Coy met with the brethren and sisters of Dayton, for the purpose of organizing a Sunday-school. The writer was elected Superintendent. He is assisted by Bro. Aaron Coy and an able corps of officers and teachers."

—From the New Haven church, Carson City, Mich., Bro. L. D. Bosserman writes: "Our pleasant communion of June 22, was one of great joy and love. The weather being very pleasant and the crowds large, we were much strengthened by once more participating in the ordinances of the house of God. Those few who did not commune with the many who did, must look to the great supper that lies in the future, when all of God's people will partake and none need to sit back. O, how pleasant it will be, when we can meet with those who have gone before, where separation is known no more! We all should try to make these meetings a bright page in our history, instead of a dark one!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From River, Ind.

I WISH to say a few more things in regard to our visit in Northern Illinois. We continued our visit for five weeks. During this time we attended six Communion meetings, three of them were largely attended,—the Lanark, Silver Creek, and Rock River. Their large church houses were very nearly filled with members surrounding the Lord's tables.

I was well pleased with the way the Brethren of Northern Illinois conduct their communion meetings. Notwithstanding the large number of communicants, they got through with the evening services by nine o'clock. I have been in some sections of country where such large meetings dragged till midnight, which, I always claimed, was entirely out of order, and uncalled for. Then, too, the outsiders or spectators conducted themselves so very nicely that we felt we were among Christian people, in a civilized country. May God help the Brethren of Northern Illinois to maintain such good customs and order, and my prayer is, that others may follow their example.

We also attended the District Meeting of Northern District of Illinois, and one council-meeting at Lanark. Notwithstanding the weather was quite disagreeable much of the time, we had a very pleasant visit, never to be forgotten while memory lasts.

We attended one feast since our return home. We had a very good meeting. May God bless every lawful effort made far the advancement of his kingdom! SAMUEL MURRAY.

Treasurer's Report.

THE following amounts were received by the General Church Erection and Missionary Committee between April 1 and July 2, 1889:

Sam'l Riddlesberger, Franklin Grove, Ill.,$	5 00
Sarah Muse, Vinton, Va	1 00
Fairview church, Iowa	2 40
Killbuck church, Ind	6 50
Emma Fisher, Baltic, O	1 00
Amanda L. Ausherman, Middletown, Md	5 00
Lanark church, Ill	7 00
Mrs. Jas. H. Larkins, Cherry Grove, Ill	2 30
Oakland church, O	2 00
Belleville church, Kans	9 10
Hannah Horner, Fredonia, Kans	1 00
Waterloo S. S., Waterloo, Iowa	1 81
Mary Whitmyer, Centreville, Ia	1 10
Upper Codorus church, Pa	4 30
Maple Grove S. S., near Mt. Morris, Ill	3 05
Eliza and Ida Thompson, Fredonia, Kans.	2 11
Lizzie Weddle, Dunlap, Kans	67
Julia A. France, Lann, Kans	1 76
Logan church, O	12 25
Amanda Bashore, Sodaville, Ore	1 25
Eliza Ritter, Sodaville, Ore	50
State Centre church, Ia	2 50
N. A. L. Planck, Sedalia, Mo	10 00
S. District of Kans	3 15
E. J. Elliott, Gambier, O	75
A brother and sister, Sundance, W. T	1 00
William's Creek church, Texas	17 00
O. W. and C. Bradford, Weir, Kans	50
E. B. Bissell, Pa	1 00
Walnut Grove church, Mo	5 70
D. S. McDannel, Elliott, Iowa	2 40
Manocacy church, Md	5 00
Kate Forney	1 00
—— Garrison, Ia	11 80
Frank S. and Sarah A. Waas, Fredonia, Kans	65
Sarah M. Hornish, Jewel, O	3 50
A. Moomaw, Monroe, Ia	50
J. D. Lahman, Franklin Grove, Ill	6 00
J. Wm. Miller and wife, Seward, Kans	5 00
A little girl gone home	14
R. and S. Brethren, Missionary Society, Royersford, Pa	2 00
J. H. Richard, Maitland, Pa	3 34
Elkhart Valley church, Ind	1 75
Catherine Spanogle, Fairplay, Md	3 00
Congo church, Cal	2 50
Caroline E. Beer, Rockton, Pa	1 00
N. G. Neher, Rockford, Neb	5 00
Brownsville church, Md	4 50
Broadfording church, Md	3 05
West Branch church, Ill	4 00
Daniel Barrick, Elida, Ill	2 00
Interest from College Company	12 40
Jesse Wagener, Franklintown, Pa	2 00
J. H. Fahnestock, Montrose, Mo	50
Abbie Baron, Somerset, Pa	52
Ellen Musser, Somerset, Pa	50
J. L. Saylor and wife, Somerset, Pa	1 53
H. Baughman and wife, Somerset, Pa	1 00
Wm. H. Miller, Somerset, Pa	1 00
E. J. Weighly, Somerset, Pa	1 05
S. C. Livingood, Somerset, Pa	1 02
Jas. Parson, Somerset, Pa	50
Henry Saylor, Somerset, Pa	51
Kate Johnson, Somerset, Pa	55
May Miller, Somerset, Pa	52
Sarah Musselman, Tippecanoe City, O	50
Catherine Hawver, Tippecanoe City, O	50
Huntsdale church, Pa	14 00
D. Arnold Garber, Roanoke, Va	50
Noah Smith, Pyrmont, O	40
Loraine church, O	3 00
Eastern District of Pa	10 60
Geo. W. Blul, Golden Springs, Nebr	50
Covington church, O	22 56
J. F. Dagne, Strawsburg, Kans	50
Bexie A. Miller, Orrstown, Pa	50
Wakeuda church, Mo	1 00
David Flory, Adamsborough, Ind	2 75
S. Z. Garber, New Hope, Va	50
Middle Creek church, Pa., per J. W. Myers	31 00
Walnut Valley church, Kans	1 50
Sarah A. Marshall, Fisher St., Mich	1 00
Eliza Sanafrank, Peru, Ind	1 68
—— Waterside, Pa	50
Prairie Creek church, Ind	3 00
D. L. Bowman, Leighton, Ia	4 00
Jacob and Anna M. Miller, Chomute, Kans	5 00
J. F. and Debbie Hantz, Abilene, Kans	10 75
Sugar Creek church, N. E. O	5 64
W. Nimishillen church, N. E. O	3 00
Danville church, N. E. O	75
J. H. Richard, Maitland, Pa	2 03
A Sister	50
Marsh Creek church, Pa	12 50
Proceeds of Annual Meeting of 1888	320 29
Children's Mission, Sarah Kuns, Ill	7 00
Keaka church, Florida	4 50
Anetta Yarger, Orangeville, Ill	2 35
English River church, Ia	11 80
Noah Horn, Somerset, O	2 00
Artemus Smith, Dego, Ind	25
A Sister from W. Nimishillen church, O	10 00
Amanda F. Pefley, Tincastle, Ind	1 00
Beaver Creek church, Va	11 05
Abram G. Whitmer, Danforth, Ill	50
Chippewa church, N. E. O	21 00
A Sister from Hillsdale, Pa	1 55
Daniel Spitzer, Ridgway, Mo	1 00
Clara Reed, Easton, W. Va	1 00
O. W. Reed, Easton, W. Va	1 00
Della Steward, Easton, W. Va	1 00
Etta Huff, Wowaka, Ind	1 00
Lawrence church, Kans	2 50
D., Winona, Minn	10 00
S. Rothrock, Davenport, Nebr	1 75
F. W. Leighton, Moran, Kans	1 10
Poplar Ridge church, O	4 00
A Brother, Timberville, Va	1 00
Children's Mission, Mary Gibson	21 56
Nettle Creek church, Ind	25 00
Churches in Europe	13 40
Tobias Kimmel, Elderton, Pa	5 00
Garrison church, Ia	15 71
A Sister, Valley Pike church, Va	5 00
E. Nimishillen church, O	1 85
Isaac Ankney, Sycamore, O	5 00
Shade church, Pa	10 00
B. C. Moomaw, Green Forest, Va	5 00
D. S. Wine, Mt. Sidney, Va	10
D. S. Wiseman, Harrisonburg, Va	25

Betty Good, Bridgewater, Va	50
Cedar Grove church, Va	2 00
A Sister of Maryland	1 00
Gideon Rogers (deceased), Pa	10 00
Rush Creek church, O	3 40
Sister B. F. Moomaw, balance of Mission Fund left with her daughter, Mary C. Crumpacker	4 50
Nicholas Burkitt, Kingsley, Mich	1 30
John M. Miller, Mt. Morris, Ill	1 00
Sam's Creek church, Md	2 50
V. J. Drayer, Gallup, Ky	10 00
Isaac Click, Bridgewater, Va	5 00
Mr. and Mrs. T. Cripe, Flora, Ind	7 00
Maria Caylor, Clarksville, Ind	1 00
A. D. Kaule, Mongo, Ind	4 25
S. S., two and a half miles east of Mt. Morris, Ill	2 13
Sarah E. Kepner, Nora, Ill	10 00
Green Springs church, O	11 00
Northern District of Illinois	115 70
Southern District of Illinois	14 58
Profit on Sale of a Tent at Annual Meeting by seven brethren from Armstrong and Westmoreland Counties, Pa	1 00
Interest on Endowment Notes for quarter,	128 25

EXPENDITURES.

C. Hope, expenses attending Annual Meeting as delegate on Standing Committee for Denmark and Sweden	$ 38 50
Postal cards for receipts (500)	5 00
Daniel Vaniman, traveling expenses attending Meeting	22 60
Sidney Hodgden, mission work in Arkansas	100 00
Meeting-house, Mound church, Bates Co., Mo	200 00
W. Wyland, mission work, Hunt Co., Tex.	100 00
E. Eby, mission to Lipscomb, Tex	25 00
District of Oregon	200 00
Meeting-house, Saginaw church, Michigan, donation	200 00
Meeting-house, Saginaw church, Michigan, loan	100 00
Jacob Witmore, mission to California and Colorado	35 00
J. Olsson, mission work in Sweden	122 63
C. Hansen, mission work in Denmark,	122 62

D. L. MILLER, Sec. & Treas.

From Shideler, Ind.

MAY 24 wife and I went to the Hartford City church love-feast. We had a very good meeting. Bro. Isaiah Howard officiated. Bro. John Groves was forwarded to the second degree of the ministry.

On the evening of May 25 I attended the love-feast in the Killbuck church. We had a very enjoyable feast and I was glad once more to meet with the brethren and sisters in the above-named church. I was sorry that I could not remain longer.

May 26 I was called to the Lower Fall Creek church to preach the funeral of sister Rebecca Slaughter, wife of James Slaughter, who departed this life Jan. 22, 1889, aged 56 years, 2 months and 20 days. She was a member of the church of the Brethren for twenty-five years. She died in the triumph of a living faith. I was accompanied to this church by Bro. Jacob Rarick, and was assisted at the funeral by Bro. David F. Hoover. May 27 I returned home. May 31 Bro. Samuel Younce and the writer went to the Camden church, Jay County, to attend their love-feast. Owing to inclemency of the weather the meeting was not so largely attended. We had a very interesting meeting. Bro. Samuel Younce officiated. Brethren Moses Cruea and Frederick Hummer were forwarded to the second degree of the ministry. We remained with the Brethren here until Sunday evening. Brethren Wilson Hutchison and Samuel Younce were called on Sunday to anoint a sick brother.

On Friday, June 7, in company with ten of our brethren we started for Annual Meeting via Chesapeake and Ohio. At Cincinnati, we met quite a number of our brethren and sisters which added to the enjoyment of the trip. After partaking of some refreshments, and night being upon us, it was suggested that we have some preaching on the train. Bro. W. R. Deeter, of Milford, Ind., preached awhile, followed by the writer and Samuel Nehr. The services were closed by Bro. Daniel Shively. All seemed to enjoy the occasion. We arrived at the place of meeting Saturday, at 2 P. M. We were well pleased with the location of the meeting ground. The brethren requested us to go out with them to remain over Sunday at the Green Mount church. We accepted the invitation and, in company with Bro. Daniel Henderson, of Ohio, we were conveyed by Bro. Fred Wampler to his hospitable home, located in the beautiful Shenandoah Valley. We attended two meetings and then returned to Harrisonburg. June 12, we started for home, where we arrived safely and found our family well, for this we felt thankful to an All-wise Being.

June 18, wife and I, accompanied by several of the Massissinewa brethren and sisters went to the Prairie Creek church love-feast. We had a very pleasant meeting. Bro. Samuel Murray officiated. On the day of the feast one was baptized. By request we remained with the Brethren here until June 24. We had a very pleasant meeting and good attendance. Two young men were baptized. May they prove faithful! Others, seemingly, were almost persuaded. Two young sisters were baptized on Sunday before the feast. May the Lord keep them all faithful, and may he bless his people every-where! At present writing we are at home. On July 27, we expect, the Lord willing, to start out on our regular ministerial labors. May we have the prayers of all of God's faithful!

GEO. L. STUDEBAKER.

Messages Dropped by the Way.

IN pursuance of our Home Mission duties of the Northern District of Missouri, I went, May 28, to Millport, Knox County, where I held meetings until the night of the 31st, at the close of which we baptized an aged pair, of sixty-nine and seventy-two years, and who had long held the Methodist faith. The old brother concluded to resign the office of justice of the peace, and enter the service of the Great Prince of Peace. Here Bro. C. Lapp, of the Novelty church, joined me with his private conveyance.

From Millport we went to Clark County, from where, it will be remembered by many readers, a Macedonian call had continued to come over the signature of sister Mary E Rose. Here the curiosity, excitement and consternation of the people exceeded everything I ever witnessed; for a large majority had never "heard it so." We baptized a sister, and had many fair promises that are to be redeemed upon a little time for consideration. Upon the whole we took courage and thanked the Lord.

On the morning of June 7 we set out for the vicinity near Novelty, where we held meetings over Saturday and Sunday, and here two more came out on the Lord's side, a brother and his wife, both in the prime of life,—at that period of life when it is so very important that the parents be prepared to show forth that example to their children, so indispensable to bringing them up in the nurture and admonition of the Lord.

At the second-named place, after our services were under way, some one, like "Alexander the copper-smith" assayed to interrupt us, demanding the stand. We, however, proposed to hold the hour, and did, but after we dismissed, our *Elymas* took not the *pulpit*, but the *stage*, and in ten minutes he had the people in such a confusion, that the town-clerk might well have "called us all in question for that day's uproar." But the sympathies of the people, and the sentiments expressed, etc., soon gave us the day. C. C. ROOT.

From Vermillion Church, Marshall Co., Kans.

OUR quarterly council was held June 22. Bro. William Davis, of the South Morrill Church, was with us. All business was disposed of with kind and brotherly feeling. Our feast was appointed for August 31 and September 1, at Bro. Simon Studebaker's. On Sunday one was baptized, making two since May 1. We also have an interesting Sunday-school, of which Bro. L. H. Eby is Superintendent.

We have a membership of nearly forty members, but as we live very much scattered, it is inconvenient for some to meet in Sunday-school and meeting. A. Z. GATES.

From the Tuscarawas Church, Stark Co., Ohio.

WE are putting forth our best efforts to keep the good cause moving on. We re-organized our Sunday-school early in the spring, so as to begin with the first lesson of that quarter. Bro. A. W. Yutzey was chosen Superintendent. He is assisted by a full corps of officers. The school seems to be doing a good work, and each lesson appears to grow more interesting. On the morning of May 15 we met in council. A good deal of business was brought before the meeting, and disposed of in a Christian spirit, to the satisfaction of all.

Our Communion meeting was held on the evening of June 15. The weather was somewhat inclement, yet a goodly number of brethren and sisters assembled together to commemorate the sufferings and death of our adorable Redeemer. We had a very orderly meeting, and all enjoyed the services. Ministering brethren present from abroad were Conrad Kahler, George Kollar, Edward Loomis, Simon Stuckey, and Joseph Kimmel. The brethren labored faithfully, and the church was greatly encouraged through their earnest labors. May God's blessing rest abundantly upon all, that, when life's work is done, we may meet at God's right hand. REUBEN SHROYER.

Notice to the Churches in the Southern District of Ohio.

LET some one in each congregation, report at once to Eld. J. S. Royer, of Mt. Morris, Ogle Co., Illinois, the number of families in his church district, including also the number of isolated members. If there are German members in your congregation, give also the number of families represented by them, so that every family and isolated member, whether English or German, may obtain a copy of the Minutes of the late Annual Meeting. I will give him the name, post-office, County and State of party to whom they are to be sent.

LANDON WEST, Secretary.

Our Trip to Nebraska.

ON June 28 we started to visit some churches in Nebraska. On the 29th we attended a love-feast at the pleasant home of Peter and Charles Forney, who united with the church while at school at McPherson last winter. Their father, Peter Forney, is the only resident minister in the Beaver congregation. Brethren Stambaugh,

Zern, Heiney, Ryan and Lerron from adjoining congregations assisted in the exercises of the meetings. One was baptized, one restored, and others almost persuaded. Bro. Stambaugh, the elder in charge of this and a number of other congregations, has entirely too much work on his hands, and an active missionary corps is greatly needed in Southern Nebraska. It is a beautiful country, crops seldom fail, and if our brethren, who toil in the rocky and hilly parts of Pennsylvania, could realize the difference in farming, many, no doubt, would come West.

On our way we stopped at Beatrice with our dear brother and sister, J. E. Young and wife, and his noble band of Christian workers. We were also delighted to meet brethren E. Zern and S. Price, two of our former students while at Mt. Morris. Only those who have attended school at one of our Brethren's Colleges can realize the pleasure it affords one to meet a student or teacher in after years.

As regards the church in Beatrice, the problem is practically solved of establishing Brethren's churches in cities. Bro. Young and two other energetic brethren assumed the responsibility of erecting a church house 36 by 50 feet, plain but neat, and in every respect adapted to their wants. Then they called Eld. J. S. Mohler and Bro. W. C. Teeter to their assistance, and, under the blessing of the Lord, received thirty-two members by baptism, and have a membership at this time of fifty. Preaching, Sunday-school, and a live prayer-meeting are all well sustained. The self-denying principles of the Brethren church are well observed. What other young minister will work up a live church in some city? S. Z. Sharp.

Echoes from the Highway.

We are yet in the valley of Virginia, one of the strongholds of the Brethren. For over a week we have been visiting and preaching some in the vicinity of Sangersville, Parnassus, Elk Run and Moscow in Augusta County. I well remember when those points were on the outskirts of the community of the Brethren. Here and there were a few scattered members, who rarely got to meeting oftener than at the regular appointments, which were two months apart. Now, at the points named, except Parnassus, the Brethren have good meeting-houses with large attendance of members at their regular meetings. The leaven will work out if persistent efforts are used. In many places more might be accomplished if more energy were manifested in pushing out into unoccupied territory. How often is it that good, efficient ministers, in numbers of six or more, congregate at one meeting, while there are places on the outskirts where their labors are badly needed!

* * *

At Sangersville we notice the Brethren are alive in regard to the Sunday-school interests. At some other points, I am sorry to say, there is not the interest there ought to be in this direction. However, as a rule, the large majority of our Sunday-school efforts show that the Brethren realize the importance of the work. That any one, who himself professes to be walking in the light, should oppose Sunday instruction, is one of the inexplicable things to my mind.

* * *

In my rounds I visited the old neighborhood where I was raised from infancy to the early years of manhood. Time has been busy in destroying many of the old landmarks that I remember so well. However, though half a century has gone by, there is, here and there, a tree, or rocky ledge, that points the mind back to the innocent days of childhood, when, with brothers and sister, we played upon the hill-side or roamed the fields in quest of berries. Those days are past, and we have travelled on, every day nearing the end of this life, and the commencement of another. Shall all of that little number meet, to walk together in the glory land! Father and mother have gone before. O! may their family in heaven be one unbroken union!

* * *

In our visits we meet with that warm hospitality so common to our Brotherhood, and the Southern people in general. Brethren, sisters, and relatives alike, give us warm greetings, more than we are worthy to receive. God will abundantly reward them, and to his bounty and grace we commend them! J. S. Flory.

From the Good Hope Church, Colorado and Nebraska.

Our Communion meeting, June 8, at the house of Bro. R. A. Short, near Neel, Dundy Co., Nebr., was a very pleasant meeting, and very encouraging to the brethren and sisters. Our territory is very large, about one hundred and twenty miles from east to west and about seventy miles north and south. As it is inconvenient for all the members to meet at one time, the church decided to have several love-feasts during the summer,—one at the east end, and one at the west end, and then to have our regular meeting somewhere in the centre so that all could have an opportunity to get to one or the other. Nineteen members were present at the meeting at Bro. Short's. A number of them met for the first time, and for several it was their first love-feast, which made it a happy meeting for them. We had no ministerial help from abroad. A. C. Snowberger and the writer did the ministerial labor.

We wrote to the Home Mission Board of Nebraska to send us some help, as we think this part of Nebraska duly belongs to the Mission Work of Nebraska, but got no one to come. We are still doing what we can in the work, and have some encouragement.

At the feast four were baptized,—one a young girl, who had intended to join one of the popular churches, before she heard the Gospel preached and saw the order of God's house practiced.

The members of the west end of our district, which is in the vicinity of Fleming and Sterling, have chosen the second Saturday in October for their love-feast, so that I will have to be with them at that time. The churches under my care will please notice this and arrange their meetings accordingly. J. S. Snowberger.

From Waynesboro, Pennsylvania.

Our love-feast of May 25 and 26 is now in the past, and a meeting that will long be remembered by many, because of the character of the meeting, which was one among the best in the history of the church. (This is the oldest meeting-house in the Brotherhood.) At an occasion of this kind there never was a larger number of persons gathered. More members were seated at the tables in the evening to commemorate the solemn event of the death of Christ, than for forty years. The very best of order prevailed throughout the meeting. During the hours of service the house was crowded by attentive hearers. We had most excellent preaching. Quite a number of ministering brethren were present, some from a distance. Eld. D. E. Price, of Illinois; Bro. Isaac Frantz, from Pleasant Hill, Ohio; D. D. Bonsacks, of Maryland, and our surrounding ministering brethren, were present, and thus there was no lack. All seemed to be inspired by the right spirit. Eld. Price officiated. Bro. Isaac Frantz, and wife, came to us on May 24, and remained until June 4. He preached several very acceptable sermons for us in our town church. Bro. Frantz is a friend of the Sunday-school. He addressed our school, which effort was highly appreciated by all present. He knows how to interest the children. Bro. Frantz is also taking great interest in the missionary cause, and in the Book and Tract Work. He is selling the "Golden Gleams," which should be in every family.

Bro. Frantz left us on the morning of June 4, with his estimable companion, who is worthy of a word of commendation. She certainly fills her position as a help-mate to her husband in his high and important calling. This every minister's wife should be, for certainly the poor preacher does need encouragement.

The next meeting we attended, was with the dear brethren and sisters upon the Annual Meeting grounds. Oh, what a meeting and feasting it was! What joy was expressed in meeting old-time brethren whose locks are whitened by age! This is now all in the past, and we are at home again, in the field of trial,—yea, gloom and sorrow are still before us. The vacancy is still not filled,—it never will be. We stop, and think, and pray, and then take courage, and say, It will not always last. No, oh, no; we are anxiously looking beyond the river on the ever-green shore. Think, brethren and sisters, if our feelings are so overjoyed in meeting in our great Annual Meeting, what will they be when we meet over there, in our Father's Kingdom? Heavenly Father, keep us faithful until death, is our prayer!

J. F. Oller.

An Appeal to the Members of North-Eastern District of Kansas.

Since in good faith we sent our delegates to District Meeting to transact business, we trust for the Lord, does it not follow then, that the churches should accept the business, transacted by that body, in good faith?

It appears to us that every lawful effort, made to spread the Gospel, should be accepted and supported by every brother and sister that has the love of God and his cause at heart.

We candidly believe that we shall only feel and realize our reward in proportion to the sacrifice we make, and if such be the case, let us fear lest we withhold from the Lord the means he has intrusted into our hands, that, by its proper use, we might inherit blessings, "exceeding great and precious." The good work, begun through our last District Meeting,—looking to a free distribution of the Brethren's tracts throughout our District,—should meet the approval of every brother and sister within its limits. There should be an opening of hearts and purses,—such as becomes men and women professing to be born of God. We feel that the amount asked of us is too meager, compared with a cause of such magnitude. Little as it is, how few,—very few have as yet responded! A few, whose hearts burn with the fire of the Holy Spirit, have answered. God bless them abundantly! May God bless your donations in carrying the light of his counsel to many who sit in darkness! May he grant them to bless you in the resurrection of the just! O, Lord, awaken us all! J. A. Root.

From Green Spring, Seneca Co., O.

The members of Green Spring church held their spring love-feast on Tuesday, June 4. There was a good attendance of home members, mostly. Five were received by letter since last March. We are much in need of the prayers of God's dear children, as we are much opposed by persons laboring under better convictions. May God grant them grace to repent, believe and obey the Truth as it is in Christ Jesus! J. B. Light.

From Prairie Creek Church, Ind.

OUR love-feast, which was held June 18, was one of those pleasant meetings which serve to bind us closer together for time and eternity.

A few days previous to the meeting two young sisters came to the church. An aged sister was received into church relationship, the day of the meeting.

Through the efforts of Bro. George L. Studebaker, who remained and preached for us a few days, two young brethren came forward for baptism. We hope they will be among those who shall hold up the banner of the church in the future, and, by their example, induce their associates to see there is reality in the religion of Jesus.

There are many standing back, offering excuses, and what do they want to be excused from? The great marriage-supper of the Lamb,—the only thing worth living for! Oh, why will people refuse the offer of salvation, when it is the only thing that will bring real enjoyment!

The church at this place is at peace and union with each other and the surrounding churches. Our prayer is that the few who represent the church of Christ may not be discouraged, but may bear the light afflictions which bring a more exceeding weight of glory!

MATTIE SALA.

From Bloomville, Ohio.

OUR communion meeting, June 22 and 23, at the home of Bro. J. R. Fink, was a very pleasant, and, we hope, profitable waiting before the Lord. There was a large attendance of members from surrounding churches, eight of them being represented. Bro. J. C. McMullen, of the Richland church, and another minister were with us. The brethren and sisters all seemed to enjoy the meeting.

Our aged brother, Michael Hull, who was absent from the church for over twenty years, but returned last winter, was with us, and his cup of joy was, apparently, running over. We had two protracted efforts last winter,—one at each of our churchhouses, but no additions. We have preaching every Sabbath, and, a portion of the time, two meetings a day.

S. A. WALKER.

Notice.

I WISH to inform the readers of the MESSENGER in regard to a book that is being sold by agents, entitled "Bible Readings for the Home Circle," published at Battle Creek, Mich.

It treats of over one hundred different subjects, by asking and answering questions. The agents represent it as a book of general interest, and of rare merit in simplifying the Scriptures for all, especially children. The facts are, it is a volume written in defense of the Seventh Day Advent doctrine. Enough of general matter and topics is thrown in to disguise the real character of the book for most of the common minds.

There is no method so well adapted to pervert the truth, and mislead the mind, as the method adopted by the author of this book. To intelligent minds there is no method of treating subjects more unsatisfactory than for the author to ask and answer his own questions.

The work has been sold in our community extensively, and very few persons detected the true character of the book when they purchased. The design of this notice to the readers of the MESSENGER is, to acquaint them with the fact, that, when they subscribe for "Bible Readings for the Home Circle," they may know that they agree to purchase the catechism of the Seventh Day Adventists. I. J. ROSENBERGER.

Covington, Ohio.

From the Vermillion Church, Kansas.

JUNE 22 we held our quarterly council. Considerable business came before the Meeting, and was disposed of according to the Gospel. Elder William Davis, of Morrill, Kans., was with us, and strengthened the church by hearty exhortation. The power of the Gospel manifested itself among us in the conversion of two young sisters. One was received by baptism May 26; the other, ten years of age, was baptized June 23. How cheering to see the lambs of the flock gathered into the fold! Many snares of the fowler may be evaded by coming to the Lord while in the days of youth.

Our feast is appointed for August 31 and September 1, seven miles north of Beattie, at the residence of Bro. S. Studebaker, commencing at 10 A. M. L. H. EBY.

Notice to the Members in Southern Ohio.

By this we would notify the brethren and sisters of Southern Ohio, that on Tuesday, July 30, there is a meeting appointed in the Brethren's house, near Pittsburg, Ohio, to consult and consider regarding the enterprise of establishing a Brethren's school in Southern Ohio. A cordial invitation is given.

The meeting is to commence at 9 A. M. If there are others, outside of Southern Ohio, who desire to be present in the deliberations of the meeting, they will be welcome.

Signed by the Committee.

I. J. ROSENBERGER.
HENRY FRANCE.
JACOB COPPOCK.

Notice to the Churches of Eastern Pennsylvania.

YOU are hereby informed that the District Meeting in 1890 will be held in the Ephrata church. Samuel Harley, Ephrata, Lancaster Co., Pa., is the Corresponding Secretary.

GEO. BUCHER,
Writing Clerk.

Good News.

THE little band of Brethren at Little Walnut, about twenty-three miles from the main body of the church, are still earnestly at work. They appointed a communion for May 24. As they needed more help in the deacon's office, they appointed a church meeting for May 23. Eight of the members from Ladoga were with them at that meeting, and glad to aid them in the Lord's work. Brethren Slavens and Heady, with their wives, were elected and installed into office. We have reason to believe they are in the right place.

Several brethren from abroad arrived in time for the meeting the same evening. Among them were brethren Bowers and Campbell, from Potato Creek church. May 24 we spent in going from house to house until two o'clock, when we again met for worship. While visiting a lonely, widowed sister, we found one daughter who was tired of sin. She said she would join the church at some time. We advised her not to put off such a noble work.

The strong appeals from loving brethren made our feast a joyful meeting. Tears flowed freely. No doubt prayers ascended in behalf of poor sinners. We shed tears of joy with our dear sister to know that the good Spirit found lodgment in the heart of her daughter, who came forward, and desired to unite with the church.

Thirty of our home members surrounded the Lord's tables at Little Walnut. May the strength received give us a burning zeal to grow in the Lord's work! Ministers present were brethren M. Bowers, C. Campbell, L. T. Holsinger, William Harshbarger and T. Watkins. Bro. Harshbarger remained with us over Sunday, and officiated at two funerals.

God bless the work every-where, and may his Spirit abide with us all is our prayer! SALOME WATKINS.

Announcement.

IT is announced that Messrs. FUNK & WAGNALLS, New York Publishers, have in course of preparation a new Encyclopedia of Missions. The need of such a book has long been felt, and has become imperative; not only on account of the great number of Missionary Societies actually at work in all parts of the world, but because of the general interest which Missions are exciting among all classes. The Encyclopedia proposes to give —what is essential to an accurate idea of any great movement—the History, Geography, Ethnology, and Statistics of Missions, from the apostolic times to the present. There will be full Maps, Diagrams, and a copious Index. Nothing will be wanting to make it a complete book of reference for all interested in this great work of the Church. The best authorities on Missions in this country and in England have been consulted, and the materials are being furnished from all parts of the Mission field, by those best qualified to give the most accurate and complete information. Embracing in its scope the work of all branches of the Church in every land, every pastor will welcome it; and many a home, bound by peculiar ties to the foreign field, will find it an invaluable help in understanding the circumstances and labors of those who have gone forth as missionaries.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

WOLF—RYLEY.—At the residence of the bride's parents, at Glendale, California, June 24, by I. E. Megie, Bro. Aaron Wolf to sister Clara Ryley, both of Glendale, Cal.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

GARRETT.—At Topsail, Pa., in the Ten Mile congregation, Washington Co., Pa., sister Annie Garrett, wife of friend Jacob Garrett, aged 74 years and 10 months. Funeral services by the writer. Text, Isa. 3: 10, 11. She was a consistent member of the Brethren church.

N. B CHRISTNER.

ELLZEY.—In Morristown, Minn., June 18, after a sickness of fourteen months, sister Emma, wife of Bro. Ephraim Ellzey, and daughter of Lemuel J. and Tamar Knight.

Deceased was born in 1863, and united with the Brethren church July 5, 1885. She left the earth in triumph, repeatedly calling upon those about her to sing. She took her loved ones by the hand and bade them goodbye. It was hard for her to leave them.

Those sweet songs in the stillness of the night, and the praises whispered by her dying lips, helped us all to feel the truth of what she said, when she raised her hands and with all the emphasis she could command, whispered, "Jesus is here!"

Oh, the half can never be told on earth, but we shall hear more and more of the wonderful power and love of Jesus when the mists have rolled away and we have come up higher! R. ELLZEY.

MCMEANS.—Near Rocky Ford, Colorado, June 20, 1889, Robert A. McMeans, aged 26 years.

Deceased spent his early life in Iowa, where he contracted consumption. Moving to California, he found no relief there, and removed to this place, but was too far gone to get relief. He leaves a wife and one child to mourn their loss. Services by the writer.

JOHN J. HOOVER

FRIEND.—In Hay County, Nebr., May 30, Bro. George Friend, Sen., aged 74 years, 3 months and 6 days.

Deceased was born in Somerset County, Pennsylvania; was married to Priscilla Herrington, with whom he lived until her death in 1882. He was the father of thirteen children, nine of whom survive him. Funeral services from Rev. 14: 12, 13, to a large congregation of neighbors and friends, by the writer. JOHN S. SNOWBERGER.

WEITZEL.—In the Cherry Grove church, Maryland, June 16, 1889, Elias Weitzel, aged 74 years, 11 months and 13 days.

Bro. Weitzel was one of the strong standard bearers of the Cherry Grove church, and also its elder. He was highly respected by all who knew him both in and out of the church. His daily walk and conduct was a constant sermon. The church has lost one of her exemplary Christians, the neighborhood a good citizen, the wife a kind husband, the children an affectionate father. May the Lord bless his companion and children in their bereavement, and may they so live in the world that when they come to die, they may meet in heaven where no farewell tear is shed. Funeral services by the writer from John 11: 25.

SILAS HOOVER.

STEVICH.—In the Beaver Dam church, Kosciusko Co., Ind., Jan. 22, Cora Victoria Stevich, aged 8 years, 7 months and 11 days. Cause of death, membraneous croup.

The subject of the above notice was attending school at the "Institute for the Education of the Deaf and Dumb," at Indianapolis, and was brought to Palestine, Kosciusko Co., Ind., for interment. Funeral services by the writer, assisted by Samuel Burket.

WM. F. NEAL.



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To the Pan Handle of Texas. Many of the brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting, whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western States Passenger Association and the Trans-Missouri Association in session at Chicago June 26th, agreed to run Harvest Excursions from Eastern points to and points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8.

I will be pleased to answer all further enquiries by mail, by sending maps, routes, etc.

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Announcements.

LOVE-FEASTS.

July 27, Little Traverse church, Emmet County, Michigan. Persons will be met July 26 at Harbor Springs. The G. R. & I. R. Railroads sell half fare tickets to Petoskey during M. E. camp-meeting time.

Aug 10 and 11, at 3 P. M., at the house of B. M. Peterson, Fairview congregation, Sherman Co., Kans.

Aug 10 and 11 North Solomon church, Osborne County, Kansas, one and one-half miles north of Portis.

Aug 10 at 2 P. M., Ogan's Creek, five miles southeast of North Manchester, Wabash Co., Ind.

Aug. 24 and 25 at 1 P. M., Oak Grove congregation at Stone meeting-house ten miles south of Iowa City. Persons coming by rail stop at Iowa Junction on B. C. R. & N. Railroad.

Aug. 31, at 3 o'clock P. M., Turkey Creek church, Pawnee Co., Nebraska, at H. C. Martin's 2½ miles north-west of Dalbus station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H. C. Martin, Dalbus, Neb. Those coming to Table Rock on B. & M. R. R. notify B. F. Flory.

Aug. 31 and Sept. 1, at 10 A. M., Vermillion church Marshall Co., Kansas at Simon Studebaker's 7 miles north of Beattie Kansas.

Sept. 3, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Sept. 6, at 10 A. M., Olathe church, Kans., at the residence of Wm. Frank, 1 mile north of Olathe.

Sept. 7, at 3 P. M., Berrien church, Berrien County, Michigan.

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept. 7 and 8, at 10 A. M., Antietam Chapel, ½ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept. 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and ½ mile east of Roseland Adams Co., Neb.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept. 21, at 11 A. M., Killbuck church, Ind., 9 miles west of Muncie, on the Jackson Pt. Pike. Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa.

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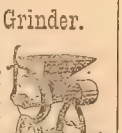
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Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 23, 1889. No. 29.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50
Huntingdon, Pa.

BELIEVE IT NOT.

"Does Death end all! Then whence the power
That moves this wondrous frame?
Whence the decree that in a breath
May quench life's fitful flame?
Matter is senseless and inert—
'Tis dead—it can not move
Without some power beyond itself—
None can this fact disprove.

Does Death end all? The human brain
With grand ideas how rife,
While moved to rapid action,
By that mystery called Life!
But when the awful voice of Death
Hath summoned life away,
What is this wondrous, subtle brain
But inert, senseless clay?

Does death end all? This human life
Ye children of the sod,
What is it but Divinity—
The breath of mighty God?
Breathed in man's nostrils, ere he woke—
So reads the sacred scroll—
And man, arising from the dust,
Became a living soul.

Does Death end all, ye skeptical?
Can aught destroy God's breath?
Will it not live eternally,
Superior to death?
The power that organized the brain,
And set It into play,
Must still exist and operate
When man has passed away.

Does Death end all? Believe it not—
Things earthly must depart—
The mountain, seas, and sun and moon
From their fixed planes may start,
But vast eternity—its waves
Forever on will roll!
Naught can destroy the breath of God—
The wondrous human soul!"

—*Selected*

INCONSISTENCY.

BY JOHN HERR.

COULD we but be consistent in all things, we could wield a much stronger influence for good, but in our weakness and shortsightedness we are sometimes very inconsistent, and, being viewed from a critical stand-point, room is afforded for skepticism. A skeptic lately said to me, he would join a church if he could find one that was living up to its profession. This brought to my mind what I once heard an elder say in a sermon to critics and skeptics. "If you think we are not running the church right, come in and help us do it better." Since it is true that we do sometimes greatly err, let us note a few inconsistencies, with a view to greater watchfulness in the future, both as individuals and as a collective body.

It is inconsistent to profess godliness, while we have not divested ourselves of such vices as anger, wrath, envy, malice, blasphemy, filthy communication, etc., which must all be laid aside. Col. 3: 8; 1 Peter 2: 1.

It is inconsistent for a Christian to engage in all kinds of foolish jesting and idle conversation. Matt. 12: 36, 37; Eph. 5: 4.

It is consistent for a Christian to boast of being able, or threaten to resent an insult, or to avenge himself in the least. When Christ was reviled, he reviled not again; when he suffered, he threatened not. 1 Peter 2: 23; 3: 9.

It is inconsistent to claim to love Jesus and to be one of his followers and refuse to do his bidding. "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21.

It is inconsistent to sit in judgment over an erring one, while we ourselves are guilty of plain Gospel violation. Oh, how carefully we should go into a critical self-examination, before rendering judgment against another!

It is inconsistent to have decisions of Annual Meeting re-affirmed, classified and preserved in a form for future reference, and then utterly to disregard them, as is sometimes done in the installing of officers, etc. See pages 279, 298, Classified Minutes.

It is inconsistent to speak disparagingly of prayer-meetings, and at the same time admit that the apostles held prayer-meetings, Acts 1: 14. If it is best to keep them out of your arm of the church, because of weak members, do so, but do not fail to use your influence in favor of them. If practiced in the primitive church, teach it so, preach it and advocate it until you get every member to crave its privileges, and rejoice in its blessings!

TO PARENTS.

BY H. SHAFFER.

WHEN we look around on every hand and see what awaits our children in the future, we should be awakened to a full sense of duty, which we owe to them, in the care, the training and welfare of them, in order that we may not blight these bright and precious buds of promise upon which many of our future hopes depend. But, oh, how often are they neglected, both temporally and spiritually! Were the time that is often spent by mothers, in some trivial accomplishment, employed in learning how to bring up their children, how to dress them properly, how to supply them with wholesome and nourishing food, how to exercise them best for their growth and for the development of their minds,—if these were made the objects of female instruction, mankind would derive much greater advantages from it. If mothers would reflect on their own importance and lay it to heart, they would, no doubt, spend more time in the careful training of the dear little ones who so earnestly confide in them. If the education of mothers imply little more than what relates to dress and public show, we have nothing to expect of them but ignorance,—even in things of more importance.

The dear mother is not the only one concerned in the management of children. The father has an equal interest in their welfare and ought to assist in everything that respects either the improvement of their body or mind. As the twig is bent so is the tree inclined. Then let us endeavor to win their young and tender hearts and to teach them the first commandment with promise. If they are to honor us, let us see that we be worthy of their honor. If they shall obey us in the Lord, let us command them in the Lord. Let us "not provoke our children to wrath, but bring them up in the nurture and admonition of the Lord." "Train up a child in the way he should go and when he is old he will not depart from it."

Christ loved and blessed the little ones and said, "Suffer little children to come unto me," and used them as a symbol of his kingdom. Let us, each day, become more like them in humility and forbearance, and when we call them around our family altar, to invoke God's blessings upon them, let us ask him for wisdom and knowledge to instruct and train them aright, "for a wise son maketh a glad father, but a foolish son is the heaviness of his mother." "He that soweth iniquity shall reap vanity." By humility and the fear of the Lord are riches, and honor and life." Fathers and mothers, let us not neglect them! We know not what their calling may be, and our words and actions may speak to them in soft and tender tones when we are silently sleeping in our mother dust, awaiting the happy meeting on the other shore. Oh! let us not be weary in well-doing, for in due season we shall reap if we faint not. Remember "God shall bring everything into judgment with every secret thought and every secret thing whether it be good or whether it be evil." Let us "cast our bread upon the waters."

Cherry Grove, Va.

NOT SATISFIED.—"I was lately looking out of my window at night, and I saw the stars in heaven and God's great, beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed his arch; yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars and longing to touch them; and because they can not touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast."

OUR FAITH.—He is Son of Man and Son of God. This is the surety of our faith. He was man, tempted in all points as we are tempted, yet without sin. In this his manhood conquered. He was God. Ere he gave up the ghost upon the cross he prayed for his enemies and slayers: Father, forgive them, they know not what they do. He was God. When He died the heavens put on mourning, and the earth rocked with emotion. He was God. He came forth from the rock-hewn sepulchre, having finished his offering for sin and given the last touch of fullness and joy to the Gospel of redemption and resurrection. Christ has risen from the dead. Our faith is not in vain. "Death is swallowed up in victory." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*Selected.*

"IT is wise not to seek a secret and honest not to reveal it."

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

LIFE.

In this world of busy action
As we travel to and fro,
Oft we hear dire lamentations;
Listen to sad tales of woe.
Oft we see the outcast brooding
O'er his sorrows, sad and rife;
Hear humanity complaining
Of the wrongs and ills of life.

True, our hearts must meet with sadness,
Life gives grief as well as joy;
Every transitory pleasure
Time will banish and destroy.
But regrets and vain reproaches
We should from us bravely cast.
We should never mar the present
With the anguish of the past.

Then arise and muse no longer
On thy sad adversity,
Life is no mere inclination
But a stern reality.
Bravely fight through all life's battles,
Trample each resentment down.
We must bear the cross in earnest
If we'd ever win the crown.

Were it wise to cloud our pathway
With the shadows of the past?
Should we cling to that which only
Brings us bitterness at last?
True, we meet with wrongs and trials;
True, we're faced by sin and strife;
But since life is what we make it
Why not make the best of life?

—*Sadie C. Brallier.*

ORDINANCES TO BE KEPT.

BY B. F. MOOMAW.

We are sometimes censured for saying too much about keeping the ordinances, as attaching too much importance to them and thereby detracting from the weightier matters, and we admit that it is a point necessary to be guarded, because of the danger of gliding into a mere mechanical observance of them, and, in proportion, declining in "the weightier matters,—judgment, mercy, and faith."

The reason why we say so much as we do on this subject, is, because the other extreme is becoming so prominent and this "left undone," Matt. 23: 23, Luke 11: 42, thus becomes the object of derision as in the days of the prophets of whom it is said, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" Mal. 3: 13-15.

But to the question, What are the ordinances that are to be kept?

"Ordinance is a rule established by authority, a permanent rule of action," and when taken in a Bible sense it is exceedingly broad, so much so that if reference were made to it in detail, it would make a volume, but being so well arranged in its adaptation to intelligent minds, it is all comprehended in the saying of the mother of Christ, "Whatsoever he saith unto you, do it."

As a part of the ordinances enjoined upon the church of Christ, we notice that there is a diversity of opinion and of practice and in the way of drawing the line attempted to be drawn by the different schools of theology, between what is regarded as the greater and the less important,—the essential and the non-essential. They are called sacraments which, in my judgment, does not materially change the matter in its application. In the theological sense we have the following definition: "One of the solemn religious ordinances enjoined by Christ, the Head of the Christian church, to be observed by his followers; a sacred ceremony used to bind and impress an obligation."

The Roman and Greek churches have seven sacraments, viz., Baptism, the Lord's Supper, Confirmation, Penance, Holy Orders, Matrimony, and Extreme Unction, which means the anointing of oil at the dying hour. Protestants, as a rule, acknowledge only two sacraments or church ordinances to be kept, viz., Baptism and the Lord's Supper, or Eucharist. The apostolic pattern, however, embraces the following: "Baptism," an ordinance by which a penitent believer is *introduced into fellowship with the church*, becomes a member of the divine family, in which the ordinances of feet-washing and the Lord's Supper (the Eucharist) are to be kept; that is to say, be practiced as a sacrament in the church. The salutation of the kiss is regarded by some as an ordinance and to be kept as such. Although it does not appear as a command by Christ, yet, having the Apostolic injunction, it is certainly intended to be observed in some way. If not in the form of an ordinance, it is intended as the Christian mode of salutation, and ought to be respected when any salutation would be in place.

It will be understood by the foregoing that we do not understand that baptism is an ordinance to be kept as other ordinances, but, if rightly observed once, is not to be repeated. If this theory is correct, then those that hold there are only two sacraments or ordinance enjoined, while practicing only the Eucharist are keeping *an* ordinance only and not *ordinances*, and come short of the commendation of Paul as pronounced upon the Corinthian church,—"Now I praise you, brethren, that ye remember me in all things and *keep* the ordinances as I delivered them to you." 1 Cor. 11: 2. He further says that he had received of the Lord that which he had delivered unto them, referring them to the night of the betrayal as the time and place when these things were instituted. He must have referred to the ordinances then and there instituted and celebrated, nothing being said or done about baptism in that night, and if we practice only the Eucharist, we do not "keep the ordinances" but only *an* ordinance. Sacrament denotes an oath or vow and has been applied to the Lord's Supper, where the most sacred vows are renewed in commemoration of the death of the Redeemer.

Eucharist denotes the giving of thanks, and this term has also been applied to the same ordinance, as expressing the grateful remembrance of Christ's sufferings and death. Some receive the sacrament as a means to procure great graces and blessings; others, as a Eucharist and an office of thanksgiving for what they have received. If received in faith, whether as a sacrament, ordinance or Eucharist, a blessing will attend it.

JOY IN GOD.

BY C. H. BALSBAUGH.

Beloved Sister:—

Your Spirit-indited, heaven-freighted epistle is here. I am bound to thank God always for you, as it is meet, because that your faith groweth exceedingly, and your charity aboundeth. 2 Thess. 1: 3. It is manifest that God has counted you worthy of His high calling; and He will fulfill all the good pleasure of His goodness, and the work of faith with power. 2 Thess. 1: 11. I have no words to tell how glad I am that you have found the Messiah, which is, being interpreted, the Christ. John 1: 41. What He has done for you is wonderful, but "thou shalt see greater things than these." John 1: 50. If you are faithful you will have the full exhibition of verse 51, and 2 Cor. 3: 18. Such Christ-beholding, Christ-reflecting folks are, as you remark, generally put in the category of the cranky and fanatic. Blessed fanaticism! I wish my whole soul were saturated with it. I accept every word contained in your letter as the exact "truth as it is in Jesus." The church has scarcely caught an inkling of the fulness of Him in whom dwelleth all the fulness of the Godhead bodily. Very God in flesh and blood, and all this limitless deposit at the command of faith. No wonder Christ says, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24: 25. We "limit the Holy One of Israel" by our doubt and mistrust. I know well by bitter experience how hard to reach the point of absolute repose in God; and equally clear is the ease and certainty of rest and victory to them that believe. To believe is not always easy, but all things are easy to faith. There is no effort in exercising faith but it is a mighty strain to get it oftentimes. A deep, painful plowing, harrowing, rending, and reconstruction are requisite to put us into a believing position. The mill will run itself if it can be got to the stream. What a mighty can not lurks in our self-esteem and love of approbation. John 5: 44.

The trial of your native propensities is no doubt severe. The trial of your *faith* is only indirect. But fiery trials lead to Pentecostal Fires of Holiness and Peace and Power. 1 Pet. 4: 12, 13, 14. "Rejoice: happy are ye." Why? Because it is pleasant? Because congenial to human nature? O no, but because we are partakers of *Christ's* sufferings; that when "His glory shall be revealed, we may be glad also with exceeding joy." Faith itself is precious above all finite thought, and the *trial* of faith is precious above fire-purged gold, so that it "might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1: 7. If people call you demented because you "rejoice in the Lord always," "with joy unspeakable and full of glory," "be not ashamed, but glorify God on this behalf." Philpp. 4: 4; 1 Pet. 1: 8 and 4: 16. To be a fool for Christ is the summit of wisdom. There is so little joy among professors of religion because so little sympathy with the heart of Jesus. Love that chooses the Cross for the expression of its fervor, and the vehicle of its aims, is not easily chilled. On Golgotha we see into the bottom of the Bosom of Jehovah. To dwell there is Heaven. John 3: 16, 17. 1 John 4: 16.

In sober truth I do not see how we can realize the Divine Ideal in Christ without such a rupture with the world and a worldly-minded church, as to be regarded as ascetic and offensively peculiar. To aim at God-likeness, having a goal of perfection and blessedness no lower than God Himself, seems to not a few of the professed disciples of Jesus the consummation of extravagance. "AS HE IS *so are we in* THIS WORLD." 1 John 4: 17. In this very fact is our love perfected, that we may have boldness in the day of judgment." The self-love, money-greed, fashion-worship, and world-aping, so sadly prevalent in the church, debar the assimilation to God in holiness and rapture made possible in Emmanuel. Faith does it all, but such faith has such terribly self-annihilating antecedents and concomitants, that few ever discover the great sweet secret of rest in God. Some spot of filth in flesh or spirit is left unpurged, and so holiness is not perfected, and the soul remains weak, vacillating, unsatisfied, and devoid of the comfort of the Holy Ghost. The seventh of Romans is the necessary first chapter of the Christian life; but the eighth is the history of its

development, and its glorious consummation. It begins with "no condemnation," and ends with "no separation." God will not accept a single soul into the fellowship of His Peace and Glory, save through participation in the crucifixion of His only begotten Son. Rigid terms, but most reasonable. Thus, or never. It is an eternal necessity. "Be ye holy, for I am holy."

BLESSINGS.

BY MARY M. COX.

In considering this subject, I shall briefly notice some of the blessings promised by the Savior in his memorable "Sermon on the Mount." "Seeing the multitude, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them." In this sermon he taught not only these disciples who were gathered around him, but all who, from that time forth, should believe on him.

Among those that are blessed are the mourners. "Blessed are they that mourn: for they shall be comforted." When the dark clouds of sorrow gather around us and envelop us in their sable folds, when our hearts are well-nigh broken and our sorrows seem greater than we can bear, the immaculate Son of God says to us, "Blessed are you, for you shall be comforted." It is, indeed, a comfort to be allowed to go to Jesus and tell him all our trials! When the voice of a loved one is forever hushed in death, and our hearts are crushed by sorrow, and our homes are empty and desolate, because we can no more see the loved face and hear the dear voice, Jesus says, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." We read, "The hour is coming in which all that are in their graves shall hear his voice and shall come forth!"

Blessed words of comfort! Though our loved ones now lie in the lonely graves, yet we know they will again come forth and we will see them again! Then we will be comforted! The long lonely days will have ended. The sorrows of earth will be over and God will wipe all tears from our eyes.

"Blessed are the meek: for they shall inherit the earth." The Savior himself was meek and lowly, thus giving an example to all who would follow him. If we would receive the promised blessing, we must follow in his footsteps, ever remembering to give the soft answer that turneth away wrath and to return good for evil. We must humble ourselves, for he that humbleth himself shall be exalted; and he that exalteth himself shall be brought low.

"Blessed are they that do hunger and thirst after righteousness: for they shall be filled." Who that is a follower of Jesus does not hunger and thirst after righteousness? All such have the assurance that they shall be filled. Those that are filled with righteousness will live righteous lives and will know that they have the approval of the Heavenly Father.

"Blessed are the merciful: for they shall obtain mercy." We know not how soon we may need the mercy of our fellow-men and if we wish to obtain it, we must be merciful to others. The sins of others always appear greater to us than our own, yet none of us live perfect lives, and we often need the compassion of others, and we *ever* stand in need of the pity and pardon of our Creator. If we wish to obtain mercy, we must also be merciful.

One of the most precious promises made by the Savior in this sermon is to the pure in heart. "Blessed are the pure in heart: for they shall see God." Happy, indeed, will those be who are accounted worthy to behold the Living God. What an inducement this should be to us to live holy lives and to be indeed pure in heart!

"Blessed are the peace-makers: for they shall be called the children of God." To be a child of God is indeed a blessed thing, but to be such, we must ever strive to make peace. When troubles arise in the church among the members, or in the neighborhood or in the family, we must not find out all we can about it and then tell it to those for whom it was not intended, thus making the trouble worse. If we can not make peace, we can at least do nothing to add to the trouble, which, if let alone, would in time be forgotten. It is tale-bearing that causes much of such trouble, and tale-bearers do much in keeping such matters alive.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." We are not apt to look upon persecutions as blessings, but if we are persecuted because we are living righteous lives, the Savior declares us blessed, because the kingdom of heaven is ours; that is, we belong to the kingdom of heaven and form a part of it. We say, "The United States is our country," or "The State we live in is our State." We do not mean that we own them but that we form a part of them and share the blessings and privileges of a free country, with the rest of its inhabitants. So also we do not become owners of the kingdom of heaven by merely living righteous lives, but we become a *part* of it and enjoy the blessings.

DEAD TO THE WORLD.

BY GEO. L. JENNINGS.

It is thinking more highly of one's self than we ought to think, which prevents us from sinking into nothingness before God, and unless this be our experience, we can not understand the true nature of humility. Much has been said on this subject, and it is generally lamented that so much pride or extravagance in dress is found in our modern churches.

It is true there is no sin more hateful to God than pride, and it seems to be the last to expire in the soul of a saint.

This monster, "pride," has many faces, and is not always visible in the fashionable exterior, yet we admit that a proud heart very frequently manifests itself by indulging in this sinful practice.

A plain exterior may cover a proud heart, yet a fashionable exterior seldom, if ever, covers an humble heart. Outward adorning is strictly forbidden in 1 Peter 3: 3, 4: "Whose adorning, let it not be that outward adorning in putting on of apparel; but that inward adorning, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

Here we have humility of heart, and, if we have crucified the flesh with its affection and lusts, according to Gal. 5: 24, there will not be that sinful indulgence of fashionable dress and foppery, yet it seems scarcely worth while to be wasting time in denouncing extravagance in dress, unless we, at the same time, speak about redeeming ourselves from the love of this sinful practice. This point seems to be neglected by some, while they complain of pride in the church. While the *root* is yet alive, the weed will come forth, though it may at times seem to be destroyed. Destroy the *root* and the tree will die.

The Bible not only demands restriction from all evil propensities, but *salvation* from them; therefore let us lift up a Savior that can save from the love of all that God forbids. Unless we do so, we are ourselves, in a great measure, at least, the cause of pride or carnality in the church. Holiness of heart *must* be the theme, and pride, with every other evil desire, will vanish and disappear. Oh, brother and sister in Christ, are you dead to the world? Remember, pride or self-conceit was the cause of the devil's downfall! It caused our first parents to fall, they not being satisfied with their present state, but desiring to be as wise as God. Pride will cause us to fall, sooner or later, and will end in the loss of all forever, unless we are saved from it. Blessed be God, the blood of Jesus Christ cleanses from all sin!

Middletown, Ind.

MUSINGS SUGGESTED BY READING HYMNS NUMBER 669, 670, 671.

BY FANNY MORROW.

We are often led to realize that we are:

"Travelers through the wilderness,
To Canaan's peaceful shore."

"Nor eye has seen, nor ear has heard,
Nor sense nor reason known,
What joys the Father has prepared,
For those who love the Son."

"But the good Spirit of the Lord
Reveals a heaven to come,
The beams of glory in his Word,
Allure and guide us home."

So, led by that good Spirit, we can with the poet sing:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

My possessions! Christians sometimes love to view their broad acres and earthly possessions, but let us now, for a while, forget alike our poverty and our riches,—that we may by faith cry out:

"Oh the transporting rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

Delightful beyond the power of language to express must be such fields of "living green," with no unsightly weeds or thorns, or burning drought to spoil their beauty, which is enhanced ten thousand fold by the presence of the rippling, refreshing, crystal-like streams of water!

"There generous fruits that never fail,
On trees immortal grow:
There rocks, and hills, and brooks, and vales
With milk and honey flow."

In this world the husbandman plants and prunes, labors and waits long in hopes of eating some fruit of his own raising. How often he is disappointed by some untimely frost or destructive storm, robbing him of his expected treasures! What would even this world be with an abundant supply of fruit every year? No failures, no disappointments,—try and imagine such a state of affairs, and you can come a little nearer comprehending something of the eternal riches—of the unfailing supply of good things in store in the future home of the righteous. It may not be fruit, or milk and honey as we know them here, but we are sure it will be a satisfying portion, suited to our exalted, glorified state.

"No chilling winds nor pois'nous breath
Can reach that healthful shore.
Sickness and sorrow, pain and death,
Are felt and feared no more."

We often have been pierced with chilling winds, and how glad we have been to reach the shelter of a comfortable house. "Poisonous breath!" When God made man he breathed into his nostrils the breath of life, clean and pure. Led on by evil influences, man has poisoned that once pure breath, sometimes by the use of alcohol in

some of its various forms, a glass of beer now and then, a little wine, ale, etc. Tobacco has been pronounced a poison by eminent physicians. Legislators have made laws in some States forbidding the sale of it to minors, because the poison is more injurious to the growing system of youth. And yet we see some Christians in all denominations, who continue to roll the sweet morsel under their tongues,—"Willing to risk it, any how," although the Word declares that nothing unholy or unclean shall enter Heaven. Not every one who cries, "Lord, Lord," shall enter in; only those who do the will of the Master. He commands us to present our bodies holy and acceptable unto God. When shall this be done? Surely not in the grave, for no work is wrought there. He that knoweth his Master's will and doeth it not, shall be beaten with many stripes. With pain and sickness we are all more or less familiar. Nature shrinks from either one, and we dread sorrow and death. So it becomes us to be diligent students in the school of Christ, that we may reach the land where these things are forever unknown, and sink not into the place where abides eternal sickness, sorrow, pain and death.

"No wanton lips, nor envious eyes,
Can see or taste the bliss."

St. Peter says, "Refrain thy tongue from evil and thy lips from speaking guile." Reckless, deceitful, unchaste, insincere words, must be banished from a Christian's lips, and they cannot indulge in envy if they would see and taste the bliss of

"A life in heaven! O what is this?
The sum of all that faith believed;
Fullness of joy and depth of bliss,
Unseen, unfathomed, unconceived."

HABIT.

BY J. H. MILLER.

HABITS are fixed, or established customs, ordinary course of conduct, etc.—*Webster.*

Habit, or conduct, from childhood up,—when long indulged in,—becomes second nature. The little child will quickly pattern after its parents, and evil habits, if not checked in early life, will be hard to remove.

There are habits that children can contract that are right. I know of two children who were raised together. The older was an idiot. The younger was allowed to play with the older one, and soon partook of the habits of the latter. Although the younger child was perfectly sound, nevertheless there were habits formed,—almost like second nature,—that were hard to shake off.

"Habit in a child is like a spider-web. If neglected, it becomes a thread of twine, next a cord of rope, finally a cable. Then, who can break it?

There are habits contracted by children from parents by bad example, or bad management, before we are aware of it. O, the tyranny of bad habit! When once indulged in, it clings to us like a horrible nightmare!

It is said of Coleridge that he had one of the finest intellects for beautiful poems, and yet he was a slave for twenty years. He tried to emancipate himself from the use of opium, and could not. It is said he went into voluntary imprisonment, and hired a man to watch him day and night, to keep him from tasting the bewitching drug. Mr. Coleridge had tried hard, and formed resolution after resolution to break loose from this evil habit, but had not power enough within himself to tear loose, until some one helped him. During the best years of his life he wasted his substance,—also his health,—and neglected his family. He lived a slave for years. Terrible, oh terrible, is the disposition of bad habit.

Intemperance is another bad habit. This, like all other evils, comes by degrees. Young man, shun this evil as you would a viper! Many have been drawn into this great evil by some friend, who claims to be a moderate drinker. Once indulged in, an appetite is formed, and, by continuing in this evil *habit*, a taste for that *deadly* poison is growing, until it gets so strong that seemingly no power is strong enough to shake off "the deadly viper," until the victim falls into a drunkard's grave. I have knowledge of a man who had indulged in this evil habit of drinking, until it destroyed his mind, made a wreck of his family, ruined his character, lost his reputation, lost his trade, until but few would patronize him in his business. He had an honorable business, and at one time, perhaps, sold as many goods as any merchant in town, but was compelled to leave Indiana, because he was sinking fast, and move into a Prohibition State. Since he lives in Kansas he has a guard thrown around him, can not get liquor, and has once more become a man. His wife left friends here, but did that gladly, to keep her husband from making a wreck of himself.

I know of a man, at one time a church member, who became one of the leading physicians of our country. He did much riding, and, as he exposed himself, thought he had better take to using brandy, so as to ward off disease, and avoid taking cold. I have not much faith in those doctors who resort so much to bitters and alcohol to cure diseases. This doctor, however, entertained the idea that nearly *all* diseases must be cured by using a little *brandy*, and the result of that man's practice is fearful to relate. He lost his reputation, lost his membership as a Christian, and became such a fearful drinker, that no one would employ him. His wife and children became frightened, and finally left him. He became poverty-stricken, his beautiful home was sold, and to-day he is an outcast, and does not live with his once happy family.

Why all of this trouble? *Bad habit* in his early practice. In my early life I was taught that fevers, and kidney and liver troubles must all be cured by some stomach bitters. Of late years I have learned my folly. I see all judicious doctors treat diseases more successfully now without spirits, than in years gone by with the warming tansy bitters, to keep off ague.

Those "Tansy Bitters," "Iron Mountain Bitters," and many other bitters, now kept in the market, are only calculated to steal a march upon our sons, to lead them into intemperance. "Touch not, taste not, handle not the unclean thing."

We next notice the *habit* of chewing and smoking. Some tell us they commenced chewing or smoking to cure tooth-ache, water brash, dyspepsia, etc., and finally formed a habit. I heard a sister say she commenced smoking when she was a child. Her aged grandmother was too feeble to light her pipe, and so she would ask her to light the pipe. This she did for years, and it had a bad result,—a habit, early commenced in life, made a smoker out of that sister. She had no earthly use for that smoking, but contracted a habit, and afterwards could not throw it off. This sister contracted her smoking like the doctor did his drinking,—by allowing that evil too near her person.

I was made glad in reading the Report of our late Annual Meeting, that our Brethren have taken such a stand against tobacco. I have heard from some of the Brethren that the late decision of our Conference will drive the Brethren to want in some States. They dare not raise the weed, manufacture it, or traffic in it, and it is claimed that some of our Brethren can not possibly make a living, if they can not engage in raising tobacco. I might bring up the same argument, and say, "I can not make as much money in raising grain such as we use on the farm, as I can in raising barley and rye, and I do know if these are raised and sold, much of it will be used in making beer and whiskey. Perhaps it does not concern me how much damage it does, or how many drunkards it makes, if I can make a good living." We ought not to look at our *own* personal benefit so much as at the benefit of our race. Many of these evil *habits* come stealing a march upon us, and take us by guile when we are not aware of it.

Now let us look at some other habits:

1. Fault-finding is eon of the worst habits, and, if allowed to grow, will not only cause us to be unpleasant, but our neighbors will abhor us. If we, as parents, indulge in this sin too much, our children will partake of our habits. Even preachers are not all exempt from this loathsome disease. It seems to be like a canker,—it will eat and eat, until our influence is partly gone. If I should complain of Bro. A's or Bro. B's preaching, and criticise him all the time, and especially do this to others, I would certainly consider myself a fault-finder. I, however, believe it right to tell one another of our faults, if it is done to the person direct, and not to some one else. I have in that way received some very good counsel or advice from some of our members.

Grumbling and fault-finding is very dangerous, and should not be indulged in. Children partake of such habits, and often must be reprimanded for the same thing they hear their parents indulge in.

There is another habit that comes alike to all. The Lord gave us six days to labor, and the seventh to rest. How much the Good Lord has blessed us in giving us six days out of seven, to labor for the necessaries of life, and yet, sometimes, on Sunday morning, we are careless about attending church! Some of us may form a habit of excusing ourself, and not going to church. This, like all other habits, will have a tendency to fasten itself on our children's minds. During the hot summer months, when Sunday morning comes, we rise later than usual, and claim our bodies need rest, and often imagine that we have a bad headache, that the weather is very warm, and has all appearance of rain. "Wife, what do you say? Don't you think we had better stay at home, seeing the roads are so dusty?" Some of the little children are standing near by, and beg to go to church, or Sunday-school. "Oh, children; it is so warm to-day, and I am tired, and have this old-fashioned SUNDAY HEADACHE. I don't believe we will go."

Here is a habit formed. The children can not go to church or Sabbath-school. They become restless, and finally seek other company. Perhaps they are in bad company, out by the river-side, engaged in fishing or hunting. Those children grow up. During this time they have no privilege to attend church or Sunday-school; in fact, they have no taste for such places.

Habits are fixed principles, which become second nature, and are sometimes very hard to break loose from. Such parents sometimes come to us with tears in their eyes, and beg of us "to come and visit our homes; we can not get our children to meeting any more." Who is to blame? Preachers can not do all the work. My dear brethren and sisters, you can aid greatly in the saving of your children.

If parents are boisterous and unruly, we almost invariably see the children that way. Loud talking and laughing are uncalled for. These habits, if indulged in, will make more or less confusion, and, to the more refined, such habits are disgusting. I can speak by experience, that some of those habits are hard to break off. "Grievous words stir up anger; a soft answer turneth away wrath."

Jesting and joking is another bad habit. How many idle words we say, and some of these hang as heavy weights about us! "Neither filthiness nor foolish talking, nor jesting, which are not convenient," should be found among us, "but rather giving of thanks." That is the instruction of Paul to the Ephesian brethren.

Not long since a brother remarked, "If I could only have the same control over my children that Bro. A has, how much better I would feel!" Our own walk and conduct in life must be the leading influence.

OUTLINES OF A REVIEW SERMON ON THE SABBATH QUESTION.

BY I. J. ROSENBERGER.

THE Seventh-Day Adventists recently came to our town with their tent, and have been holding forth the peculiarities of their doctrine, as their manner is, making a specialty of the Sabbath. The Sabbath question is one that the great mass of minds has never specially examined; hence these Sabbatarian evangelists rarely fail to produce some sensation upon the minds of those who attend their services.

With the above state of things before us, we felt, as did our Brethren, that the Truth needed a defense; that minds unacquainted with the subject might not be misled. We therefore announced to treat the subject in our church in Covington, on Sunday, June 30, at 3 P. M. Our discourse called out three review sermons from these Sabbatarian evangelists during the week following. On Sunday, at 7:30 P. M., July 7, we followed with a second review. There was a large attendance at our reviews of anxious listeners and there seemed to be a pretty general satisfaction with the disposition we made of the subject. For the benefit of the readers of the GOSPEL MESSENGER we append brief outlines of our reviews.

1. The Sabbath law was first given to Israel in the wilderness. See Ex. 16: 29. It was afterwards incorporated in the covenant law at Sinai. Ex. 20: 8; Deut. 5: 12. As evidence of the above we name the following:

(*a*) "Thou camest down upon Mount Sinai, and spakest with them from heaven * * * And madest known unto them thy holy Sabbaths." Neh. 9: 13, 14. "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. * * * Moreover also I gave them my Sabbaths." Ex. 20: 10–12. In these texts there is a clear statement of facts.

(*b*) The sin of violating the Sabbath is not once named, previous to giving the Sabbath law in the wilderness; after which it is frequently named. See Neh. 13: 18; Ex. 20: 13.

(*c*) They did not know how to punish the first offender. Numbers 15: 32–34.

(*d*) They did not know how to prepare food for the Sabbath. Ex. 16: 22, 23.

The above are clear proofs that the Sabbath law was given in the wilderness.

2. The Sabbath was given to the Jews, and those within their household, and hence was not given to the Gentiles. See Deut. 5: 2, 3; Ex. 31: 13, 17; Mal. 4: 4.

3. The Sinaitic covenant included the ten commandments. Ex. 34: 28; Deut. 4: 13; Deut. 9: 9–11.

4. This covenant being a type, a shadow, *therefore ceased*, was abolished, died, etc. Rom. 7: 1–7; 2 Cor. 3: 6–11; Gal. 4: 21–31: Heb. 12: 18–24.

5. Sabbaths were to cease. "Bring no more vain oblations unto me, * * * the new moons and Sabbaths." Isa. 1: 13. I will cause all her mirth to cease; * * * her Sabbaths and all her solemn feasts." Hosea 2: 11. "Blotting out the handwriting of ordinances. * * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of new moon or of Sabbath days; which are a shadow of things to come, but the body is of Christ." Col. 2: 14–17.

The sentiment of the above texts, in general, is plain. Ordinance means, "A rule established by authority;" hence the ten commandments were ten ordinances, and as they were written by God's finger, they can be styled "handwriting of ordinances," in a sense, as no other ordinances of the law can.

The term Sabbath occurs about sixty times in the New Testament; and in every other instance Sabbatarians admit that the weekly Sabbath is meant; hence we affirm that the weekly Sabbath is meant in this text also. As we are not to be judged in it, this shows that the Sabbath law has ceased.

6. When Christ says, "The Son of Man is Lord also of the Sabbath," Luke 6: 5, it indicates that his authority is superior to the authority of the Sabbath law.

In Matthew 5 Christ says, "Ye have heard that it was said by them of old time, Thou shalt not kill; but *I say unto you*," etc. Again, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But *I say unto you*," etc. In this chapter Christ quotes both from the civil laws of the Jews, and the ten commandments, following each with the expression, "*But I say unto you.*" This language plainly indicates that the authority of his laws and sayings is superior to the authority of the sayings of the Jews' civil laws, or the ten commandments.

7. Christ was asked, "Which is the great commandment in the law?" He answered, but did not quote from the decalogue. Matt. 22: 36 The apostle Paul, in Rom. 13: 9, quotes a number of the decalogue items; but closes up so as to leave out the fourth, — the Sabbath commandment. These texts clearly show that neither Christ nor the Apostle Paul embraced this modern Sabbatarian doctrine.

8. "The Sabbath was made for man," is a strong point for Sabbatarians. "Man," they say, means Gentiles as well as Jews. Please turn to Deut. 5: 24. Alluding to the Jews, Moses says, "God doth talk with man." In Psalms 78: 25 we read, "Man did eat angel's food." This is the "*Man*" for whom the Sabbath law was made and given,— the Jews in the wilderness.

9. Upon history Sabbatarians usually try to prove that the Pope authorized the change from the seventh to the first day of the week. But the facts are, there is an abundance of history to prove, that the first day of the week was observed long before there was a Pope born.

THE LORD WAS TO MAKE A DAY.

"The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. "This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 22–24.

(*a*) This crowning work was Christ's resurrection.

(*b*) No event has afforded such a vast perpetual stream of joy as Christ's resurrection; and as such associated with it is the day.

(*c*) It is "marvelous" because conceded by the universal Christian experience of all. No event carries with it such vast, crowning hope. See 1 Cor. 15: 14, 55; 1 Peter 1: 3.

We have in the Scriptures, the phrases "Lord's Day," Lord's Table," and "Lord's Supper." It will be readily conceded that the Lord's table is a table which the Lord Jesus has consecrated to the use of his children. The Lord's Supper is likewise a meal consecrated to the sacred use of Christ's children, hence the Lord's Day is that day which Christ has made, by virtue of his resurrection, sacred to his children. In it we rejoice and are glad.

Hence we find Christ's first and second meeting with his scattered disciples after his resurrection, on the first day of the week. The grand Pentcostal revival was on the first day of the week. "And upon the first day of the week when the disciples came together to break bread." Acts 20: 7. This language shows that it was the custom for the disciples to meet on that day.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gathering when I come." 1 Cor. 16: 2. This could only be done by placing their contributions in the church treasury; as to time it was to be done on the first day of the week, hence they met on that day. Mark, there was to be no gathering when the apostle came.

It is said that "Christ kept the Sabbath." And "the disciples rested according to the commandment." Yes, we had no resurrection. Christ had not yet made his, — the Lord's Day. Elements of the law were yet in force. It is said that the apostles taught on the Sabbath. Yes, just as Sabbatarians preach on the first day of the week now. The facts are, Christ never taught the Sabbath; nor did his apostles. The apostles, by request, preached on the Sabbath. See Acts 13: 42. But there is no account that the apostles ever made an appointment on the Sabbath.

"JOYS ARE OUR WINGS, AND SORROWS OUR SPURS."

BY GERTRUDE A. FLORY.

WHAT a thought! I know not who the author is, but to me it is sublime. It is the last line of third column, page 386 of GOSPEL MESSENGER, No. 25. To the thinking mind, it is a sermon in itself.

"Joys are our wings." How far above earth's sadness they bear us,—even to the pearly portals of celestial bliss! Yes, even to the sweet shelter of a Savior's bosom. While thus borne away, we forget our care, trials, and persecutions, and are lost in wonder, love and praise. Pain and affliction are cast aside into the ocean of forgetfulness, while enmity, and hatred are shrouded in oblivion. Ever welcome sweet joys, to bear us far above and beyond earth's fitful strife!

"Sorrows our spurs." When grief lays hold upon us, and bows us to the dust, our sorrow only incites us to seek the haven of joy's peaceful wings. Only those who have drank deeply of the cup of sorrow know how near it brings us to the suffering Son of God, and only in the Blessed Son can joy be found. Then welcome, thrice welcome, be sorrow, to spur us on to seek the joys that are in Jesus, that we may be borne upon her blissful pinions into joys eternal, where sorrow shall be no more. Consoling, blissful thought! Sweet joy and blessed sorrow!

La Porte, Indiana.

"HUMAN sympathy tends to diminish the sharpness of human griefs; and, therefore, so long as sorrow is a condition of human life, it will be obligatory upon the disciples of Christ to "weep with them that weep."

"BE careful to make friendship the child, and not the father of virtue; for many strongly-knit minds are rather good friends than good men, so, though they do not like the evil their friend does, yet they like him who does the evil, and though no counselors of offense, they yet protect the offender."

"HE who is of no use to himself, is of no use to any one."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Ten—Cæsar.

CASSIUS and his friends at last succeeded in winning Brutus to their side. They decided that he should be killed in the month of March in the Senate chamber. Cæsar was accosted by a soothsayer as he was walking on the street one day, in these words, "Beware of the ides of March." Perhaps he knew something about the plot, and wished to put Cæsar upon his guard, but Cæsar did not believe in fortune-telling, and when March came he met the soothsayer, and laughingly told him that he was still living, but the soothsayer said in the same warning voice, "The ides of March are not over yet." Cassius' mind was burdened with anxiety for the success of the plot, and he seemed much alarmed about the awful deed he was planning to do. His looks often betrayed the agitation of his mind, so much so that Cæsar remarked to a friend one day, "What think you of Cassius? I do not like his pale looks."

Cæsar was advised to watch Anthony, as he was believed to be plotting treason, but Cæsar answered, "I am not afraid of fat and sleek men; it is your pale and lean ones, who are plotting mischief." The night before he was murdered he supped with Lepidus, an intimate friend of his, and who knew nothing of the danger which threatened Cæsar. While Cæsar was busily engaged in answering letters, the rest of the company were talking about in what way they would prefer to meet death. Some would rather die instantly, thus avoiding the suffering which so generally accompanies death, while others said they would rather be sick awhile, as that would give them opportunities to settle up their business, and afford the privilege of seeing their friends. Cæsar said his choice would be a *sudden death*. He little knew what a day would bring forth,—that he should suffer death in a sad and dreadful way.

His case was somewhat similar to that of Belshazzar, who was also a wicked ruler. God said unto him, "God hath numbered thy kingdom, and finished it," by the hand-writing on the wall, and the army of Darius slew him that night.

How often we pray that we may be delivered from battles, murder, or misfortunes, but all these befell Cæsar at one time. Though he had many men at his command, who would have died for him, he fell a victim to those whom he had trusted as being true and loving friends. His power and glory were about ended, and in his life we can fully realize how vain is man. He appeareth but for a moment, and vanisheth away, and the glory of man is as the flower of the field, for he is cut down, and the place that once knew him, shall know him no more. But a few hours and Cæsar's body would return to dust, and his spirit to the God who gave it.

Cæsar had married a second wife whose name was Calphurnia. She dreamed bad dreams, and passed an uneasy night. She saw Cæsar murdered in her arms. She insisted upon Cæsar not to return to the Senate the next day, and finally gained his consent. The soothsayers told him that the animal they killed that morning had no heart, which betokened ill luck. Would any of our readers, who are acquainted with the anatomical structure of animals tell us what kind of an animal has no heart? Be sure when you kill one of its kind you will suffer the death Cæsar did. I fondly hope *all* those who are interested enough in these letters to read them, are sufficiently enlightened so that they will never be imposed upon by these humbugs, to whom God does not reveal the destiny of man.

Cæsar changed his mind when derided for his undue attention to dreams, and his closest friend, Albinus encouraged him by pretending the Senate intended to make him king that day. He told Cæsar that the Senate would be angry were they compelled to go home until Calphurnia had pleasanter dreams.

Cæsar could not stand this, as he was like many people of more modern times,—would suffer most anything rather than be laughed at. On his way to the Senate house, a slave attempted to make him aware of his danger, and at another time some of Brutus's friends handed him papers, but he handed them to his attendants. Another person handed him a paper and whispered to him, "Read it quickly; for it contains something of great consequence which concerns you." He tried in vain to read it, as the people would jolt him.

The whole Senate rose up when Cæsar entered. It was truly the noblest and grandest moment of his life, when the greatest men of the world honored him. Many of the conspirators desired to murder Anthony, as he was the only one who really loved Cæsar, but Brutus did not want to shed more blood than was necessary "to remove" Cæsar; and in order to have as little trouble as possible with Anthony, he was detained at the door by a friend, who told him as long a story as he could. A Senator threw the conspirators into confusion by whispering to Brutus that the whole plan was known to himself, and he was seen talking to Cæsar. The conspirators would have taken their own lives with the daggers they had for Cæsar, had it not been for Brutus, who was much more courageous than the others.

Finally Cæsar took his accustomed chair to proceed with the business of the State. Those of the Senators who conspired to take his life, surrounded him, pretending to petition the pardon of a banished criminal; they endeavored long, but Cæsar grew angry. Then the signal of death was given by Metallus Cimber in pulling the gown from Cæsar's neck. This infuriated Cæsar, who turning said, "Nay! this is violence." He received the first blow from Casca's sword. In a moment he saw himself surrounded by glittering daggers, but his courage did not fail him, and he fought for his life, which was so dear to him. A moment more he was covered with wounds. One came from the long-thought friend, — Brutus. When Cæsar saw who inflicted the wound, his courage gave way, and in a tone of sorrow, mingled with reproach, he exclaimed, "You too, Brutus?"

In all, Cæsar received twenty-three wounds before he expired. Cassius said, "There lies the most worthless of men." This is a fair sample of the cowardice of many people of more modern times. No truly courageous person will assail the character of a foe when he can not rise to his own defense. I love at least the latter clause of the saying, "In life men are judged by their worst deeds, but after death by their best."

It was found that Cæsar had willed something to each citizen of Rome. Anthony made a speech over Cæsar's dead body. After eulogizing his skill as a soldier, he reminded them of his kind actions and deeds of love for them; holding the cloak with the twenty-three dagger holes he asked them whether that was the reward he deserved. This speech so enraged the people, that they took the benches and made a funeral pyre, upon which to burn Cæsar's body. They took burning brands, intending to fire the houses of Brutus and Cassius, and murder them. Thus ended Cæsar's life, March 15, B. C. 44, at the age of fifty-six,—just fourteen years after he began to conquer the world.

What shame and sorrow treachery produces! Christ came to his death through the treachery of Judas and the leading Jews, though the blessed fruits of that death can never be described. Paul suffered from the treachery of "false brethren." And it is touching in the extreme, to see men of noble virtues, who have toiled patiently, amid privation, sacrificing home comforts and all that is dear to them, in order to build up the church or neighborhood, and have unappreciating people assail their motives, and the work they so ardently labored to accomplish.

DOOR-KEEPER.

BY ENOCH EBY.

"I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."—Psalm 84: 10b.

THE inference from the above text would be, that door-keeping is perhaps the most humble and annoying business connected with the house of the Lord, and that there is as little pleasure in it as in anything we could do for the Lord, yet more *real* pleasure in it than in the tents of wickedness.

But my line of thought will not permit me to contrast the highest enjoyment in the wickedness of the world with the lowest in the church of Christ, as I wish to call attention to the damaging effects of *caste* (or grading society), in the church. In 1874 I was door-keeper for our Standing Committee. In 1875 I was Reading Clerk. A good, prominent brother says, "Quite a promotion." This year I was not eligible to serve as a member on Standing Committee, having been on two years in succession, hence I was nominated Door-keeper. During the meeting remarks were made, which, when properly interpreted, would say indirectly, if not directly, that an Ex-moderator was trifling with his dignity to act as Door-keeper. I felt to thank God I accepted the position. If there is in myself, or in the church the spirit of promotion, or who shall be the gratest, I want to live it down. To sit in the highest seat and to be called of men, "Rabbi, Rabbi," is not gratifying to human nature, but Jesus says, "He that will be great among you let him be your servant; for the Son of God came not to be ministered unto, but to minister," a door-keeper's business. Paul says, "In honor preferring one another, according to the spirit of the Gospel." That is the *Christian* spirit. We could, with the same propriety, censure the present Moderator, because he was Door-keeper last year. And if he will no more serve as Door-keeper, if nominated, then I confess I know not the man. It was said of Daniel he had an excellent spirit in him. "By love serve one another."

The spirit of caste is ruining Christendom. It keeps the maid in the kitchen, the servant at the barn, during morning worship and breakfast. It compels the poor to take the seat next the door in the sanctuary (if they can get there at all), while Jesus wants them in front, so they can hear, "for he came to preach the Gospel to the poor." It causes the dignitaries of the churches to use the title "Reverend," which occurs but once in the Bible, and then is applied to God, hence never should be applied to mortal beings. It also destroys that social feeling of one common Brotherhood, that approachable spirit which is in the breast of every true Christian.

Many, no doubt, feel like I once felt, and often do yet,—a delicacy to speak to my superiors. We, the older brethren, with the advantage of this experience, should make young people, and even children, feel at home in our presence by noticing them and showing sociability. You must get hold of the heart, and not only of the brain, when you desire to lead them in the path you are travelling. Hear what the sister of the house said where a few of us had our home part of the time during our late Annual Meeting: "Well, I often

heard of Bro.——and read his articles in the GOSPEL MESSENGER, and thought I would like to see him, but little did I think I would ever enjoy the happy privilege, and, more than all, I did not expect he would notice me, to speak to me." There are hundreds of members, especially younger ones, who feel just like this poor sister did; hence they are afraid to come to you, and if you do not go to them, you will separate like cold-hearted worldlings, but let them know you are like them and one of them, and as they are, so are we in this world; and the fire will soon commence to burn, and parting will bring tears which will only add fuel to the fire.

Another appeal to the fathers of Israel, and I am done. Hear the experience of a young brother, sorely tempted and discouraged (now a faithful elder of about sixty-five years of age). Several old brethren were sitting together during the intermission at a love-feast, relating their first experience in a Christian life. They were relating the sad experience of a poor, troubled soul, whose feet Satan had plunged into the mire of despondency. "Ah," says the young brother within himself, "If these old soldiers had to fight such battles, why can not I?" From that hour he said, "Get thee behind me, Satan," and with fresh courage he started up the hill, determined, by the grace of God to rise a little higher every day.

What a powerful impetus our great Annual Conference would be to the spiritual growth of our great Brotherhood, if the brethren and sisters would talk more of the work and prosperity of the church, and, by exchanging views on the best method of doing church work, of saving sinners, and of keeping the church pure from pride, etc., instead of talking up our interests as agents for the sale of land or something else! Brethren, please do not send *agents* as delegates to our General Conference!

Hutchinson, Kans.

TRANSFORMATION.

BY H. W. STRICKLER.

"But some men will say, How are the dead raised up? and with what body do they come?"—1 Cor. 15: 35.

THE transformation of a caterpillar is a strange phenomenon, and highly deserving of our attention. The manner in which the caterpillar prepares for its change is truly wonderful. It does not immediately become a butterfly, but passes through an intermediate state. Naturalists tell us that, "after shedding its coat three or four times, the caterpillar strips itself of its last skin, and becomes a substance, not in the least resembling a living creature. It is enveloped in a hard shell, called chrysalis, or nympha, in which state it remains two or three weeks,—sometimes even for six or ten months, until, at length it comes out in the form of a butterfly." They also tell us that there are 'two kinds of butterflies.' The wings of one are raised, those of the other are flat. The first named species fly during the day; the latter by night. The caterpillar of the night butterfly spins a cone and shuts itself up in it, when the time of its transformation approaches. Those which, when they become butterflies, fly during the day, suspend themselves on a tree, a plant, a wall, etc. In order to do this they spin themselves a very small web with an extremely fine thread, and then suspend themselves in such a manner that their heads are bent back towards the top. Some of these caterpillars remain in this state, hanging perpendicularly with their heads downward. Others spin a thread which passes around the middle of their body and is fastened at both sides.

"In one or the other of these ways, all caterpillars of the day butterfly prepare for the great revolution they are about to undergo. Thus both species of caterpillar bury themselves alive, and seem quietly to await the termination of their state, as if they knew that after a short repose they would receive a new existence and appear again under a more brilliant form."

We now proceed to the consideration of a much more noble and exalted subject,—the death and resurrection of the righteous and the wicked. Here is a field for meditation! Notice the fallen wings of the night caterpillar and the dark cell in which it secretes itself. Then notice the raised wings of the day butterfly in its suspended chambers, in its aerial position, as if to elevate itself high in the heavens until its "change come."

Death resembles a state of sleep, a soft repose in which our nature rests after the toils, the pains and the miseries of this life. For the space of a moment we are deprived of sensibility and motion, that we may awaken to glory and a happy existence.

What is a caterpillar? A creeping worm, insignificant, and despised, which, while it crawls along through life is exposed to various accidents and injuries. And what is man? Is his condition in this world much better? Is he affluent and fortunate? If so, he may, after a misspent life, die unlamented and unregarded. But the rich, compared with the children of penury and misfortune, are few. The greater part of mankind have to pass from their cradle to their grave through toil, misery and poverty. Most men have to labor from morning till night like beasts of burden, without the power or hope of enlarging their minds and expanding their ideas beyond the confined atmosphere of their work-shop or immediate surroundings.

As the caterpillar prepares itself with care for its transformation and the state of inaction and insensibility which it is shortly to undergo, so, in a different way, but not less earnestly, does the good man prepare for, and expect with a cheerful acquiescence and fond hope that awful change when he is to undergo a temporary death, to enter into a joyful state of perfection and immortality.

The sleep of the caterpillar is not perpetual; it is merely the precursor of a new state of existence. After its transformation it appears again, more perfect and brilliant. Before it crept upon the earth; it now flies in the air, and lightly skims over the surface of a thousand flowers, sipping honey and nectar dew.

In all this we may observe a lively emblem of the *death* and *resurrection* of a righteous man. Paul says, "He also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 42, 43. That body which was feeble, sensual, and gross, is refined from its earthly nature, puts on a glorious immortality and is clothed with perfection. In verse 49 he says, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." That mind, which was so limited in its faculties and confined in its powers, subject to passions and emotions that degraded his heavenly essence, so contracted and weak that it could not penetrate mists of prejudice, and so blind that it could not perceive truth, now, pure as light and boundless as infinity, views the whole expanse of nature, and sees at once millions of worlds, communes with angels, and views the infinite God, the source of all power, wisdom and glory. We have here an important lesson. If this be the glorious change we expect, let us make, timely and effectual, the preparations for it.

If our present state be but transitory and imperfect, let us not make it our chief object. "For this corruption must put on incorruption, and this mortal must put on immortality. Let not the few moments, which are allotted us for our preparation for eternity, be misspent. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying as it is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 53-58.

"We shall sleep but not forever,
There will be a glorious dawn!
We shall meet to part, no, never,
On the resurrection morn!
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.

"We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright, eternal city
Death can never, never come!
In his own good time he'll call us
From our rest, to Home, sweet Home!"

THE THIRTY-FIVE MIRACLES IN THE EVANGELISTS AND WHERE FOUND.

BY JOHN KNISLEY.

THE Centurion's Servant healed,....Matt. 8: 5-13
The Tempest Stilled,.....Matt. 8: 23-27
Two Demoniacs of Gadara cured,..Matt. 8: 28-34
A Man Sick of the Palsy cured,.....Matt. 9: 1-8
Jarius' Daughter Raised,.....Matt. 9: 18-26
Two Blind Men Restored to Sight,.Matt. 9: 27-31
A Dumb Demoniac Cured,.....Matt. 9: 32, 33
A Man with a Withered Hand Cured,....
.....Matt. 12: 10-13
A Blind and Dumb Demoniac cured,.....
.....Matt. 12: 22 23
Five Thousand Fed,.....Matt. 14: 15-21
Christ Walks on the Sea,.....Matt. 14: 22-33
Canaanitish Woman's Daughter Cured,....
.....Matt. 15: 21-28
Four Thousand Fed,.....Matt. 15: 32-39
A Lunatic Possessed of a Devil Cured,....
.....Matt. 17: 14-21
Procures Tribute Money from a Fish,.....
.....Matt. 17: 24-27
Two Blind Men Restored to Sight, Matt. 20: 29-34
The Fig-tree Blasted,.....Matt. 21: 18-21
A Demoniac Cured, ...Mark 1: 23 28
Peter's Mother-in-law Healed,....Mark 1: 29-31
A Leper Healed,.....Mark 1: 40-45
A Man both Deaf and Dumb Cured, Mark 7: 31-37
A Blind Man Restored to Sight,...Mark 8: 22-26
Great Draught of Fishes,.....Luke 5: 1-11
Widow's Son raised from the Dead, Luke 7: 11-17
A Woman With an Issue Healed, Luke 8: 43 48
A Crippled Woman Cured,.....Luke 13: 11-17
A Man Cured of the Dropsy,.....Luke 14: 1-6
Ten Lepers Cleansed,.....Luke 17: 11-17
Malchus' Ear Healed,.....Luke 22: 50-51
Water Turned into Wine,.....John 2: 1 11
A Nobleman's Son Cured,.....John 4: 46-54
A Cripple at Bethesda Cured,.....John 5: 1-9
A Man Born Blind Restored to Sight, John 9: 6-7
Lazarus Raised to Life,.....John 11: 43-44
Surprising Draught of Fishes,.....John 21: 1-14

TROUBLE must have great possibilities of blessing in it, or it would not be so common in God's world. Surely we need not dread it so when it brings in one hand the peaceable fruit of righteousness and in the other the joys of consolation for so many sorrowing souls.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - July 23, 1889.

BRO. D. M. MILLER changes his address from Lanark to Milledgeville, Ill.

THE little band of workers in Chicago received one into the fold by baptism, on Sunday, the 7th instant.

BRO. W. C. TEETER is at present at Goshen, Indiana, where he will spend some time visiting and preaching.

BRO. JOHN GABLE, of New Sharon, Iowa, reports five accessions to the Middle Creek church, Mahaska County, since May 5th.

BRO. DANIEL BOCK, of Ridgeway, Ind., says, two more precious souls were added to the Howard church by baptism, July 7th.

BRO. NICHOLAS TRAPP informs us that two were recently received by baptism in the Fairview church, Labette County, Kansas.

BRO. J. G. ROYER, after laboring with and for the Brethren in and around Waterloo, Iowa, has returned home again. He will remain home a few days and again enter the field.

BRO. J. D. HAUGHTELIN reports two baptized in the Panora church since he last wrote,—one twelve years old, and one seventy-eight. The old and the young may come to Christ.

BRO. D. M. MILLER spent a short time with the Brethren at Aurelia, Iowa, recently, and preached for them. Several were added to the church by baptism, so reports Bro. K. Leonard.

ORDERS for Annual Meeting Reports are coming in encouragingly but the supply is still largely in excess of the demand. Have you a copy? If not, send in your order at once. Single copy, 25 cents; per dozen, $2.50. Postage prepaid.

THE school buildings at this place are undergoing a thorough renovation and cleaning, and will soon be in readiness for the opening of school, September 3. We are informed that the prospects are encouraging for a large attendance the coming year.

BRO. DAVID ESHELMAN, of Lanark, Illinois, is dangerously ill with the consumption. He was visiting in Kansas, and grew rapidly worse. He is now with his brother, M. M. Eshelman, at McPherson, Kansas. Little hope is entertained of his recovery.

BRO. J. C. LAHMAN writes us that for the present he will make his stopping place at Moscow, Idaho Territory. He is busily engaged in preaching the Word and looking after the scattered members. Any such living in Washington Territory will please write him at Moscow, Idaho Territory, box 177, or to Eld. Isaac Hershey, same place.

BRO. J. B. BRUMBAUGH, and his wife, sister Ella J., with their adopted daughter, Ruth, arrived in Mt. Morris on Wednesday, the 17th inst., on their western trip. They will remain here a few days, visiting among the Brethren and friends. We welcome them back to their temporary home again. It scarcely seems possible that almost five years have sped away since they left us, but so it is. Our days go by swifter than the weaver's shuttle.

To manifest bitterness against those who differ from us in our religious views is no evidence that our faith is strong. It may even show a weak cause and a tottering faith. The man whose feet are on the Rock of Ages, and who is impregnably intrenched by the Truth, and whose faith is firmly fixed, is never bitter or intolerant toward others. The very fact that he knows his ground, gives him a quiet, peaceable demeanor, and settled convictions, that place him above the petty weaknesses that are often seen in those who aim to make up in protestation what they lack in faith.

AT last accounts from Stanley, the African traveler and explorer, he was in a destitute condition and grave fears are entertained for him. He has undergone almost incredible hardships in his attempts to penetrate the mysterious regions of the Dark Continent, and it is to be hoped that he will be able to extricate himself from the dangers that now surround him. He has already done a great work in opening up the Congo country to civilization.

"WHY don't we hear from Farmer John? Are his crops so abundant that he has to tear down his barns and build greater?" A number of readers have asked the same question, all of which goes to show that they are interested in the welfare of "Farmer John," and that his articles were widely read. We have published a number of articles from his ready pen since he laid aside his assumed name, and he will continue to write for the MESSENGER. Doubtless "Farmer John" would have continued to use his trenchant pen under that *nom de plume*, had it not been for the fact that others felt like writing under assumed names too. We had articles from, "Farmer John's Brother,"—"Uncle John," "Deacon Jones," "Parson Plain-dealer," and a number of other assumed names, all asking for admittance to the MESSENGER. Had we admitted all, our paper would in a short time have been filled with communications bearing these fanciful names. Our judgment then was, and it remains unchanged, that it would not be best to have it that way. "Farmer John" may be heard from again under that name, but not often for the reasons given above.

THOSE who send in money to pay for the MESSENGER, should see that the date on the paper to which it is marked paid, is changed. For example, if the figures on your paper are Jan 1, '89, it shows that your paper is paid up to the first of last January and that you owe us for this year. When you send the money, see that the date is changed to Jan. 1, '90. This will serve as a receipt and show that the money has been received and credited.

ACCORDING to our rule our Business Manager is sending out statements to those who are in arrears. Some are not disposed to look upon these statements with much favor, regarding them as duns. If we knew of any better plan to reach those who are indebted to us, we would most certainly adopt it. It is simply a method of business that all who engage in the credit system are forced to adopt. None should feel hurt because they receive a statement of their accounts. No doubt some mistakes may occur in sending out statements, but in all cases of this kind corrections will be cheerfully made. If a mistake occurs, please notify us at once and all will be made right. We trust those who receive the statements will remit the money at once. We have a large sum of money due us in small amounts. Our expenses, especially since we have increased the size of the MESSENGER, are heavy; it takes a good deal of money to buy paper, pay for material and labor and other expenses connected with publishing our church paper. Singly these sums are small, and to each individual do not amount to a great deal, but in the aggregate they amount to some thousands of dollars and will greatly help us in our business. We hope our brethren and friends will respond promptly to this call. When you receive the statement, if possible, remit the amount due us. If you can not do this, write at once and say when you can send the money. We have had a bountiful harvest all over the country, and no doubt all who are in arrears will now feel like paying up.

MUCH has been said and written about the religious convictions of Abraham Lincoln. In the darkest days of the struggle for national existence, when he was burdened with more care, perhaps, than any other man in the country, he never lost faith in the ultimate triumph of right. An interesting article on this subject will be found in the forthcoming *Century* for August, in the Lincoln history by Messrs. Hay and Nicolay, from which we give the following extract:

"He was a man of profound and intense religious feeling. We have no purpose of attempting to formulate his creed; we question if he himself ever did so. There have been swift witnesses who, judging from expressions uttered in his callow youth, have called him an atheist, and others who, with the most laudable intentions, have remembered improbable conversations which they bring forward to prove at once his orthodoxy and their own intimacy with him. But leaving aside these apocryphal evidences, we have only to look at his authentic public and private utterances to see how deep and strong in all the latter part of his life was the current of his religious thought and emotion. He continually invited and appreciated, at their highest value, the prayers of good people. The pressure of the tremendous problems by which he was surrounded, the awful moral significance of the conflict in which he was the chief combatant, the overwhelming sense of personal responsibility, which never left him for an hour—all contributed to produce, in a temperament naturally serious and predisposed to a spiritual view of life and conduct, a sense of reverent acceptance of the guidance of a Superior Power. From that morning when, standing amid the falling snow-flakes on the railway car at Springfield, he asked the prayers of his neighbors in those touching phrases whose echo rose that night in invocations from thousands of family altars, to that memorable hour when on the steps of the Capitol he humbled himself before his Creator in the sublime words of the second inaugural, there is not an expression known to have come from his lips or his pen but proves that he held himself answerable in every act of his career to a more august tribunal than any on earth.

Bro. Christian Holderman, of Carthage, Mo., who has been suffering from a severe fracture of a lower limb, informs us that he is rapidly improving. The fracture was a serious one, causing also a large flesh wound from which the bone protruded at the time of the accident. It is healing rapidly and Bro. H. attributes this to the fact that his system is free from all taint of tobacco and intoxicants.

Postmaster General, John Wanamaker, has carried into his department a good deal of the push and energy that characterizes him as a business man, but he has not done anything that will so much commend him to all good, order-loving people as his recent order that all postmasters who are engaged in the saloon business shall be removed from office, and that hereafter no post-office shall be allowed to remain in any saloon or place where liquors are sold, nor in any room opening into such saloon or place where intoxicants are sold. This is right. Why should decent people be compelled to go into a saloon, among a lot of loafers, to get their mail? If other heads of departments of our Government would institute a like reform, and refuse to appoint to office men engaged in the liquor traffic in any manner, it would be a move in the right direction. We commend the course taken by Mr. Wanamaker, and hope it will be carried out to the letter. It is a move in the right direction. Let us have more of this kind of practical work.

"She was nothing but a baby, a quaint, little old-fashioned thing, with troubled locks of sunny hair and deep, soulful eyes that were always full of clouds or sunshine, one following the other in rapid succession. Only a baby, toddling about after her mother, falling down and hurting herself a dozen times a day, and going just as often to hold up a sweet flower, face all wet and dewy, with the lisped request, 'Please, mamma, wipe my tears,' or to other members of the family in a more dictatorial tone, 'Wipe my tears.' Either she could not or would not make any attempt at brushing away the tears of sorrow herself, and sometimes we laughed to see the shut eyes and tightly-drawn features bathed in a liquid shower; sometimes there was a pitiful accent in that little household wail that made our hearts ache, but oftener we talked nonsense as we wiped away the pretty drops from the long, curled lashes, the dainty cheeks and the small, quivering chin, and we drew gay pictures of the baby going about with tear bottles hanging about her eyes, and crooned her to sleep with an idle repetition of Tennyson: 'Tears, idle tears, I know not what they mean.' And we wondered among ourselves what she would do as she grew older and learned to know real sorrow, and if then there would always be some dear one near to wipe away the ready tears as there was now, 'And God himself shall wipe away all tears.' We had never thought of him, and she was still only a baby, a sweet, winsome little thing that we thought we had safe in our hearts under lock and key, with love for the keeper, when all at once her tears were dried and ours began to flow, for we all stood beside her and she knew us not, was insensible to her mother's voice, to tears and prayers. There was a short, sharp struggle with the destroyer, hours of insensibility even to pain, and then for a moment the baby awoke and knew us, and as she felt the last pang of dissolution, her dear little face knotted and seamed with deadly pain, she put one tiny, trembling hand up to her mother, and said in a whisper the old, quaint words, 'W-i-p-e m-y t-e-a-r-s.' Then a sweet smile followed, and she was gone where there shall be no more death, neither sorrow nor crying, 'And God shall wipe away all tears from their eyes.'"

Under date of July 8th, Bro. J. C. Lahman writes from Moscow, Idaho Territory as follows: "We arrived here safely at the house of Bro. Isaac Hershey, at 10 P. M., on Saturday, July 6th. We found them reasonably well, Bro. Isaac is improving. We had services twice yesterday in town. By the protecting hand of God we have good health and enjoyed the trip, of which we will speak more in the future. Wife's health has improved. May God's blessing attend the Brethren everywhere!"

WORSHIP AND PREACHING.

Properly speaking there is a marked difference between the worship of God and the preaching of God's Word. It may be well for us to keep this difference in mind, for in associating the two we may give undue prominence to the one to the neglect of the other, and thus, to some extent, at least, lose part of the spiritual blessing that is in store for all who worship God in spirit and in truth.

Worship is the act of paying homage, adoration, reverence, praise, and divine honor to God, and is an important part of religion. It consists in singing songs of praise and spiritual hymns, in reading, especially devotional parts of the Scripture, and in fervent prayer, and is intended to bring about a close spiritual relation between God and his people, and to inspire the human breast with true, devotional reverence for the Creator and the Preserver of all things.

Preaching is the act of delivering in public a religious discourse on some part of God's Word, to teach publicly the Gospel, and to give, in a sermon, instruction, encouragement, comfort, reproof and warning, and is intended to instruct and encourage God's children in their pilgrimage from earth to heaven, and to warn sinners to flee the wrath to come and to induce them if possible to turn to the Lord and be saved.

It has been the aim of our brethren in all meetings for public worship, or regular meetings as we sometimes call them, to so combine worship and preaching as not to surround the simple worship of the New Testament with forms and, at the same time, give it a prominent place in the meeting. But it may be that we have, in some places, come to overlook the real importance of worship and given undue prominence to the preaching. That this is true we only need to stop a moment and think of the terms in common use among us. We speak of the worship as the opening and closing of the meeting thus showing that, to some extent at least, the one prominent feature of the meeting is the sermon. Again, it is often said by those who get to the house of God a little late, by way of excuse, "Oh, well, I got in before the preacher took his text," not seeming, as the remark would indicate, to care so much for the season of worship which precedes the sermon.

Whilst the sermon is an important part of our meeting, we should not forget that preaching is not exactly worship and that the reading of devotional Scriptures and the singing of hymns of praise and of prayer to God Almighty, are the true elements of worship, in part of which, at least, all the congregation may join, and from which the greatest spiritual joy and comfort may be derived by those who engage in the service in the true spirit of devotion.

In the divine worship all may take at least some part; the sermon may or may not contain spiritual food, depending as it does upon the spirituality of the preacher and as to whether he has studied to rightly divide the Word of Truth, but in reading the Scripture, in singing spiritual songs and hymns and in the invocation and earnest, fervent prayer, all may take some humble part and so enjoy a rich, spiritual repast and a refreshing blessing that the sermon may not, and often does not, bring to the child of God. This being true, our season of worship before and after the preaching of the Word should engage the thoughtful and prayerful attention of all the members of the church,—not that we should quench the Spirit by having set forms in our devotions, but that we might all enter more and more truly and fully into the spirit of the season of worship in which we engage, and give it a more prominent place in our hearts and minds.

As singing is one of the important elements of divine worship, we should give more attention to learning to sing well, and this can only be done by practice. In many of our churches the young as well as many of the older ones meet together to practice singing, and we commend this course to others. Good singing is the life of a meeting, while poor singing with discord is not helpful in worship.

In the reading of the Scriptures all may receive a benefit and this should also be considered a part of our worship. We remember well that thirty-five years ago many of the old brethren, before announcing the opening hymn, would read a psalm, or a devotional chapter from Isaiah or one of the prophets, and the reading was usually very impressive and had a marked effect upon the congregation. In some places this good old custom, based on the example of Jesus himself, who stood up on the Sabbath day and read the Scripture, reading on one occasion a passage from Isaiah, has fallen into disuse, and it might be revived again to the advantage of our worship.

Good reading is a rare accomplishment, and, in fact, there are more good singers and good speakers than there are good readers. One thing a reader ought to do is to bring out by proper emphasis the meaning as well as the feeling of the author. This can only be done by carefully studying the subject and becoming fully acquainted with the meaning of the words read. It was said of the elder Booth that he recited the Lord's prayer with so much pathos that he moved all his irreverent hearers to tears. Few, indeed, can hope to read in this way, but, by careful study we may learn to read God's Word well.

In the prayer, the whole congregation bowing before God as David said, "O come, let us worship and bow down: let us kneel before the Lord our Maker," all may take part in the devotion, and while one brings before God our thanksgiving, our praises, our acknowledgments, our petitions and our wants in an audible voice, each heart may become, in secret though it be, an altar upon which is laid an acceptable offering to the Lord.

We need, in our Christian life, all these means of growth and development, and because we need them we are commanded "not to forsake the assembling of ourselves together." Meeting thus and giving due prominence to the worship of God and engaging in that worship with the true spirit of devotion, we grow strong in our spirituality in the inner man, which in the end will issue from the form that shaped it into the true likeness of Jesus Christ, for when we see him, we shall be like unto him.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

APPLYING THE PLASTER.

BY MARY A. HOOVER.

WHEN reading Isaiah 38, we find that Hezekiah was sick unto death, and that he prayed to the Lord and said, "I have walked before thee in truth and with a perfect heart, and have done good." Hezekiah wept, and we believe he meant to do whatsoever the Lord wanted him to do. Isaiah told him to take a lump of figs and lay it for a plaster. If Hezekiah had not applied the plaster, we believe he would not have been healed.

The Christian, too, has a remedy. It consists in engaging in church work, visiting the sick, speaking to the weak and erring ones, etc. In that way we may apply the plaster. When we hear sisters say, "We have nothing for the missionary cause," we think they forget the plaster. When we see brethren buy tobacco, and then complain of "hard times," and "no money for the missionary cause," we think they have forgotten the plaster. Ministers who never preach a missionary sermon, are neglecting to apply the plaster.

TO OUR SUNDAY-SCHOOL WORKERS.—GIFTS.

BY S. W. HOOVER.

THE opportunity to collect and bestow useful and valuable gifts is, we believe, not nearly as highly appreciated nor as much encouraged as it ought to be. Especially is this true of our Sunday-schools throughout the Brotherhood, where many thousands convene every Lord's Day to learn more and more of him and the way he would have us do.

In this way the opportunity is weekly presented to each pupil that he may contribute to the cause. Each occasion that may afford instruction in giving should be encouraged. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. Why not make the Mission and Tract Work of the church the objects of special contributions, say for at least from three to six months annually?

If each Superintendent of our schools, together with the teachers of their respective classes, would encourage regular contributions for the purpose of sending out tracts, a large sum might, with but little effort and no inconvenience, be annually added to the Tract Fund. In this way many thousands of tracts may be sent out on their mission of good, seeds of righteousness sown, and Gospel precepts planted in many fields and hearts now barren.

The old adage that "time is money" may be duplicated by the fact that opportunities are riches, and that a gift collected and bestowed in this way is of many times more value than gold. Lost opportunities are never regained.

Try it, brethren and sisters, and feel assured that your efforts will be appreciated and find ready responses. Your gifts will be carefully expended, and so distributed as to serve the cause, we all love, in the best manner!

MISSIONARY WORK.

BY GRANT MAHAN.

QUITE a while ago some one suggested laying aside Sunday eggs and giving the proceeds of them to the missionary work of the church. Not long ago you were told in the paper of some who had followed this suggestion. There have been others since then. The Assistant Secretary of the Missionary Committee gave me the following letters from persons sending in money. But it would not be possible to give all the letters that are sent, so only a few are selected.

HILLSDALE, PA., MAY 27, '89.

Dear Brother:—

Please find enclosed $1.55 missionary money, the proceeds of eggs laid on Sunday, from January 1 up to present date, May 27. A SISTER.

FINCASTLE, IND., MAY 28, '89.

Bro. D. L. Miller:—

My first quarter for saving all the poultry eggs laid on the Lord's Day was out April 14. . . . . I will enclose you one dollar for the first quarter.

FLORA, IND., JUNE 24, '89.

Dear Sir:—

Please find enclosed money order for seven dollars ($7 00) for the missionary cause. It was collected by the saving of eggs that were gathered on Sundays.

NORA, ILL., JULY 1, '89.

Dear Brother:—

Enclosed you will find $10.00, the proceeds of our Sunday eggs for the first six months of 1889. Please say it comes from the sale of eggs laid on Sunday. Perhaps it may influence others to lay something by for the missionary work. A SISTER.

From these four families comes $19.55 for less than half a year. Do you suppose any of them are any poorer for having done this much for the good work? They are better off than they would have been if they had not given. If you want to know what the result of giving is, ask some one who gives freely. He will tell you he is richer for every dollar he gives. "The liberal soul shall be made fat." There is no doubt about it.

If there is any one thing in particular that our people need stirring up about, it is this thing of giving to the cause which they profess to love. We do not seem to realize that the Gospel is for "all nations" and "every creature." We do not seem to realize that the main business of our lives should be to give that Gospel to those who must have help from the Christian world if they are to see the Light that lighteth every man that cometh into the world. Too often we forget what it is that we are to "seek first."

But are we making any progress in this direction? Yes, undoubtedly. A look at the reports will show that there has been an advance. But we are yet far, very far, from doing our whole duty in this respect. It would be a good idea for each member of the church to balance his accounts once a year, or oftener, just to see how they stand. Put on the one side what you have received, and on the other what you have returned. The debit side can hardly be summed up, but the credit side looks awfully insignificant. As a body, we come far short of the fifty-two cents a year the Annual Meeting asked from each member. Less than fifty-two cents a year for life, and health, and peace, and happiness! Each one ought to think about this and begin giving at once. Do not put it off till next month or next year. Now is the time, "act in the living present."

It seems strange that any one can profess to be a Christian and yet not believe in doing all the missionary work he can. He surely could not get such an idea from the New Testament, because that is all about teaching the good news to all who have not heard it. Even Christ himself says, "Let us go into the next towns, that I may preach there also: for therefore came I forth." He came forth to spread his doctrine; and, if we are true followers of his, our principal business will be to spread the glad tidings.

We have no right to put off the consideration of this question. It is as Bro. Gish said at Annual Meeting, when they were discussing a missionary plan: "With reference to deferring this matter, it will be perhaps all right to defer it from one year to another, if the people are going to keep on living. But people are all the while dying. . . . . I am satisfied of one thing, that we already have a plan laid down by the Lord and Master, if we will adopt it, which is the very plan we want. That is, to go into all the world and preach the Gospel to every creature. If there is something in the way which hinders your work and hinders you doing your duty, get that out of the way. . . . . I call upon you, especially, my ministering brethren, to think about this. I know many of you are able to go, and you are capable of doing good work when you get there. Now the question is, Will you do it? Will you make the sacrifice necessary to carry forward the work of God? Christ has told you what is necessary to do. The church has set you apart as ministers, and God has given you your charge to go and preach the Gospel to every creature."

But the missionary work ought not to be one-sided. The laymember, as well as the minister, has his work to do. He should be about as thoroughly consecrated to the work as the minister. He can not give his time as the minister does, but he can give to support the minister in the field. His hand should always be open, and his heart too. The fact that I am not a minister does not remove any responsibility from me. I am in duty bound to do all that I can. If I *can give* no more than five, or ten, or twenty dollars a year, this is all there is required of me. But it often happens that we *can do* more than we *want to do*. When it comes to the last day, how many of us will hear the words, "He has done what he could"?

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

Giving a Blessing.

INSPIRATION presses the fact that "it is more blessed to give than to receive." Acts 20: 35; 2 Cor. 9: 7. We can easily see why this is true if we, by faith, obey, looking to God for his promises, but if we fail to obey, we can not see why it is true, neither by sight nor by faith. It is more blessed, because giving is a duty, growing out of our relation to society and to God; because Christ bids us give, and because our spiritual natures suffer without this means of grace. As sure as covetousness is a curse to an individual, narrowing him down to selfishness, giving is a blessing, rais-

ing him up out of self to the broad plane of Christian liberality.

As food ministers to the wants of the natural body, so the duties of a Christian minister to his spiritual wants. Giving is, in this respect, one of the substantials to spiritual life, not a mere luxury or a stimulant, but a real necessity, having no substitute.

Giving not only blesses the giver in a spiritual sense, carrying to him the assurance of temporal blessings, but it also blesses the receiver, therefore every gift becomes a triple blessing. "He which soweth bountifully shall also reap bountifully," refers directly to temporal prosperity as a reward for giving to God's cause with a willing mind and a cheerful heart. God does "multiply your seed sown," and if you withhold it from him for self, not even giving a tenth to him, how can he "increase the fruits of your righteousness"? 2 Cor. 9: 10.

God will make all things work together for our good, if we love him, but if our love is confined to *our own dear selves*, our "seed sown" may multiply to our own hurt. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

If we hear God and do his bidding, his blessings, both temporal and spiritual, will be ours. There can be no question about this, for Jesus says, "There shall not a hair of your head perish." Luke 21: 18.

We often see this world's goods proving to be nothing but a sad curse, and that even to our Brethren, and our Brethren's children. This sad result is not to be imputed to a failure in God's promise, but to unfaithfulness in the stewardship.

Many persons lose all the spiritual advantage in the duty of giving, in order to lay up something, and start their sons and daughters in life. They starve their own souls, and teach, by example, to their tender offspring, the great and cursed sin of covetousness.

Love, that pure child of God, is often driven entirely from the family by this ugly sin of avarice. The children, instead of being endeared to the parents by their great sacrifice of God's blessings, in order to accumulate, and give them each a farm, are cold, indifferent, and sometimes almost fiendish. They quarrel, and even fight over the little unrighteous "mammon," when father and mother are dead, sometimes before they are laid in their graves.

Sadder still is the picture I have seen with my own eyes,—a father and mother growing old, after having labored hard. Forgetting that they were only stewards, they lay up everything for their children. In old age they divide the estate among the children, depending upon their love for protection and care. But alas, how sad their disappointment! They are made to feel that they are a burden,—that it would be better if they were dead, and their children even openly wish them dead! Can it be that any brother or sister is cultivating such a spirit in their offspring? In proportion as the stewardship is lost sight of, and the blessedness in doing God's will, such a spirit is cultivated. Avarice cultivates that kind of a spirit and nature in yourself, but two-fold more in your children.

"Who hath first given to the Lord and it shall not be recompensed unto him again?" Rom. 11: 35. This is a question of importance to every person,—much more to every child in the Lord's vineyard. This question has never been answered but in one way in my experience, and I have never found a person yet who received a different answer to it.

Those persons who have given most to the Lord are the most ready to give, have the most faith in his promises, and can give us the strongest assurance that God does recompense for all work done in his name, even in this life's blessings.

Solomon's language is verified to every true, Christian giver, for God does recompense his children, and "He that giveth unto the poor shall not lack." Prov. 28: 27.

The Living God, who "gives us richly all things to enjoy" (1 Tim. 6: 17), will hold us accountable for our disposition of our riches, as well as of our time and talents. If we use all our means to his glory, they will bless us and all of our interests; but if God's glory is lost sight of, and we put our trust in "uncertain riches," they will curse us and all that pertains to us.

"Blest is the man whose bowels move
And melt with pity to the poor.
He, in the time of general grief,
Shall find the Lord has bowels too.
His soul shall live secure on earth,
With secret blessings on his head,
When drouth, and pestilence, and death,
Around him multiply their dead."

MARCHING ON!

BY THURSTON MILLER.

It is generally well understood that the impression, or idea received of anything, depends very much upon the stand-point from which it is looked at. This will very often account for conflicting descriptions, or contradictory statements made by different individuals about the same thing. In noting the reviews of different writers, referring to our late Annual Meeting and its work, there seems to be just a little confliction of opinions, caused, no doubt, by the different positions occupied by the writers when taking their views.

When General Conference of 1889 closed its sessions, it may be said that another mile-post in the history of the church was passed, and whether its work was right or wrong,—to become beneficial or a detriment, time alone can prove.

In looking over the history of the church, not for "ten years," but twenty-five years at least, it seems to me that she has much reason for self-congratulation over her present advanced condition every way. To go back ten years is not far enough, to make deductions. That was near the culmination of the work of the two powerful extreme elements. Since that time a great deal of the time and labor of our Annual Conference has been devoted to correcting wrong and conflicting notions, imbibed through the influence of those extremes, and however honest may have been, or still are, the motives of those diverging wings, the fact nevertheless remains, that they are incompatible with the original idea of an apostolic organization of the church. To this cause must be attributed, at least in great part, these perplexing questions of discipline.

Whilst every fair and honorable effort has been put forth to overcome the damaging influence of the past, the present time presents a mighty, and ever increasing foe to the work of reformation, which, in many instances, and in some localities, renders all efforts futile. This is the popular religious idea of uniting the world with the church.

Then, again, we have the wonderful advancement made in the fancied wisdom of the "children of the kingdom" of this world.

I presume there has been no time in the history of the race, when popular delusions, deceptive schemes, legalized gambling, etc., ran so high as now, and yet, notwithstanding this great host and mighty power of opposition, the Brethren's church survives! This seems "wonderful in our eyes, but it is the work of the Lord," and to him all praise is due.

But the church does not only exist,—she is advancing; perhaps not as rapidly as some of us would wish, yet surely and steadily.

Bro. B. C. Moomaw's note of warning in Gospel Messenger, No. 26, Page 412, may appear a little discouraging to some of our zealous workers, but I feel sure that if he will take another position from which to take observations, he will agree that the church is moving on with majesty and power in her grand march toward her promised destination. I feel quite secure yet, under the safeguard of a two-thirds majority rule in passing upon queries. Beside we have the promise that "as is our day, so shall our strength be." Then let us "thank God and take courage!" Surely, the general church is doing well, all circumstances considered, and many of the local churches are wheeling into line upon the old landmarks, while others are earnestly enquiring after "the old paths."

Let us move on, then, trusting in the God of our fathers, that when perplexing questions or difficult problems arise, he will impart to the church sufficient wisdom to meet and dispose of them without any serious jar or impediment to her onward course! God bless the Brotherhood! Amen!

INFLUENCE.

BY SARAH M. SAUNDERS.

As we pass along through life, we all have more or less influence upon those with whom we associate or come in contact,—whether we are aware of the fact or not. I have been very forcibly impressed of late, that we, as professed followers of the meek and lowly Lamb of God, should be very careful what kind of an influence we wield upon the minds and lives of those around us.

If we live quiet, unassuming lives, not boasting of great things, our influence, though small, will be for good; but if, on the contrary, we live carelessly, engage in light, frivolous conversation, and, in our dealings with men of the world, always manage to get goods cheaper than any one else, we are not exerting the proper influence. If, by bartering with the retail dealer, we get him to sell to us at wholesale price or a little less, we thereby cause him to *give us* all his profits. This not only endangers the man's business, but will greatly lower his estimation of our integrity, or honesty and fair dealing, as this is not doing unto others as we would wish them to do to us. It has a very bad influence, not only against our moral character, but our profession of Christianity also.

If we use honeyed words and flattering encomiums while conversing with our brethren and sisters, and in their absence use harsh, disparaging words, talk about their weaknesses or failings in the presence of others, our influence for uprightness will be very weak. When we meet together in the house of God for worship, and employ the time, before the services, in discussing our prospects for a corn crop, or the excessive rainfall, or our plan of work for the next week, we weaken our influence upon others, in regard to our piety.

If, when we go to church some Sunday morning, and, through some unavoidable circumstance, the minister fails to come, we get nervous and uneasy, chat awhile on various topics, disperse and go home, or accompany some one to enjoy a sumptuous dinner, and stroll around the farm, our influence for religious principles is somewhat diminished in the eyes of thinking people.

Dear brethren and sisters, let us all be very careful of our influence upon others. If we would wish to have an influence upon them for humility, let us strive to show ourselves to be patterns of humility, not only in form, but in deed and in truth. Let us endeavor, by God's assisting grace, to so live that our influence will be for good and *not* evil!

THE MAMMON OF UNRIGHTEOUSNESS.

BY JOHN FORNEY.

To Bro. Joseph and Sister Fanny Morrow:—

Upon your urgent request, to give an explanation on Luke 16: 8, 9, I will try to do so to the best of my understanding.

The verses alluded to read thus: "And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

1. To get the proper idea of this subject, we must notice that the Lord Jesus spoke this to his disciples to teach them a lesson of *prudence*.

2. We see how wisely the unjust steward acted for himself, when he was aware that he could not continue to be steward. He made the wise provision for himself of a future house and home, and plenty to live on. He called unto him his Lord's debtors and forgave one-half to the first, one-fifth to a second, and so on. This is the way he made unto himself friends, to have a home in after-life.

No wonder his Lord had to commend him for his wisdom! The steward only did it to have a home and food in this world, hence he used only worldly wisdom. Now the Lord Jesus Christ takes up the subject, and holds it up to his disciples. "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." The Revised Version has it, "Make to yourselves friends by means of the mammon of unrighteousness. The German saith, "with the mammon of unrighteousness." We accept the word mammon to mean worldly or earthly treasures, or goods, or riches. We know that the earth is the Lord's and the fulness thereof,—yea all the cattle upon a thousand hills are the Lord's. "All the silver and gold is mine," saith the Lord.

A few points must be noticed to make the subject, under consideration, plain.

1. We must remember that all we have and possess, of this world's goods, is not our own, but we are only set as stewards to keep house with it for a time, and then will be set off, or, as the text saith (when ye fail), they may receive you into everlasting habitations.

2 We must remember that it all belongs to the Lord who will ever hold us responsible for our dealing with the same, that we may be found as faithful stewards in these little worldly treasures, that we may properly apply them where they belong, feed the hungry, clothe the naked, lodge the stranger,—in short, do good to all men, and especially to those of the household of faith. To do good to all men means, to give of your goods for the spreading of the Gospel.

3. Make unto yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations.

This last phrase, brother and sister, may be the part of the text that makes the subject look mysterious to you, that you say you can not understand it, and therefore you ask me to explain.

I will only call your attention to the language of Christ, in Matt. 25: 31-40. Here, in answer to those on his right hand, he saith, "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

4. We must make unto ourselves friends, to receive us, when we fail, into everlasting habitations.

All of us, who have studied our Bible, know that no mortal man can give unto us an everlasting habitation. It is only to be obtained by and through our Lord Jesus Christ. He declared to his disciples, "Ye are my friends, if ye do whatsoever I command you." If we are his friends, he is ours, and his friendship will unite us with all the family of God,—yea, with the Father and the holy angels. It will obtain for us the everlasting habitation,—that house not made with hands, of which Paul speaks. 2 Cor. 5: 1, 2.

5. In the tenth and eleventh verses we have another very striking lesson, where Christ sets forth the contrast between faithfulness and unfaithfulness, showing his disciples that if a man doth not deal honest with perishable riches (unrighteous mammon), who will commit to his trust the true riches! The true riches means a better life,—an immortal one,—one that is free from pain and sorrow, and all cumbersome toil and sad disappointment, which beset our way in this life. There we shall be heirs of God, and joint-heirs with his Son,—the Lord Jesus Christ. We shall enjoy all that heaven is, all that heaven means, and all that heaven promises. These are the *true* riches!

Abilene, Kansas.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

To the Elders of the Middle District of Indiana.

The Trustees appointed by District Meeting, in behalf of the Old Folks' and Orphans' Home, donated to the District by Bro. Miller, met, according to arrangements, and organized by electing Bro. Noah Fisher as Moderator and Treasurer, and the writer as Secretary. Now, as Bro. Miller thinks he will have the house completed by Oct. 1, and then will deed it to the Trustees, and as he only agreed to *build* the house, we think we will need at least $600 to complete the Home, and make necessary improvements, before we can receive inmates.

As we are unable to do anything without means, we thought best to notify the elders through the Messenger, hoping they will heed the call and appoint solicitors in every church throughout the District, to collect funds for the Home. Money will get the necessary things, but if any one has bed-clothing, carpet, furniture, a cow, or anything that we can use, we will gladly receive the same. If each one does a little, the burden will not be heavy on any one. I will further say, if any one knows of a person, suitable to take charge of the Home, and superintend the same, we would be glad to hear from such. We would like to have endowment funds sufficient to support the Home. Send all donations to the Treasurer,—Noah Fisher, Perrysburg, Miami Co., Ind.

James Himelick,
Sec'y.

Mexico, Ind.

Vacation.

We are in the midst of our summer vacation, and have seen but few of our students since the close of school, June 18. When the time came for vacation, the question for many to solve, was, What shall I do till September 4, '89, when I shall return to take up my school work again? Many of the students decided to go to their homes and spend vacation with their parents.

This certainly is a pleasure to those who had children here the past year who were made stronger in their faith for the church and in love to their parents.

There are some who have entered upon vacation without any thought as to their spiritual interests. We hope when you return to us at the opening of the school that you have not been on a spiritual vacation, while you have been with your parents, that you have grown in spiritual strength.

There are some who are very indifferent about that which should be of the highest interest to them. Some put off coming to Christ until old age, others come to Christ and put off working for him until they are old, while others come to Christ and make sacrifice for Him all through life. Those who do not come to Christ until old age, are out on the ocean of life many years without an anchor to the soul.

Those who come to Christ and do not consecrate themselves and all to his service, are out on the ocean of life with many doubts and fears. Those who are with Christ, walk with him, talk with him, live with him in their every-day life. They are the strong Christians and known as the workers in the church. How different with the last! All else must be subordinate to their spiritual welfare. When they decide upon a vacation, it does not mean to them a spiritual vacation, but work in that which gives spiritual growth. There may be some who have been on a spiritual vacation for some time, but when will you commence your spiritual work again? No Christian can afford to lose one day's time for spiritual growth. You grow by studying God's Word and by your own secret prayers.

Some have neglected Christian duty, because all their time was occupied by their money and farms. There is no Christian that can afford to become spiritually weak by doing that which pertains to earthly affairs at the neglect of the heavenly. The Christian parent who has the spiritual welfare of his child at heart will not make the same mistake that Lot made, in finding a home for himself and family. Lot located in a beautiful land but his surroundings were all against him, as to his highest interest.

He exposed himself and family to the wicked influence so he might gratify his desire in having a beautiful home. Are there not Christians at the present time who are making the same mistake? They are not aware of the danger to which they are exposing their families; the children are under the wicked influence and may never entirely recover from the marks of sin.

Parents should have the highest interest of their children at heart when they seek a location for them. They should examine the moral and religious atmosphere that they are to breathe.

There are parents who have much of this world's goods who put their children under school influence where the Bible is hardly known, and where the church principles are not taught. They send children away to the worldly schools or to the denominational schools, and in the end are surprised that their children do not come to the Brethren church. If they are already members, why do they not have more love for the church? You are doing this because you put the religious influence of one school at a par with the other. Look at the result and you see that you can not put too high an estimate upon proper influence. Above all, decide to send your children to the school where they will learn that plainness and church order are respected, and where they will learn to love the church, instead of hate it.

Kind parents, give this your attention! Pray for the future welfare of your children, that they may become strong pillars in the church! May this help you to see the importance of having your children under church influence.

Parents can not afford to have their children out in the world when the church is all the time in need of workers. Do not educate your child for the world, but educate him for usefulness in both church and world.

Kind students, vacation will soon be in the past, and you will return to us again. Encourage others to come with you and enjoy the Christian influence here at the Mount. Parents, come with your children and give us a visit. Many of our Brethren have visited us, and we invite others to come and examine our school and church work. May the Lord help us all to be workers in his vineyard! E. S. YOUNG.

From the Highways and Hedges.

AFTER the Annual Meeting and its labors were over, we returned to Augusta County Virginia, where we spent a few days in visiting friends and relatives, and held an occasional meeting. We spent the time pleasantly until July 5, when, in company with Bro. John Cline, of Augusta County, as guide and director-in-chief, we set out to work for the Master. We made our first stop at New Concord, in Rockbridge County. Here the Brethren have a meeting-house and small congregation. This is one of their mission points. They need a minister to assist in the work here. We spent the time in visiting members and others during the day, trying to encourage and build up, preaching each night and Sunday, until Tuesday July 9th, when we crossed the mountain into Amherst County, in the direction of Lynchburg. Here the Brethren from Augusta County, by their patient, untiring efforts, in these mountains and hills have built up quite a large congregation, with a good comfortable meeting-house. There is no resident minister here, where at least two are badly needed. Here, in Eastern Virginia, is a wide field open for mission work and local preachers, if our General Mission Board could only have the men to supply these demands. Our plan is good if carried out. Let each State District select a suitable man (and, if necessary, sustain him). They can do it. Then let them report to the General Mission Board. They can find the work. Send them out for not less than one year, and the longer the better.

We need Brethren to locate at these mission points, and take care of the work. We need good house-keepers,—men that *look* like Brethren, *feel* like Brethren, *act* like Brethren,—in short, such that are Brethren inside and outside, living epistles, known and read of all men. Some there are that have their identity so bedimmed by an unbecoming exterior, that no man can read them, not even know them to be members. Jesus says, "I know my sheep, and they follow me." I notice that a sheep always looks like a sheep, and a goat always looks like a goat. Even if he does run among the sheep, he can not hide good; his wool is generally a little too short. It would be good if they were all where they belong,—out with the goats. But they are *in*, and will stay in until Jesus comes. He will get them out. He says that he will separate the sheep from the goats. He will get them out and place the sheep on his right hand, and the goats on the left. I wonder if the sheep will not all look like sheep then. Do not think that any of the sheep will be creeping around, trying to look like the goats. "That awful day will surely come, when we must stand the solemn test."

We expect to remain here about six or eight days; then pass on to the "Cane Breaks,"—some twelve or fourteen miles further on towards Lynchburg, where we expect, the Lord permitting, to hold some meetings, but, as it is a very busy time with the people, we can only have preaching at night and on Sundays. Our aim is to go by Lynchburg on to Salem, Roanoke County. Address me there for the next twenty days.

JAS. R. GISH.

July 11.

Notes of Travel.

I LEFT home May 31, for Sheldon, Iowa, and arrived home again July 9. During that time I attended two love-feasts,—one at Aurelia, June 8th, and one at Sheldon, June 15th. I traveled north to the Minnesota line as far as Lyon County, south to Ida County, a distance north and south of about eighty miles. I found good land, good crops, and, above all, a good class of people with whom to build up churches. Many were acquainted with the Brethren. Some are Brethren's children and able to discern between genuine and counterfeit religion. All that is needed is to preach and practice, organize the scattered members into a working body, and in a few years flourishing churches will be found, where the urgent calls for preaching are now heard.

My labors were confined principally to Sheldon, in O'Brien County, and at Galva, in Ida County. At the latter place brethren John Early and James Hardy, from Aurelia church, have preached some. There is a good opening here. About twenty members are scattered over considerable territory. We started a weekly social meeting and after harvest they purpose holding a love-feast here. Some intend to unite with the church at that time. Many are seekers. They make a profession, but have found no home yet.

At Sheldon, Bro. Tobias Myers is the only minister. The calls for preaching are many from all directions. Laborers are needed. Talent should be utilized in the church, and while the current of immigration is running south-west, occasional attention should be called to this section of country. It has its advantages, and the disadvantages cannot bear down the scales. I had the pleasure of seeing ten added by baptism and one reclaimed while amongst the Brethren in Northwestern Iowa.

I have been well all the time, preaching nearly every evening, and two or three sermons each Sunday. If I live I intend to spend the coming fall in this section of country, as I consider it the best field for mission work. There seems to be a readiness to accept the Truth, as practiced by our church, in harmony with the teaching of Christ and the apostles. I have not found one family, the marriage relations of which would exclude them from church membership. From no other place in my experience and observation could I report thus favorable on this subject.

As the MESSENGER is read by many in Wisconsin, as well as by the Mission Board of Northern Illinois, this will notify them that this coming fall my labors will be confined to another field, and that some one else must take my place in Wisconsin where I was appointed by the Mission Board.

We celebrated the Fourth by preaching, and led two sisters into the water. Hence the Fourth will be their anniversary of the new life in Christ.

D. M. MILLER.

Echoes from the Highway.

SINCE my last I have attended appointments at Beaver Creek church, Montezuma and Bridgewater, Rockingham County, Va. We were favored by a large attendance,—mostly members. In Rockingham County the tendency of the larger class of the people is toward a union with the Brethren church. The same may be said of some of the localities bordering on said County, while in other sections the Brethren meet with strong opposition from other denominations, and, I am sorry to say, in not a few instances Brethren's children are seduced into the maelstrom of popular religion. Doubtless there is a fault somewhere,—of which we may speak more at length in the future,—causing a number of the rising generation to go in a way they should not.

* * *

Our visit among the faithful in Virginia will long be remembered as a joyful one,—a happy sojourn in a green oasis of Christian love and hospitable entertainment by the many relatives and friends. July 12, early in the morning, in company with sisters Nettie and Mary Miller, we,—five in number,—left Staunton for West Virginia. We had the privilege of a five hours' stop-off at this famous watering place,—the "White Sulphur Springs," whence these echoes are issued. A more pleasant mountain retreat it is difficult to find. It is, however, no place for persons of small means to tarry long. As aristocracy is the rule in nearly everything, prices of living are high. One can not as much as get a decent bath without paying half a dollar for it.

J. S. FLORY.

From Ashland, Ohio.

THE Sunday-school at Maple Grove church, Ashland Co., O., had a lesson review June 30. This was to impress the very important lessons we had been studying during the second quarter of the present year. It was perhaps not a success. Review with us, at Maple Grove, is a new business, and we have much to learn, so we will try *again*. We were, however, made to rejoice when, at the close of the review, one precious soul came out on the Lord's side. The dear young sister was baptized by our beloved elder, George Worst.

DAVID SNYDER.

From Dry Bone, Jackson Co., Ala.

IF there are any Brethren in Alabama or Middle Tennessee, I would like to hear from them. We have not seen a brother since we came to this State, eighteen months ago. We think the Brethren in the North and West who desire to make a change to a mild climate where land is cheap and purchasable, would do well to come and look at this country. I believe this to be the mildest climate in the whole South, taking it the year round. As to health, I consider the general health of this country very good.

I would say to the general Brotherhood if they wish to acquaint the people with the true doctrine of the Bible, I think they can do so to some extent by sending books and tracts on doctrinal subjects. The GOSPEL MESSENGER also is a powerful preacher. If any are sent us, we will distribute them the best we can. O. K. PARSONS.

From Panora, Iowa.

AT our love-feast, July 4, we had the largest representation of members we ever had here. Six applicants were baptized,—mostly children; another,—a mother, seventy-eight years old,—is to be received next Sunday. At our feast we had splendid order and attention, and the ministers from neighboring churches contributed to the interest of the meeting. J. D. HAUGHTELIN.

IT is a true instinct when men are led to regard the beauty of the world that comes to them through the eye, and the moral light which shines from behind upon the soul, as coming from one center, and leading upward to the thought of one Being who is above both. In this way all visible beauty becomes a hint and a foreshadowing of something more than itself.

Christian Greeting.

To the Waddam's Grove Church in Northern Illinois:—

I FEEL that I owe you this expression of Christian Greeting. My late, short visit to you was to me an Elim,—like the twelve wells of water and the seventy palm trees were to the children of Israel. Ex. 15: 27. We felt like pitching our tent among you as in days of yore. If it was my own foolish discontent that brought greater labor and responsibilities upon myself and companion, I should with shame lay my hand upon my mouth and remain silent; but if it is the will of the Lord, I should, and will, in submission say, "Thy will be done."

Your expressions of love, whether in tears, grip of the hand, kind and cheering words, or as a matter of bounty, to help bear my burden, are all deeply impressed upon my heart in a way more easily imagined than expressed. My prayer and heart's desire, for the Waddam's Grove church, is not only that she shall be saved, but that in her onward march to victory she may be fair as the moon, clear as the sun, and terrible as an army with banners, waving the Gospel banner high, firing into the camp of the enemy, till the slain of the Lord be many, and sinners around will cry out, "What shall I do to be saved."

You have children, husbands and wives, neighbors and friends fighting against God, some choosing the pleasures of sin, others, in order to evade the cross, may accept the religion of the age, which says, peace, peace, when there is no peace. Let the officers be as valiant generals in God's army, going before and shouting the voice of victory, so that others may be encouraged and fall in line, and swell the march on the narrow road to glory. Be not discouraged when success does not crown your efforts. The Lord's way is sometimes wrapped in mystery, and when the clouds hang the darkest, they often bring the greatest blessings. We often wonder why certain things are so, and yet we can not well change them, and it would not be good if we could; therefore hang up your anxieties and perplexities on this promise, "All things shall work together for good to them that love the Lord," and patiently wait for the blessing. It will come, but you may not know when, where, or how. Only believe it will be so, and be content with your lot.

Never strive to see who shall be the greatest, but in honor prefer one another. He that humbleth himself shall be exalted. Humility, which chiefly consists in being little in our own eyes, is the sure road to spiritual attainments or promotion. When a man climbs a tree *himself*, it goes hard; but when others push or lift him up, it goes easy, and if your hold should slip, they can keep you from falling.

"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." "Wherefore, also, we pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power."

Now our Lord Jesus Christ himself and God, even our Father, which has loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work!

Your fellow-servant,

ENOCH EBY.

From Garrison, Iowa.

AT this late date I feel to say a few words relative to our feast, which was held June 1 and 2. We had a feast indeed, and all seemed to enjoy it very much. The church decided to call more laborers into the vineyard, both ministers and deacons. The lot fell upon brethren E. H. Stouffer and W. H. Long to labor in the capacity of ministers, and brethren S. Puterbaugh and J. Hulse as deacons. The latter formerly belonged to the River Brethren, and was also a deacon in that church. The above-named brethren were duly installed into their respective offices.

Since our return from Annual Meeting we baptized three dear souls at our church. I rejoice to see such ingatherings at our regular meetings. May the Good Lord bless them all, that they may be shining lights in the church!

July 5, we boarded the midnight train for Grundy Center, and next day met with our dear brethren and sisters in council. The first business that came before the meeting was an application by C. Garner and wife to be received into the church. They had gone with the Old Order Brethren, and Bro. Charles had been preaching for them a number of years. Their statement was made and duly considered by the church. All requirements were fully complied with, and they were unanimously received again into the church. We were well pleased with the spirit manifested by brother and sister Garner. May the Lord abundantly bless them, is our prayer. A considerable amount of other business was transacted, all of which passed off very pleasantly.

The Sunday-school here is moving along nicely. We also enjoyed the privilege of meeting three times with our brethren and sisters in public worship while with them.

To our dear brethren and sisters of Middle Iowa I would say that I arrived home safely from Annual Meeting and found all well; the Lord be praised for his protection!

STEPHEN JOHNSON.

From La Porte Church, Ind.

LAST Sunday was the time again for Bro. Shreve's appointment at the Waterford school-house. Feeling a strong desire to meet once more the many friends who used to assemble there years ago, the writer arranged to attend. The house was well filled and a deep interest was manifested by the earnest attention given during the devotional exercises throughout. The prospect at this point is quite encouraging, and, with properly-directed energy, good will continue to result. Our late love-feast exerted a wide influence for good throughout the neighborhood, which is one of the blessings following such meetings.

Surely, it could not well be otherwise when our neighbors see how well we are remembered by so many from a distance.

I wish to say in this connection to the fifty self-sacrificing brethren and sisters who came to us from abroad, some of whom have been coming from year to year, that the present improved condition of the little band here is largely owing to the silent power of the good examples you have presented to us. May God bless you in your good work in that way!

The improvement in the appearance of our members, as compared with former years, was quite apparent and very gratifying. A few years ago the cap upon a sister's head, without the bonnet, was the exception. Last year but two bonnets were seen at the Lord's table. This year those two had disappeared, and every sister presented the same uniform covering upon the head,—the prayer covering or sister's cap,—even to the youngest babe in Christ,—a sister of fifteen years, who had been but one short week in the church. This is as it should be and we humbly and fervently thank God for what our eyes have seen and our ears heard. Thine, O Lord, be all the glory! THURSTON MILLER.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

LEE—CLELAND.—At the residence of the undersigned, June 22, Mr. James T. Lee and Miss Nettie Cleland, all of Snowville, Meigs Co., O.

JAMES H. GRAHAM.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

JACOBS.—At Walkerton, St. Jo Co., Ind., June 4th, sister Susan Jacobs, aged 80 years.

Deceased was the mother of thirteen children,—five of whom are living. Her husband preceded her in death fifteen years. Both were members of the Brethren church. She was anointed and made her own arrangements for her funeral. Funeral services by the home ministers.

JACOB HILDERBRAND.

LEVITS.—In the Brothers' Valley church, Pa., June 10, Eld. William Levits, aged 79 years and 6 days. Peace to his ashes! Funeral services by Eld. Mich. Weyand and the writer. D. H. WALKER.

MILLER.—In Anderson, Ind, June 25, of apoplexy, Lydia, wife of David Miller, aged 51 years, 10 months and 28 days

Deceased was the daughter of Peter Fesler and sister of elders G. W. and Frederick Fesler. She was married March 27, 1856, and was the mother of six children, five sons and one daughter. The daughter and two sons survive her to mourn their loss. She became a member of the Brethren church when twenty-seven years old, and died steadfast in the faith.

Funeral services were held near Middletown, Ind., June 27, in the presence of a large concourse of people, by the writer and John McCarty, from 2 Tim. 4: 6, 7, 8.

HENRY FRANTZ.

WIMMER.—In Wayne County, Ind., Sept. 15, 1888, Catharine Wimmer, aged 64 years, 11 months and 18 days.

Deceased was born in Wirtemberg, Germany, Sept 28, 1823. She leaves a kind husband, six children and twelve grandchildren, to mourn their loss. While we felt loath to part with her we feel satisfied that our loss is her gain, as she was an invalid for twenty years and suffered very much. She endured all with Christian patience, and often expressed a willingness to go and be present with the Lord. She was joined in marriage to Noah Wimmer, Oct. 19, 1848. She embraced religion in her sixteenth year, and joined the Evangelical church. In 1867 she united with the River Brethren, and with them she remained in fellowship until death.

She was buried in the Brethren's cemetery at Locust Grove, in the Nettle Creek church. A large concourse of friends and neighbors was present at the funeral services, which were conducted by Lewis Kinsey, assisted by Moses Brenaman, of the River Brethren church, from Rev. 14: 12.

BOWMAN.—In the Wakendah church, Ray Co., Mo., June 30, Bro. John D. Bowman, aged 16 years, 9 months and 16 days.

Deceased united with the Brethren's church about three years ago. Though young, he proved to be an earnest and devoted brother.

He attended one term of school at Mt. Morris and afterwards two terms at McPherson, Kans. He leaves his parents, two brothers, and a sister to mourn their loss. Funeral services by Bro. George Clemens.

J. H. SHIRKY.

NICODEMUS.—In the Brothers' Valley church, Somerset Co., Pa., Bro. Herbert Nicodemus, aged 75 years, 9 months and 18 days.

Funeral services by D. H. Walker, M. Weyand and the writer from Job 14: 19. Interment in the Trent cemetery near Griffin.

P. F. CUPP.

TOMS.—In the Silver Creek church, Ogle Co., Ill., March 23, Bertha, daughter of John and Mary Toms, aged 8 years, 1 month and 6 days.

"Dear parents, although God has transplanted your tender bud into his own lovely garden, be not grieved at his mysterious providence. Though you no longer find your darling prattling at your side, or feel her twining about your heart, you have the blessed assurance she is safe in the arms of Jesus. Be faithful to your calling and you shall some day meet her in God's glorious kingdom, never more to part."

NETTIE V. HANMER.

GOODMAN.—June 10, Mr. Daniel Goodman, aged 78 years, 1 month and 13 days.

CORRELL.—In Mountain Valley, Greene Co., Tenn., June 28, Mary S. Correll, widow of Eld A. J. Correll, deceased, aged 51 years, 9 months and 17 days.

P. M. CORRELL.



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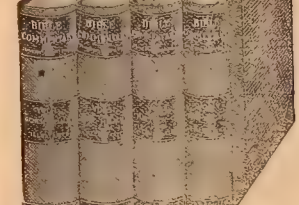
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Sept 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 6, at 10 A. M, Olathe church, Kans, at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7, at 7 P M, Berrien church, Berrien County, Michigan.

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Sept. 7 and 8, at 10 A. M, Pine Creek church, Ogle Co., Ill.

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Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept. 14 and 15, at 10 A M., Sabetha, Kans.

Sept 21, at 11 A. M., Kellbuck church, Ind, 9 miles west of Muncie, on the Jackson St Pike Those coming by rail will be met at Reed Station, by notifying Job Mahoney, R. 1, Delaware Co, Ind., or Walter Bowers, Gilman, Madison Co, Ind

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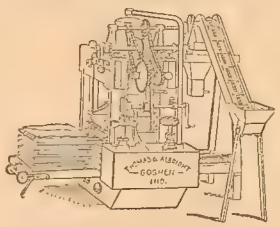
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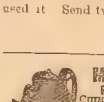
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 30, 1889. No. 30.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

ELD. S. S. GRAY, of Warriorsmark, Pennsylvania, says: "Our Sunday-school is doing well, and the new singing book, 'Gospel Chimes,' seems to inspire the school with new life." This is the expression of many of our Sunday-school workers, and we feel sure that a fair trial would introduce the work into all of our schools that are interested in good music.

WE had the pleasure of a very agreeable call from sister Lizzie Myers, of Beaverville, Lancaster County, Pennsylvania. She is a warm friend of education, and among the progressive teachers of the day. She moves in society as an uncompromising advocate of the principles she professes, yet fully demonstrating in her life an intelligent advancement in those things that tend toward more efficient and aggressive work essential to the bettering and elevating of the intellectual and spiritual standard of the world.

HOW MANY ORDINANCES?

Dear Editor:—

WILL you answer the following questions: (*a*) How many, and what are the ordinances of the House of God? (*b*) Is there any difference between a command and an ordinance? Please give the difference, if any. The world claims that we lay a great deal of stress on the ordinances, and they ask us which they are, and it has puzzled us.

D. M. CLICK.

IN giving answers to the above questions we must go to the definition of the words as ordinarily used.

To command is to direct, order, or bid with or without authority, without establishing a rule.

An ordinance contains the elements of a command, and establishes, by authority, a permanent rule of action; a statute, law, edict, or decree. The difference between the two is, the latter is made permanent by authority, while the other is not.

What are generally termed the "ordinances of the "Lord's House" are sacraments. Sacraments are religious ordinances or commands enjoined by Christ, the head of the Christian church, to be observed by his followers, and are, Baptism, the Lord's Supper, the Communion, Feet-washing, and the Holy Salutation. The other precepts and examples given by Christ and his disciples, though having in them some of the elements of an ordinance, may more properly come under the general head of commandments.

In the Old Testament are given both commandments and ordinances. Zacharias and Elisabeth were called righteous, because they walked in all the commandments and ordinances of the Lord blameless. Luke 1:6. But in the New Testament, outside of the Sacraments, we have no clearly-defined ordinances. As to the precepts, examples and commandments, there are so many that we cannot here name them. Some of them are observed with rigid precision, while others are attended to as the force of circumstances seems to demand. The example of Zacharias and Elisabeth is a good one.

THE SABBATH.

IN looking over a paper published in the eastern part of the State, we noticed that the editor, in speaking of Sunday, July 7, says: "Our farmers, on account of the continued wet weather, made good use of yesterday in hauling in their hay, etc., and, considering the weather, they should not be censured for it."

Working on the Lord's Day under such circumstances involves a very doubtful point of right. It either means that the Lord don't have control over the affairs of life, or that he shapes his Providence in such ways as necessitate his people to violate the sanctity of the day which he has hallowed as a day of rest and worship.

In our humble opinion there was no necessity for our farmers in Eastern Pennsylvania, or anywhere else to make hay on the Sabbath, as the weather since then seems to give evidence. Even if good weather had not followed, the wrong would have been no less apparent from a trustful Christian stand-point.

An excuse, so groundless, to violate the Sabbath could, at all seasons of the year, be followed with others of equal apparent necessity, and in a short time we would have Sabbath desecration all over our country.

As our Heavenly Father has given us six days for secular labor, and has reserved the seventh for our good and his glory, we ought to accept, gratefully, the precious favor, and trust our harvesting and haying into his hands, and we feel sure that in the end we will be better off than if we exercise our own wisdom in doing that which we know to be contrary to his will and purpose.

There are entirely too many oxen falling into ditches as a result of our growing faithlessness in the sure promises of our Lord.

We believe that the Lord does rule and reign on the earth to the good of his people, and if we fully trust in him, he will never allow us or our beasts to suffer on account of his providences, unless intended for our good. We need more of the faith of the Psalmist: "Though he slay me, yet will I trust in him."

GARNERED GLEANINGS.

PETER tells us that Christ, although he "did no sin, neither was guile found in his mouth," nevertheless, "bare our sins in his own body on the tree." He was himself sinless, and yet he was treated *as if* he had been a sinner, in order that we might be treated *as if* we had never sinned. He suffered as the just dying for the unjust. Here is the wonder of his grace and love, and here is the basis of our salvation, "Guiltless blood for guilty man was shed."

Truth ought to be the object of every man, for without truth there can be no real happiness to a thoughtful mind, nor any assurance of happiness hereafter. It is the duty of every man to obtain all the knowledge he can, and then make the best use of it.

* * *

We all know that honesty is the best of policy. But I warrant you this—if you knew a man whose honesty had no deeper foundation than a firm conviction of the truth of the proverb, you would count your silver spoons before you left him alone with them.—*Dr. F. Coley.*

* * *

The very word humanity, and the idea which it expresses, came in with Christ; never before had the oneness of the human race been thought of. It is the sacredness of human nature, its greatness, its dignity, which is declared and secured by the mystery of the incarnation—that God should dwell in man; by the crucifixion—that for man he should lay down his life; by the resurrection—that man should be exalted above all principalities and powers, and should sit upon the throne of heaven beside the Majesty on high. This reverence for humanity constantly meets us in the utterances of Christ. "What shall it profit a man," he asks, "if he gain the whole world and lose his own soul?" He set up the balances and on one side put the round world and all that therein is—wealth, dominion, glory, honor, all things—and the man outweighs them all. Though the man be stamped and branded with vice; though he be too bad for earth, and fit only to be nailed to the cross, yet he is so dear to Christ that such a one is reckoned worth dying for.

* * *

Life is full of changes that greatly affect the enjoyments of the living, and turn their day into night. The loss of property is not the only earthly loss experienced in connection with these changes. In the loss of friends more may be lost than in anything else that can be taken away. The light of many a home is put out, and all is shrouded in darkness there when some loved one is borne away to the grave. Often the hand that sunders the heart-ties of life, and separates for all time loved and loving ones, as it were, shuts up the windows of the soul so that no sunlight can, for a season, find its way into the darkened recesses of the sorrowing heart. Who has not again and again witnessed scenes of deeply afflictive bereavement which have changed midday into midnight in some circle of friends, and caused such darkness as years will not wholly, if considerably, remove? Many never entirely recover from the heart-heaviness caused by their bereavements, the shadows of which rest permanently upon their hearts. To them the sun never shines so brightly again. Many a heart and many a home are never light again after the going down of the sun of joy and hope into the darkness of the grave that received some near and dear one. The bereaved can only say, "Himself hath done it: I shall go softly all my years in the bitterness of woe."—*Selected.*

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—how to live,
To serve Thee in the darkest paths of life:
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remould this stubborn will;
Closer around Thee my heart's affections twine.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ,
Prepared to do Thy bidding cheerfully;
Be this my highest and my holiest joy.

Teach me to live! my early cross to bear,
Nor murmur though I bend beneath its load;
Only be with me. Let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in Thee.
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on and gain new strength and powers each day.

Teach me to live! with kindest words for all;
Wearing no cold, repulsive brow of gloom:
Waiting with cheerful patience till Thy call
Summons my spirit to her heavenly home.

—*Selected.*

OF THE PART THAT PARENTS OUGHT TO TAKE IN THE SUCCESS OF THE SUNDAY-SCHOOL.

TRANSLATED BY GRANT MAHAN.

THE Sunday-school is certainly one of the most precious means God has made use of to spread the knowledge of his name. To be convinced of it one has only to think of the thousands of teachers who each week distribute to multitudes of children "the sincere milk of the Word" (1 Pet. 2: 2), by which mankind is developed and formed for the service of God.

And yet it is far from bearing all the fruits that one would have a right to expect of it. Look at the result which comes from it: it is only a relatively small number of children who, once arrived at adult age, continue to walk in paths of piety. The most part seem to have very quickly forgotten the impressions received in the Sunday-school, and turn the back to the church when one could hope to see them walking in the good path.

Without doubt one consoles himself in thinking that the seed which has been planted in their hearts will one day grow and that, under the influence of circumstances, many will later be led to the Lord.

We hope so too; but it is none the less sad to see the great majority of Sunday-school scholars no longer care, once they have left it, for the sacred instruction they have received there.

What is the reason?

There are more reasons than we can point out here. We will point out only three. The first is, that there is not effort enough made in the Sunday-school to convert the children. The second is, that, in general, not enough care is used in the preparation of teachers. And the third is caused by the fact that parents do not understand that the Sunday-school ought to be only the auxiliary of the instruction received in the family, and do not second, as they might, the efforts made by others to bring up their children.

We will confine ourselves to the study of this last point, and will speak only of the part which parents ought to take in the success of the Sunday-school.

We will say to them first: "If you wish the Sunday-school to produce the fruits one has a right to expect of it, act so that your children will not find themselves on entirely new ground there, but let the spirit that reigns in your homes be the same as that of the Sunday-school."

And what is the spirit of the Sunday-school?

It is a spirit of submission to the will of God. That which is, in fact, at the base of this institution is the revealed truth. This truth is the leading thread of all that is done there; not some idle and fruitless discussions; an acceptation full and entire of what it teaches, in order to make of it the principle of life, the rule of all the conduct of man in this world.

May that be, parents, the spirit which reigns in your houses. In the name of the best interests of your children, do not remain strangers to the Truth which they learn in their dear school, for their astonishment would be great, and the consequences might be very grave, if they should find out that the Word of God plays no part in your life, that what occupies your thoughts is the world with its interests, that what directs you is an earthly spirit, directly opposed to the celestial vocation to which you are called, as they are. And know, if there is such an abyss between the teachings received at the Sunday-school and those which come from your life, that there is great danger of the first being neutralized by the second. Such, however, is not your desire, for you recognize that, at the bottom, the Word of God is right and you are wrong. Do then all that you can not to destroy by your example, but rather to strengthen the teachings which your children receive at the Sunday-school.

And further, the spirit which reigns in the Sunday-school is a spirit of spiritualized love, ennobled by the love of the Lord. That which induces, in fact, these teachers to concern themselves with youth is the love they have for it; but this love has been purified and sanctified in their hearts by the infinite love of God, in Jesus Christ, for sinners.

Parents, let all that you do for your children be impregnated and dictated by this love. You naturally love them, and you may impose on yourselves all the sacrifices that you judge necessary to procure for them that which may be useful to them; but this natural love is often blind and does not know what is for their good; it even tolerates, through weakness, things which are hurtful to them. In order to become what it ought to be, it has need of being sanctified by the love of the Lord for the souls which he has redeemed. Then, when once you are penetrated by this love, guided by a superior motive power, you will always have in view their spiritual good; thinking not only of their earthly future and this world which passes away, you will bring them up in view of eternity, and you will have, above all, the desire that they become the true children of God.

Here then is one thing more easy, but yet important in the question which occupies us: Act in such a way that your children will not be deprived, by your own fault or by theirs, of the benefits of the Sunday-school. In other words, see to it that they go there regularly, and that they fail in going only on account of some superior force, as sickness, for example.

The reason for this fact ought to be clear to the eyes of every one. In fact, in order that a child may be benefited by the Sunday-school, it is necessary that he assist there; if he merely goes there from time to time, the fruit which he will receive from it will be nothing, or almost nothing.

And what proves that it is not as difficult to obtain this regularity as one might think is, that one often sees some mothers, the wives of workingmen, burdened with a family, send their children to Sunday-school with an exemplary regularity, while other persons, who are not in the same condition, send them only in a very irregular way. All depends then, almost always, on the willingness of the parents.

But that which is of as much importance as, and is of more importance than, regularity is, that the child goes to his school in the right frame of mind.

Let the parents then take care to recall to their minds, before they leave the house, what they are going to do at the school; let them tell them that they are going to hear their Creator spoken of, whom they ought to remember from their youth, and their Savior, who loves them more than they can love themselves. Let them tell them that they ought to give constant attention to what they will hear, that they ought to listen to the Word of God with the greatest respect and not let their attention be called away by anything. Let them tell them, in short, to ask for themselves the blessing of the Lord, and that they will certainly be blessed.

We are able to affirm it: if the children went to their school provided with these holy recommendations, they would often take part in all that is done with other dispositions than those which they too frequently bring forward there.

The children have now assisted in the lesson, and they get ready to return to their homes. How they know then that their parents expect them at the exact time at which they can return; how they feel, in some sort, followed by the look of their parents, so that they are not tempted to stop on the way and let themselves be led away to some things which might make them lose all the fruit of that which they have heard.

Is that all the task the parents who wish to work for the success of the Sunday-school will have to accomplish? No, assuredly.

It remains to them still to make some efforts, so that the instructions which they have received be deeply engraved in their mind, and no more come out of it.

There is one point of very great importance, to which one does not ordinarily give enough attention. Thence it comes that some children, who have frequented the Sunday-school during many years, are yet extremely ignorant of sacred history in general, and of the truths which it is important for them to know.

Parents could so contribute to this that it would be otherwise, if they invited their children to recount to them, on their return from the school, what they had learned there. In that way they would accustom them to give an account of their impressions, and at the same time would often have the opportunity of making a remark or an application of the most useful kind. It might be very advantageous, moreover, to invite the most developed children to put in writing that which struck them the most in the lesson in which they have taken part.

We would desire also that the children re-read in their Bibles, even though it is well known what it was, the account which has been explained to them, for it is not enough, in general, that they have heard it once so that they possess it perfectly. It is important, however, that the account has been read and studied in the very words of the Scripture. Coming to corroborate the human word the Word of God will then better engrave itself in the mind and in the heart.

* * * * * * * *

One now can easily understand all that may result from such a solicitude for the moral and religious development of the pupils of the Sunday-school. Also, it is certainly not too much to say that, to affirm that, every-where that it shall exist there will be a salutary reaction of the school on the family and of the family on the school, and that these two factors united will be able to accomplish a good the extent of which it will not be easy to measure.

Let us put yet one word on the heart of every parent. If it is important that the children do not lose in the family the fruit of the Sunday-school, it is not less important, as we have already given to understand, that they do not lose it on the outside, in a world immersed in evil.

Let us here state our thought precisely. It is not rare, especially in the country, that parents consider it as a thing quite natural to permit their children to go, whether it be Sunday afternoon or during the week, to run the streets with some comrades often badly brought up, without principles and without the fear of God, in the company of whom they can only be corrupted, as says the proverb which every one knows. It suffices to state this fact, without need of demonstrating it. We will limit ourselves to saying to the parents who have followed us thus far: Keep, as much as it is possible, your children near you; let your houses be as sanctuaries where the good seeds which the Sunday-school has deposited in their hearts are strengthened and developed. Later, like trees from which one has taken their props because they have thrown some roots deep into the ground, they will be able, without fear of losing themselves, to enter into the most direct contact with the world, on the condition that they always remember the warning of the Lord: "Watch and pray, that ye enter not into temptation." (Matt. 26: 41.)

These are some of the counsels which one is able to give to the parents who may desire to contribute to the success of the Sunday-school. Let all that is done there be the object of their attention and of their prayers, and this valuable institution will always become a greater means for separating the youth from the broad way which ends in perdition and of leading it in the narrow way which leads to life eternal.—E. BANZET in *Journal des Ecoles du Dimanche*, for May, 1889.

APOSTLES, BISHOPS, OR ELDERS.

BY DANIEL HAYS.

THE word apostle is derived from two Greek words, *apo*, away; and *stello*, I send; and is a term applied to those who were sent to preach the Gospel. The word apostle is applied to Jesus,—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3: 1. It is used to designate the twelve immediate followers of Christ. It is applied to Paul, as *the* apostle to the Gentiles; and to those sent out by the churches, as Barnabas, Epaphroditus and others. "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you, or our brethren be inquired of, they are the messengers (*apostoloi*) of the churches, and the glory of Christ." 2 Cor. 8: 23. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger (*apostolon*), and he that ministered to my wants." Philpp. 2: 25.

The office of an apostle was also episcopal, or equivalent to bishop. In Acts 1: 20 the word bishopric (*episcopeen*) is employed to show the office that Matthias would fill as the apostle in place of Judas. The apostles were also called *elders:* "The elders which are among you I exhort, who am also an elder." 1 Pet. 5: 1. "The elder unto the elect lady;" "the elder unto the well-beloved Gaius." First and Second John. The apostles were missionaries in preaching the Gospel among the nations; they were bishops, or elders, in the care and oversight of the churches.

The word bishop is derived from the Greek *episcopos*, and means *an overseer*. The term is applied to Christ himself, and in him it receives a deeper signification: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop (*episcopon*) of your souls." 1 Pet. 2: 25. A bishop, then, is not only an overseer, but also a shepherd. But the office of *bishop* is evidently synonymous with that of *elder* (or *presbyter*). Paul to Titus uses the following language: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (*presbuterous*) in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop (*episcopon*) must be blameless as the steward of God." Titus 1: 5-7. Paul here uses the terms elder and bishop to indicate the same office, and he evidently would not so use the words, if they were not synonymous.

We have the fact, then, fully established by the Scripture that the twelve, with Paul, and some others, united in their official duties in the church, the appellation of apostle, and bishop, and elder. And it is worthy of note, as well as of imitation, that the titles follow in the order named, the apostles preferring the word *elder* toward the close of life; one styling himself "Paul the aged;" another the "elder," and at last, discarding all titles, he chose rather to be known as "that disciple whom Jesus loved."

Our Brethren have followed the apostolic example in preferring the word elder instead of bishop; and though the office still exists, and the elders should be honored in the duties of that office, yet unlike the great ecclesiastical dignitaries of the day, our elders are "fathers" to the church.

The qualifications, duties, and appointment of elders may be considered in one or more future articles.

EPISTOLARY.

BY C. H. BALSBAUGH.

My Dear, Poor Fellow-sufferer:—

YOURS containing two stamps is here. Thanks. My heart aches for you, but I have no power to give you relief but hold up before you the Cross and the Crucified. I am quite sure that you will not in this world find an adjustment of your difficulties according to your ideas of justice and propriety. Where there is so widespread and complicated a trouble it is utterly impossible to gather divergent and conflicting minds into one harmonious view. There are a thousand subtle influences that color and warp the judgment and determine the decision. I have seen great trouble in my time, and have been sorely trampled, and pleaded pitifully for my rights, but all in vain. I had to accept the cross and the nails, and find in them the best means to crucify the last spark of self. Ah, my dear friend, this is far from pleasant, but it is wholesome. I know how gall and wormwood taste, but we must learn to spell with the lips and tongue of faith that wonderful word "*afterward*" in Heb. 12: 11. In that word are hid all the marvels and raptures of 2 Cor. 4: 17. To believe this is the great work of God with us, and our great work for him and ourselves. The cup which the Heavenly Father gives us to drink is filled to the brim with the malice and cruel ignorance and ignorant cruelty of men and devils. "The mystery of godliness" and "the mystery of iniquity" work not only side by side, but strangely intermingle. "Here is wisdom," possessed by only a few. "Flesh and blood reveals it not, but our Father in heaven." When self dies under the hammer of merciless injustice, and body and soul are torn by the blind fury of envy and unwise zeal for tradition and hollow formality, we learn the last and highest lesson of "pure religion and undefiled before God and the Father"—"*Father, forgive them, for they know not what they do.*" We need many strokes and stabs from world and church and nearest kin before we "know *Him*, and the *power* of his *Resurrection* and the *fellowship* of his *sufferings*." "Comfort one another with these words." 1 Thess. 4: 18; 1 Pet. 2: 19, and 3: 13, 14, 16, 17. Let your death be *utter*, and then your life will be pure and glorious and blessed as God's!

PARABLES OF THE NEW TESTAMENT.

BY JOHN KNISLEY.

THE Sower,	Matt. 13: 1-23
The Tares among the Wheat,	Matt 13: 24 30
The Grain of Mustard Seed,	Matt. 13: 31-32
The Leaven in the Meal,	Matt. 13: 33
The Pearl of Great Price,	Matt. 13: 45, 46
The Hidden Treasure,	Matt. 13: 44
The Net Cast into the Sea,	Matt. 13: 47-50
The Unmerciful Servant,	Matt. 18: 21-35
The Laborers in the Vineyard,	Matt. 21: 1-16
The Two Sons,	Matt. 21: 28-31
The Wicked Husbandman,	Matt. 21: 33-46
The Marriage Feast,	Matt. 22: 1-10
The Man Without a Wedding Garment,	Matt. 22: 11-13
The Ten Virgins,	Matt. 25: 1-13
The Talents,	Matt. 25: 14-30
The Sheep and Goats,	Matt. 25: 31-46
The Seed Growing Secretly,	Mark 4: 26-29
The Two Debtors,	Luke 7: 36-50
The Good Samaritan,	Luke 10: 25-37
The Rich Fool,	Luke 12: 13-21
The Servants Who Waited for their Lord,	Luke 12: 35-48
The Barren Fig-tree,	Luke 13: 6 9
The Lost Sheep,	Luke 15: 3-7
The Lost Piece of Money,	Luke 15: 8-10
The Prodigal Son,	Luke 15: 11-32
The Unjust Steward,	Luke 16: 1-12
The Rich Man and Lazarus,	Luke 16: 19-31
The Importunate Widow,	Luke 18: 1-8
The Pharisee and Publican,	Luke 18: 9-14
The Pounds Delivered for Trading,	Luke 19: 11-27

NO PAIN AMONG THE BLESSED.

BY C. F. WALKER.

"Neither shall there be any more pain."—Rev. 21: 4.

AMONG the many things that make this life uncomfortable and render mankind unhappy here below, is the fact that we are all liable to pain, from which we shall be perfectly delivered in the life to come.

In order to make our present meditations on this part of the blessedness of heaven useful and joyful to us while we are here on earth, let us consider,

1. The evils or inconveniences arising from the pains we suffer here. Also our freedom from them in heaven.

2. The just and convincing proofs that may be given that there are no such uneasy sensations to be felt in heaven or to be feared after this life.

3. The chief reasons or designs of the blessed God in sending pain on his creatures in this world.

4. The lessons we may draw from the painful discipline which we feel while we are here on earth.

Pain has a natural tendency to make the mind sorrowful and the body uneasy. Our souls are so closely united to flesh and blood that it is not possible for the mind to possess perfect happiness and ease while the body is exposed to so much pain. Natural courage and strength of heart may, in some persons, bear up their spirits under long and intense pain of the flesh, yet they really take away so much of the pleasure of life. Pain will make us confess that we are flesh and blood, and force us sometimes to cry out and groan. Even a Stoic, in spite of all the pride of his philosophy, will sometimes be forced, by a sigh or a groan, to confess himself a man. The greatest part of the groans and outcries that are heard all around this earth is but the effect of pain, either felt or feared.

In heaven, where there is no pain, there shall be no sighing nor groaning, nor any more crying. There shall be nothing to make the flesh or the spirit uneasy, or to break the eternal thread of peace and pleasure. Not one painful moment will interrupt the everlasting felicity of that state. When we are done with earth and mortality, we are done also with sickness and anguish. There are no groans in the heavenly world to break in upon the harmony of the harps and the songs of the blessed,—no sighs, no outcries, no anguish will there disturb the music and the joy of the inhabitants, and though the soul shall be united to the body, raised from the dead, to dwell forever in union, yet that newly-raised body shall never be capable of giving anguish or uneasiness to the indwelling spirit.

Pain often so indisposes our nature, as to unfit us for the business and duties of the present state. With how much coldness and indifference do we go about our daily work, when nature is burdened with continual pain, and the vital springs of action are overborne with perpetual uneasiness. Groanings and cries are the language of nature, and the children of God address themselves in this language to their Heavenly Father. Blessed be the name of our gracious God, who hears every secret sigh, who is acquainted with the meaning of every groan, while we mourn before him, and make our complaints to him that we can not worship him, or work for him as we would do, because of anguish. What an indisposition and backwardness we feel, in fulfilling many of the duties toward our fellow-creatures, while we are suffering pain and anguish! Pain will so measurably affect us, as to draw off all our thoughts to self, and centre them there, so that we can not employ our active powers for the benefit of our neighbors. It lessens our concern for our friends, and, while it awakens the spirit within us, it takes away our activity.

When human nature bears so much, it can act but little, but what a blessed state will that be, when we shall never feel this indisposition to duty, either human or divine, through any uneasiness of the body,—when we shall never more be subject to any of these painful impediments, but have forever cast off all the clogs and burdens which fetter the active powers of the soul! Then we shall be joyfully employed in such glorious service to God, our Father, and to the blessed Jesus, as requires capacities much superior to what we here possess. There we shall find no weakness, no weariness, no pain, throughout all the years of our immortality. Rev. 7: 15.

None of the blessed above are at rest or idle, either day or night, but they serve him in his temple continually. Rev. 4: 8. No faintness nor languor is known there! The inhabitants of that land shall enjoy everlasting vigor. Cheerfulness and ease will render every blessed soul forever as zealous and active in obedience, as the angels are in heaven.

Pain unfits us for the enjoyment of life, as well as for its labors and duties. It takes away all the pleasing satisfaction which might attend our circumstances. What pleasure can a rich man take in all the affluence of earthly blessings around him, while some painful distemper holds him upon the rack, and distresses him with the torture? How little delight can he find in meat or drink when sharp pain calls all his attention to the diseased part. What joy can he find in magnificent buildings, in gay and shining furniture, in elegant gardens, or in all the glittering treasures of the Indies, when the gout torments his hands and his feet, or rheumatism afflicts his limbs with intense anguish? If pain attacks any part of the body and rises to a high degree, the luxuries of life grow tasteless, and life itself is embittered to us. Even pain, less acute, if prolonged through weeks, months and years, will result in misery. Solomon calls old age, "the years wherein there is no pleasure, because many aches and ailments seem then to pursue us in a continual succession. So many infirmities and painful hours attend us usually in that stage of life, even in the best situation, that all our pleasure is cut off and destroyed. But, O what a wondrous, what a joyful change shall that be when the soul is commanded to forsake this flesh and blood, when it rises, as on wings of angels, to the heavenly world, and leaves every pain behind it, together with the body, in the arms of death, and what a more illustrious and delightful change shall we meet in the great resurrection day, when our bodies shall be raised out of the dust, with vigorous immortality, and without any semblance of pain! All the unknown enjoyments, with which heaven is furnished, shall be taken by the enlarged powers of the soul with intense pleasure, and not a moment's pain shall ever interrupt them.

Pain adds a new burden to all our grievances. Many evidences of this truth are scattered through all nature, and on all sides of this globe. There is not one age of mankind but what can furnish us with millions of instances. In what melancholy language does Job describe his sensation of the tiresome nature of pain! "I am made to possess months of vanity; and wearisome nights are appointed to me. When I lie down I say, When shall I rise and the night be gone? and I am full of tossings to and fro unto the dawning of the day." Job. 7: 3, 4.

When pain takes hold of our flesh, it seems to stretch the measures of time to a tedious length. We cry out as Moses expresses in Deut 28: 67. In the morning we say, Would to God it were evening, and at the return of evening we say again, Would to God it were morning. Long are those hours, whether of daylight or darkness, wherein there is no relief or intermission of acute pain! How tiresome to wait for the distant approach of morning, while our eyes are unable to close themselves in slumber, and our anguish admits not the common refuge of sleep.

There are multitudes among the race of mortals who have known these truths by sore experience; but when we turn our thoughts to the heavenly world, where there is no pain, there we shall find no weary hours, no tedious days, though eternity, with all its unmeasurable length of duration, lies before us.

What a dismal thought is eternal pain! The very mention of it makes nature shudder, but heavenly rest, for endless years, in a land of peace and pleasure, gives the soul the most delightful prospect, for there is no shadow of uneasiness in that state to render our abode tiresome, or to make us think the ages of it long.

Another evil that belongs to pain is, that it has a tendency to rouse the passions and to render us fretful and peevish within ourselves, as well as toward those who are round about us. Even the kindest and tenderest hand that ministers to our relief, can hardly escape the peevish quarrels of a man in extreme pain. Not that we are to suppose that this peevish humor, this fretfulness of spirit, is thereby made innocent and perfectly excusable. By no means; yet it must be acknowledged that continuance in pain works up the spirit into frequent disquietude and eagerness. We are tempted to fret at everything; we quarrel with everything, we grow impatient under every delay, angry with our best friend, sharp and sudden in our resentments, with wrathful speeches coming from our lips. This peevish humor, in a day of pain, is so common a fault that I fear it is too much excused and indulged. Let me rather say within myself, My God is now putting me to the trial, to see what sort a Christian I am, and how much I have learned of self-government, and through his grace I will subdue my uneasy passions, though I can not relieve my pain. It is noble in a sick-chamber on a bed of anguish, to lie pierced with extreme pain, and yet maintain a serenity and calmness of soul, to be all meekness, and gentleness, and patience among our friends or attendants under the sharp twinges of it, to utter no rude or angry language, and to take everything kindly that they say or do. But such a character is not found in every house. A holy soul, through the severity of pain, may sometimes, in such an hour, be ruffled by violent and sudden fits of impatience. Even that good man Job, under his various calamities, cursed the day wherein he was born and cried out in anguish of spirit, "My soul chooseth strangling, and death rather than my life." Job 3, and 7: 15.

There have been those who, having not the fear of God before their eyes, with hasty violence and murderous hands have put an end to their own lives, through their wild and sinful impatience of constant pain. But these trials are forever finished when this life expires. Then all our pains are ended forever, if we are found among the children of God. There is not, nor can be, any temptation in heaven, to fretfulness or disquietude of mind. All the peevish passions dropped into the grave, together with the body of flesh, and those evil humors which were the sources of smart and anguish here on earth, have no place in the newly raised body. There is nothing but peace and pleasure, joy and love, goodness and benevolence, ease and satisfaction through all the regions on high.

Ours will be a happy state, and we shall have the blessed mansions of the saints when these bodies of sin shall be destroyed, and all the restless atoms that disquiet the flesh and provoke the spirit to impatience, shall be buried in the dust of death, and never, never, rise again.

MOUNT MORRIS COLLEGE.

BY J. G. ROYER.

FIFTY years ago, on the fourth day of this month, the corner-stone of the first building for Rock River Seminary was laid in Mt. Morris. Ten years later the building known as "The Old Sandstone" was commenced. The new school was started by the Methodists, and after spending many thousands of dollars, and learning wisdom by experience, they gave up the school. They then concentrated their efforts, and, as a result, built up at Evanston one of the leading institutions in the West.

Ten years ago the School came under the con-

trol of the Brethren. By this it is meant that several brethren, interested in the cause of education, purchased the buildings, repaired them, and started a School. Since then sacrifices have been made by all the brethren who have been connected with the institution, to keep the work moving forward. Four years ago the School received the chartered name of "Mt. Morris College."

It was, however, a College only in name, the Academic Department alone being operative. This was due to the fact that the School looked for patronage to the church, the educational status of which was such that the demand for higher education, and the means available to secure it, were insufficient to sustain a college course. Notwithstanding these and many other adverse circumstances which had to be met, by God's grace, and the self-sacrificing spirit of those in charge of the work, the Academic Department of the School was successfully carried on.

As a result, the meagre sparks of sentiment in favor of higher instruction were fanned into a flame, affording us the pleasure of informing the readers of the MESSENGER that Mt. Morris College is no more an experiment, or a college merely in name,* but that it has grown up to be a fixed institution of learning, destined, under the blessings of God, to be a greater and constantly growing power for good, both to the church and in the world.

By its permanency, it is not to be understood that it has become a self-supporting, money-making institution. No, dear brethren, it is not a money-making concern, and never should become such. It should call into activity that self-sacrificing spirit which prompts Christians to do good. Money invested in our schools should bring the kind of interest which money brings when invested in churches; and we shall make our schools a power for the church and the Lord, in proportion to the sacrifices we are willing to make for them. These sacrifices must be made "heartily as unto the Lord and not unto men."

So far as pertains to facilities for intellectual culture, young people will find all that is desirable at Mt. Morris College. In proof of this, we state that Michigan University, at Ann Arbor, Mich., North-western University, at Evanston, Ill., and other leading colleges offer to give full credit for work done at Mt. Morris College.

In addition to the facilities for intellectual culture, we wish to speak of the opportunities for moral and religious culture. Education is growth, developed by discipline. Bible study affords discipline, as well as the study of anything else, and, instead of calling into activity the *thought power* only, as does the study of the sciences, it appeals to the student's will power, and develops his sense of right, the crowning element in man.

It is to this that the brethren have given special attention. Their efforts have been abundantly blessed, not only in awakening an interest in Bible study and Sunday-school work, but also in leading many precious souls to Christ, and in purifying the moral and religious atmosphere of the School, thus elevating the standard of character in the institution.

It is this feature that makes the School an important factor for good in the church; and it is this department of the School which affords the higher and more ennobling culture not found in schools of the world. And it is this culture, in addition to the mental culture acquired in schools generally, that our young people need, to prepare them for the responsible stations awaiting them in life.

Another feature not to be overlooked, is the fact that in Mt. Morris there are no saloons. The town is small and quiet, and free from those distracting influences thrown around students in larger cities.

The church privileges are most excellent. The School is in the bounds of the Silver Creek church, and a kindly care is manifested by the church officials and the members generally for the success of the School, and for the spiritual growth and development of the young brethren and sisters who find here a temporary home.

Other advantages might be spoken of but these will suffice. We appeal to our brethren and sisters when sending their children to school, to remember that if they are to be brought into sympathy with our principles, you must send them to our own schools. We have lost, and are losing today, many bright young men and women because parents, in order to save a few dollars in railroad fare, send them to secular schools or those of other denominations.

This is the poorest kind of economy. Every brother and sister who may have children to educate should send them to our schools. We need the patronage, the help and the encouragement you can give us in this way. We need your help in this great work. We need your patronage, and present our claims to you. Will you not, dear brethren and sisters, send your children to the Brethren's schools, instead of patronizing, as some are doing, the irreligious schools that are to be found in many places? Consider well the future good of your sons and daughters, and let them be placed where their religious, as well as their intellectual natures may be cared for.

* During the last two years we have had students taking work in the Collegiate Department, and with the opening of next year we expect a larger class.

FELLOWSHIP WITH CHRIST IN SUFFERING AND REIGNING.

BY JAMES EVANS.

"If we suffer with [him] we shall also reign with him."—2 Tim. 2: 12.

THERE is no doctrine so clearly and persistently set forth in the Scriptures, as oneness with Christ. In fact, the name Christ includes all who have believed on him, and are his real disciples. Jesus is the Head, and all who are his, constitute his body. The bond of union, or that which unites the body to the head is the spirit of the Living God. As the blood is the life of the flesh, so the Spirit of God pervades the spiritual body, composed of all who have crucified the flesh with its affections and lusts, and have ceased from sin. All who have obeyed the Gospel from the heart, and are in Christ, walking in the spirit, constitute the one body of Christ. This one body has passed out of death into life, and its members have come to the knowledge of this truth, that old things have passed away and all things have become new. They are new creatures in Christ, being reconciled to God in all things, so that henceforth they reckon themselves to have died to sin, but as being alive to God, manifesting their faith by their works.

The idea of fellowship with Christ lies at the basis of all true conception of the religion of Jesus. He suffered for us and was made a sacrifice for sin. We, too, must be prepared to suffer with him. The sufferings of Christ did not end when Jesus died. They were finished in the head, but not in the body. Paul tells us that he filled up that which was behind of the afflictions of Christ in his flesh, for the body's sake, which is the church. Col. 1: 24. The sufferings of a member of the one body is in the flesh. Man is a dual being, that is, possessing flesh and spirit. These two differ in their qualities. Jesus says, "The spirit is willing, but the flesh is weak." The spirit is freed, exalted, emancipated from the dominion of the flesh, while the latter is mortified, crucified and held under restraint. No one can be a living member of the Christ body, who has not suffered in the flesh.

The flesh delights in carnal things. These carnal things are as diversified as the tastes of men. A large class of men delight in the pleasures of the sensuous nature. Others delight in the possession of houses, lands, and wealth of all kinds. Some delight in the honors of the world, and seek its highest places. Evangelical repentance destroys the love of these things, and implants in us a love of purer and more exalted things. It is often a painful process to pass out of death into life. To renounce the world, its pleasures and amusements, costs many a pang of regret. The broad way is often so flowery and fascinating, that the flesh pleads for a milder form of doctrine than sacrifice.

The flesh will subscribe to any form of theology, provided no sacrifice is required. The flesh is willing to believe that Jesus "paid it all," and suffered for all, provided it leaves nothing for us to suffer. But the terms are inexorable. No crown, no cross. If there is no suffering or self-denial of the flesh, there can be no fellowship with Christ. The old life must be renounced and the old man destroyed. There is no eternal life nor immortality for the flesh. If the spirit is saved in the day of the Lord Jesus, the flesh must suffer destruction. 1 Cor. 5: 5. The chaff must be burned with unquenchable fire, and the wheat alone saved.

As Christ suffered for us, for all, so we must suffer for others. The one body or church is now preparing to reign with Christ. If we are ashamed of his cross, he will not reckon us worthy to reign with him. The church is now undergoing discipline and trial for the great work of the ages to come. In all the future work of Christ, the church will be one with him. The dead have to be raised and judged in righteousness, the saints shall judge the world. The Gospel must be preached to the dead, that they may be judged as men in the flesh, but made alive to God in their spirits. 1 Peter 4: 6. The church is now baptized into death and suffering for the dead. 1 Cor. 15: 29. Their present baptism into death and suffering is not only for their own personal benefit, but for the benefit of others. This opens up to the cross-bearing Christian a glorious view of future work, when Jesus will be manifested as the great restorer of all things. The work of the glorified church is not to "ascend into space, and become inhabitants of the sky, or ascending further to be where stars forgotten lie." This may be good poetry, but it is bad theology, and at variance with the teachings of Scripture, as to the union of the church with Christ, in reigning as well as suffering.

Those Christians, who indulge the flesh by popular amusements, fashionable dress, desire of wealth and political honors, are evidently not walking after the spirit, but the flesh. They sow to the flesh and shall reap corruption. They shall miss the prize and find themselves excluded from the enthroned ones who now renounce the world, etc.

We may cheat ourselves out of the crown, by calling our cross-hating ideas "progressive," "provident," etc. We lay up wealth, but are not rich toward God.

LIFE intelligently met and honestly passed is the best education of all, except that higher one to which it is intended to lead.

"THERE are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be."

LOYALTY IN GOD'S HOUSE.

BY GERTRUDE A. FLORY.

A SISTER, becoming discouraged because so many others participated in the services of God, improperly "covered," requests me to persuade them through the MESSENGER, to appear in God's house properly adorned. But it seems to me that there has been sufficient said already upon this subject to induce the truly loyal to comply with the requirements of the Lord's house, without anything more being said. And that "sufficient," has been so well told, that I can only repeat what has already been said. Yet, as there are fragments to be gathered from every one's table, I take up my pen, trusting God for strength, the Holy Spirit to suggest and Jesus to hold and guide my hand, that some soul may find a delicious morsel, containing life-giving principles, at my board.

I start out from the stand-point that our sisters believe it is right to have their heads covered during the worship of God, as few, if any, would dare to present themselves at the Lord's Table with uncovered heads. Then, if it is right to be covered during Communion services, is it not right to be covered during all the services in God's house? When I say God's house, I do not want to be understood to mean simply the church, set apart for worship. God's house proper embraces his entire kingdom with all of its ordinances and regulations. Paul declares that "God's house is a house of order and not of confusion." But should one sister wear a bonnet, another a cap, another a veil or something else, in time of prayer and prophecy, where would be the order? I am well aware that this question will be met with the argument, that they are all covered, hence in order. But to an observer does it not appear as a state of confusion? It certainly does, and as confusion is an evil, and we are to shun even "the appearance of evil," we want none of it in the Lord's work. Peace, love and union should characterize every place of divine services.

If I am not misinformed, the church decided, when asked, "What shall the prayer covering for our sisters be?" that it should be a plain white cap, that being the most appropriate covering thought of. It is not only appropriate but convenient and tidy, therefore, since it is a decision of the church, it becomes a law of God's house, and should be adopted by every sister in the Fraternity, and nothing else should be worn in time of worship. The bonnet is an out-door garment, worn for protection, and should be laid off during divine service, leaving the head adorned with the emblem of power,—a crown of beauty.

Laying aside spiritual things entirely, nothing so enhances woman's beauty, as a plain, white cap. The time is not long past when all married women wore caps. In those days, a bride would have been unbecomingly attired without this head-covering. But, since then, customs have changed, the world declaring in actions, *that* headdress to be a ridiculous affair. Therefore sisters substitute every conceivable article of covering in order to escape the stigma of the cap. Is it right to thus shun the burden of the cross? I shall leave the sense of right vibrating every bosom, to answer this question, while I try, by God's assistance, to show you the position you occupy.

By substituting any covering whatever, for the cap, you disregard the decision of the church, founded upon the commands and precepts of the Word of God, in order to appear less like the subjects thereof, thus virtually saying, "I am ashamed to acknowledge my membership with such a body." You are not like the church, nor yet like the world. Hence you occupy a neutral position, which, in my estimation, is a lamentable one. Wherefore should the ridicule of a godless world destroy the very essence of spirituality within us? This has been Satan's aim for time immemorial, and he means to accomplish it, not only with individual members, but with the entire church. The latter, thank God, he shall not be able to do, but unless we are very careful, watchful, and prayerful, many of the fold shall be snatched up and devoured because they stray beyond its borders, into the wilds of a sinful world. Do you want to be one of that number? The farther you get from the church, the farther from Jesus. The nearer you approach the world, the nearer to Satan. The nearer you stray to Satan, the nearer to hell's gaping woes.

Prove your fidelity to the Lord by being loyal in his house. He wants no half-way Christians. With him it is "all thy soul, heart, mind and strength," or nothing. To disobey the least of his commands, is to be guilty of all. Upon your obedience depends your salvation, as well as your light and influence for good. Some one is following your light, although you may be unconscious of it. Will you lead them into joy and life or into discouragement and death? You must not forget, however, that you reach the terminus of the way before your followers, provided you continue to be the leader. Pause now for a moment, to contemplate the sequel of your influence, whether good or evil. There is much in favor of the good. Why, then, strive so zealously to counteract it by compromises with the world? I plead with you, to use your zeal on the side of the right, that God may be honored, saints edified and sinners won to Christ.

Sometimes we are confused and somewhat cast down by being told that, in order to have power on our heads, we must always wear the covering. If this is true, surely the wise Paul did not explain himself in very definite terms. To convey the idea that woman should always have her head covered, 1 Cor. 11: 5, should read, "Every woman having her head uncovered, dishonoreth her head," whereas it says, "Every woman that prayeth or prophesieth with her head uncovered," etc. Paul's strong point is to have her "covered" during prayer. See verse 13. I, too, believe that the angels will withdraw their guardianship if we do not have power on our heads. But I believe just as strenuously, that we get and keep that power at all times, by having our heads properly covered during divine services. Besides we can bring just as strong arguments in favor of the man having his head always *uncovered*, as those in favor of the woman being always "covered." Paul places them both in the same position in this matter.

A sister writes me, "We are commanded to pray without ceasing, therefore we should always have our heads covered." To pray without ceasing, is equivalent to, "not forsaking the assembling of yourselves together." We could not be always assembling, nor can we always be engaged in prayer, yet we are to pray to-day, to-morrow, and the day after, and so on until prayer shall be changed to glad hallelujahs in eternal courts of glory. Let no one think that he may cease to pray, and yet be acceptable with God; nor any woman that she may pray to God "uncovered," and yet be found in the way of the Lord. Then let us all, dear sisters, appear in God's house with our heads crowned with power, that we may wear the crown of victory in the everlasting habitations of the just made perfect! Lord, help us all to do thy will! Who will say, Amen?

July 1.

"THERE is a wide difference between happiness and joy; the former 'happens' by circumstances; the latter is a fountain within the heart."

THE RUM-SELLER'S PROPOSAL TO SATAN.

SELECTED BY W. H. GROW.

Dear Sir:—

I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, brandy, gin, wine, beer, and all their compounds. Our objects, though different, can be best attained by united action. I, therefore, propose a co-partnership. All I want of men is their money; all else shall be yours.

Bring me the industrious, the sober, the respectable, and I will dash to the earth the dearest hopes of the father and mother.

Bring me the father and the mother, and I will plant discord between them, and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the mechanic or the laborer, and his own money,—the hard-earned fruits of his toil,—shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the professed followers of Christ, and I will blight and wither every devotional feeling of the heart. I will corrupt the ministers of religion, and defile the purity of the church.

Bring me the patronage of the city, and the courts of justice. Let the magistrates of the State and Union become my patrons,—let the law-makers themselves meet at my table and participate in violation of law, and the name of the law shall become a hissing and a by-word in the streets.

Bring me, above all, the moral, respectable man,—if possible bring me the moderate temperance man. Though he may not drink, yet his presence will countenance the pretexts under which our business must be masked. Bring him to our stores, oyster-saloons, eating-houses and hotels, and the more timid of our victims will then enter without alarm. Yours faithfully,

RUM-SELLER.

REPLY.

My Dear Brother:—

I address you by this endearing appellation because of the congeniality of our spirits, and of the great work we are both engaged in,—the work of destruction. I most cordially accept your proposals. For five thousand years I sought in vain for a man so fully after my own heart to do my work among men. I even ransacked the lowest depths of hell for a devil who could and would do for me the whole work of destruction. But little success attended their efforts. My minions always make some mistake, or too soon show the cloven foot. I sent the demon "Murder," and slew a few thousand, most generally the helpless and innocent. Men turned away with loathing from him, and his mission was comparatively a failure.

I bade my servant "Lust" go forth. He led innocent youths and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting characters, and causing untimely deaths and dishonored graves. But even then many of his victims escaped through the power of God,—my enemy.

I sent out "Avarice," and in his golden chains some were bound, but men learned to hate him for his meanness, and comparatively few fell by him.

The twin brothers,—"Pestilence and War,"—went forth, and "Famine" stole behind them, but these three indiscriminately slew the old and the young,—men, women and children; the good as well as the bad, and heaven received as many accessions as hell.

In sadness my Satanic heart mourned over the probable loss of my crown and kingdom, as I con-

templated the tremendous strides which the Gospel of Jesus was making in saving men from my clutches. But when I received your kind letter, I shouted till the welkin of hell echoed the shout, "Eureka! Eureka! I have found it! I have found it."

Yes, my dear friend, I could have embraced you a thousand times, and I have given orders to reserve for you a place nearest my person,—the most honorable seat in my kingdom. In you are combined all the qualifications of just such a friend and partner as I have long wished for, and in your business are all the elements of success. Now shall my throne be forever established. Only carry out your designs and you shall have money, though it be wrung from the broken hearts of helpless women, and from the mouths of innocent, perishing children.

Though you fill the jails, work-houses and poor-houses, though you crowd the insane asylums, though you make murder, incest and arson to abound, and erect scaffolds and gallows in every village, town and city, you shall have money. I will also harden your heart so that your conscience will never trouble you. You shall look upon blood, and even shed it, without shame or anguish. You shall think yourself a gentleman, though men and women,—your victims,—shall call you demon.

You shall be devoid of the fear of God, the horrors of the grave, and the solemnities of eternity, and when you come to me, your works shall secure to you a reward forever. All I claim is the souls of the victims. Yours to the very last,

DIABOLUS.

OVERSEE OR SET IN ORDER.

BY JACOB HOLSOPPLE.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28

PAUL was about to leave his brethren, and did not expect to see them again in this life. The deep feeling he entertained for their safety, caused him, in a special manner, to give directions to the overseers. This feeling of concern for the church is manifested also by Christ in all his blessed Gospel, and, indeed, is the fountain from which all the apostles drank. From this, we, in these latter days, must yet partake.

After Christ had risen from the dead, John 21, he said, "Children, have ye any meat?" "Feed my lambs," "Feed my sheep," etc. Peter says we should desire the sincere milk of the Word, that we may grow thereby. Paul says, "Set things in order that are wanting and ordain elders in every city." Titus 1: 5. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9: 38.

I feel like reminding those of us who are overseers, of this weighty matter resting upon us. We are not to lord it over God's heritage, but, of a ready mind (1 Pet. 5), ever persevere in that blessed spirit of peace.

So, in order that we do our duty, we must have teachers or beginners in the ministry at all places where we can find men sound in the faith. This being our duty, why are there so many old, organized churches, with a goodly number of members, but without home ministers? Can the elders comply with Paul's directions to Titus—"ordain elders in every city,"—if there are no home ministers? It can not be done. Ministers must first be supplied. Some churches are not in favor of electing a minister. They would do so, could they elect one who could preach powerfully at once. This would, indeed, be very acceptable to all the hearers, but can we expect more *now* than in the days of Christ? Did his apostles so preach at once? No; they learned of him for about three years before he left them. And after they were sent into all the world, it took them seven or more years yet, till they learned to obey the "Go teach all nations." By miracles God had to convince them that the Gentiles were to be received into the church. Acts 10: 11.

God needs workers, and if we look only for such ministers as can preach *powerfully at once*, the number will be small indeed. Christ wants workers, and the calls come from every-where for the Bread of Life.

In some churches there is a greater want than that of a minister. A cure is needed for that contagious and deadly disease,—"itching ears." Then a Peter, John, or even a despised publican like Matthew, will become acceptable, and can be set to work. By the expansion of his gifts or talents, he can prove himself useful, and, by careful study, become competent to oversee, etc. This class may be termed "illiterate" by the world, like the apostles were (Acts 4: 13), yet they were competent, by the blessings of God, to do Christ's work, and that is just what the true overseers are required to do.

My earnest prayer to God is that all of us, as overseers, may have our spiritual eyes opened so that we may look after the work of the church carefully, and supply all wants in the best possible manner.

Geistown, Pa.

TIME IS SHORT.

BY HENRY ROYER.

WHEN we think of days that are past and gone, it seems but a dream. Year after year rolls away, and we are hastening to our long home. Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given. Oh, how careful we should be not to idle away our time! Yes, those golden moments, that in childhood's days are so often spent in vain! One by one we are passing away.

Young friends, don't think that because you are young, your life is long, for you may be called away in your youth, and how sad to think of it, if you should not be prepared!

Then let us walk in the footsteps of Jesus! He says, "They that seek me early shall find me." He will lead us safely through this life, and finally land us on that shore, where we can meet those who have gone before, and be forever with the Lord!

"Oh, give unto Jesus your earliest days;
They only are blessed who walk in his ways.
In life and in death he will still be your friend,
For whom Jesus loves, he loves to the end!"

Louisville, Ohio.

INFANT BAPTISM.

BY A. FLORY.

"For where no law is, there is no transgression."—Rom. 4: 15.

INFANTS and idiots have no law; they can not distinguish between right and wrong; therefore Christ does not require them to obey his commandments. He said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." If the kingdom of heaven is composed of such, their condition can not be made better. Peter told those that believed, to repent and be baptized for the remission of sins. Infants can not do this, for they have no knowledge of sin. Infant baptism has no warrant in the Gospel of Christ.

No doubt thousands of persons are dissatisfied with their baptism who were baptized in their infancy. It is extremely hard for persons to renounce that which father and mother did for them, even if they know better.

I conversed, not long since, with an aged man on this subject. He said that he joined the church when he was a young man and had been a member ever since. "Yet," he said, "I am not satisfied with my baptism. My parents told me that I was baptized when I was an infant, but I think I should know something of it myself, for the Bible says we should repent and be baptized."

Is it not strange that persons will continue in doubt, striving against better light and knowledge? The probabilities are that numbers are in this condition to-day! Infant baptism is doing an untold amount of harm, and is keeping persons from obeying Christ's commands. It is causing many to live in doubt, and is detrimental to the cause of Christ. All persons should do that which they know to be right; then all doubts will vanish.

"Unbelief, the mighty foe,
Lurks within the heart,
Doubts and fears will not arise,
If we bid it all depart."

Meyerhoffer's Store, Va.

MUSIC.

BY SARAH M. SAUNDERS.

GOD, in his might and wisdom created man in his own image, breathed into his nostrils the breath of life, and he became a living soul. God also endowed him with intelligence and reason, with power over all the creatures of the earth, and also gave the human family a language and a voice,—made them a little lower than the angels.

Sometimes we are made to wonder at the great power as manifested in the human voice, or the uses to which it can be put, but the one which we wish to consider just now is the power to produce, what we call music, or sound or sounds, which make melody in their hearts and the hearts of those who hear it.

What is more inspiring than music,—vocal music? It is true, art has been called into existence, and instruments are in use which, when manipulated by the human hand, send forth melodious sounds that please the ear, but the music that inspires the soul, the heart, is produced by the human voice, when a congregation is assembled to worship God, to engage in singing "psalms, hymns and spiritual songs." Then our minds soar away on the wings of music, and we are brought into closer relationship with the angels in Heaven. If, then, our voices are fitted so as to make such inspiring music here, what will it be when we reach the Golden City, where congregations never break up, and Sabbaths never end; where there is no sorrow, neither sighing and weeping, but all tears shall be wiped from our eyes, and we shall sing the song of Moses and the Lamb forever and ever!

Landessville, Ind.

"BE PATIENT.—You are tender-hearted, and want to be sure, and are trying to be—learn these two things: never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet."

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Anonymous communications will not be published

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☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - July 30, 1889.

THE MILLER AND SOMMER DEBATE.

THIS work is now all electrotyped, making 533 pages or nearly 105 pages more than we at first thought it would make. As a result it costs much more to publish it, but notwithstanding the extra cost we shall not increase the price but sell it at the figures first announced, $1.50 per copy, postage prepaid.

We trust our agents and the Brethren generally will assist us in selling the book, and thus help us to get the cost of publication out of it and secure a handsome profit for the missionary work of the church. We undertook the publication of the book at our own risk, agreeing to pay over all profits, after receiving cost of publication, to the mission fund, and this will be faithfully carried out. An accurate account will be kept and submitted to the General Committee so that all may know that the profits go to this important work.

We believe the book will do much good. Bro. Miller ably defended the faith and practice of our church. It will probably be the last of his debates and the ground is so fully and completely covered, and all the arguments in favor of the position held by our people so fully and strongly set forth, that it is not likely another book of this kind will be very soon published. It ought to be found in every home in our Brotherhood. Our ministers will find the book especially helpful in their doctrinal preaching and in preparing them to meet the arguments that are offered by those who oppose us. Let every minister in our Brotherhood order a copy at once.

Our agents who have not already done so will please send in their orders at once so that we may know about how large an edition to publish. If possible, accompany your orders with the money. We must pay cash for everything we get done and will need the money to meet the bills. Agents wanted in every church, to whom special terms will be given upon application. Any one desiring a copy of the work can receive it direct from this office. ORDER AT ONCE.

ONE was baptized last Sunday at Silver Creek, near this place.

BRO. SIMON YOUNG and sister Nettie, his wife, are spending some time with his parents in Ohio.

BRO. G. B. SHIVELY suggests that in addition to giving the names of our correspondents we should also give their post-offices.

THE Brethren at Pine Creek, Ogle Co., Ill., will dedicate their new meeting-house on Sunday, Aug. 4. Preaching both morning and evening.

A TRUE conviction becomes to us a personal matter; it becomes a part of our being, and we not only take hold of it but it takes hold of us and becomes a part of our life and character.

BRO. J. W. METZGER, of Indiana, starts for Canada in a few days. He will engage in preaching the Word during his stay there and we trust that much good may result from his efforts.

BRO. T. T. MYERS is holding meetings at Marshalltown, Iowa, at the present time. The congregations are large and the interest good. He goes from Marshalltown to Grundy Center, Iowa.

BRO. JACOB LECKRONE, of the Jonathan's Creek church, Ohio, reports that they are getting along pleasantly in church work. They have a good Sunday-school at the Helser meeting-house and they feel encouraged.

BRO. N. B. HERTER informs us that Bro. Jesse Calvert is suffering from the effects of a malignant carbuncle, and that he will be confined to his room for some time. The affliction is a serious and painful one and we hope to hear of our brother's recovery.

ARE we doing all we can for the cause of Christ? Will the Master say of us in the end, Let them alone, they did what they could? If we are to hear these words, it will only be when we have come up to the measure of our ability in the service of God.

BRO. J. D. HAUGHTELIN, of the Middle District of Iowa, says, "Stephen Yoder, of Shelby County, is a member of the Annual Meeting Committee instead of Stephen Johnson, of Benton County, as it now appears on the Minutes of the District Meeting."

AN estimate based upon carefully prepared statistics shows that there are at the present time over eighteen millions of teachers and scholars in the Sunday-schools of the world. Of this number about one-half or over nine millions attend the Sunday-schools in the United States.

TRUTH is infinite, we are finite; hence, we are not fully able to grasp all there is in the truth of God's Word for us. It is constantly opening and widening to those who search and who live close to the Infinite. It is as a living well of water, ever new, ever fresh, and always abounding in the life-giving principle, and those who continue to drink at the Fountain of Truth shall be filled and in the end shall never thirst again.

WE still have a large number of the Reports of our Annual Meeting on hand, and we want them to be read by our Brethren. The report is full, and one among the most correct ever published. Send in your orders for it; 25 cents per copy; $2.50 per dozen, postage prepaid. Do not defer sending in orders.

Do not let the cares of life and the rush of business crowd love out of your home, for when it has once fled it will be hard to woo it back again. Too many homes are sadly neglected, and love is crowded out by daily duties and cares, and then a life of unhappiness is the result. Time spent in cultivating and keeping bright the home love will be well spent.

BRO. J. B. BRUMBAUGH and family left us on the 22nd inst. for Beatrice, Neb., where they expect to spend some time. Bro. J. B. preached for us at Silver Creek and in the chapel on Sunday, the 21st, and gave us, at both places, instructive lessons from God's Word. We enjoyed their visit with us very much and were sorry that it was so short. May the Lord be with them as they journey to the West and give them a safe return to home and friends.

THE harvest has been gathered and there is scarcely room to bestow the abundance which the land has produced. The blessing is from the Lord, and to him do we owe all that we have. Will we forget our indebtedness to him and allow his cause to suffer for means? Shall we not rather bring into his store-house "all the tithes," so that there may be no occasion to speak to us, as people, as the Lord once spoke to Israel through the mouth of his prophet? Mal. 3: 8, 10.

ACCORDING to Dr. Brooks, true tolerance for the opinions of others is based on positive convictions and sympathy with men whose convictions differ from our own. The most intolerant men are those who lack a deep conviction of the truth of their position. If a man be fully fixed and settled upon the truth of the position he occupies, if that conviction takes hold of his heart and brain and is a part of his being, he becomes, strange as it may seem, more tolerant than those who hold opinions lightly. The very strength of his convictions, the positive assurance that he is right, frees him from any fear that his position may be overthrown and this makes him, if he have the sympathy, born of the love of God, for his fellowmen, willing to bear with what seems to him their erroneous views, not however without making a strong and earnest effort to lead them to the truth as he apprehends it.

BRO. J. D. HAUGHTELIN, of Panora, Iowa, writing of their enjoyable feast July 4, says: "We had the largest attendance of members ever witnessed here before, about two hundred and forty being present. Six were baptized at the feast and two since. Little did we think, when we had our first love-feast twenty-seven years ago, with eight members living here, although more were present, that we should live to see such a large company of members assembled at this place. Of the eight members who attended the first feast, four were at the tables at our feast." This shows what faithful work will do, and if our Brethren are only faithful in their calling, who can tell what the Lord may do for them all over the West in the next quarter of a century. Many little flocks may grow, as did the one referred to above, to strong congregations. Let us be encouraged, dear brethren, to continue steadfast in the form of doctrine delivered unto us, or rather unto which we have been delivered, and the Lord will do wonderful things for his people.

When we visited California, nearly two years ago, land was very high and the spirit of speculation pervaded every city, town and village of the southern portion of the State. Land was held at fabulous prices, so high that actual settlers were kept out of the State. We are informed that there has been a change in this matter and that good farming land within twenty miles of Los Angeles can be bought for from twenty-five to sixty dollars per acre.

What we need more than all else in our Christian life and work is a firm, abiding, unwavering faith in the truth of God's Word and then, in connection with such faith, "a passionate desire to see his Word reign upon the earth." If we have these two things in us, the question of self-consecration will be definitely settled. There will be no holding back of the Lord's part,—no failure to give to them that ask, no shutting up with a "time lock" our money when there is need for it to spread the Gospel. Some men say with their lips that they love Christ and his kingdom but by their actions one must conclude that their hearts are far from him.

"I was visiting a friend some years ago who had just built a new house. It was beautiful, useful. He took me upstairs. It had wardrobes, toilet glasses, books and paintings. It was furnished grandly. And the father turned to me and said, 'This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her; and as soon as the house is fully furnished we are going to Europe to bring her back, and we will bring her upstairs, and open the door and say, Daughter, this is all yours.' And I thought of the joy it would give her, and I thought, How kind these parents are! Just then I turned away and thought, That is what Jesus is doing for me. He says, 'I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' Then I said, This father and mother are rich; but they have not all treasures; there are a great many things they don't know how to get. But Jesus who is furnishing my mansion in glory has everything. He has undertaken to furnish a place for me, and I shall be with him forever."

LEAVES FROM OUR NOTE-BOOK.

Since our last we have met with a number of our Christian friends, all of whom have received us so kindly that we feel under obligations to them all. We only realize fully the strength of the fraternal tie that binds us together as a people when we get out among them. If there is one thing that gives us encouragement more than another, it is the manifestation of this fraternal feeling. It is one of the evidences of our discipleship.

We enjoyed one season of worship with the Brethren of the Salem congregation. Here we met Bro. John Calvin Bright, a former student at Huntingdon. He still has a warm feeling for his friends there, and it was a pleasure for us to enjoy a season of worship with him. Here, too, resides our brother, John H. Brumbaugh. He, too, has been called to the ministry, and we are told is doing what he can to make himself efficient in his high calling. At this place our attention was attracted to the large attendance at both the Sunday-school and preaching service. The Sunday-school is attended not only by the children, but by the membership in general. This is as it should be. The Sunday-school is for all, the old as well as the young. There is nothing that so impresses us as a large congregation of all ages engaged in the study of God's Word. Too many seem to think the Sunday-school is only for the children. An aged brother told us that he often enjoyed the Sunday-school more than other services because of the practical lessons which were so adapted to his understanding and needs. And so it will be with all who have a relish for Divine Truth. As no one gets too old to eat, so no one gets too old to partake of the Bread of Life, and the Sunday-school often furnishes a table spread with the most nourishing food. Elders Sollenberger, Kinsey and another whose name we can not now recall, were at their post and we remember their kind and hearty greeting with pleasure. After the Sunday morning service we went to the home of John H. Brumbaugh where we enjoyed the association of Christian friends. In the evening we went to John R. Brumbaugh's. Here we met our brother, W. C. Teeter, who had just arrived from Pennsylvania. We spent part of the evening in social worship. Bro. B. gathered his family together as we used to do at home on Sunday evening, for worship, and it brought to our mind vividly those good old times. We sang some of the good old hymns, such as, "The Day is Past and Gone," "When I can read my Title clear," etc. It was a happy time and we will long remember the Sunday evening with our brother and his kind family.

On Monday afternoon Bro. B. kindly conveyed us twelve miles to Bro. Enoch Beery's near Pleasant Hill. Here we made our home for a few days, and it would take too long to tell of all the pleasant meetings and greetings we enjoyed at his home and vicinity. A few notes must suffice.

Sister Cassie Beery recently returned from Cincinnati where she had been taking lessons in vocal and instrumental music. She has been making music a specialty for several years and is becoming quite competent. She would make an efficient instructor and director of music in one of our schools.

We made short visits to the homes of brethren Wine and Frantz, ministers of the Pleasant Hill congregation. They are both active and energetic young men, and under their ministry the church has prospered. Bro. Wine has an interesting daughter who contemplates attending one of the Brethren's schools this Fall. As she is in the limits of Huntingdon's territory, of course we presented our inducements, but if there is any one who knows of our insinuating in reference to influence of other schools, let him speak. We feel that the Huntingdon school has not had a fair showing in the Miami Valley. A few brethren, not connected with either of the schools, with more zeal than knowledge, have, perhaps not been altogether discreet. We are glad to know that among those connected with the different institutions harmony and peace prevails.

We also visited brethren J. M. Neff and G. L. Shoemaker whose acquaintance we formed at Mt. Morris some four years ago. They are both graduates of Mt. Morris and are much attached to their *Alma Mater*, just as they should be. They are live, energetic young men and a wide field of usefulness is open before them. Bro. Neff's health is not good at present but we hope he may be spared for work in the church.

Bro. George Falkenstein is at present with his mother-in-law in Covington. He had been at Ann Arbor, Mich. He was making special preparation for a department in Mt. Morris College. George graduated at Huntingdon some years ago and since then has attended Oberlin College, and all the time has been a close student. In short we think he is the "right man in the right place."

We spent Sunday last near Dayton, Ohio. We had the pleasure of a visit to the homes of brethren Hoover and Bock. As ever, these brethren are brimful of the Tract Work and are pushing it with a view worthy of the cause. Bro. Perry Hoover, with his little wife is spending vacation at home. They will return to Mt. Morris this Fall where he will continue his studies. Success attend his efforts. It does us good to see our young men preparing themselves for usefulness. We hope the avenues of Christian labor may be fully and freely opened to them. We also visited friend John Weybright and the Pfoutz family at Trotwood. Sister Weybright and sister Auntie Pfoutz, as she is generally called, are earnest and devoted members of the church. How we did wish their husbands could unite with them in their work.

On our way to Mt. Morris we spent a couple days in Chicago. Through the kindness of Dr. Fahrney we were enabled to see considerable of the City. His carriage and driver were at our disposal and it is needless to say we enjoyed it. The doctor himself is busy. Although it is now the dull season of the year, yet he has much to occupy his time and attention. He is pushing his business and, we are informed, is making it a success.

At present, July 18, we are at Mt. Morris. It seems like an old home to us and we can hardly realize that over four years have passed since we sat at the editor's table. Here sits Bro. Amick just as of old, but our chair is occupied by that stout man you all know so well. Out in the type room is Bro. Plate, just as eager to have the editorial in good time as ever. And there, too, is Mattie Hohf always ready for plenty of copy. The more thousands she sets in a day, the more dollars at the end of the week. Sister Ella Amick also occupies a place at the case, which is natural except that she is much larger than she used to be. Down in the mailing room is Bro. S. M. Eshelman as pleasant and good-natured as ever. The rest of the help are strangers to us except Bro. Grant Mahan who has been added to the Messenger force in recent years. In short, things are about as of old. Our Business Manager has his old troubles, but, by close attention to business and a great deal of patience, our people are well served. Indeed, we are doubtful if any of our patrons and especially those who so soon complain and find fault, could do half so well. Bro. Miller is often much perplexed in his efforts to satisfy a Brotherhood of so many minds. We know, however, our patrons generally will unite with us in saying he is doing remarkably well. He is often censured by the more inconsiderate, and those who appreciate his labors will do well to give words of encouragement. One in his position often needs them.

Thus far we have had our home with Bro. Amick. With him we had our home when we came to Mt. Morris four years ago and it is a pleasure to join the family circle again.

We don't have space to say all we meant to say about our visit here this time. We may have more to say in the future. J. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

System in Giving.

WITHOUT some system in doing any work that work must, of necessity, be more or less hindered. God is a God of order and all of his works show system in their onward progress. We have some system in regard to the assembling of ourselves together, else we would soon neglect that duty and privilege. We have a system in regard to the keeping of the ordinances of God's house, else they would soon be dropped. We have a system about our secular affairs, else they are soon marked with failure. Why should we not have system in regard to the duty that keeps down the danger of trust in riches, wards off the sin, covetousness, prospers the church, makes the poor happy, and blesses the one who systematizes his work?

Spasmodic action in anything soon dies out. What we ought to have in this work is a conscientious conviction of the duty, a confiding trust in the promise, and a willing sacrifice of the means, time and talent to the work.

In order to do anything by system, there must be a plan adopted, and that plan lived out by the one adopting it. We say that all our goods and our lives are the Lord's, but it is very seldom that he gets even a very small rent for the property that he entrusts to us, if we do not consecrate, by some plan, a part to his work. Individuals may reach the same end by different plans, but they are not apt to reach it without some plan. Paul's proposed plan to the church of Corinth is a very commendable one to us, and if we will adopt it, we will have but little trouble on this subject. "TO LAY BY IN STORE upon the FIRST DAY of the WEEK, as God hath PROSPERED" (1 Cor. 16: 2), would make a live church with a full treasury.

This plan sets forth the necessity of a home treasury for the Lord. The necessity of putting something into that treasury every week is obvious. The amount put into it is to be governed by our prosperity. Without a treasury for the Lord we are not apt to lay by anything for him, and when we *do* consecrate something to him, we are apt to use it without replacing it, but if we have a store or treasury, we will no more break into it and appropriate the means given to God, than we would our neighbor's goods. We give to the Lord when we lay by a portion, and we soon learn to love the Lord's treasury, because we can see the little mites going out to accomplish his great work. Laying by every week soon cultivates the habit of consecrating at least a little to the Lord. This will give us more strength, and we will find it easier to give for any special work that may make a demand upon us, than if we had not laid by every week something for the Lord. We may feel, at first, that our prosperity is but little, but, by waiting upon the Lord, our strength is renewed, and we will soon be willing to lay by more than when we first commenced the Lord's work. It is just like dying to sin, every day we die, but each sin conquered quickens our spiritual vision, and thus we go on dying daily.

"Lay by upon the first day of the week as God hath PROSPERED, not grudgingly, or of necessity; for God loveth a cheerful giver." Don't give of necessity, or because you are commanded to give, but give freely and give willingly upon the first day of the week, as the Lord hath prospered you. Don't give of necessity, or because the church compels you to do so, but give of your own free will that you may be blessed.

I know members who have adopted the plan of laying by every week something for the Lord, and I know of none who are satisfied to lay by less than one-tenth, when they once commence the work. They give one-tenth, not of their surplus, but of their living. I know one devoted family, living on rented property, who give out of their daily labor one dollar each week to the Lord's treasury, whether the tenth of their income amounts to that or not, and if the tenth amounts to more, they give more. I need not tell you that this family is full of love to the Lord, to his cause, and to one another.

To give as the Lord hath prospered, does not say *how* much, but it surely ought not to be less than the tenth, because under the law the tenth was required of every one, and the house of Levi was to give their lives,—a living sacrifice,—receiving the tithes from the other tribes for their maintenance, but in turn sacrificing the tenth of the tithes to the Lord. Numbers 18: 26. Christ is our great HIGH-PRIEST, and all his children are as was the house of Levi, consecrated to the Lord, their "bodies a living sacrifice," yet consecrating a part of their living to the Lord.

If we would, as a church, consecrate a tenth of all our income even of all our living, to God's cause, there would be much accomplished for God that can not be done, while we remain passive to the great commission of Christ. If all would adopt the plan of giving something each week to the Lord, if but the widow's mite, there would be much accomplished.

The plan of laying by something each week has the advantage of keeping the Lord's work constantly before us; but the same end might be gained by marking out a part of our gardens, of our orchards, of our grain fields, or a part of our stock for the Lord. Then raise, harvest and sell the Lord's, and put it into his treasury. But, as we are stewards, it is better to give him a part of all our increase.

We, as ministers, sometimes feel that we ought not to give of our means, because we give our time to the Lord. I believe that we can not afford the spiritual loss that we must sustain by not giving of our means to the Lord,—loss to ourselves by failing to use this means of grace, neither are we prepared to brave the dangers that are locked out of our hearts by systematic giving. Avarice, covetousness, and a trust in riches, are forever barred out by a Gospel system in giving.

By God's help I hope to be able to consecrate the tenth of all my income to his work,—let it be much or little. I hope it may be his, aside from whatever sacrifice I may make in preaching the Gospel to the lost and ruined world.

DRY BONES.

BY W. D. ATKINSON.

"And he said unto me, Son of Man, can these bones live? And I answered, O Lord God, thou knowest."—Ez. 37: 3

WITH God all things are possible, and with an implicit faith in him the prophet Ezekiel answered in the words of our text 'Tis true, the winds and sun had bleached them, but we are told that bone went to bone, sinew to sinew, and a mighty host was resurrected.

Brethren and sisters of the great commonwealth of God, let us see if we cannot get something out of the text that will benefit us and add to God's glory and the bettering of mankind in general.

Did we ever consider that there is a tendency within us to dry up and become only skeletons in the cause of Christ, and, like those mentioned in God's Word,—become very dry?

Let us look around us and see nature as it is. See the tree with its magnificent foliage, breathe the perfume-laden air, scented by a thousand beautiful flowers, and then look back to the time when the tree was a sapling, and the flower only a seed. From their growth and advancement we can learn that principle of Divine Truth, which says we should leave the first principles and "go on to perfection." Yes, if God arrayed in such beautiful garments the things of life, which man is heir to, how much more has he done for us whom he hath chosen and redeemed by his life, and indescribable suffering on Calvary? Man changes, nature changes, but God never changes, neither does his Word. If he tells us to go on and press forward toward the mark and the prize of our high calling, and we persist in just staying where we began, then there is no wonder we become dry and withered,—only cumberers of the ground.

A child of God is a prince. His domain is the universe,—his wealth is fabulous. He may not possess a cent of earth's currency, but he is permitted to draw on the bank of heaven, whose treasures can never be rusted, nor eaten by moths. O such riches! Brother, let your soul leap in ecstasies and, sister, let gratitude fill your heart, for all things are yours! He has promised to "withhold no good thing from them that walk uprightly."

Have you been a Christian for a number of years, and to-day are not nearer to heaven than the first day of your spiritual birth? Do you feel no new joys of God's love towards you? Then something is wrong, and materially wrong, too. Take, for instance, the babe that is sent to gladden the homes of earth. If it should remain always a babe, what a terrible calamity it would be considered by all who would come to sympathize with the afflicted parents! How much more terrible is the *dwarfed Christian* who, year after year, instead of growing and expanding, only shrinks, and ultimately becomes like the subject of our text.

How does this "drying up" come upon us?—we may ask. What are its symptoms?—we may inquire. Is it a malady that may be avoided? We answer, It comes upon us in many forms, but may be resisted. We may escape the hydra-headed monster if we only choose to do so. It comes

upon us in the forms of superstition, ignorance, carelessness, and in a host of other forms, but if we only buckle around us the armor of righteousness, we have nothing to fear.

Ignorance is a fatal germ. We might know a great deal more about ourselves and of our duties, if we were more disposed to seek after knowledge. Let us take the Book of books as our telescope, in order to bring divine things into our immediate presence. Let us search diligently the entire Word, not resting content with a few cant phrases that suit our taste pretty well, and hit somebody else, but let us become as familiar with the Word as a sailor must be with his chart, in order to steer his ship aright. We need not be ignorant. Even the little birds which sing so sweetly, tell us of God's love to man, and nature is replete with voices, wooing us to look through nature to nature's God. If all of God's animate world can be so happy, we ought to be evermore rejoicing, because we belong to the flock of Christ, and that we are his lambs. Let not prejudice destroy or wither us. Let us look forward with charity, and let us not think that we are better than thousand others. We should not be careless, for our heritage needs guarding. Let us watch and pray that we enter not into temptation. If we do these things, God will not let the destroying angel come near our dwelling.

To grow we must be cheerful. It is a mistake to think that piety is the deepest when the face is the longest. No, God never made anything sad; neither should we be sad. We are heirs and joint-heirs with Christ. Why be sad? It is impossible that we can be made better by trying to look as though some one had a mortgage on our religion. We are told that Christ never smiled. I don't believe it. I think the sweetness of his countenance was an evidence of beauty, and a placid, heavenly radiance was ever on his face. So let us have a godly smile, a pious joyful countenance, and a soul free from gloom. Instead of being dry bones, let us prove to be living sons and daughters of a King whose delight is with the children of the church militant, as well as of the church triumphant. Yes, let us cultivate a cheerful look, and it will give to religion a prestige, which otherwise we destroy. Let us speak gently to the erring one, and go forth with a glad heart on the errand of doing something for him who gave his life for us.

Do not let us be afraid that a smile will ruin us spiritually, or make us any less Christ-like. Sorrows will come, 'tis true, but we need not court them. Let us wait until they appear, before we feel their weight, and then they will only act as a veil between us and things eternal, so that gradually we shall be strong enough to see, unveiled, the glorious things laid up for those who love his appearing. O, what a grand thing Christianity is! What a joyous thought that after death we may be resurrected to joys above, if we only remain faithful. Let us wait until death escorts our souls to the beyond, and our friends gather around our lifeless clay to perform life's last service, before we become dry bones.

The grave will give us opportunity to rest, but so long as we are living let us seek our sphere, and then fill it. If we do what we find to do, we shall have enough work to keep our souls bright, and our lives will approach that ideality so much coveted and so seldom gained. Instead of going around with a look of sadness on our faces, we will enjoy life abundantly.

No, we have no room in the church for dry bones, but we have room for live, energetic whole-souled brethren and sisters, who want to make life grander, nobler and better, and who are in earnest, seeking the outcast, encouraging him to come to the fountain and become washed, and join the great host innumerable. Then, and only then, are we freed from the stigma of being only cumberers of the ground, and we shall find, as did Ezekiel, that the breath which entered the bones in the valley hath also entered us and we, too, have risen to our feet, ready to do our Master's bidding!

HELP IN TIME OF NEED.

BY GEO. L. JENNINGS.

THERE are certain periods in human experience when help is most needed, and most welcome. There are times when pecuniary help bridges over some dark chasm of misfortune and poverty, or of bankruptcy and financial ruin. There are times of physical weakness, when a little assistance will enable us to turn a dangerous corner, and enable us to take the high road to health. A lack of that assistance in time of need, might cost health and life itself.

There are times of mental and spiritual need, when misfortunes, and sorrow, and sin have weighed down the soul, when persons seem forsaken of God and man, when they need, oh, so much, a helping hand stretched out to them. Just at that point the erring may be won, the wanderer brought home, the broken heart bound up, and the soul that trembles on the verge of ruin, turned from the ways of darkness to the paths of peace. How important that Christians be watchful in such times of need! Around us may be breaking hearts. We must find them and pour balm upon them. Around us may be sliding feet. We must stretch out our hands and save them ere they be utterly gone. Around us may be those who have fallen, and who, unaided, may never rise. Our words of kindness, our looks of love, our timely help, may bring them up again and lead them in the paths of safety and blessing.

But how often we allow precious opportunities to escape us, and mourn at last over the sad consequences of our neglect! Thanks be to God, there is one Eye that never sleeps; there is one Hand that is ever stretched out; there is one Helper who is never beyond our cry. We may seek his aid, and we shall find in him a present help in time of trouble. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Middletown, Ind.

THE CROSS.

BY THURSTON MILLER.

"No cross, no crown," is an oft-repeated adage, and has no doubt many times been heard with awful distinctness, by many earnest seekers. Thousands join the church with the very laudable object of securing for themselves a bright crown of unfading beauty in the glory world. They think, and rightly too, that it depends upon their bearing the cross. But "what is this cross that I must bear?" "Where shall I find it?" "And how shall I know it?" These are the perplexing questions sometimes suggested to their minds.

To those who may be interested in the question of cross-bearing,—and all should be,—I would say, that I believe that, when the prerequisites are faithfully observed, the cross will generally, if not always, discover itself without much searching. A proper initiation into the church having been secured, places the convert at once upon favorable ground, and with the deeply interested the work begins immediately.

This work is simply *self-denial*. Jesus says: "He that would be *my* disciple, let him deny himself, take up his cross and follow me daily."

Self-denial consists in refraining from that which pleases. Cross-bearing is doing or suffering that which is naturally unpleasant.

The cross takes the place of the tempting pleasure, and almost invariably suggests itself. To illustrate: Before joining the church we love the company of careless non-professors, but now to seek such company for self-gratification is inconsistent with our resolve to "forsake the kingdom of Satan." So we deny self of that pleasure, and find the cross in mingling with God's people. We have loved song; but it was the song of levity. Self is denied and the cross of singing the songs of Zion takes the place of the former pleasure. We have loved to congregate in halls of mirth and revelry to "trip the light fantastic toe," to the sound of exhilarating dance music, but that pleasure, so bewitchingly dear, must be denied. The cross here consists in gathering with God's children in his sanctuary, and with them kneel at the throne of grace. We have loved the gay attire of the proud sinner, and ungodly scoffer. But self must be denied here again. For the sisters, ruffles, bustles, bangs, braided hair, gold, pearls, and costly array must all go, and in their stead there must be modest apparel, with sobriety and shamefacedness. The *brethren's* "jockey" hats, "dandy" coats, fashionable cuffs and ornamental cuff-buttons, gold bosom-studs must also go; and the modest and unassuming attire of men "professing godliness" adopted instead.

"But all this must constitute a very heavy cross indeed," says the world-loving person. "Surely, the life of a Christian is a continual burden." O no, there is a glory in this that you have not dreamed of. The glory of knowing that God approves, and that a crown is in store, to be worn in that "new, bright world." When we have fully assumed the yoke of Jesus, all burdens become light and easy. Do we hope for a crown? It is obtained by the way of the cross. Come, fellow-pilgrim, let us pass that way.

May the guiding spirit of our dear Heavenly Father lead us all safely along that road, and none be disappointed, is my prayer.

TO THOSE WHOM IT MAY CONCERN.

BY FLORIDA ETTER.

My Friends:—

I KNOW there are some of you who are greatly concerned about your spiritual welfare,—indeed we should all be so! You are earnestly searching the Holy Scriptures in order to find out what God will have you do. I feel very much interested in this subject, and feel like saying something that may encourage you in your feeble efforts and earnest desires.

If you are diligently seeking after the Truth, and are desirous of becoming *true* children of God, he will surely aid you in the work. You must not become discouraged if you meet with opposition, for this is the way of the world. We can not reach heaven on flowery beds of ease. You will meet with many temptations. You will be mocked and scorned by your associates, and perhaps they may cast you out of their society, "but whosoever is a friend to the world is at enmity with God." Is not the friendship of God much better than that of the world?

Do not risk the salvation of your precious soul to gain favor with the wicked world. It will render you no service at the great day of judgment, when all will be called to give an account of the deeds done in the body. You are not responsible for the sins of others, but each individual will have to give an account of his own sins. Please remember this, my friends, and don't let the world laugh down your convictions. Be firm and steadfast in your faith, and let the friends

who reject you, see that you care more for God and the salvation of your souls, than for their friendship. God will permit you to pass through the fiery furnace of affliction to test your faith. God will give you grace sufficient to bear these trials, and will help you to overcome them. Be patient and faithful,—all are for your spiritual good. Do not become discouraged and think you can not be pardoned, but go on with the battle and be valiant soldiers of the cross, until you conquer. God is willing to aid you, and he will carry you through. God's blessed Word contains many precious promises that will encourage you on your pilgrimage.

Do not procrastinate! It is very dangerous. When once you are fully convinced of your sins, the time is at hand to begin the work for Christ. "Now is the accepted time; now is the day of salvation." The spirit of God will not strive always, and the older you get, the farther you get from Christ.

Do not wait for another time, thinking your comrades will be better pleased. If we fear the world more than God, we have not the love of Christ shed abroad in our hearts. If you love the sinful world better than dear Jesus, I am sorry for your future welfare.

Dear friends, if you want to be Christians, be true, stand firm, and obey the *whole* Gospel, and not only a fourth or half of it. Take all as it comes! Be faithful! There shall be laid up for you a crown of righteousness that never fadeth away. All shall be well with you by and by.

Let your wicked associates see your good works, and it may have a tendency to win them to Christ. Let your influence be for good, and exert all the power you can in that direction. My prayer is that these few words may have a tendency for your spiritual good, and that you may be willing to sacrifice all for Christ!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. William Borough, of South Bend, Indiana, writes: "Another one of our church councils is past, and we hope good has been done. A wanderer returned and was reinstated in church fellowship. We also decided to have our next communion September 12, and our next council August 30, at which time our annual visit will be reported and considered, and further arrangements made for the communion."

—Bro. David Shong, Superintendent of the Union Sunday-school of Sherwood, Ohio, sends us a report of that school, from which we glean the following: "The school was organized April 28, 1889. Total number of verses committed to memory by school, 2,077. Average attendance, 37. We had a children's meeting July 14, at which there was an attendance of about 300. The exercises were continued for about two and one-half hours, and consisted of declamations, orations, songs, etc."

—Under date of July 9, sister Emma J. Fitzgerald, of St. Joseph, Mo., writes: "We live isolated from the church, the nearest member living at a distance of about twenty-five miles. When our little Maudie died, we could not get any of the brethren to preach the funeral, and we are still waiting to have some one come and do so. We would be very thankful if some of our ministering brethren, traveling through this section of country, could stop with us and give us a few meetings. We have heard but three sermons since last September, and are getting very anxious to have a taste again of the heavenly Manna. Brethren, remember us!"

—Under date of July 9, sister Jessie Powell, of the Fairview congregation, Labette Co., Kansas, writes: "The funeral of my mother (Charity Powell), was preached at Montana, by Bro. Trapp, of Altamont, to a large and attentive congregation. Upon this occasion sister Willa and I came out on the Lord's side and said we were tired of living in sin. We were buried with Christ in baptism, to rise and walk in newness of life. Oh, may we be ready when the Lord comes to take us home, and may we so live as to meet father and mother in that Holy City to separate nevermore!"

—Under date of July 14, Bro. J. H. Miller, of Milford, Indiana, writes: "The love-feast in the Yellow River Church was held June 11. There was an abundance of ministerial help, and the largest representation of members I ever saw at that place. The house was well filled, leaving but little room for spectators. It seems that the Brethren can not build their meeting-houses large enough to accommodate all. Bro. Amos Peters, of La Paz, Indiana, held a series of meetings at that place last winter, and some young lambs were brought into the church. May the Lord bless the work at Yellow River."

—Sister Esther Cripe, of the Walnut Creek church, Missouri, writes: "Our church-house, which was wrecked by the storm in June has been repaired, and on last Sunday, July 7, we held our regular meeting in the house for the first time since the storm. We feel very grateful to our dear brethren, sisters, and others who so liberally assisted us in repairing our church-house. Last Sunday one dear sister came out on the Lord's side and was baptized, we trust, to walk in newness of life. Our Sunday-school is progressing nicely, with an average attendance of forty-four. We trust it may be the means of doing much good and bringing souls to Christ. Brethren and sisters, pray for us that we may become as shining lights to the world, and continue faithful until death."

—From Mingona, Kans., Bro. Emmanuel Smith writes: "Our regular quarterly council passed off with brotherly love abounding. Two were received by letter. One poor soul requested to be released from church-fellowship and, with sad hearts, the request was granted. May he see his misstep and yet turn as the prodigal,—'Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' We appointed October 5 and 6 for our love-feast, to be held in Mingona, Barber Co., Kansas. We would be glad to have a general turn-out,—especially of ministering brethren. Our small-grain harvest is past, and the busy thresher is doing his work. We are having plenty of rain and a splendid show for fall crops, corn, etc. There will be an average crop of fruits."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From River, Indiana.

AT the request of some of the members in Northern Illinois, I write the following:

Last week my health was very poor. I had to spend a good part of my time in bed, but I am now better again and able to attend to my duties. My wife, also, was suffering from illness for a few days, but is now as well as usual. Several of our brethren and sisters visited us, as soon as they heard of my sickness. For this we thank them very kindly. Then we had one special visitor—the GOSPEL MESSENGER. It is always very welcome, and brings us much good news. The last week's number was especially full of good food for the soul. We call especial attention to Bro. Balsbaugh's letter to a sister. It is worth reading often. We have very many brethren and sisters in the church of the Brethren that ought to read that letter until it is so indelibly printed upon their hearts that it may never be erased.

I am sorry to know that many members mingle so much with the things that belong to the kingdom of this world. Many do not take the GOSPEL MESSENGER, and some that do take it, do not read it. I have asked members, whether they have read a certain article. The reply was, "No; I had not time to read the last number."

Can it be possible that we, who claim to belong to Christ's kingdom, load our tables and stands full of papers, filled with novels and other trash, and give our church paper no room? It seems to me we can tell by the books and papers we read as to where our inclinations run. May we all love God's kingdom above all other kingdoms.

I call attention to I. N. Crosswaite's article in MESSENGER of July 9, page 421. Read it often! God bless all of our brethren who are engaged in giving us such a good paper. SAMUEL MURRAY.

Home Again.

WHEN we speak of being at home again, we thereby convey the idea that we have been away from home for a time, and returned again.

The words of our present selection have been used a great many times since our late Annual Meeting, and a few times in print. The thought of what life is has frequently occurred to the writer, and again it comes up with renewed force since our last Annual Meeting. The greater part of us was there on excursion tickets, and these tickets were limited to a certain number of days. In order to get the benefit of the return part of said ticket, we must use it inside of the limit, otherwise we could not return to our homes without additional cost.

I wonder how many of us realize that we are out on an excursion? We are out on duty for a little while. We have a great work to do, and our ticket is limited. We are not certain how many days or years we may have, but we have one consolation, that if we are on duty promptly every day, we can go home at any time whenever called for. We should not be forgetful that whenever this life is ended, our limit is reached, and if we have not completed our work, we can not then get ready or return.

I thought, too, of the difference there was at the late meeting between those who were deeply interested in the business of the meeting, and those who were not so deeply interested. Those especially who were engaged in the active duties of the meeting, were much the happier of the two classes, when the meeting finally closed. While they showed evidences of fatigue, because of the deep anxiety and arduous labor performed, yet, back of all this, there was nestled away a strong reserve force, which only came fully to the surface after all was over, and the work of the meeting had been committed to the Lord, and his blessing prayed upon it. Those who were engaged in its active duties were on their homeward march. They had done their work, and were returning home while their tickets were yet good.

Another feature of the meeting was very perceptible, and that was the social phase of things. While those who were not particularly engaged in the work of the meeting had a very good time, yet the social features of the meeting began to lag with them much sooner than with those who

carried the burden of the business of the meeting. The social meetings and greetings were fresh to them at the close of each session of business, hence our conclusion of the whole matter is, that those who felt the deepest interest in the Master's work, left the place of the meeting with better feelings than those who were little concerned for the actual business of our Annual Meeting, and, as far as I now know, all the brethren and sisters, who attended the late meeting and wished to return soon, can now say, "Home again."

Will we all reach our heavenly home safely? Yes, if we obey Jesus.

We are called upon very often to answer the following question: "Will we recognize each other in heaven." At this time I have this to say. Suppose we all try our hand on a smaller scale. Let us see if we can all recognize each other at our next Annual Meeting, so that no one need to ask whether we belong to the church or not? If we can make a success of that, then we will be well on the way to answer the other. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35. Let us all resolve to love one another more, love the church more, love God more. For we all hope, finally, to say, "Home at last." "Home, sweet home!"

A. HUTCHISON.

Report of Bible School for Quarter Ending June 30.

RECEIPTS.

Balance in bank of quarter ending March 31, 1889,	$24 13
Interest and dividend,	2 55
Covington Sunday-school and church, Ohio, per G. L. Shoemaker,	16 03
A brother, Flint, Ind.,	1 00
A brother, Flint, Ind.,	1 00
North Manchester Sunday-school, Ind.,	5 50
A sister, Russelville, Ind.,	5 00
Ella Williams, Funkstown, Md.,	1 00
Sarah Rittenhouse, Easton, Md.,	1 15
Elizabeth Roop, Linwood, Md.,	5 00
Clara Englar, Wakefield, Md.,	1 00
A sister, New Windsor, Md.,	1 00
I. O. Thompson, Elkins, Md.,	25
L. B Bigman, Mountain Lake Park, Md.,	15
W B Stones, Oakland, Md.,	25
Sarah Gnagy, California,	5 00
A sister, Lanark, Ill, per D. L. Miller,	2 50
Susan Lahman, Franklin Grove, Ill.,	2 00
Amanda Harley, Harleysville, Pa.,	2 00
Hiram Musselman, Scalp Level, Pa.,	1 00
Jacob Harley, Quakertown, Pa.,	1 00
State Center Sunday-school, Iowa, per I. C. Seibert,	4 00
I. B. Miller, Moore's Store, Va.,	50
A brother, Harrisonburgh, Va.,	25
Franklin Nine, West Virginia,	20
Total,	$83 46

EXPENDITURES.

60 *Quarterlies*,	$ 2 40
Minister's car-fare,	2 00
Advertising,	6 88
Towards a boy's funeral expenses,	3 00
Time lost in the interest of school,	2 30
Rent,	21 00
Stationery, postage, etc.,	50
Janitor,	75
Clothing,	6 25
Labor,	2 00
Taking girls and boys to love-feast at Linwood,	17 55
Report of Annual Meeting,	25
500 tracts,	4 50
Revised Minutes,	1 50
Brethren's Publishing Company,	2 50
Hymn books, etc.,	95
C. C. Ellis, fare from Huntingdon, Pa.,	4 02
C. C. Ellis for books,	1 44
Fuel and light,	25
Car-fare, etc.,	2 11
Total,	$82 15
Balance from quarter ending March 31,	$24 13
Receipts,	59 33
Total,	$83 46
Expenditures,	82 15
Balance in Bank,	$ 1 31

JAMES T. QUINLAN.

1926 Light St., Baltimore, Md.

From the Mahoning Church, Ohio.

THIS church used to be the home of our esteemed and worthy Eld. Henry Kurtz. Here he labored many years, preaching, and publishing the GOSPEL VISITOR. Here also labored our worthy brethren Quinter, Hoke, and others, who, with Bro. H. Kurtz, have gone to the home beyond. They rest from their labors, and their works do follow them.

The work of the Lord is going on. As we try to fill their places, we realize that our work in the Lord is not in vain. These brethren labored faithfully in their time, and the church, organized by them, is moving onward in the glorious work, — the salvation of precious souls!

Jacob (son of Henry) is their elder. He is assisted by Jonas Hoke. Neither of them being an able-bodied man, and the church scattered, they need help in the ministry. We have been invited, frequently, to assist them, especially during the last year. Of late we have labored for them every five weeks, remaining over Sunday! The Lord has abundantly blessed our labor. Nine precious souls have been received into the church. We had the satisfaction, during our last two visits, to see most of them engaged in active Sunday-school work, such as superintending and teaching. They have two flourishing Sunday-schools, and are active and alive to church work.

In our next visit we are requested to hold services in a new place, where an effort is being made by the citizens to build a union house. All denominations are invited to take part. Truly the harvest is great but the laborers are few, etc. Let us work while it is called to-day, for the night cometh when no man can work. We will then have all eternity to rest in!

JOHN F. KAHLER.

From Charleston, West Virginia.

THE little band of members at this place is without a preacher, but, thanks be to God, some of the brethren come to us occasionally and give to us the Word of Truth. Bro. Landon West stopped a few days with us on his return from Virginia, and held forth the Word of God to saint and sinner. One sister confessed her faith in God, and was buried in baptism unto repentance. We have a flourishing Sunday-school here, with a regular attendance of about twenty-three scholars. The meeting-house which is being erected here by Bro. Allen Haws, is progressing nicely. Bro. Haws thinks it will be ready for meeting September 1. He requests us to return thanks to a sister in Maryland for the contribution of $2.00 to the building fund of the church. We ask each and every one to remember us in their prayers!

O. J. BURKHOLDER.

"IF our faith has not for its basis the witness of God, to which we must submit as to an authority outside of, superior to, and independent of, our personal judgment, then that faith is no faith."

From Baltimore, Maryland.

THE following query and its answer passed our District Meeting, April 23:

Inasmuch as the churches of the Eastern District of Maryland have more territory outside of Baltimore City than they can occupy, will not this District Meeting grant the Missionary Board of the General Brotherhood the privilege to do what they can, or feel like doing, for Baltimore City? *Ans.* — Granted.

As this season of the year seems to be the devil's harvest, especially in large cities, we should "be instant in season and out of season." To employ some of our time, we went to Locust Point last Lord's Day, June 30, and distributed quite a lot of old *Primitive Christians*, *Brethren at Work*, and GOSPEL MESSENGERS. We went aboard three large English vessels, viz, steamships "St. Bernard," "Servia," "Buenos Ayrean." To the captain of the latter vessel I gave a copy of the *Brethren at Work* of January 1, 1877, containing the "History of our Church." The Captain became very much interested in it.

We went aboard an American vessel from Maine, and found three sailors engaged in playing cards. I told them that would not take them to Heaven, and that it was not profitable. They said, "We mean no harm; we are only playing for pastime." I left them quite a lot of papers that they might spend their time to a better advantage. These men wanted to know where our meeting-house is located. They thought they would go. I was sorry to tell them that we only had preaching once a month. Our next appointment will find them in Maine.

I pray that the papers we distributed may be seed sown in good ground, and bring forth abundant harvest. We have several dry goods boxes full of old papers, but can use all that are sent us, Please pay expressage when sending papers or tracts, as we are out of funds.

There is a great demand for German tracts and papers. Aboard one of the English vessels there was a German sailor, who wanted German reading matter. He agreed to distribute some English papers among the sailors on board. On the afternoon of July 4 I distributed about one hundred MESSENGERS, *Primitive Christians*, and *Brethren at Work* aboard fourteen vessels in port. Some of the officers of these vessels became very much interested, and talked about the church and the doctrine. One was taken with the words "*Primitive Christians.*" He said "Is that the name of your church? That is what I am looking for." He was quite an intelligent man, and seemed to be in earnest. I came home and got some tracts, and the history of the church for him. Another captain said, "You don't treat us as good as they do in England. They leave a bagful, then we have reading matter for a whole year." I said, it would be a small matter to leave a bagful, if I could get them there, or if I thought they would read them.

I wish that some of our Brethren would send us through our tract house, some of Bro. Carpenter's tracts,—"Which is the Right Church?"—also Bro. D. Vaniman's, "The House We Live in," in the German language. We can also use tracts in the Danish and Norwegian languages, as vessels of all nations visit our port.

This work counts. Some years ago, before I united with the Brethren, I did some work at my own expense in having tracts printed and distributed. I have sent tracts all over the world, and they have, no doubt, resulted in changing men's lives and dispositions.

JAMES T. QUINLAN.

1926 Light Street.

"LET nothing be undone which ought to be done."

From Ephrata Congregation, Pa.

JUNE 7 the younger members of our church organized a Sunday-school in the West Ephrata school building, and elected Bro. Samuel W. Kulp, Superintendent. He is assisted by Bro. Levi Keller and an able corps of officers.

The Sunday-school opened with the names of fifty-five scholars on the roll, and the number increased at each meeting until it now numbers nearly ninety regular attendants. The school is meeting with marked success, and as it has the good-will and influence of the members of our church in general, it will, no doubt, meet with abundant success. Not only is it patronized by the children of our own people, but by many whose parents belong to different churches, and, in not a few cases, to no church at all.

I wish God's blessing upon our Sunday-school, its Superintendent, officers and teachers, so that they might prosper in the good work, lately undertaken, in the fear of the Lord. I would also pray that every member of our church could fully appreciate the urgent necessity of establishing Sunday-schools everywhere, under the care of the church, so that by them, and their work, our church would in itself grow stronger and larger.

The school building in which the Sunday-school was organized, is now found to be too small and inconvenient. There is a strong sentiment here in favor of a new meeting-house, as we have none nearer than Mohler's and the "Brick"—both about a mile and a half from town. I hope that efforts will be made to build the house. There are many members of our church living in town, and there is a wide field for active laborers in the Lord's vineyard.

J. B. KELLER.

From Greene, Iowa.

WIFE and I had the pleasure of being with the Franklin County Brethren June 22 and 23, where, according to previous appointment, a goodly number of brethren and sisters had met to hold a Communion meeting. The meeting was held in Bro. Joseph Hanawalt's barn. We had a very enjoyable time. The Spirit of Christ seemed to be present with us, and it was really a feast of love, and an enjoyable time for the children of Christ who were present.

On the afternoon of the 22nd, three precious souls who had become tired of sin came out on the Lord's side, and went down into the liquid stream, and were baptized. Would to God many more would turn from the error of their way and come to Christ while the door of mercy is open. Our Sunday-school and prayer-meetings are still prospering.

We expect to have a Communion meeting here, in the Greene church, Sept. 7 and 8, and the brethren and sisters are cordially invited to attend.

A. S. SHOOK.

"THE Bible from first to last insists upon personal righteousness. Common life, or society, teaches us also that a salvation that did not insist upon every virtue would be the destruction of society in all its interests. If heaven could be sustained and peopled by faith without good works, earth at least could not."

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MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CULP—GILBERT.—At Mt. Morris, Ill., May 19, Bro. Chas. E. Culp, of Monticello, Ind., and sister Lottie Gilbert, of Arcanum, Ohio.

HOFF—GOCKLEY.—At the same place, June 18, Bro. Emmanuel Hoff, of Waterloo, Iowa, and sister Anna Gockley, of Illinois.

The MESSENGER family extends to these young people hearty congratulations and many good wishes for their success in life. May God's blessing attend them and may they continue to labor faithfully in his cause.

D. L. M.

BAUMGARDNER—STITZEL.—At the residence of the bride's parents, June 6, Mr. Daniel E. Baumgardner and Miss Lonie Stitzel, all of Lanark, Ill. Ceremony by S. J. Harrison.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SEESE.—In the Markleysburg congregation, Fayette Co., Pa, infant daughter of Jonas W. and Elvina Seese, aged 4 years, 9 months and 16 days. Funeral services by Eld. John H. Myers. M. N. THOMAS.

BRUBAKER.—In Bachelor Run church, Ind., May 24, Joseph M. Brubaker, son of Abraham and Elizabeth Brubaker, aged 19 years, 9 months and 11 days.

The above-named was the youngest child of the family. His death was sudden, as he was confined to his bed but a few hours. He was a model young man, both intellectually and morally. Though he had not yet identified himself with any church, yet he was social and kind. He was reared under the influence of Christian parents, both consistent members of the Brethren.

This incident is but another example of the brevity of life and the certainty of death and should point us to the Lamb of God that we may crave his blessings and confide in his promises, for we know not what hour death may meet us. R. MONTGOMERY.

HEFLEBOWER.—At the home of her daughter, Mrs. J. Igou, near Urbana, O., May 20, sister Hannah Heflebower, aged 83 years, 11 months and 25 days.

Hannah Slifer was born in Frederick Co, Md., May 26, 1805. March 11, 1824, she was married to Abram Heflebower, of Jefferson Co., Va., where they lived till 1831, when they removed to Montgomery Co., O., and two years later to Champaign County. Here they located permanently at Pretty Prairie, five miles south-east of Urbana. Here she lived the rest of her days. Ten children blessed their union, seven of whom preceded her to the spirit world. April 27, 1878, her dear husband also crossed to the evergreen shore, leaving her with two daughters and one son, who survives her.

In 1831 she, with her husband, united with the Brethren church, and, although isolated from the church of her faith, yet, for fifty-eight years, in all godliness and honesty, she lived an earnest, devoted, Christian life. She was in very truth a mother in Israel, endearing herself to people of all churches by her humble walk and exalted Christian character. She bore all her pain and sorrow in a spirit of patient endurance that was touching to witness. She loved to be with the children of God, and longed, in her latter years, to go home to meet her loved ones, and to join in the song of the redeemed in the home above. The writer was the only one of her faith present when she was laid to rest. M. E. S.

BLOUGH.—Near Berlin, Pa, July 7, sister Magdalene Blough, wife of Bro. Christian Blough, aged 66 years, 6 months and 22 days.

Sister Blough was permitted to attend our love-feast but a few weeks ago. She was a consistent member of the church and leaves a kind husband, two children, and many friends, to mourn their loss. Funeral services by Bro. Daniel H. Walker and the writer from Job 14: 10. W. G. SCHROCK.

RIBBLE.—In the bounds of the Saline Valley church, Ottawa County, Kans., July 8, son of friend John and Emma Ribble, aged 7 years and 13 days.

Deceased was born in Lee Co, Ill. The funeral services were conducted by the writer from Matt. 19: 14.

OAKMAN.—In the same church, July 13, Irene Bernice Oakman, daughter of Ida May and friend George Oakman, and grandchild of brother and sister Wain Thomas, aged 1 year, 8 months and 21 days. Funeral services by the writer from Mark 10: 16. HUMPHREY TALBI. M.

POWELL.—In the Fairview church, Labette Co., Kansas, Nov. 18, 1888, sister Charity Powell, daughter of Michael Lyon, aged 56 years, 11 months and 16 days.

She was a faithful and consistent mother in the church,—always ready to do all in her power for the cause of Christ. Services by the writer at the Presbyterian church-house in Montana, Labette Co., Kans, to a very large, sympathizing and attentive congregation, from John 19: 27.

BRADFORD.—At the same place, Dec. 2, H. Morton Bradford, infant son of Bro. O. M. and sister C. Bradford, aged 2 weeks and 4 days.

SUDDUTH.—In Altamont, Labette Co., Kans, June 26, Benjamin Franklin Sudduth, son of James and Lucinda Sudduth, aged 14 years, 4 months and 7 days.

Services by the writer at the Baptist church house from Heb. 9: 27, to an appreciative audience.

EIKENBERRY.—At the same place, Louisa Catharine, infant daughter of Bro. J. W. and sister A. L. Eikenberry. Services by the writer, assisted by Eld. C. H. Kingery from Matt. 18: 3.

NICHOLAS TRAPP.

KEMPER.—In the Middle Fork church, Clinton Co., Ind, July 5, sister Sophia, wife of Bro. Samuel Kemper, aged 42 years, 11 months and 21 days.

She was the mother of twelve children, of whom eight are living. Funeral services in the Pleasant View church by brethren Michael Flory and John W. Metzger, from 2 Sam. 14: 14, to a large congregation.

JOHN E. METZGER.

HOOVER.—In the bounds of the Buck Creek church, June 28, Bro. John Hoover, aged 73 years, 8 months and 18 days.

Deceased was born at Dayton, Ohio, Oct. 10, 1815, and came to Wayne County, Ind., with his parents when quite young. He leaves an aged wife, and children, to mourn their loss. His health has been failing for several years, but he was confined to his bed only a few days before his death. He bore his afflictions with Christian fortitude and was willing to go and be at rest. His family were all present at his bedside in his closing hours, except one daughter,—Mrs. West. Funeral services conducted by Lewis Kinsey, assisted by the writer, from Rev. 14: 13.

ABRAHAM BOWMAN.

NEFF.—In the Roann church, Wabash Co., Indiana, July 10, Frank Rosco, son of Bro. Henry and sister Carrie Neff, aged 2 years, 3 months and 27 days.

Dear parents, weep not for Frankie. He has only gone before, to live with Jesus. Console yourselves with the blessed thought that you have an angel son in heaven. Be faithful unto God while you live in this world of sorrow, and the day will come when you and Frankie will meet again in that glorious kingdom above. Funeral services by Eld. Jacob Crumrine, assisted by Bro. David Swihart, from Kings 19: 27.

JOSEPH JOHN.

LAHMAN.—At Mt. Vernon, Iowa, Vinna A. Lahman, aged 17 years, 6 months and 23 days.

The circumstances attending the death of Vinna were peculiarly sad. She left her home at Franklin Grove, Ill., to attend school at Mt. Vernon. Here she was stricken with scarlet fever and suffered for three weeks, when death came to her relief. Father, mother, brother and kind friends watched by her bedside and did all in their power to alleviate her suffering. Some time before her last illness she accepted Christ as her Savior, and her last prayers were in behalf of some of her friends who are yet out of the church. Funeral services by the Brethren at Franklin Grove, Sunday, July 7. The large number present on the occasion gave evidence that Vinna, by her quiet, peaceful, unassuming life, had won the love and esteem of all who knew her. D. L. M.

ZUCK.—At Lanark, Ill, July 11, Bro. George Calvin Zuck, aged 26 years, 10 months and 16 days.

The deceased was born in Franklin County, Pa., Aug. 26, 1862, and came to Carroll County, Ill., with his parents in 1881. About three years ago he contracted a severe cold which developed into consumption. About the 20th of November, 1888, he started for McPherson, Kansas, where he remained a month visiting among his friends. From there he went to Pueblo, Colo. After remaining seven months he returned to his home, arriving June 21, having received no benefit, and being somewhat reduced in weight. At this time his parents were visiting their former home in Pennsylvania. They returned about a week later. Thirteen days he was spared to enjoy their society.

On the day of his death he, in company with his parents, was visiting his sister, Mrs. J. S. Hartle. In the evening, as he walked from the house toward the carriage, he took a spell of coughing which resulted in hemorrhage of the lungs. There on the lawn, with a paternal hand for a pillow, he breathed his last.

As a young man among his associates he was held in high esteem.

On his last birthday he united with the Church of the Brethren, since which time he has lived a consistent member and enjoyed his new life.

Now he has laid aside this mortal coil, that he may put on immortality and enjoy his mansion in the kingdom of glory. We need not weep as those who have no hope. Our loss is his eternal gain. He has only paid the debt we all owe. Blessed sleep! Peaceful rest! Anxiety and pain exchanged for eternal felicity. Is not this peaceful slumber worth all it costs of sacrifices in this life?

Funeral services by Bro. S. J. Harrison, Saturday, July 13th, from Matt. 25: 13. "Watch, therefore, for ye know neither the day nor the hour wherein the son of man cometh." The services were largely attended. May we all profit by his example and prepare to meet God in peace!

P. F. ECKERLE.



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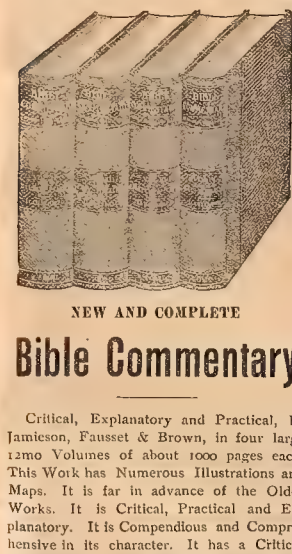
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Announcements.

LOVE-FEASTS.

Aug. 9, at Bear Creek church, Palmer, Christian Co. Ill.

Aug 10 and 11, at 3 P. M., at the house of B. M. Peterson, Fairview congregation, Sherman Co., Kans

Aug 10 and 11 North Solomon church, Osborne County, Kansas, one and one-half miles north of Portis.

Aug. 10 at 2 P. M., Ogan's Creek, five miles southeast of North Manchester, Wabash Co., Ind.

Aug. 24 and 25, at 1 P. M., Oak Grove congregation at Stone meeting-house ten miles south of Iowa City. Persons coming by rail stop at Iowa Junction on B. C. R. & N. Railroad

Aug. 31, at 3 o'clock P. M., Turkey Creek church, Pawnee Co., Nebraska, at H. C. Martin's 2½ miles north-west of DuBois station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H. C. Martin, DuBois, Neb Those coming to Table Rock on B. & M. R. R notify B. F. Flory.

Sept. 3, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Sept. 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 6, at 10 A. M., Olathe church, Kans., at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7, at 5 P. M., Berrien church, Berrien County, Michigan.

Sept. 7 and 8, at 2 P. M., Frederic, Monroe Co., Ia.

Sept. 7 and 8, at 10 A. M., Auglaize Chapel, 3¼ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept. 7 and 8, at 2 P. M., Junista congregation, 1 mile south and ½ mile east of Roseland, Adams Co., Neb.

Sept. 7 and 8, at 10 A. M., Pine Creek church, Ogle Co., Ill

Sept. 7, at 10 A. M., Somerset church, Vernon, Wabash Co. Ind

Sept. 7, at 10 A. M., Summit church, ½ mile north and 2 miles east of Summitsville, Madison Co., Ind

Sept. 7 and 8, at 10 A. M., Vermillion church, Marshall Co., Kansas at Simon Studebaker's, 7 miles north of Beattie, Kansas

Sept 7, Summit church, Wabash Co., Ind

Sept. 7 and 8. State Centre church, Marshall Co., Iowa.

Sept. 7 and 8, at 2 P. M., Martins Creek church, Wayne Co., Ill. at Bro. James Mauck, ¼ mile west of depot, Jeffersonville.

Sept. 7 and 8, at Filley church, at the house of Bro H. Miller, 2½ miles south-west of Filley. Those coming on the Rock Island Railway stop off at Virginia. Those on the B. & M stop at Filley, Nebraska.

Sept. 7, at 2 P. M., Rock Creek church, Kansas, six miles north of Sabetha, Nemaha Co., Kans. Those coming by railroad will please notify E. Cober one week beforehand, and they will be conveyed to place of meeting.

Sept. 11 and 12, Scott Valley church, Kansas, at Bro. Peter Howe's, nine miles south of Waverly, and ten and one-half miles northeast of Burlington. Brethren will be met at Burlington, Waverly and Westphalia, by notifying E. J. Miller, or Charles Yearout, Westphalia, Kansas.

Sept. 12, at 2 A. M., Wakendah congregation at the Rockingham meeting-house, Ray Co., Mo.

Sept. 21, at 5 P.M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept. 13, at 4 P. M., Wade's Branch church, in Forest Park, Ottawa, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept. 21, at 10 A. M., Killbuck church, Ind., 9 miles west of Muncie, on the Jackson St. Pike. Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind

Sept. 28, at 10 A. M., Maumee church, Defiance Co., Ohio. Brethren coming by railroad will stop off at Sherwood.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 3, at 2 P. M., Arcadia church, Ind,

Oct 4, at 10 A. M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co., Ind., 3 miles west of Plymouth and 5½ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting.

Oct. 5, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M P. R R trains will be met at Eagle; on B. & M. R. R., at Greenwood.

Oct. 5 and 6, at 3 P. M., Exeter church, at Bro S. H. Caylor's, 4 miles south-east of McCool Junction, Nebr,

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co. Ind

Oct. 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct. 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 5, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct. 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 1½ miles north of Etna Green.

Oct. 12, Longmont, Colo. One week's meeting before feast.

Nov. 2 and 3. Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., August 6, 1889. No. 31.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

"THE place of charity, like that of God, is every-where."

BRO. SWIGART has been laboring some among the Eastern churches, and will probably be away from home the greater part of the vacation which will add greatly to our own ministerial labor. Whatever is best is our pleasure.

OUR meetings, since the close of the school are not large, but they are pleasant and, we hope, spiritually beneficial. Our motto is onward and upward, ever realizing that the harvest is before us, and that we shall reap if we faint not.

WE are born with faculties and powers capable almost of anything—such at least as would carry us further than can easily be imagined; but it is only the exercise of those powers which gives us ability and skill in anything, and leads us towards perfection.—*Locke.*

A CHRISTIAN may enjoy a calm and inward peace, while he sustains the storms of outward trouble. If he enjoys the former, he may expect the latter; if he suffer the latter, he may expect the former. There is no spring without its fall; no summer without its winter.—*Secker.*

"ABILITY is often re-inforced by necessity. He that will not suffer himself to be discouraged by fancied impossibilities, may sometimes find his abilities invigorated by the necessity of exerting them at short intervals, as the force of a current is increased by the contraction of its channel."

"A MAN climbing a high and rugged mountain better not look far ahead, it might discourage him; nor look back, it might make him dizzy; let him follow his guide closely and every time set his foot firmly and in the right place. In this way must we follow Christ. Let him lead, and we, looking not back nor far ahead, keep close to him and tread in his footsteps."

ELD. J. F. OLLER, of Waynesboro, Pennsylvania, informs us that they have lately added one more to their church by baptism. One by one seems to be a slow process of addition. Yet, so are days added to our lives, and we are sometimes surprised to learn how rapidly they are numbering upward. But the addition of a soul to the number of the saved is no small item. The addition of a few thousand dollars to a man's financial worth is considered of sufficient importance to occupy a whole column in our secular papers, while a soul saved, that is worth more than millions, scarcely receives a passing notice. In Heaven it is otherwise,—there God in the fullness of his glory deigns to notice with interest the event, and angels rejoice. Let us, too, rejoice and be glad when souls, for whom Christ died, cease their wandering in sin and return to the fold of hope and salvation.

"THE Bible, to one who is in the habit of devoutly reading it, begets in the soul a consciousness that excludes all doubt as to its truth. To that consciousness it comes with a self-evidencing power that is both sufficient and conclusive. That man spontaneously believes, and really has no time, nor taste, nor place in his soul for doubts."

WE have on hand a good supply of "Gospel Chimes," and will be glad to have them introduced, not only into all of our Sunday-schools, but also in our homes. Good music drove the evil spirits away from the ancient prophets, and its power will prove no less potent now. It is a healing balm to the disturbed and vexed soul, and to every home it will prove an angel of love and peace. Introduce the "Gospel Chimes." Learn to sing some of the beautiful melodies, and there are many of them, and we are sure that your home will be made better and sweeter for it.

THE Seventh Day Adventists have pitched their tent in our town, and for the last several weeks have been discoursing on the early coming of the better Kingdom, and that the seventh day is the true Sabbath, and should be so accepted by all Christian people. They say that they are the only people that preach the whole truth, and therefore represent the only true church of Christ in the world. Now, we preach about the same thing. We mean that of being the only true church, and so do others, and as we listened to one of the discourses, we were made to wonder at the strangeness of human opinion and belief. We think it strange that they hold the opinions they do and they think the same of us, and so we all think of each other. What can we do about it? There is but one safe course to pursue. Examine the Scriptures carefully and prayerfully, and then live out our convictions of right as they are given to us. If we lack wisdom, and ask God for it, the promise is, we shall receive, and we know we have it, because we asked. Do we believe?

ONE of the speakers at our late prayer-meeting referred, touchingly, to the silent forces that are at work in helping to deliver the world from the power of sin. In this fast age, there seems to be a premium placed upon noise and show, and it is difficult to accept as good any thing or any work that is not thoroughly tinctured with these elements. Yet their real power for good has not been especially marked. The silent forces extant in the world,—and they, very often in a humble garb—are accomplishing the greater good, though not seen by the mass, or heralded by the popular and accepted powers that be. Could the world, to-day, see God's accepted workers, it would be surprised beyond measure, and a new estimate would be placed upon the silent workers who are quietly, yet surely, in their lives, exerting a power that is raising the fallen and the low to a higher plane of moral and spiritual life. Give us more of these silent workers! We need them in our towns and cities, in our streets, stores, offices, in our homes, our churches, — every-where. Honest dealing, truthful speaking, soft words and gentle looks are all elements of the silent forces that are working for the Master.

HARVEST meetings will now be in season, and we hope that they may be expressive of their intentions, and that our Heavenly Father, the bountiful Giver of our undeserved blessings may receive due praise and honor. Sometimes those who have met with what they feel to be misfortunes, think they have nothing to be thankful for. This should not be our feeling, as we ought to believe that all these things happen for our good, and should always be thankful for the higher good that is promised, about which there can be no disappointment if we are trustful and faithful.

THAT THORN.

ONE of our readers wants to know what kind of a thorn that was that Paul had in his flesh. Just what it was we are not prepared to say. It is a figurative expression, and to him was some kind of a besetment in his own disposition, or a sin from which he could not be delivered.

In thinking over some of the things that might be represented by a thorn we name that of a "crooked church member," if we are allowed the expression, "thing" in this connection. By a crooked church member we mean a person who delights only in things that are crooked,—whose soul hankers after it, as a thirsty man for the cooling spring,—such a one as feasts on things that lead to strife. He is the personification of the Gospel of contention, and is at peace only when he has succeeded in sowing the seed of discord within the camp of peace.

We have too many churches that are, to-day, agonizing from the piercing of these thorns, and are praying for their removal. But God knew how difficult it is for their removal by human power. Therefore he promises the grace to endure them. In such cases the churches that are made to endure them are to be pitied indeed. But what have we to say for the thorn? Can not divine grace change this worker of so much ill and corruption into a better tree? Again comes the promise, "My grace is sufficient."

It does seem strange that any rational person or persons could delight in being contrary, ugly and contentious. But, strange as it seems, such is the case, and we have them almost every-where. They seem to have no settled convictions of their own, no standard of right. Meet them on their own ground, give them what they want, and they shift at once to find a new field for contention. It is not right they want, but contention. Their study is not to agree, but to disagree. This miserable disposition grows so much a habit, so much a part of the make-up, that it becomes their life, their being. It is one of the conditions that we should fight against, or, before we are aware of it, we become a thorn to every one about us, and, most of all, destroy our own happiness, both in this life and in the life to come. May our kind Father deliver our churches from this kind of thorns!

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

EVENING THOUGHTS.

Sitting alone in the twilight
When the weary day's work is o'er,
My thoughts are wafted upward
To a brighter, better shore.

I seemed to see through the shadows
A mansion bright and fair,
And white-robed angels are singing
With hearts that are free from care.

And I could not help but wonder,
If, when this life is o'er,
All that we have yearned and prayed for here
We will find on this other shore.

Will the hearts that ached in silence,
Through long and weary years,
Find over there a sweet relief
From all earth's sighs and tears?

Then a voice came softly to me
Like the chiming of a bell,
Saying, "Though thy earthly lot is dark,
In heaven all is well.

"Yes, in your Father's mansion
Where all is bright as day,
You will find your dreams of beauty
That will never pass away."

I did not listen longer
To the voice so low and sweet,
For a brighter path seemed shown me
For my weary, toil-worn feet.

—*Selected by Loxilla Schrock.*

THE BIRTH OF THE SPIRIT.

Isaac Rosenberger,
Covington, Ohio,
Dear Brother:—

The following subject, "Does the Birth of the Spirit Occur in Baptism by Water, or in the Laying on of Hands?" we had under discussion at your house. Your view of the subject, if I remember correctly, is, that the birth of the Spirit occurs in the laying on of hands, and that baptism is no factor in the birth of the Spirit, while my view was, and still is, that in baptism we symbolize the death of the old man of sin in us, and the resurrection of the new man in Christ Jesus, *i. e.*, the birth of the Spirit. Paul says of those just baptized, in Rom. 6, that they should "walk in newness of life."

Not only is baptism a symbol, but in the use of the symbol life is imparted, as in the use of symbolic bread and wine. These are symbols of something that previously occurred but in their use we also obtain spiritual life and strength.

We infer, then, that the birth of the Spirit is a necessary result of our obedience to the rite of Christian baptism,—other prerequisites having already obtained.

When Christ said, in John 3: 5, "Except a man be born of water and of the Spirit he can not enter the kingdom of God," he did not mean that water should be born neither did he mean that the body should be born again, but an object was to be born, and two things were requisite to this birth,—one was literal water, and the other the Spirit of God. Both these requisites were brought to bear in Christian baptism and the result is, a new birth,—born of the Spirit.

And, inasmuch as Christ has joined the water and the Spirit so closely together in order to effect the new birth in Christ Jesus within us, are we not assuming grave responsibilities in deviating from this rule?

Paul says, in Titus 3: 5, "He saved us by the washing of regeneration and renewing of the Holy Ghost." The phrase "renewing of the Holy Ghost," doubtless means the birth of our spirit, and it is effected by the "washing." The washing comes first, thus making the birth of the Spirit dependent on, and in connection with, baptism, and not by laying on of hands. In Heb. 10: 22 we read, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

"Hearts sprinkled from an evil conscience" is a rather figurative expression, but it plainly points to the birth of the Spirit in connection with the baptismal waters, just as Christ taught in John 3: 5. Nothing is said about laying on of hands as a means to the new birth.

LAYING ON OF HANDS.

There is really nothing in all the Scriptures that teaches the doctrine of the new birth by laying on of hands.

The laying on of hands seems to have been done for the spiritual benefit of the believer soon after baptism. The design seems to have been to confer upon the believer some special gift for his usefulness in the church. Paul refers to this in 1 Cor. 12, where he says, "Now there are diversities of gifts, but the same Spirit. * * * But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit: to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Interpretation of tongues is among the gifts imparted through the laying on of hands. We notice that those twelve whom Paul rebaptized, after laying hands on them, spake with tongues and prophesied. These gifts were imparted through laying on of hands.

Then it is clear that the object in laying on hands was to impart some special gifts through the Holy Ghost, for usefulness in the church, as Paul teaches in 1 Cor. 12.

If the birth of the Spirit came by laying on of hands, then we would have as many kinds of spirits as persons on whom the Spirit was to come, but Paul makes the matter very plain when he says, "These are all gifts of one and the same Spirit," and as already proved, the gifts come by laying on of hands. See Acts 19. We must understand that the receiving of a gift through the Holy Ghost and the birth of the Spirit are two separate and distinct operations of the Spirit of God.

A spirit may be born, have life, and yet not be gifted for any use in the church, but by laying on of hands and prayer a gift may be imparted for great usefulness in the church or in the world. As, naturally, when a child is born, there is life there, both animal and spiritual, but its spiritual nature is entirely ignorant,—a blank. Hence it must be taught, and, after receiving instruction, may become a very gifted person in some of the vocations of life.

Equally so of the spirit. When it is first born, it is at its weakest stage, and needs the Holy Ghost as a teacher, through whom gifts may be imparted that will be beneficial to the church.

Of course we cannot expect those great gifts to be imparted to us that were given to the early Christians,—such as working miracles, healing the sick, speaking with tongues, etc., but we may still have the gift of prophecy, in part, of exhortation, of prayer, of discerning of spirits, of wisdom, etc.

"By one Spirit are we all baptized into one body." 1 Cor. 12: 13. Then, through baptism, we all drink in the one Spirit, are born of the Spirit, and, through laying on of hands, the Holy Spirit becomes our teacher, imparting to us useful gifts for the general benefit of the church.

Now, dear brother, I have, in brief given you my thoughts on the above very important subject. I aimed to arrive at the Truth. I also aimed to present my thoughts in a Christian spirit, and hope I have succeeded, in part at least.

J. S. Mohler.

REPLY.

J. S. Mohler,
My Dear Brother:—

I regret that the subject referred to in your letter above did not come up in an earlier stage of your pleasant visit with us. I would have preferred a personal, rather than a written exchange of sentiments on the above grave subject. Agreeable to your desires, however, I will pen my views more fully, which are as follows:

I find the design of the laying on of hands in the Scriptures to be threefold.

1. Prayer and the laying on of hands was engaged in in setting persons aside or advancing them for an especial work. "Wherefore look ye out among you seven men of honest report; full of the Holy Ghost and wisdom, whom ye may appoint over this business. * * * Whom they set before the apostles, and when they had prayed they laid their hands on them." Acts 6: 3, 6. See also Acts 13: 3.

2. The laying on of hands was engaged in to heal or restore the sick. Christ said, "They shall lay hands on the sick and they shall recover." Mark 16: 18. "And they beseech him to put his hand upon him." Mark 7: 32. "And he laid his hands on every one of them and healed them." Luke 4: 40. In these texts we have the plain teaching and example of Christ on the point of our subject now under notice. In the labors of the apostle Paul we have it as follows: "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in and prayed and laid his hands on him and healed him. So when this was done, others also which had diseases in the island came and were healed." Acts 28: 8, 9. See also Acts 19: 11. The texts above being plain we pass them without note or comment.

With the above as a preliminary to the subject alluded to in your kind letter, we introduce the third Scriptural design of the laying on of hands in prayer, that follows baptism, by which the penitent receives the Holy Ghost. This one we entitle "the birth of the Spirit."

When you state as my sentiment that "baptism is no factor in the birth of the Spirit," you misunderstand my view. Baptism is a factor in the birth of the Spirit, just as faith and repentance are factors in baptism.

As evidence of our view we present the following: "Then Philip went down to the city of Samaria, and preached Christ unto them. * * * But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8: 5-17.

The text above sets forth in the clearest possible light that the converts alluded to were first baptized, by which they were born of water. As they had not received the Holy Ghost, hence they

were not born of the Spirit. Birth has for its meaning change of state or relation.

These Samaritan penitents being baptized for the remission of their past sins, underwent a change; hence, in a sense, it was a birth,—they were evidently born of water. They underwent a second change by the laying on of hands in prayer. They received the Holy Ghost, which, we feel, we are certainly justified in terming *the birth of the Spirit.*

Would you say those Samaritans were born of the Spirit, before they had received the Holy Ghost, when it is distinctly named that the "Holy Ghost had as yet fallen upon none of them, only they were baptized in the name of the Lord Jesus"? In Acts 19 there were twelve re-baptized. It is added, "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

They were first baptized, which change we call being born of water. These, like the Samaritans, had not received the Holy Ghost; hence were certainly not born of the Spirit. It is said, "When Paul had laid his hands upon them, the Holy Ghost came on them." Is this not what Christ means when he says, "born of the Spirit"?

There were certainly two distinct changes in the two instances alluded to above. The first change was wrought in water baptism, which we term being "born of water." The second change was wrought by laying on of hands in prayer, which plainly, and, we add, safely, can be termed, being "born of the Spirit."

You say, "We infer, then, that the birth of the Spirit is a necessary result of our obedience to the rite of Christian baptism; other prerequisites having already obtained."

I inquire again, Would you say that the penitents above were born of the Spirit, when they were simply baptized, when upon them hands in prayer were not laid, and hence they had not received the Holy Ghost? I would explain by saying that their conversion is not complete until there was, as we have seen, "prayer and the laying on of hands."

You say, "Inasmuch as Christ has joined the water and Spirit so closely together, in order to effect the new birth through Christ Jesus within us, are we not assuming grave responsibilities in deviating from this rule?" I fail to see any deviation from the rule of the Gospel in our view. The spiritual birth is in two parts, just as baptism is in three parts. When you baptize a candidate "in the name of the Father," you do not claim the candidate is yet baptized into the other names of the Trinity. Hence I utterly fail to see how a person, when he is baptized, born of water, that in that act he is also born of the Spirit. The phraseology of the language will certainly not justify that conclusion. I connect the two parts or services in the new birth just as closely together as I do the different actions in baptism.

Your argument sounds to me very much like the arguments of single immersionists. Please read Heb. 6: 1, 2, and it literally confirms the sentiment I have given above. Note the six principles of the doctrine of Christ. On Titus 3: 5 you say, "Renewing of the Holy Ghost doubtless means the birth of the Spirit [to this I assent] and is affected by washing." Of this I fail to see proof. In Acts 8 and 19 we have seen that the Holy Ghost was given, or renewed, or they were born of the Spirit by laying on hands in prayer. You introduce Heb. 10: 22; John 3: 5, closing your remarks on those texts by saying, "But nothing is said about laying on of hands as a means to the new birth." I do not like to see precious time and space occupied with texts that are "silent."

You started out in your letter with symbols and silent texts. I mean "silent" upon the issue between us. You say, "There is really nothing in all the Scriptures that teaches the doctrine of the new birth by the laying on of hands" To this sweeping negative statement I add, "when candidates are baptized for the remission of sins." This change, all admit, is what Christ means when he says, "born of water." We have seen that another change takes place by the laying on of hands in prayer. This, we repeat, we call the birth of the Spirit; or else you will be driven to the position that persons are born of the Spirit in baptism before the laying on of hands, and hence before they receive the Holy Ghost.

You refer to the list of miraculous gifts of the Holy Ghost, occurring in 1 Cor. 12. You then add, "These gifts were imparted through laying on of hands." *I know of no proof.* Some references are given, but they are not evidence. Paul says, "But the manifestation of the Spirit is given to every man, to profit withal." 1 Cor. 12: 7. This text does not say that the manifestation of the Spirit is given by laying on of hands. Let us not assume that Acts 19: 6 may be quoted as proof. It reads: "When Paul had laid hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." This text certainly does teach that the Holy Ghost was given by the laying on of hands; and then adds, that they spoke with tongues, but does not say how this power was conferred. I do not know how the same power was conferred in Acts 2: 4; Acts 10: 40; but I do know how the Holy Ghost was given to penitents after baptism by laying on of hands in prayer.

You make an important and proper distinction when you say, "A gift, through the Holy Ghost and the birth of the Spirit, are two things." It is the latter that we have properly under notice.

You add, "We can not expect those great gifts to be imparted to us, that were given to the early Christians." Permit me to inquire, if we have not those miraculous gifts or manifestations; have we the kind of laying on of hands by which, you maintain, those powers or miraculous manifestations were conferred?

To develop the subject further, we ask, Is there a single instance in Holy Writ where a miraculous power was conferred by mortal hand?

There are two powers of the Holy Ghost, first, consoling power, such as the newly-baptized penitent received, by laying on of hands in prayer. John 20: 22 is a sample of this. Second, miraculous power or manifestation of the Holy Ghost, such as is seen in Acts 2: 4; Acts 10: 44-46, etc. As to how this miraculous power is conferred, I can only refer you to 1 Tim. 3: 16.

Fraternally,

I. J. ROSENBERGER.

GOD'S PURPOSE IN OUR REDEMPTION.

BY F. C. RENNER.

"According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3: 11.

GOD'S purpose is so infinitely great, that we can never comprehend it, but, thanks be to God, we can contemplate it in our redemption. A purpose always carries with it a number of causes and effects, and certain objects, all of which are employed to execute the purpose. For instance, to illustrate, take our late Civil War. The purpose was to abolish slavery. This caused in the minds of the people the spirit of rebellion, and rebellion produced secession, which caused fearful bloodshed.

But everything must have a beginning, and so this matter had. On Dec. 11, 1620, the Mayflower arrived at Plymouth Rock, Cape Cod, with a number of immigrants. Among them was one Peter Brown, who had been oppressed in his native country, and who, for the love of freedom and liberty, came to this country. It was one of this man's descendants, in the sixth generation, the famous John Brown, who, at Harper's Ferry, in 1859, started the great work that was agitated for forty years.

God gave notice, time and time again, that he desired the nation to let his people go. As the Egyptians by the plagues, so God warned the nation, and said, Let my people go. No, answered the newspaper plotters. No, cried Congress. No, exclaimed the President. What followed? Financial ruin. Down went the chief cities and also the nation's credit.

Again God said, Let my people go. No, answered the ballot-box from all over the land. And, lo, behold the deep trenches from Baltimore to Corinth, and from Florida to Gettysburg, into which was poured the blood of a million brave men,—blood of sons, fathers and brothers, both of the Blue and the Grey! Hear the lamentations! Fathers weeping like David for his son, and like Rachel weeping for her children, and refusing to be comforted, because they were not! It was enough. A day of fasting and prayer was set apart. The nation came down on her knees, asking the mighty God that the evil might be taken away. Then a voice came from over the land, Let them go.

Here we behold the triumph of God over nations, in carrying out his most holy and noble purpose. Just so he will sacrifice the enemies of the Cross, and those who will not have him to rule over them; for he will put down all rule, and subdue all powers and principalities, in order to accomplish his great and noble purpose.

I have not yet told you what God's purpose is. To tell you that it is for God's own glory is not enough. I see more than that in God's eternal purpose. Raise up your eyes, and look upon nature, as some term it. "For, when we survey the lofty and lovely scenery, and gaze upon her sunlit prospects in which is adorned every object of beauty, and hear the sweetest melodies wafted on the breeze, we reason with ourselves, that if this earth, though wasted by the curse, be yet so fair, must there not be a world in the vast immensity of space the heaven of God, and of angels, and saints, of infinitely greater and surpassing beauty, which is abundant in everything to satisfy the wishes of the immortal soul?"

Old Eden was beautiful, but nothing to compare to the heavenly Paradise of God. Old Canaan, to the Jews, was enchanting; but yet earth with all its remaining loveliness is but a miserable desert, a waste, howling wilderness, compared with the Father's house, the Golden City, full of lovely mansions made and prepared for every soul made an heir to salvation by the operation of the Divine Spirit, through faith in Christ, according to his eternal purpose. It is not God's purpose to banish one soul to the pit of woe and misery, and if you go there it is through your own planning, your own inclinations and preconceived opinions, not discerning the eternal purpose of God in your redemption.

I said that I could see more in the text than God's own glory; and so I can. For instance: If I profess to be an humble follower of Christ, and have not overcome the carnal spirit and cast him out with his lusts and desires, and instead thereof obtained the spirit of Christ, I am none of his, and his wrath still abides upon me. No matter how loud I profess, and cry, "Lord, Lord," if I do not gain his divine favor to sanctify me, I must go down to the pit, and there confess that God is just; hence God would get the glory, though I be lost.

But now it is God's eternal purpose that he may

get the glory, and that I may be redeemed and made forever happy. The matter is all left to me, and how can I do anything? I have no power in myself. I am not justified in the works of the flesh. O, what shall I do? Heaven is barred against me. Hell is wide open to receive me. I am on a slippery rock. Clinging to a brittle thread that I fear will soon snap asunder, I am all undone. Jesus comes to the rescue, and says in sweet tones, Ask of me, and you shall have power to become a son of God. Behold, the power is in the Word of God, and my Word ye have. Read it and obey it. I am the Light of the world, the Light that lighteth every man that cometh into the world, that he may walk in the light even as I am in the light, that the blood of Christ may cleanse you from all sin, making you a fit vessel in the Master's service, thereby glorifying God in keeping his holy commandments and obeying them from the heart; for they are not grievous. Here is where we gain the victory, when we have faith to believe his Word and practice his example, and accomplish in Christ the eternal purpose of God.

New Midway, Md., July 8.

REMARKABLE DISCOURSES OF CHRIST.

BY JOHN KNISLEY.

Sermon upon the Mount, ...Matt. 5, 6, 7
Ordination Charge to the Apostles,.....Matt. 10
Woes Against Chorazin, etc.,.....Matt. 11: 20–24
Discourse on the Breaking of the Sabbath. .....Matt. 12: 1–8
Refutation of the False Charge,...Matt. 12: 22–37
Discourse on Internal Purity,.....Matt. 15: 1–26
Against Giving Offense,.....Matt. 18
Directions How to Obtain Heaven, Matt. 19: 16–30
Discourse on his own Sufferings, Matt. 20: 17–19
Woes Against the Pharisees, etc.,.....Matt. 23
Predictions Concerning Jerusalem,.....Matt. 24
Discourse on the Way to Gethsemane,.... .....Matt. 26: 31–36
Discourse With His Disciples,....Matt. 28: 16–20
In the Synagogue of Nazareth,.....Luke 4: 16–32
Woes Against the Pharisees, etc., Luke 11: 37–54
Discourse on Humility and Prudence,..... .....Luke 14: 7–14
Conversation with Nicodemus,.....John 3: 1–24
With the Woman of Samaria,.....John 4: 1–42
Discourse Concerning the Impotent Man,..John 5
On the Bread of Life,.....John 6
At the Feast of Tabernacles, ...John 7
On Occasion of the Adulteress,.....John 8
Concerning the Sheep,.....John 10
Of Consolation,.....John 14

ABIDING IN CHRIST.

BY FRANK STEVENS.

Did you never feel an aching void, a feeling of insecurity in your Christian life? Does not the seventh chapter of Romans describe your feelings more fully than any other chapter in the Bible? How can you make 1 John 3: 9 and 1 John 1: 7–9 completely harmonize? The Bible never contradicts itself.

When you were baptized you rose in newness of life. How, then, can you still continue in sin? "No man can serve two masters." We cannot belong to Christ and yield ourselves servants to the devil. "If we have not the spirit of Christ, we are none of his." Are you abiding in Christ? "Whosoever abideth in him sinneth not." Does not your heart condemn you for sin? "If our heart condemn us, God is greater than our heart and knoweth all things," and he *surely* will condemn us.

Examine the first epistle of John and see if it is not a sealed book to you. Study it carefully, prayerfully, earnestly, and with a mind unprejudiced; ask Jesus' aid and all will be right. "Seek and ye shall find." This is too important a matter to neglect or pass lightly by. If you will take Jesus Christ for the man of your counsel, joy and peace will soon fill that void.

Chicago, Ill.

THE CRUCIFIXION, DEATH AND RESURRECTION OF JESUS CHRIST AND ITS EFFECT UPON ALL CREATION.

BY JOHN FORNEY.

There is no other event in the history of man so full of interest, that so peculiarly affected all creation as the death and resurrection of Jesus Christ. Let us consider, for a moment, the different effects the crucifixion, death and resurrection of Jesus had on the different natures.

When the believing children of God, who were followers of Jesus, witnessed his betrayal and apprehension in the Garden of Gethsemane, their sad disappointment began to stare them in the face, and their heart began to fail them. Fear and sorrow took the place of joy and consolation. All this multiplied greatly when he was nailed to the cross.

The crucifixion was a source of joy to all the cruel, unbelieving Jews and the Roman soldiers, because they got the victory, as they thought, over him, when they got him fast to the cross. See how they made sport and mockery over him, while we notice a small number standing back, discomforted and weeping, because of their disappointment in him, in whom they had hope that he would redeem Israel. They thought, Behold our enemies got the victory over him, and have killed him, and we have to weep while they rejoice; we are discouraged, while our enemies have the victory over us and do rejoice.

But this doleful period did not only affect the human family in such a peculiar way, but all nature, yea, the heavenly bodies, betokened a visible manifestation of its effect upon them. Behold the darkening of the heavenly lights, that caused darkness from the sixth to the ninth hour. "And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection." Matt. 27: 51–53. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23: 46.

Here we see another change. Now the centurion, and all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance and the women that followed him from Galilee stood afar off, beholding these things.

Now follow two great disappointments. The body of Jesus was embalmed and entombed for preservation, as was the custom among the Jews. When they looked for him the third day, early in the morning, behold he was not there. This was the first disappointment.

Now, when we look at his enemies, we see that the devil, with all his host, met with the greatest disappointment right here. The powers of darkness celebrated their supposed victory over Jesus, the Son of God. They had him killed, he was entombed, and they had the tomb sealed and made sure. They procured the centurion with the band of soldiers to watch the sepulchre, lest his friends come and steal him. But, ah, now came the dismal hour of disappointment and defeat! The angel of the Lord came down and rolled back the stone from the door, and sat upon it. "His countenance was like lightning, and his raiment white as snow." And there was also a great earthquake at that time. "And for fear of him the keepers did shake, and became as dead men." The devil now had to realize that the Son of God was made the strongest in suffering and death, that by it he himself lost his power over death and the grave. The devil with his host was not alone to see this visible demonstration, that Jesus broke the bonds of death and the grave, and took up his life again, but it affected the graves of the saints, and the saints came forth, as we have seen above.

In his resurrection Christ has taken away from his church their disappointments. All sadness vanished away when he appeared amongst them, and great joy was in their heart, so that Peter could of a truth say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. 1: 3, 4.

The third disappointment affected the opposers of Christ and his doctrine very unexpectedly. Only about fifty-two days ago, one of the twelve had sold the Master, Peter had denied him, and the others were scattered, had gone to their own homes, and had abandoned their preaching and their healing of diseases, in the name of Jesus. When the second great festival of the year came, called the feast of the first fruits of the harvest, corresponding with Pentecost, when all the Israelites were to bring their offerings up to Jerusalem, they came up, as usual, by the thousands, unconcerned about any trouble or conflict about this much despised name of Jesus and his doctrine, and his few scattered fishermen. To their great astonishment, they found one hundred and twenty, with the women, already in the temple, speaking with other tongues, and that so miraculous and powerful that the men from the different nations under heaven were astonished "because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? We do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." Acts 2: 6–13.

They soon learned that Peter was no more a coward, nor feared to own his Lord, or to defend his cause. He stood up boldly and showed unto Judah his sins and Israel his transgressions. He brought conviction of sin to the heart of about three thousand souls, who turned unto the Lord the same day, and were baptized into the name of Jesus Christ for the remission of their sins. Now they were made willing to confess and put on that name, which they before so much despised and rejected. Now they were made to own him as their only Savior and Christ. Now the working of miracles in the name of Jesus was again continued with as much vigor as before the death of Jesus, so that the opposing enemies of the cross of Christ were defeated and disappointed on every hand in their undertakings. All this gave joy and consolation to the children of God.

The following examples will show the above more fully. In Acts 3 we have the healing of the lame man who was over forty years old and had never walked until Peter told him, "In the name of Jesus Christ of Nazareth rise up and walk." Now read Acts 4: 1–22, and you will see how this miracle stirred up the malice of scribes and Pharisees, and in the remaining verses you can see the great joy it brought to the believers and how they

were blessed. In Acts 5: 12-17 we see that "by the hands of the apostles were many signs and wonders wrought among the people." "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5: 17-20.

Here God himself took their case in hand and wrought a miracle by the hand of his angel when the enemies had his twelve apostles in prison and the watch before the door. The prison, with its bolted doors, could not hold God's people against his will, neither could the prison hold Peter, although he was bound with two chains and guarded by the soldiers both inside and outside of the prison. See Acts 12: 3-12. Peter could say of a truth, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." So the Lord disappointed them in their expectations. In the case of Paul and Silas, when he so miraculously delivered them from the inner prison at Philippi (see Acts 16: 26-40), all the above-named circumstances were brought about because the apostles healed all manner of sicknesses in the name of this crucified and risen Jesus of Nazareth, and preached in his name repentance and remission of sin, which brought joy and gladness to thousands of hearts. He will continue to do so with all who accept salvation in that great name and upon the terms offered in his teachings. We hear him say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Abilene, Kans.

EVERY MAN HAS HIS PLACE.

BY SALOME A. STONER.

In the words of Milton, "Parent of good, Almighty, these are thy glorious works." Man's mission, by creation, is the adoration of Heaven's Omnipotent King. Men of average minds give to the objects of their creation no supernumerary parts. They attach no more wheels, levers, and bolts, than are needed for the completeness of the machine. That Infinite Wisdom would act less wisely is unreasonable, and we cannot think otherwise than that God in nature gives a place to every representative of the race of man.

Many persons fail to recognize and accept their places in life, for man is prone to find fault with his surroundings. The fat ox, waiting for the butcher's knife, grazes, ruminates, and tosses his head with a degree of satisfaction and enjoyment, which beings of more intelligence might envy. The butterfly flits about, sipping sweets from every flower. It is happy to show its bright wings with never a thought that its life is but a summer's day. It is only from man, the creature made superior to all other forms of mortality, that we hear lamentations, because of his unhappy lot, and curses because of his miserable existence. Fortunately for himself and all the world, this degrading tendency is restrained by that ancient proclamation "By the sweat of thy brow shalt thou eat bread." The labor for bread is almost universal. A few persist in seeking sustenance from chance and charity. They are a discredit to the race, an exception to the rule,—they have lost their places in life; for while they served ease, others more worthy were given their places in labor and honor. But unless our neighbor can eat for us, he should not be compelled to do our work. Creative wisdom has disposed man's wants and earth's resources so variously and complementary, that every person with a healthy body and a sound mind can contribute to some want, and obtain due compensation. The ability and opportunity, not necessity and inclination, are the requisites for labor.

In choosing a vocation, inclination beckons to those of honor and high remuneration, but necessity may demand a humble calling with meager financial returns. Which a person chooses, matters little, except for his ability to work in one or the other. Where that is he should be, elsewhere he is a usurper and a failure. The great difference in professions is in their possessors. Any calling which has for its object the promotion of the comfort and happiness of mankind is honorable, and will honor him who honors it.

To seek a high position for the honor it bestows is a mean endeavor, and its results are as unsatisfactory as it is mean. But aspirations to a high position are legitimate products of man's progressive, developing nature. They lead him to the present improvement of all opportunities, and the proper performance of all duties. These form the true basis of promotion which leaves not its foundation unused. The first pair given a common task in the garden of Eden illustrates the divine idea of man's social duties. Association, friendship, and mutual helpfulness are every-where taught, while hermits and ascetics are nowhere shown as exemplary. Pope says:

> "Heaven forming each on other to depend.
> A master, or a servant, or a friend,
> Bids each on other for assistance call,
> Till one man's weakness grows the strength of all."

Man's dependence upon his fellow-creatures is shown in an old picture. A little child, taking its first steps, helped by a tight hold on the hands of the nurse, and an old man using a cane to support weak limbs. "From the cradle to the grave man needs assistance."

These mutually dependent creatures constitute society. Their vices and virtues determine its moral condition, and what that is concerns every individual member.

To society every man owes the conduct and conscience of a gentleman, not an aristocratic, assuming dignitary, with conspicuous language, costume, and deportment, but a noble, magnanimous man.

To society every woman owes the conduct and conscience of a lady, not an idle toy, made and exhibited for admiration; but a being with a soul pure and white, with hands busied in good deeds, and with a heart, the fountain of sympathy and charity. These are both ideal and real, and he or she who fails to realize the ideal, fails to fill his or her place.

Looking at man's mission in creation, we see how that more than in other things every man has in religion his place. That place is to be a servant. No one has a right, no one can afford to be an alien. But clear and pleasant as the work is, hundreds fail to see their duty. Hundreds more seeing fail to acknowledge, and other hundreds are slothful servants. Jehovah has said, "My Word will not return to me void," and heaven is wide, and has glory and honor for all who will secure a passport through its portals. Alas for erring man, he loses everything, if he loses his place in religion!

To know that every one has a place is well in general terms, but what and where is my place? Let every one feel assured that he has, by nature, a place in the world of nature, a place in business a place in society, and a place in the direct service the Master. In which of these he may excel will be best learned by performing faithfully the little duties lying nearest. Advice to a doubting monk, recorded by Longfellow, is worthy of acceptance,

> "Do thy duty that is best,
> Leave unto thy Lord the rest."

"YE ARE THE SALT OF THE EARTH."

BY L. T. SHELLABARGER.

The simple definition of a word gives us but little idea of its full meaning, and that little is often so condensed as to afford but very little explanation. In fact the definition of some words is more difficult to understand than the word itself. The primary definition of salt is, "chloride of sodium," but we learn more about it from its uses, properties, and peculiarities.

One peculiarity about salt is that it has no substitute. Nothing in the material universe will take its place. The Savior compares his religion to *salt*, for which there is no substitute. No other religion can save us.

Another peculiarity about salt is, that there are other substances that *look* like salt and *taste* like salt but are *not* salt. At present there are many systems of religion that *look* like Christianity and *seem* like Christianity but are *not* Christianity.

We determine the identity of salt by chemical analysis. If it contains the proper ingredients and no more nor less, then it is salt. It is the same with genuine Christianity,—it contains all the commands and precepts of the Gospel,—no more and no less.

An important use of salt is the utilizing of its *preserving power*. The religion of Jesus has also a preserving, saving power. The marvelous tendency of man to moral wreck and ruin is astonishing. Christian piety will save us from such degradation.

Salt is of a *penetrating nature*, and substances penetrated by it, become, in some degree, like it. The Christian religion likewise has a wonderful penetrating power. The truth of the Gospel penetrates the hearts of men and women, causing them to become, in some measure, like Christ.

There is a condition in which certain substances may be, that can not be penetrated by salt. When meat is frozen, salt has no effect upon it. The same is true of religion. It has no power to penetrate that human heart that is not in the proper condition to receive its penetrating power. That hardened heart, that congealed conscience is not easily affected by the penetrating power of Christianity.

A common use of salt is to utilize its cleansing properties. A little salt in pure water has the effect of cleansing meat from blood and animal odors. The Christian religion will effectually cleanse the human heart from immoral impurities.

There is one peculiarity about salt, inasmuch as it loses its virtue by being mixed with spurious articles. The ocean contains immense quantities of salt, but it is worthless, because it is mixed with so many other ingredients. Christianity loses its virtue by being mixed with other doctrines. It is only effective when pure.

Another peculiarity about salt is that it is *not injured* by heat or cold. Genuine piety is not injured by the heat of strife or trouble, nor by the cold of trials and storms of life.

A very common use of salt is to season or improve our food so as to make it most agreeable to us. Thus Christianity is the essence of our spiritual life.

In conclusion we may say that salt is indispensable. We can not get along without it. This is equally true of Christianity. It is indispensable. We might do without it in this world, but we must have it in order to get a home in heaven!

Covington, Ohio.

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Eleven.—Augustus.

THOUGH Cæsar was often cruel and ambitious, the Romans often had occasion to regret that things had taken the course they had. Cæsar's nephew, Octavius Augustus, succeeded him, and, like him, all his successors took the title of emperor, though but few of them possessed the virtues that Cæsar did. It is often erroneously thought that it was Julius Cæsar, whose name is mentioned in the Scriptures, but it was Tiberius Cæsar, one of the most cruel and tyrannical rulers that ever undertook to rule a nation. He was a fit example of the desperate wickedness which may dwell in the human heart. His recreations were made more pleasant by seeing people put to death, but, as we will refer to him again later on, we will pass on to the subject of this article.

History informs us that nearly all those who were accessories to Cæsar's death, met their doom at the hands of others, or committed suicide. Not long after Cæsar was buried there was a battle at Philippi, and a night or two before the battle, Brutus saw a specter in his tent. He says he heard a noise as if some one were approaching. He turned about and saw a gigantic figure of demoniacal aspect. Brutus said, "Art thou a demon, or a mortal?" Whereupon it answered, saying, "Brutus, I am thine evil genius! Thou shalt see me at Philippi." Brutus calmly replied, "I'll meet thee there." The battle worked the defeat of Brutus and Cassius. Cassius retired to his tent, followed by his servant Pindarus, whom he commanded to cut his head off, after covering his face up with a robe. This rash act caused Brutus to weep. Brutus said: "Cassius was the last of the Romans."

Brutus decided to follow the fashion of Cassius by putting himself to death. He blamed Cato for doing so, but, no doubt, some of you at least have seen people who would condemn others for doing what they have done, or will do when they have occasion. He said, "If I cannot restore my country to liberty, I can at least, by dying, deliver myself from slavery. We must fly from our enemy, not with our feet, but with our hands." He could not find any one to assist him in so dreadful a deed, and was compelled to command a slave to help accomplish the work, but Strato, one of his companions, said, "It shall never be said that Brutus, in his last extremity, stood in need of a slave for want of a friend."

Strato then held the hilt of the sword with both hands, upon which Brutus fell with such force that the sword went through his body. His head was taken to Rome and thrown at the feet of Cæsar's statue; his body was burned, and the ashes sent to Cæsar's widow, who made her sorrow manifest by swallowing burning coals till she died.

Strato bore the honor of doing the last act of friendship for Brutus. People in those days had queer ideas of what constituted true honor. Many do not understand its true meaning in later times. Some think it an honor to go to war to save their country, and slay their fellow-men who have as much right to live as they. How would a Christian feel, knowing that he had cut one soul off from the advantages of eternal salvation? How could he rest in peace of conscience in reflecting over the fact that he had destroyed all probability of drinking at the well of Life that had been opened up for all mankind? Such is not true honor, and the humble, quiet Christian may well feel thankful that he is not required to do any such acts of friendship.

Suicide was a very common occurrence in those days. There was a fig tree in Athens, noted for the great number of suicides committed beneath its branches. Timon, the owner of the tree, put up the following notice: "There is a fig tree in my yard, upon which many worthy citizens have hanged themselves, and as I am determined to build upon the spot; I give public notice that such as choose to die in this tree may go there before it is cut down."

We need only glance over a few of our dailies to see that suicide is greatly on the increase in our own time. Old and young, male and female, married and single, and people in all conditions of life, fall victims to the desire to end their troubles *here*. It may be well enough for those who can not see the beauties of the Bible teachings,—for those who have no future hope. But for those who believe in Christ and have a hope of immortality, his last state is worse than the first. I fondly hope that especially the youthful readers of these articles will early grasp the true value of life and the important work that is within the power of each of you to do, that you may improve your melancholy moments in ways that will both brighten your lives and cheer the hearts of those around you. No, No! when we rightly value life we have no desire to die, except we become as a sheaf, ready for the garner.

There were two contestants for the emperorship of Rome. It was not known for some time which would win, Anthony, or Augustus. But as in nearly all cases the one who perseveres with the greatest diligence, succeeds, Augustus paid strict attention to his own business, and made everything count that would advance his interests, while Anthony was making the beautiful, but profligate Cleopatra, queen of Egypt, a visit. She captivated his heart as well as Cæsar's. Anthony was met down the river Cydons by her. Her ship was an expensive one. Its stern was covered with gold, its sails were purple, and its oars were silver. The occasion was enlivened by a band of music, and little cupids standing on either side of the queen fanning her, while delightful perfumes were sprinkled around. Cleopatra, herself, was lying upon a couch, spangled with stars of gold, and she was adorned like Venus, the goddess of beauty. She contrived new pleasures each day to please Anthony, and his mind was so occupied with her that he forgot the interests at stake in Rome.

PETITIONING AGAINST NATIONAL SABBATH REST LAW.

BY REV. WILBUR F. CRAFTS.
Field Secretary of the American Sabbath Union.

IN opposition to the great petition for the National Sunday Rest Law, the Seventh-Day Adventists are circulating a counter-petition, which would be unworthy of the religious press, but for the fact that in many cases it has deceived the very elect. The Petition in duplicate to the United States Senate and House of Representatives, is as follows:

"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's Day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between Religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it."

The original petition, which has called forth the above counter-petition, is as follows:

"The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding, in the Nation's Mail and Military service and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day, as will neither interfere with the general rest nor with public worship."

Certainly it would take more than an ordinary microscope to find in the petition just given, the conspiracies against American principles, which the counter-petition first quoted leads its readers to expect.

The counter-petition is not technically a falsehood, but it is certainly calculated to give the false impression (which, on the lips of those who circulate this counter petition, becomes more than implication), that the petition which millions of us have been urging before the National Congress, includes a proposition to enforce "Sabbath observance" as a "religious or ecclesiastical institution or rite," and also a proposition to weaken the present guarantees of our Constitution against a union of Church and State! Both of these implications are absurdly false. Our petition is headed: "For a Sunday Rest Bill," and simply asks a law to protect the people in their right to the weekly day of rest, without requiring of any one a religious observance of the day, and without hindering those who observe another day from either worshiping on that day, or working on the first day of the week—unless the work be of such a nature, shop-keeping for instance, as will interfere with the general rest. There are enough "private forms of work" that are generally permitted on Sunday to save any one from disobeying the command, "Six days shalt thou labor."

Out of the millions who have petitioned for *a* National Sunday Rest Law, only a few thousand have asked for *the* "Blair Sunday Rest Bill." But even this Bill, for four months and a half, has not been open to a single one of the charges made by implication against it in the counter-petition. The Bill, as originally presented, contained in the title and in the closing sentence, an intimation that the law was intended, secondarily to "promote the religious observance of the day," but the wording of the Bill itself showed that this was to be done, not by compelling any one to go to church or to abstain from doing so on any day, nor by forbidding any one to engage in work or recreation of a private character on the first day of the week, but only by giving opportunity for the culture of conscience on the part of those who desired it through the general suspension of public business. But it was stated in the hearing of the chief promoter of the counter-petition four months and a half ago, at the time of the Washington Convention and Hearing, that the word "promote" in this connection would be changed to "protect," so that public worship, so far as this bill is concerned, would simply have that *protection* which any legitimate institution of the American people is entitled to on any day. Except these brief references, the Blair Sunday Rest Bill is entirely occupied with provisions for "Sunday Rest." The Bill introduces no new principle of legislation. It is simply a supplement to the State Sunday Laws: first, to stop the breaking of those laws by the Nation through the Sunday work it requires in the various States in the Mail and Military Service; secondly, to give to those in these departments, and in interstate commerce, and in the Territories, and in the District of Columbia, who are beyond the control of State

laws, the same protection in the matter of their rights of conscience and their right to the weekly rest, that is given to nearly all the people by the Sunday laws of the States.

Where, then, does the counter-petition find its ground for the implication, that there is in this measure a weakening of the American guarantees against a union of "Religion and the State?" We answer, By the very ingenious, but not ingenuous, device of treating *two distinct measures* that were before the last Congress as if they were one; by making one petition against both, instead of two separate petitions, which is the only honest method of getting the real sense of the people in regard to them. These two measures happen to come, both of them, from Senator Blair, who wrote one in behalf of one group of persons, and the other in behalf of another and much larger group. It would be quite as fair to group the non-partisan Educational Bill of the same Senator with the most extreme Republican bill he has ever favored, in order to get signatures against the Educational Bill from those who were only opposed to his Republican measure.

It will surprise those members of evangelical churches who have hastily signed the counter-petition, not because they are opposed to Sunday laws, but because they dislike the Union of Church and State, to know that the proposed Constitutional Amendment offered by Senator Blair, which is attacked in this counter-petition, so far from weakening the present attitude of the National Constitution in this matter, is a measure to *strengthen it.* At present only "*Congress*" is forbidden to set up "an establishment of religion." Senator Blair proposes to forbid *State legislatures* also to do this, as there is at present nothing to prevent Utah, when it becomes a State, from establishing Mormonism, or New Mexico, Catholicism.

But a minor provision in this Amendment—the proposition that the public schools shall "teach the principles of the Christian religion," by which is meant Christian morality, that is, morality with God and the Bible behind it, which, it is claimed, is a necessity of life in a republic, and which the friends of the Amendment declare can be taught without sectarianism, recognizing only the preference which the Government has shown from the first to Christian morality over Mormonism or Mohammedanism; recognizing "the Christian religion" only as the Government has always recognized it, by its chaplaincies, its oaths, its thanksgiving days. This provision of the Amendment has many opposers, even among evangelical Christians; and the shrewd originators of this counter-petition, perceiving that there is by no means a sufficient number opposed to Sunday laws, counting liquor-sellers, infidels and Sunday newspapers, with the little contingent of Seventh-Day worshipers, who form seven-tenths of one per cent of the population, to defeat the great Sunday Rest Petition, which has been indorsed by the chief labor organizations, and by nearly all denominations of Christians, have *so extended their petition as to get signatures on the same document from those who are opposed to all Sunday laws, and also from friends of the Sabbath, who are only opposed to the attempt to teach Christian morals in public schools.*

Not content with this, those who are urging this counter-petition by voice and pen, attempt to enlist yet others in their motley army, by declaring what is as ridiculous as it is false, that the Sunday Rest movement is only a preparatory step to a further measure *compelling everybody to attend church on the first day of the week.*

Many others are induced to sign the counter-petition out of hostility to Romanism. The promoters of this counter-petition, in their official publications, in public addresses, and through their assistants, most violently assert that the Sunday Rest movement is a *scheme in the interest of papacy,* alleging as conclusive proof the fact that it has been indorsed by Cardinal Gibbons. This endorsement was given after millions of Protestants had indorsed it, and at my own solicitation. To be consistent, the counter-petition should oppose the Labor movement and Total Abstinence movement in its manifold platform, on the ground that the Cardinal has indorsed both of these movements also.

The fundamental error of the chief promoter of this petition is, that he overlooks or ignores the fact that the same subject may have both a religious and a civil aspect, the one to be guarded by the Church, the other by the State. For instance, there are at least six of the Ten Commandments, violations of which are both *sins* against God, and *crimes* against man — the fourth, fifth, sixth, seventh, eighth and ninth. The pulpit condemns the violation of these commandments, both as sins against God, and as crimes against man, but the State forbids them only on the latter ground. Legislatures have nothing to do with the first sentence of the Fourth Commandment, "Remember the Sabbath Day to keep it *holy,*" but the remainder of the Fourth Commandment, as much as all those that follow it, has to do with man's duties to his fellows, and it is only with these human relations of the Fourth Commandment, as they relate to "the general welfare," that the Sunday laws of to-day generally have to do. The laws of our statute books that re-enact the Seventh Commandment are as distinctly Biblical in their origin as the laws that re-enact a part of the Fourth Commandment. To "render to Cæsar the things that are Cæsar's, and to God the things that are God's," is for the State to forbid only what are *crimes* against man, leaving to Religion the task of dealing with what are only *sins* against God. But among crimes against man, the very chief and father of all is a lawless Sunday, in which neither greed nor lust are restrained by law. What the result would be, if the Seventh-Day people had their way, and all the Sunday laws were repealed, is not a matter of prophecy, but a matter of history. In Continental Europe, and in our own California, *the no-law Sunday stands before us a day of ever-increasing dissipation and ever-decreasing rest.* In the words of another, "The Sabbatic Eden must be guarded by the Angel of Law with flaming sword to keep back the spoiler."

There *is* a question of conscience involved in this National Sunday Rest Law, but it does not relate to the thousand or less Seventh-Day people, who would not come under its jurisdiction. In the mail and military service and in interstate commerce, no Seventh Day worshiper can be engaged consistently, and there are very few of them in the District of Columbia and the Territories. The real question of conscience is, whether two millions of our people who are now required to do on the Sabbath work for gain, which is not in any sense work of necessity or mercy, shall be required to continue working against health and conscience, or whether, by the proposed National Sunday Rest Law and the influence that would follow it, their rights of conscience and their right to rest shall be protected.

As to the alleged unconstitutionality of the National Sunday Rest Law, the answer is as swift and as sure as lightning. *The Constitution already contains a National Sunday Rest Law,* only it is an un-American monopoly in that it protects only the chief servant of the Republic. In section 7 occur these words: "If any bill shall not be returned by the President within ten days (Sundays excepted), after it shall have been presented to him, the same shall be a law in like manner as if he had signed it," etc. This provision distinctly protects the President in his right to Sunday rest. That parenthesis, "(Sundays excepted)" is the acorn which we ask that Congress will allow to grow into the wide-spreading oak of the Sunday Rest Law, in whose shadow the lowliest servant of the Nation in the Mail and Military Service, and all others who are under the jurisdiction of Congress, as well as the President, may enjoy their Sunday rest.

New York, 23 Park Row, May 1, 1889.

THE SECOND BEAST.

BY W. F. GILLETT.

Number One.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." —Rev. 13: 11.

In the discussion of the subject before us, it will be necessary to notice the meaning of the word *beast.* As it occurs in the prophecies, it is not to represent some part of the animal kingdom, but always refers to some form of *government,* power or nation. In proof of this we need only refer to Daniel 7. These four beasts which Daniel saw represent four universal kingdoms of the earth—Babylon, Media Persia, Greece, and Rome. See Daniel 6: 28; 2: 31–41; Rev. 4: 6 8. Here John saw four beasts around the throne. The first represents Asia, where the Gospel was first preached, the second, Africa, the third, Europe, the fourth, the United States. This is admitted by a great many learned men. So we see the word *beast* is used to represent some power or nation.

The beast, we are talking about, represents a certain power or form of government, that will yet arise before Christ makes his second advent into the world. The Revelator, like the prophet Daniel, was permitted to look through the downward stream of time, even the very end. In so doing he saw the Roman beast, which would make war with the saints and overcome them, Rev. 13: 7, and, after this beast had made war with the saints 1,260 days (years), he beheld another beast, that would exercise all the power of the first beast before him, and cause the earth and them that lived therein to worship the first beast, whose deadly wound was healed. Rev. 13: 12.

Has such a beast as this, yet arisen? We think not. If it has not, it surely will, sooner or later. This second beast has two horns like a lamb,—the first beast had ten horns. These ten horns represent ten kings. Rev. 17: 12. Just so the two horns of the second beast represent two kings or rulers. These ten kings had one mind, and gave their power and strength to the beast. Rev. 17: 13. Just so the two kings or rulers represented by the two horns will have one mind and give their power and strength to the second beast. It will be a consolidation of State and church, as it was in the days of Constantine. The church of Christ will not have anything to do with this consolidation, but as it was in the days when the first beast was formed, so it will be with this,—the Lord's people will remain separate, and will not receive the mark of the beast. He will cause people to worship the first beast, whose deadly wound was healed, or, in other words,—he will cause people to worship the Pope of Rome. This deadly wound which the first beast got, was made by the Reformers, but the churches which they organized departed so far *from* their teaching, that we fear the deadly wound is about healed. The mystery of iniquity doth already begin to work.

Waynesville, Mo.

"When you dispute with a fool, be is very certain to be similarly employed."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Aug. 6, 1889.

MILLER AND SOMMER DEBATE.

BY the time this issue of the MESSENGER reaches our readers, the above-named work will be ready to send out. Quite a number have written to us that when it was ready they wanted a copy. You can now send in your orders and they will be promptly filled. Many who have ordered single copies, may now wish to add one or two more copies to their orders, to supply others living near them. We trust all who have ordered will now see if they can not, at least, get some one else to take a copy and thus assist us in circulating the book. With this object in view we ask all who have intimated their willingness to take a copy to make an effort to sell a few more copies and then renew their orders. We will wait to hear from you.

Of the merit of the work we spoke last week. It will, we think, be a valuable acquisition to our somewhat limited literature, and a copy of it should be placed in every home in our Brotherhood. The fact that ALL THE PROFITS arising from the publishing of the book will go into the missionary fund of the church, should be an inducement to give the book a large circulation. Send in your orders at once. $1.50 per copy; postage, prepaid. Special terms to agents.

UNDER date of July 24 our brother, T. T. Myers, writes: "We closed our meetings in the Iowa River church last night with six additions. This church has passed through some very dark clouds. At present a general good feeling exists, and we have reason to believe that prosperity is again dawning upon our brethren and sisters here. The Lord bless us."

BRO. I. J. ROSENBERGER will begin a meeting with the brethren at Bremen, Fairfield Co., Ohio, on the 8th inst.

FOUR weeks from to-day the school opens at this place. We understand the prospects are good for a large attendance.

THE next meeting of the General Church Erection and Missionary Committee will be held at this place on Tuesday, Oct. 1.

BRO. W. C. TEETER spent a few days at Mt. Morris last week. He is at the present time at Cerro Gordo, Ill., where he will remain a short time.

BRO. J. C. LAHMAN, in company with Bro. Isaac Hershey, is at work visiting the isolated members in Washington Territory. Read his letter in another column.

THE brethren at Bijou Hills, Dakota, are trying to arrange to hold a series of meetings during the fall. We hope they will succeed and that much good will result.

IF people generally made as great an effort to serve God as they do to make money and keep it, there would be a great deal more Christianity in the world than there is.

WE have just put into our printing establishment a new boiler and engine, list price $565, and now have plenty of power to run our machinery. The one taken out was used only three years but had become unsafe and necessitated a new one.

MY brother, my sister, would you be sustained by the hand of God, then constantly lean upon it, trusting his power to hold you up; would you be protected by the shadow of his wing, then patiently repose under it; would you have the riches of his grace in your heart, then give it unreservedly to him.

IN self-examination it is well to make a cross-examination. What we want to do is to get at the real condition of our hearts; and, unless we carefully test the case we may let some things slip that ought to be condemned. The importance of the case demands close and careful, direct cross-examination.

THE church has need of active, earnest workers and where shall she find them? Who is ready to say, "Lord, here am I" and to say it with the spirit of self-sacrifice and consecration that will forsake all for Christ's sake. "To-day let us arise and go to our work. To-morrow we shall arise and go to our reward."

Two articles in this issue of the MESSENGER, in the Missionary and Tract Department, should be carefully read. Bro. McCann gives us the true Gospel plan for giving and we will do well to read and re-read it. Bro. Thurston Miller touches on a subject that we should all look carefully into lest we be found robbing God.

BRO. J. A. ROOT, of Ozawkie, Kansas, reports as follows: "A special meeting was called last Tuesday by a dear young sister who wished to be received into fellowship. After a short service at 2 P. M., she was baptized and is now enjoying that peace of mind which the world can not give. Others are nigh the kingdom."

WE have received recently several essays of considerable merit but the writers have doubtless not been made aware of our rule in regard to anonymous articles. We do not publish them. They go to fill our capacious waste-basket. Always sign your full name to your productions, if you want them to appear in the MESSENGER.

BRO. J. G. ROYER spent a few days with the Brethren at Franklin Grove last week. At their regular meeting on Sunday, July 28, four young sisters were added to the church by baptism. May God bless these young converts and make them valiant soldiers of the cross.

FROM Bro. Jesse Y. Heckler we learn that Bro. L. Sutphin who was delegate to our late Annual Meeting from the Weeping Water church, Nebr., after visiting his friends in Virginia and Southern Illinois returned sick two weeks ago. At this writing he is a little better. He desires an interest in the prayers of all the saints.

HOW true it is that "our worst enemies are those which we carry about in our own hearts." The wise man fully understood this when he said, "Keep thy heart with all diligence; for out of it are the issues of life." We will do well to look constantly into our own hearts and see that the secret enemies lurking there are expelled.

OUR Business Manager, Bro. Joseph Amick, thinks of taking a two months' vacation. He will join Mr. G. L. McDonaugh's excursion to California, and visit his brother at Oceanside, starting about the last of this month. He has certainly earned a vacation and a rest. For eight years he has carefully looked after the business of the paper and has seldom been absent from his post. The many readers of the MESSENGER will join us in wishing him a safe journey, a pleasant visit and a happy return to his home and work.

FEW realize how strong a habit becomes until they try to break the chain that binds them. If you are in the habit of using a silly by-word, try to drop it from your speech and you will find it not an easy matter. If you have formed the tobacco habit, try to give it up and you will realize that you have met a giant in your pathway. And so it is with all habits, be they good or bad. We should be careful to form no bad habits, for a habit is like unto a cable, into which a thread is woven every day until at last it becomes so strong that we cannot break it.

WHEN Admiral Farragut's son was ten years old, the father said in his hearing that when he was old enough to make a contract and keep it, he had a bargain to offer him. The son rose up and asked the father what the contract was. The admiral said, "The proposal I intend to make is this: If you will not smoke or chew tobacco, drink intoxicating or strong wines, till you are twenty-one years of age, I will then give you one thousand dollars." "I am old enough to make that bargain now," said young Farragut: "I will accept the offer." The bargain was closed, and when young Farragut was twenty-one the cash was handed over to him.

BRO. J. S. MOHLER, of Morrill, Kans., in a private letter refers to the bountiful harvest in Kansas as follows: "Crops are matured and harvested, except corn. They are very heavy. Corn promises most excellent and is earing finely. The ground is just wet enough, and the weather warm enough, for all growing crops to do well. The estimated wheat crop of Kansas this year is thirty-five millions bushels. If the corn crop matures as it promises, it will be simply enormous. So with everything else both in the vegetable and fruit line. This is one of the plentiful years. 'Oh that men would praise God for his goodness and for his wonderful works to the children of men.' Ps. 107. If the harvest of souls were as great as that of the field, what a time of rejoicing there would be! Heaven would ring from end to end with angelic song for the bountiful harvest of souls."

We publish, in another column, a letter from Dr. Crafts on the Sabbath question. We have received a letter criticising our reply to a brother asking for advice in regard to signing a petition being circulated by the Seventh Day Adventists and others against the Sunday bill. We invite all to read what Dr. Crafts has to say in regard to the petition. It will be seen that it is calculated to deceive. We shall have something more to say about this petition next week and will refer to some of the efforts of the Adventists to introduce their literature among the people by, what seems to us, to say the least of it, not strictly fair and honorable means.

We have just received from the Book and Tract Committee an order to print the following tracts: "The Sabbath and the Lord's Day," by I. J. Rosenberger, 3,000 copies; "The Prayer Covering," by S. N. McCann, 5,000 copies; "Gold and Costly Array," by S. W. Hoover, 5,000 copies; "The Kiss of Charity," by M. M. Eshelman, 5,000 copies; "Plain Dressing," by D. L. Miller, 10,000 copies. These tracts will be ready to send out in a few weeks and may be ordered from the Brethren's Tract Work, Dayton, Ohio. We are glad to note that the brethren having this work in charge are zealously carrying it forward and our Brethren should not forget that it takes money to print and send out tracts. Don't forget this when you make your donations.

There are many people in the world who, not being familiar with the accepted theory of the movements of the earth around the sun, find it very difficult to believe that the earth is a globe and that it revolves about the sun once in a year, and turns upon its own axis once every twenty-four hours. And many still adhere to the theory so positively asserted by the Richmond, Va., parson who said, "The sun do move." The fact that there is a new theory in regard to the planet on which we live, known to those who accept it as the Zetetic Philosophy, may not be known to many of our readers. It is claimed by these scientists that the earth is flat and that the sun moves about it from east to west. We have before us a book, bearing the title, "One Hundred Proofs that the Earth is not a Globe." Our readers who may be interested in the subject can secure a copy of the work from the author, William Carpenter, 1223 Chew St., Baltimore. Price, 25 cents. It contains some very puzzling questions.

ADVENTISM REFUTED IN A NUTSHELL.

Under the above title we are printing for the author, Eld. D. M. Canright, of Otsego, Mich., who was, for many years, one of the leaders among the Seventh Day Adventists, and, who, several years ago, convinced of the error of their doctrine, left them, a series of ten tracts, making in all something like eighty pages, refuting most conclusively the teachings of these people.

The tracts are printed under the following subheads or titles, each of which is fully discussed. No. 1, "Origin, History, and Effects of Adventism;" No. 2, "The Advent Message Examined;" No. 3, "Twenty-five Objections to Adventism;" No. 4, "Mrs. White and her Visions;" No. 5, "The Jewish Sabbath Abolished;" No. 6, "Why We Keep Sunday;" No. 7, "Immortality;" No. 8, "Is Sunday-keeping the Mark of the Beast?" No. 9, "Not under the Law;" No. 10, "The Commandments in the New Testament."

Eld. Canright is well qualified to write upon the subject under discussion. In the first tract he opens by saying, "The author of this tract was a prominent writer and preacher of Adventism for twenty-eight years, hence he knows of what he affirms." That Elder Canright was all and more than he says he was to the Adventists, the records of the past most abundantly go to show. He held many discussions while with them, and was recognized as one of their strong men. As a writer, he was noted for the clearness of his style and his ability to put the claims of Adventism in their very best light. He wrote, preached, lectured and debated for the people of his choice for twenty-eight years and then, convinced of their errors, he withdrew from them. He now regards it as his duty to correct the errors that are so apparent to him, and he uses this means to set Adventism in its true light before the people.

Having read the tracts carefully in manuscript and looked over them as they came from the press, we are satisfied that they will do much toward setting those who are troubled about keeping the Seventh Day right. After reading them we are at a loss to know how any one can, after looking into the matter carefully and examining the Elder's arguments, have any doubts on the questions discussed. The Elder goes into details and gives facts that can not be refuted.

The tracts can be supplied from this office at 25 cents for the ten, postage prepaid. Orders can be sent in at any time and they will be promptly filled.

AN EXPLANATION.

A brother sends us the following extract which has been going the rounds of the religious press for the last month and asks us to explain the action of our Conference on the question referred to:

> The *Cumberland Presbyterian* says, "The Dunkards, at their late General Convention, decided that it was wrong for a Dunkard who is attending a religious service held by another denomination to rise when Christians are invited to stand. Why it is wrong we are not told. Some besides Dunkards will doubtless go to heaven; and since all will probably stand up together there, before the throne, it would seem to us not improper to begin to get used to it while here on earth."

The query upon which advice was asked, and the action taken by our Annual Meeting, refers to the very common practice which obtains largely among modern evangelists to have their congregations vote on various propositions relating to Christianity. The propositions assume various forms, depending upon the originality and fertility of the mind of the evangelist. "Let all Christians rise to their feet," or, "All who want to go to heaven," "All who want to be saved," "All who love Jesus," "All who want the prayers of God's people," are some of the forms most commonly used. These forms in themselves are not objectionable, but the tendency is to create excitement and in this way get people to come to Christ without counting the cost, and, as a result, they soon make shipwreck of their faith.

The Brethren have always been, and we trust ever will be, ready and willing to declare their loyalty to Jesus Christ, and to show to the world by exemplary lives and right living that they are Christians in the full sense of the term, but they do not deem it best to sound a trumpet before them in making it known to others. The popular method adopted by many modern revivalists to have their congregations vote on the question as to whether they want to go to heaven or whether they are Christians does not seem to them to be for the best and many very good people, besides the Brethren, take the same view of the case. We believe in using all lawful Gospel means to induce sinners to turn to Christ, but can not give assent to all the methods adopted by the typical modern revivalist to induce people to "stand up" for the purpose of swelling the number of converts to be reported by them, not so much for the glory of God, it is feared, as for their own glory. It is the abuse of what, if properly used, might result in some good, to which we object.

Not long since we heard of one of these evangelists, with the voting hobby largely developed, who asked his entire congregation to rise and join in singing a hymn, and before singing the last stanza he requested the people to remain standing as he had something to say to them. The request was assented to and then, after giving a short exhortation, he commenced his thinning-out process. "All who do not want to go to heaven may sit down," and some very good people, and they were not "Dunkards" either, sat down. The evangelist passed through the regular forms until he had voted on some half dozen propositions and had his congregation about equally divided, —one-half standing, the other half sitting, and it was noted that some who stood up did not bear good reputations while among those who sat down were some professing Christians of unimpeachable integrity. One of the latter said to us, "I do not propose to take any part in such a public parade of my religious convictions. It lowers the dignity of Christianity. I will not encourage it;" and he was among the first to sit down. As a result many were disgusted at the course pursued by the evangelist, and the meeting was a conspicuous failure.

Again the Brethren do not, in their own church, fellowship men who engage in the liquor traffic, no matter whether it be the rich distiller, the wholesale dealer, or the saloon-keeper. No one engaged in this kind of business in any form can unite with the Brethren church without first giving up this sin. Other churches admit them to their communion, and we feel that to unite with them as we should have to do, in standing with them as Christians, would be to sanction their evil deeds, and this we can not consistently do. The Brethren have, for more than a century, set their faces against the manufacture and sale of intoxicants and we can not conscientiously bid those God speed who are engaged in a sinful traffic.

When it becomes necessary for the followers of Christ to stand up in the congregation so that they may be known as Christians, it seems to us that there must be something wrong with their Christianity. Christ gave a better test of discipleship than this, one that will stand in the day of final accounts. "By this shall all men know that ye are my disciples, if ye have love one for another." "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." These are the true tests of discipleship and he that walks according to this rule will not need to tell the world that he is a Christian, for they will take knowledge of him that he has been with Christ and learned of him.

These are some of the reasons,—some of the delegates may have been influenced by others,—that induced our Conference to advise against this particular form, the propriety of which is doubted by many members of the churches that use it, of making it manifest to the world that we are Christians.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"HE that loves the Lord will love the church, and he that loves the church much, will be found doing much for her. The measure is in God's hand, and we will be measured according to our ability and opportunities."

IF but one-half, or less, of the money that is uselessly spent annually in our country, were expended in missionary work and in sending out tracts and other publications, setting forth the doctrine and faith of the church, as set forth in the Gospel, what a great work would be done for the enlarging of our Lord's kingdom! Notwithstanding our Lord said to the disciples, Go into all the world, and preach my Gospel, etc. (Mark 16: 15), and Paul said to the Corinthians (Second letter, 6th chapter), "We then, as WORKERS together with him, beseech you also that ye receive not the grace of God in vain," we ask, How? and answer (?) by manifesting a cold and almost utter indifference to the Lord's cause, as the manner of some is,—some, at least, of whom spend large sums of money for tobacco and other filthy things, not to satisfy, but to continue to feed a morbid appetite, neglecting to support the work of the church as a child of God and not of the world.—*S. W. Hoover.*

"YE CAN NOT SERVE GOD AND MAMMON." Luke 16: 13.

BY S. N. M'CANN.

Systematic Giving Contrasted with Sympathetic Giving.

BY having a treasury and giving to the Lord each week as he has prospered us, we systematize our work and give from the heart TO THE LORD, and not because we are moved, or wrought upon by sympathy. It is a giving to the Lord and will be rewarded, for "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42.

Our giving, when we do not take God's plan and systematize our work, is too often a mere matter of sympathy, and if our sympathetic natures can not be aroused we do not give. Frequently sympathy is aroused and a liberal gift is made, sometimes imprudently, and almost always at the cost of penitence and remorse on the part of the giver, for as soon as sympathy subsides, reaction takes place and as a result harm is done to the giver instead of good. He is harmed because the reaction closes even the door of sympathy and opens the door of covetousness wider. Systematic weekly giving opens the wide door of love and forever bars the door of covetousness. Giving by system becomes a principle, a source of real joy, a feast of heavenly manna, a spring of living water, a true savor of sweet incense. A gift must be for Christ's sake, else it profits the giver nothing. It is strange fire upon their altars, bitter water in their streams, and fiery serpents in their paths, when given for any other than Christ's sake.

How to distribute gifts? is a question that puzzles every one who has no treasury for the Lord; but those who have a treasury always find plenty of the Lord's work, plenty of places to do a little good for Christ's sake, and are truly blessed in their giving from the Lord's treasury that which is consecrated to him. They are blessed in the consecration of their means to him, and blessed again in the distribution of the Lord's money. He who has no treasury for the Lord is constantly troubling himself about the means being misapplied; he has money for the Lord, if he could only find the right place to put it. But something is always in the way, for a proper use of the money would not be made until this is different and that is changed, and somebody else takes hold, or some one else lets go.

Consecration of a part of our means to the Lord each week will, in a large measure, remove all these difficulties. Hundreds of fields will open and we will feel that it is so little that we give, and the work needs so much, that we will truly wish for more means, realizing that much more could be advantageously used than we have in our treasury.

Sympathy will not be the ground of action, but a higher, purer and nobler motive power will move us in the distribution of the Lord's money. The action will not be spasmodic, but steady, onward, upward growth, both in good works and in Christian graces.

The person who fails to consecrate a part of his means to the Lord is much more apt to make a misapplication of a gift when he does give, than one who gives from a consecrated treasury. The one who consecrates can truly submit the case to the Lord, without any covetous or selfish feelings to hinder, while the one who fails to consecrate will be moved almost entirely by feelings of like or dislike to the person who holds a lawful claim for his help. This feeling of like or dislike arouses a corresponding amount of sympathy, which calls out the gift. This gift is often shortened by covetousness coming in between the time of resolving to give and the time of giving.

God's work systematically, conscientiously and prayerfully performed will give broader sympathies to us than spasmodic work can give. Sympathy will not be the controlling power, but a higher, purer and more God-like power will move us to action, not in particular cases alone, but in all cases where our power may reach. The person who specially consecrates a part of his means to the Lord will more readily make special sacrifices, will come nearest holding his goods as not his own, and more truly represent a faithful steward than he who makes no special consecration.

If we would only realize that gain is not godliness, but that godliness with contentment is great gain, presenting our bodies living sacrifices to God, we would be consecrated workers.

WILL A MAN ROB GOD?

BY THURSTON MILLER.

"Yet ye have robbed me. . . . In tithes and offerings." —Mal. 3: 8.

STRANGE that this language should be so very appropriate just at this particular time! And still more strange it is, that there is any occasion for using it against ourselves now, with the knowledge we have of the great need of the tithes for the prosecution of the cause of Christ! It is a painful thought to the minds of all who have the prosperity of the church and the welfare of souls at heart! It is a sad comment, indeed, upon our acknowledged faith in God, and professed confidence in his Word, that we, the favored children of our Father, and situated in this favored land, should withhold God's just dues, and slight his easy demands. In the days of Malachi this dereliction was called robbery. Is it not the same now? At that time God was willing for his people to appropriate nine-tenths of their substance to their own use; but the other tenth he claimed as his share. The withholding of God's share was accounted robbery. Are we, as a church, not guilty of the same offense to-day?

How can we expect a full measure of blessings to rest upon the work of the church under such circumstances? "For," said God, "ye are cursed with a curse: for ye have robbed me." Mal. 3: 9. True, the curse does not appear now, unless it is in mortifying blunders, and shameful failures, for the want of means to carry on the work to a glorious success; but the more is the pity that, when viewing God's long-suffering and forbearance, we should be so slack on our part.

Brethren, the great and growing enterprise of the church to-day is the missionary work. I say *growing* because, when comparing the present with the past, we find the result gratifying, and I am afraid, with some of us, *too satisfying.* Yet *gratifying* or *satisfying* as the advancement is, it is not owing to the *tithes of the many*, but to the *liberality of the few*, and of the latter I dare say a very *small* number has as yet come up to the legal demand. Some I *know* have exceeded it, but Paul would have "an *equality.*" If a poor brother or sister, whose entire means for support is derived from work by the day or week, contributes a dollar, when at the same time the rich brother, whose possessions will aggregate twenty-five or fifty thousand dollars, donates five or ten dollars, it *is not equality.*

Then, again, I am afraid that some excuse themselves because there is a little balance in the treasury at the end of the year. Last year, after hearing the report of the Treasurer of the District of Northern Indiana, a brother remarked to the writer that "the Board had better spend what is on hand before asking for more." This little balance is on hand simply because it is not enough to use to advantage, and must lie idle until more is gathered.

Now, brethren, we pray for the "early and the latter rains." What for? That the planted seed may germinate, grow and mature. What for? That we may reap a bountiful yield. What for? Ah, too often, that our worldly interests may be advanced. To try to better our condition in life is all right, but it is not right to rob God in order to do it, neither is it necessary.

Hear the prophet again: "Bring me all the tithes, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

O, then, let us "seek the Lord and his righteousness," and I believe that all our wants in

needed blessings will be supplied far beyond our most sanguine expectations.

This summer is not only remarkable for fearful casualities in our land, but also for the unprecedented abundance of earth's productions. The former are merely local, the latter universal. Now comes the season for our Harvest Meetings, when praise and thank-offerings will be the special order of the day. No more appropriate time, nor better opportunity can be presented for proving our gratitude than to accompany our thank-offerings with bountiful contributions to the missionary cause in dollars and cents.

May the means contributed to the Lord's treasury this year be commensurate with the abundance of the harvest secured through his loving kindness, is my prayer, and then no laudable enterprise of the church will suffer for want of means.

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

NO COMPROMISE WITH SATAN.

BY ISAAC CRIPE.

WHEN it comes to the subject of "Temperance," I always feel like casting in my mite on the side of the right, and this time I feel like giving just a little of my personal experience.

In 1844, after having just been married, I moved to what was then called the "Indian Reserve," now Howard County, Ind. I commenced clearing my farm in a neighborhood where there were many Indians but also several white settlers. After having cleared about six acres of heavy timber land, I asked my neighbors to assist in rolling the logs upon heaps. The question with every one was: "Are you going to have whisky?" I said, "No." "Well, we won't help you then." I asked fourteen different persons, without getting the promise of a single one to come and assist me. Finally one, a brother, offered to come. I said to him, "Brother, what am I to do?" He said, "Get a *little* whisky, and they will come, if you tell them you have it."

When I asked the same persons again, and had the same question put to me as before, I could answer, "Yes." All said they would come.

Next morning, bright and early, they came from all directions, and we all went to work with a will, and had a number of heaps ready before breakfast.

Then there was a call for the whisky. I brought out a half pint of the liquor. As I handed it to the first one, he said, "Is that for me?" "No," I said, "it is for you all." There was a murmur and some said, "That will never do."

Finally I said, "Friends, have mercy! I am poor, and so are you, my neighbors; let us not spend money for that which is of no benefit." "All right, Isaac," said one, "*just so you are in our ring.*"

In consternation I saw my position and could only find words to say, "God be merciful to me, that I suffered myself to be led into a drunkard's ring! I never will do so again!"

Next spring we took a vote as to whether we would have whisky or not, and, I am glad to say, gained a victory for temperance. From that day when I was led into the drunkard's ring, I abhor a compromise of whatever sort, for Satan is sure to have a part in such work. Brethren, be firm, be true, be temperate, and do not give up the fight against intemperance, until "King Alcohol" is dethroned forever!

Owasco, Ind.

THE SUNDAY-SCHOOL.

BY J. W. KEISER.

To do the greatest amount of good we must have the entire confidence of our Sunday-school. Little folks soon learn to know whether we are in earnest or not, and if they conclude that we are not, our influence over them is lost and they usually form a very poor opinion of the cause we represent.

An address to the children in which we *tell* them we love them and wish them well, here and hereafter, is very often spoiled by passing them on the street without *noticing* them or speaking to them. Though their knowledge may be limited, they know that men do not treat a person whom they love, in this manner. Their young minds need attention from those whom they consider their superiors, and if they do not receive it, they think themselves unworthy of notice and drift from good to evil.

Are we among that class that thus use those of whom Christ said, "Of such is the kingdom of heaven"? God forbid! Remembering that the future welfare of the church and of our nation depends on the boys and girls of to-day, let us throw around them such influence as will make them better men and women than we are. Let us have a kind word for the little boys and girls everywhere, and let us instill such things in their little minds as will make them men and women that will be honored both in this world and that which is to come. We think the Sunday-school a very good place to accomplish this good work. Before many risings and settings of yonder sun, those old soldiers of the cross will have passed over the Jordan of death! Then some of these little boys will have to take their place and blow the silvery trumpet of the Gospel,—warning the sons and daughters of men to flee the wrath to come.

Let us work more earnestly in the Sunday-school, so that when the last loud trump shall sound, and all see the face and form of the Son of man,

"We shall come rejoicing,
Bringing in the sheaves."

Pioneer, Ohio.

FOLLOW ME.

BY A. REBECCA WAMPLER.

THIS is the first command that fell from the lips of our Blessed Savior after he had been tempted by the devil.

"Jesus walking by the sea of Galilee, saw two brethren casting a net into the sea; for they were fishers. And he called unto them, saying, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him."

So it must be with all Christians. They must first throw off all incumbrances before they are able to follow after their Lord and Master.

With these words echoing in our ears, we are led down into the limpid stream, the pure waters of which form our baptismal grave. We are thus enabled to surround the table of the Lord, to partake of those sacred emblems, and to stoop down and wash one another's feet. We are given strength to do all this because our Master led the way, for our Shepherd will not lead where his sheep dare not follow. "For even hereunto were ye called: because Christ suffered for us, leaving us an example, that ye should follow in his steps." 1 Pet. 2: 21.

Then, how important, that we obey this first command, for in obeying this, we obey all others that follow! Had ever soldiers such a glorious Captain for their leader? How thankful, then, we ought to be that we have the blessed privilege of serving in the ranks of King Emmanuel and under the leadership of our own dear Jesus! We need not shudder at the thought of the silent grave. Just beyond we hear a calm, gentle voice, saying, "Come to me," and, with child-like simplicity, we reply in the words of the Psalmist, "Yea, Lord, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Then let us gird ourselves for the conflict, putting on the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand!

Edom, Va.

BEHIND TIME.

A RAILROAD train was rushing along at almost lightning speed. A curve was just ahead, and beyond it was a station, at which the cars usually passed each other. The conductor was late, so late that the period during which the down train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been *behind time.*

A great battle was going on. Column after column had been precipitated for eight mortal hours on the enemy, posted along the ridge of a hill. The summer sun was sinking to the west; re-inforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost. A powerful corps had been summoned from across the country, and if it came up in season all would yet be well. The great conqueror, confident in its arrival, formed his reserve into an attacking column, and ordered them to charge the enemy. The whole world knows the result. Grouchy failed to appear; the imperial guard was beaten back; Waterloo was lost. Napoleon died a prisoner at St. Helena because one of his marshals was *behind time.*

A leading firm in commercial circles had long struggled against bankruptcy. As it had enormous assets in California, it expected remittances by a certain day; and, if the sums promised arrived, its credit, its honor, and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day on which the firm had bills maturing to enormous amounts. The steamer was telegraphed at day-break; but it was found, on inquiry, that she brought no funds, and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late; they were ruined because their agent, in remitting, had been *behind time.*

A condemned man was led out for execution. He had taken human life, but under circumstances of the greatest provocation, and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve; a favorable answer had been expected the night before; and, though it had not come, even the sheriff felt confident that it would yet arrive in season. Thus the morning passed without the appearance of the messenger. The last moment had come. The prisoner took his place on the drop, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, galloping down hill, his steed covered with foam. He carried a packet in his right hand, which he waved rapidly to the crowd. He was the express rider with the reprieve. But he had come too late. A comparatively innocent man had died an ignominious

death, because a watch had been five minutes too slow, making its bearer arrive *behind time.*

It is continually so in life. The best-laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever "*behind time.*"

Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being *behind time.—Freeman Hunt.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Hopewell Church, Pa.

Our little band was once more encouraged June 16. One dear sister became weary of living without a hope in Christ. She came about twenty miles to unite with the Brethren. She said she would have come long ago, but as her husband belonged to another denomination, he was opposed to her doing so. Her faith is so strong that she said she would rather part from her husband and make her home with her children, than remain outside of the fold of Christ. Would to God we could see more such faith manifested among some others, who are almost persuaded to come! After our Sunday-school, June 25, Bro. David Clapper was called away to a place,—distant about ten miles,—to perform the rite of baptism upon a man who desired to live with the Lord's people. Thus, one by one, sinners are forsaking sin and its pernicious ways.

June 30, the second quarter of our Sunday-school closed with an average of fifty-eight in attendance. There were 1,290 verses committed during the quarter. May God bless our Sunday-school! May our brethren and sisters take a more lively interest in the work of the Sunday-schools! There are still some that can not see, or do not want to see the good of Sunday-schools. Some claim that they learn more at Sunday-school than at any other meeting, for the simple reason that what is taught at Sunday-school is so simple that any one can understand. Our quarterly council will be held July 20, and, we hope, will be a profitable one! Daniel Ritchey.

Echoes from the Highway.

For the last twelve days we have been visiting in Fayette County, West Virginia. Our meetings have been well attended. The brethren here seem to be alive to the interest of the church. They meet with considerable persecution from other denominations, yet the ingathering of souls during the last two years has been very encouraging.

We have a warm Christian feeling and regard for the church here. It was here we formed a union with the church; here that we were called to the ministry thirty years ago, and to the full ministry and charge of the flock twenty years ago. Before the war, with [illegible] John Thomas, we did some labor in the work of the Lord, but it was at the close of the war that we labored more fully in the work of gathering the few scattered sheep together, and entering upon a more than defensive war against the elements of error and opposition. The doctrine of the Brethren was comparatively new, but the people in general were ready to consider seriously the claims of a whole Gospel, and nothing but the Gospel. From other denominations we received not a few into church fellowship. As might be expected, religious interest was lively, and as a result the Brethren have had to withstand much opposition from others, but as it is true, truth will prevail, the prospects continue favorable. At a series of meetings last fall, over twenty were added to the church, and we hope able brethren who can do so will come into this locality occasionally and help on the good work. Many here we regard as our children in the Gospel having been born of God under our humble efforts in the administration of the word and doctrine. Oh! may they ever continue faithful, until we all meet over on the shores of a blessed immortality, where quite a number have already gone. Yes, we miss them here, their children have taken their places in the church. We hope none of these dear ones will be missing in that happy home of the soul. This is our second visit here since we moved away, sixteen years ago, and it may be the last, but be that as it may, in memory's store there shall always be a vivid remembrance of those dear children of the Living God with whom we prayed and labored in bygone days.

To-day, July 23rd, we leave for Charleston, where we will make a twenty-four hour stop with the members, and then on to Cincinnati and the Miami Valley. Throughout Virginia and West Virginia the crops are unusually good.

J. S. Flory.

What Does It Mean?

My letters are written with a pressure and a drag, and an agony that renders my chirography well nigh at times illegible. And so it is quite natural that compositors should be sorely puzzled to make sense of all they find in my zigzag contributions.

Whether there is sorrow in Heaven, I know not, but I strongly incline to think there is a Divine sadness from the Eternal Triune down through all ranks of dominions and principalities and powers, and just men made perfect. Only it is such a sorrow that spoils neither the blessedness of God nor of His angelic and ransomed family. If God can be grieved, so can those whom He has preserved in their first estate, and redeemed by the blood of His Son.

In No 28, second page, at the opening of my letter to sister McGaughey, occurs an error which may not be so far out of the way after all. But I beg its correction nevertheless. For "*Heaven-sorrowing*" read "Heaven-savoring." And may both the sorrowing and the savoring be the very essence of our being, the daily, constant expression and attraction of our life. Mirrors of God: this is Paul's idea of the saints. 2 Cor. 3:18. God-begotten, God-developed, God-configured, God-enshrining, God-revealing, God-enjoying. This is our high-calling, the antepart of Heaven in the flesh, the Heaven of Heavens forever.

C. H. Balsbaugh.

A Few Thoughts.

In a former article I described our late communion and in that made mention of those who did not commune, in manner like this, "Those few who did not commune must look to that great Supper where all can commune and none need set back." I also said that we should make these meetings a bright page in our history instead of a dark one.

Some few think that my remarks were somewhat personal, but this is incorrect, as I had no one singled out from the rest unless it would be myself, as I merely tell my private experience in this matter. The darkest page in my history has been when I had an opportunity to commune and stayed away, and that, too, for a reason too simple for God to know (but he does know it). We read of Jesus rolling away the stone; therefore we are almost without excuse for non-attendance, are we not? We can have excuse upon excuse, but if one of these meetings would be our last (which, undoubtedly, will be the case sometime), and we would go to judgment and there the great Judge would ask our excuse for not communing, no doubt we would be like the man who was at the wedding without a wedding garment.

Jesus says, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." 1 John 6: 53.

"And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 24–26.

In this light we think it our duty to participate in the service whenever we have an opportunity.

These few words are intended for those who sit back without a Gospel reason, and I hope none may think it refers to them, unless they are found to be so doing. Of course, sometimes there may not be room at the tables, or we may stay back to take care of children, or preserve order, etc We know not your reasons but God knows the very intent of your heart. Let us be careful what our excuses and reasons are for not partaking on such occasions. It should be our desire to commune, and we should prepare ourselves to be ready to commune at any time. These seasons are a great strength to us if we participate in them. May we all improve our time and opportunities hereafter, is our prayer!

Levi D. Bosserman.

Annual Meeting Observations.

We, in Virginia enjoyed a pleasant season, while so many of our ministering brethren were here, attending Annual Meeting, and giving us so much good, practical preaching! We enjoyed a season of rest, too, as our home ministry had but little labor to perform during that time. Brethren from abroad filled all regular appointments, and numerous special appointments. This season of rest was very agreeable, and, as well as the feast, much enjoyed.

Brethren, come again! If you cannot all come at once, come one at a time! Do not wait for special invitations, but come voluntarily and find a hearty welcome!

While standing at the office of Committee on Credentials at our late Annual Meeting, awaiting my turn, and observing the labors devolving upon the committee, I at once saw that their work could be facilitated; therefore, if in order, I suggest that our Publishing Company formulate and execute a "Certificate of Delegation." A tablet, or package of fifty or one hundred, could be purchased by each District Clerk, and he could distribute to the different congregations. The name of State District (which will be a very important feature), might be printed or stamped upon those furnished that District. S. W. Garber.

Hermitage, Virginia.

From Moscow, Idaho Territory.

WASHINGTON TERRITORY is our present field of labor. We had a personal acquaintance with Bro. Isaac Hershey for a long time. He has charge of all the Territory of Washington. The organization here was effected in 1876, by Bro. Brower. Bro. Hershey came here in 1878, when the country was quite new. There are now five ministers here, so far as known,—three of them in the first degree. Eld. Deeter moved here about one year ago. Some of the members live long distances apart.

This mission field extends from the State line of Oregon on the south, to the British possessions in the north.

Our location is about as central and convenient to our field of labor as at any point, being two and one-half miles from the State line. We just returned from a ten days' trip north, as far as Medical Lake, a distance of one hundred miles, with Bro. Hershey. Though our brother is feeble from an attack of paralysis, which he had last fall, he is gaining slowly. A few members are scattered here, at intervals of fifteen or twenty miles. Bro. S. M. Forney is their minister; he lives twenty miles farther north and eastward. At Spokane Falls there are eight or ten members. From Moscow, south to the State line, there is a distance of seventy-five miles. I shall go there in the near future, and visit a few members at several points. This being the central point, with a house of worship, and a surrounding territory of vast extent, the field is surely quite large,—larger than Pennsylvania. Considering the ministers named, some quite young, and all other denominations in the field, the work of preaching the Gospel to the people moves slowly, while sinners are perishing for the Bread of Life. This ride, so far through the dust, proved anew that the work of the missionary is not very desirable, so far as enjoyment of this life is concerned.

Bro. Hershey has been a pioneer,—first in Illinois, then in Kansas, California, and again here. His days of usefulness are well spent. Though now seventy-four years old, he is still willing to do what he can for extending the Kingdom of God here on earth. Truly the harvest is great, but the laborers few. When we think of the distance over which we traveled,—two thousand miles or more, with scarcely any Brethren,—and then recollect the command to go "into all the world and preach the Gospel," and think of the worth of one soul *redeemed*, what sacrifice should be made! Some one says, "Yes, go." But, "how shall they go except they be sent by the church?" Certainly, this is the work belonging to the church.

This reminds me of a Baptist minister with whom we talked here. He is a missionary from the States. When he came, the wants here were so great, and the habits so different that he became almost discouraged, and felt like returning. Upon more mature reflection, however, he thought, "Can I be useful in this reformatory movement? Take away the minister, and morals will go lower and lower."

I am not here as an advertising medium, but hope that I may be allowed to make a few statements. The climate is a very dry one. All that part lying east of the Cascade or Coast Range and west of the east line of Territory has a small amount of rain-fall from May to October, but has a snow-fall sufficient to mature crops. This year there is said to be much the shortest crop since the country was settled. Though the weather is warm at noon, there is usually a pleasant breeze; nights are cool and winters short. We have seen fine volunteer potatoes and wild oats. There is good success in growing all small grain crops. Many may think that this country, being so far north, is too cold for fruit, but on our late visit north we saw plenty of apples on very young trees, some being supported to prevent breaking. At one place we saw trees loaded with peaches. Thirty or forty miles down Snake River, an abundance of all kinds of fruit is grown and sold, retail, at five cents per pound. Peaches, plums, apricots, berries, etc., later in the season, may be had at lower rates. Corn, however, is not grown to any extent as the nights are too cool. Land is very hilly, compared with Illinois, but produces well. On the highest ground the surface has the appearance of volcanic formation.

J. C. LAHMAN.

From Spring Creek, Rockingham Co., Virginia.

SINCE July 9, I have been here at Bro. Martin P. Miller's with a severe attack of measles. I am now gradually recovering my strength and appetite. For faithful services rendered me in my utter dependence and sufferings during my prolonged illness, and for their noble hospitality to me, so far from my home, they deserve the honor of mankind and the rich blessings of God, spiritually and temporally. May choice blessings rest upon the Miller family, here and elsewhere, who have so kindly remembered me in my affliction. Any one desiring to communicate with me, may address me at Bremo Bluff, Fluvanna Co., Virginia. My home people will forward it to me wherever I travel, from place to place. JULIA A. WOOD.

An Appeal.

SOME time since I wrote to the MESSENGER concerning the work at Progress, Colorado, and asked that some one come to our aid. Since then I have learned that the railroads west of St. Louis and Chicago have agreed to make Harvest Excursions on August 6 and 20, September 10 and 24, and October 8, at one fare for the round trip.

To those Brethren who are contemplating a change of location, especially ministers, I would say that the work at Progress is in need of immediate and permanent ministerial help. Some one should live with us who is faithful in defending the doctrines we hold as essential,—some one who is energetic in their defense, and, at the same time, willing to undergo the hardships incident to settling in a new country.

If you want to buy land, it can be had at reasonable rates, or if you prefer to get government land, it can still be had within reasonable distance of "civilization," schools, churches and Sunday-schools. Each one must decide for himself where he will live, and these excursions offer opportunity to inspect our country cheaply. We are well satisfied with South-east Colorado, but others might not be. Come and see before you move. Write for further information to either A. L. Walker, W. H. Higgins, or C. C. Ing, at Progress, Colorado, or to me at Monitor, Kansas, where I now am, and expect to remain this summer.

NOAH GARMAN.

From Ashland, Ohio.

THE Maple Grove congregation met July 20, at one P. M., in quarterly council. We attended to all the business presented, and closed at four o'clock. Bro. George Worst, our Elder, is an expert in doing council-work, for which we commend him.

Our harvest meeting is appointed for Saturday, August 24. We will have preaching at 10:30; also preaching in the evening, and on the Sunday following. All are invited. Our Love-feast will occur Oct. 5. Services will commence at 10:30. Ministers and members of adjoining churches are invited to be with us. DAVID SNYDER.

From Timm's City, Tex.

WE are glad to say to the many dear brethren and sisters of the one common family that we are still among the living, doing the best we can in our new field of labor. We had preaching to-day by Bro. D. C. Cripe. We have regular meetings at our houses and also once a month at Timm's City. Our congregations are rather small, but the attention is commendable. We hope the day is not far distant when we can have more people to preach to. The prospects are pretty good at present. Quite a number of visitors were present this fall from Iowa, Kansas, Nebraska, and points east.

We hope the brethren have seen the notice in the MESSENGER, No. 28, July 16, of the harvest excursions to this part of the West, Aug. 6 and 20, Sept. 10 and 24, and Oct. 8. We hope the brethren will avail themselves of this opportunity and give us a call. There is plenty of room here and all good, loyal members will find a hearty welcome among God's children.

The prospects, financially, are good. At this writing there is plenty of rain. So far growing crops are doing well. There will be considerable of corn, millet, sorghum, etc. May the blessings of the Lord attend all of God's children everywhere, is our prayer. N. T. BRUBAKER.

From Mississinewa Church, Indiana.

BRO. GEORGE E. STUDEBAKER, of McPherson, Kansas, has been with us, working in the interest of McPherson school. While with us he gave us eight good, practical sermons. After listening to a sermon by Bro. George on Sunday, July 14, two young sisters came forward and expressed a desire to unite with the church. The younger one was only ten years old. How pleasant it is to see the young remember their Creator in their youthful days! May they ever prove faithful! May God bless Bro. Studebaker wherever he goes! GEORGE L. STUDEBAKER.

From Buck Creek Church, Indiana.

AT our last council-meeting, June 22, three precious souls were added to the church by baptism, and two by letter. Many tears of joy were shed. An election was held for church officers. The lot for speaker fell on our much-loved young brother, Isaac Wike, and for deacons on brethren Joseph Oxley, Jacob Priddy and Charles Stauble. May the Lord bless our newly-elected brethren and their companions, and all of God's children.

D. H. REPLOGLE.

From Childress' Store, Va.

WE met in church council at the Mt. Jackson church, July 13. There being no special business before the meeting the time was utilized in admonishing the brethren and sisters to their duties.

Sunday morning we assembled at the church again, where there was a large crowd of people gathered to hear the Word preached. We had a very acceptable sermon on the subject of baptism. After services we repaired to the water where one precious soul was buried with Christ in baptism. Pray for us here; we have a strong opposition to meet. H. M. REED.

"A LARK goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer he sinks in the filth of earthly impulses."

Litchfield News.

THE little band of brethren and sisters at this place held their quarterly council Saturday, July 13. All business passed off pleasantly. We organized a Sunday-school; also decided to have the dedicatory sermon of our church-house on Sunday, Sept. 1. Meetings are to continue for some time. We appointed our love-feast for Sept. 12.

We now have a commodious house of worship in Litchfield, where about 200 can be comfortably seated. Our prayer is that the Lord will bless the efforts that are being put forth here and that a great and powerful church of the Brethren may be established in this city. It would not be doing justice to the brethren of the Mission Board of Southern Illinois to close these notes without mentioning their love and zeal for the cause. As we are weak, financially, it was alone through them that we obtained a sufficient amount to purchase the church we now have. We desire the prayers of all the faithful! J. P. STUDEBAKER.

Walshville, Ill.

From Redbank, Ind.

BRO. R. T. POLLARD, of the Plum Creek congregation, came to us July 7, to fill appointments. Bro. J. P. Hetrick, of the Coventry congregation, also came and preached two sermons for us on the seventh, at which time conviction took hold of a young man and his wife, and, on the eve of the eighth, they were taken into the stream, some little distance from their home, and baptized by Bro. Hetrick. May God keep them faithful to the end!

But while we are made to rejoice over those who have enlisted in the army of the Lord, we are still made to feel sorry that some are suddenly taken away. On the evening of July 8 the sad story was told us that one more of our much esteemed friends had fallen a victim to the grim monster, Death. July 9 the funeral was preached by Bro. J. P. Hetrick to a crowded house of sorrowing friends, from these words, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 8.

D. A. HETRICK.

Come and Help.

WE often receive letters regarding this section of country and church, and would have, ere this, responded to the many inquiries were it not that we dislike to see land advertising in the MESSENGER. We have one great need here,—we want workers in the vineyard of the Master, such as will labor for the advancement of Christ's kingdom on earth, for the building up of churches, preaching the Gospel to the many anxious souls on the frontier, caring for the isolated children of God's house, gathering up the sons and daughters of those fathers and mothers in Israel in the East who are continually praying for their children, scattered over the great West.

We have always had more faith in the prayers of the righteous if they be fervent and effectual, than all the land inducements, in advancing the spiritual kingdom, for we have the grand and glorious promises of God, that if we seek the kingdom and its righteousness *first*, that he will add all these things.

Oh, what a promise! Grand and eternal are the promises of our Heavenly Father. What a sad mistake we poor mortals make by trying to gain the great promise some other way! How often are little churches, so hopefully started, broken up and the cause made to suffer, all because the world with the church, in one great land-boom, rushes madly on in advance, leaving Christ way behind. The day of such sad work, we hope, is past. Let us ask God to take the helm. With one loud, continued call we cry out, Come, you brethren, who have been prospered by God, you, who have a few hundred dollars to start you, come and help us do the Lord's work! Come, minister, deacon, laymember, you, whose life has been graced by a godly walk and whose heart is filled with zeal, love, and a greater desire to be obedient to the church, we greatly need you all! You, who feel a desire to do a greater work for the Master, here is the place. Some have not, for six long years, heard the Gospel preached. Many are the calls made that must go unfilled because of lack of means.

The missionaries of to-day are those who come to stay, and the active laymembers who live a godly life, are a very great help.

Brethren who desire a home of their own in this life, can obtain one here where soil is deep and rich, and the lay of the land is all that can be desired. So far crops are good and there is plenty of rain. We have land to suit all in price. Come and see! Let the country tell for itself. Our little church consists of thirteen members, with prospects for others. Any further information can be had by addressing the undersigned with stamp. J. P. HARSHBARGER.

Painter City, Scott Co., Kans.

From Boynton, Pa.

WE commenced our meeting in the Elk Lick church, June 14. On the 22nd we had our love-feast, and closed our meetings on the evening of June 23. Bro. Jesse Calvert was with us, and preached the Word with power. Sinners were made to tremble and saints to rejoice. As a result of the meetings, thirteen were added to the church by baptism. The meetings were well attended and marked attention was given to the Word preached.

SILAS HOOVER.

"THE worth of a thing depends on the want of it."

"IF we do not restore that which we have injuriously detained from another, repentance is not real, but feigned and hypocritical."

"No one of all redeemed souls on earth or in heaven, who has approached the Glorified for the ten thousandth time—who has even lived with him in the intimacy of familiar friendship—has ever ceased to find new visions of beauty and goodness, new depths of mercy and compassion, new revelations of sweetness and grace, new exhibitions of grace, wisdom and love."

Literary Notes.

EMERGENCY NOTES.—What to do in Accidents and Sudden Illness until the Doctor comes. By Glentworth R. Butler, A. M., M. D., Physician and Lecturer in three Hospitals and two Schools in Brooklyn, N. Y. Cloth, 12mo, 102 pp, 50 cents. New York: Funk and Wagnalls.

This is a small book, but it grapples with large subjects. It tells what to do in the *emergencies* that are ever arising in this world of multiplied diseases and accidents. Since "all that a man hath will he give for his life," and since that life often depends upon the enlightened common sense and prompt action of some friend on the spot, it is important for people to know how to act. Here, then, is a compendium of practical knowledge for the masses. It gives elementary descriptions of the body and its functions. It then gives various hints, suggestions, rules, and methods, to be applied in such cases as the following: Bleeding; fleshwounds; poisonous bites; fractures and sprains; burns, scalds, and frostbites; drowning and suffocation; foreign bodies in throat, nose, or eye; convulsions and croup; unconsciousness and shock; poisoning from acids, alkalies, arsenic, iodine, lead, mercury, opium, phosphorus, etc. It also tells how to prepare bandages and transport the sick and injured. The lessons are illustrated by 18 cuts. The book does not ignore medical skill but recommends it. But what if the doctor is distant, absent, disabled, or dead? *Everything may depend upon assistance rendered during the first hour.* This book tells how to render it.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

McCARTNEY.—Within the limits of the Lower Cumberland church, Cumberland County, Pa, near Shiremanstown, July 12, Nancy McCartney, wife of Jerry McCartney, aged 66 years, 3 months and 26 days. Interment at the Stone church. Services by Levi S. Mohler and the writer from Heb. 4: 9. HARRY BEELMAN.

YODER.—In Louisville, Ohio, May 17, Mrs. Anna Yoder, wife of friend Christian Yoder, aged 79 years, 9 months and 8 days.

Deceased leaves a sorrowing husband, father, and four children. Services by Mr. Baker, of the River Brethren church, and the writer from the language, "Set thy house in order, for thou shalt die and not live." Isa. 38: 1.

SNYDER.—In the Canton church, Ohio, June 21, sister Mary Ann Snyder, aged 82 years, 11 months and 23 days.

Her husband, Bro. Henry Snyder, preceded her to the spirit world about one year. She was the mother of eight children, six of whom are living to mourn her death. Many of our old brethren will remember the pleasant communion seasons they enjoyed at their place, as their large barn and house were ever open for meetings of this kind. They lived in Osnaburg township, near Osnaburg, since November, 1826,—nearly sixty-two years,—until death separated them. Services by Eld. David Byers and the writer.

REESE.—Near Freeburg, Stark Co., Ohio, March 22, of pneumonia, sister Amelia Reese, aged 58 years, 5 months and 3 days.

Sister Amelia was one of our earnest workers in the good cause. Her seat was scarcely ever vacant in the sanctuary. She was one among the first in the sick room and at funerals in her neighborhood. She was loved by all who knew her. This was manifest on the day of her funeral, when between eight hundred and a thousand people had assembled. She leaves a husband and nine children to mourn her loss. Five of the children are in the church. God grant that the others may soon awaken to a sense of duty! Services by Eld. Conrad Kahler, assisted by the writer.

RAMSYER.—Near Paris, Ohio, June 11, Jacob Ramsyer, aged 43 years, 11 months and 3 days.

He was a member of the Omish church. He came from Albion, Indiana, where he had staid for some time. He lived but a few days after reaching his old home. Services June 13 by Eld. John Yoder, (Omish) of Wayne County, Ohio, the writer and others, to a very large concourse of people.

S. B. STUCKEY.

TINKEL.—At Landess, Grant Co., Ind., July 7, Eld. Jacob C. Tinkel, aged 48 years, 10 months and 3 days.

Our beloved brother was always remarkably zealous in the cause of his Master, often traveling through heat and cold to preach the glad tidings of salvation. Last winter he contracted a severe cold, resulting in pneumonia, from which attack he never fully recovered. His "earthly tabernacle continued to dissolve, and July 1 his reason was dethroned. He remained delirious until death relieved him.

He told the writer during his affliction that there was nothing so near and dear to his heart as the church,—nothing which so concerned him as the welfare of the body of Christ. He leaves an aged father, a dear companion and six dutiful children, three of whom have remembered their Creator in the days of their youth, and have chosen that good part which shall not be taken away from them. The church at this place sustains a great loss but our sorrow is mingled with joy in the thought that he has gone to rest.

Funeral sermon by Eld Jacob Crumrine, July 8, in the Landessville church, Ind. Text, 2 Cor. 5: 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens."

SARAH M. SAUNDERS.

STAMY.—In the Dry Creek congregation, Linn Co., Iowa, July 22, sister Rachel P. Stamy, wife of Eld. Stamy, deceased, aged 74 years and 7 days.

Our sister was born in Frederic County, Maryland, July 15, 1815. Her early piety, her motherly care for three mutes, her devotion as a wife and companion, her earnest and sincere consecration to God, and readiness to encourage the young and old, endeared her to all. Her disease was cancer, and her sufferings great and long, but she endured all with patience. She said, "Glory be to God; my suffering will soon be over! Blessed Jesus, I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day! Farewell, brethren and sisters!" Funeral services conducted by Eld. John Zuck. Text, 2 Tim. 4: 6–8. THOS. G. SNYDER.

GUISERT.—At Beatrice, Nebr., July 14, infant son of Charley and Mary Guisert, aged 1 year, 10 months and 10 days. He was their only child and has gone to the glory land sooner than expected by them. Funeral services took place from Bro. Milton Raines' residence. J. E. YOUNG.



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Full Report of Annual Meeting.

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Announcements.

LOVE-FEASTS.

Aug. 9, at Bear Creek church, Palmer, Christian Co., Ill.

Aug 10 and 11, at 3 P. M., at the house of B. M Peterson, Fairview congregation, Sherman Co., Kans

Aug 10 and 11 North Solomon church, Osborne County, Kansas, one and one-half miles north of Portis.

Aug 10 at 2 P M., Ogan's Creek, five miles southeast of North Manchester, Wabash Co., Ind.

Aug. 24 and 25, at 1 P. M., Oak Grove congregation at Stone meeting-house ten miles south of Iowa City. Persons coming by rail stop at Iowa Junction on B. C. R. & N Railroad.

Aug. 31, at 3 o'clock P M., Turkey Creek church, Pawnee Co., Nebraska, at H. C. Martin's 2½ miles north-west of DuRois station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H C. Martin, DuRois, Neb Those coming to Table Rock on B. & M. R. R. notify B. F. Flory.

Sept. 3, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Sept. 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 6, at 10 A. M., Olathe church, Kans., at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7, at 5 P M, Berrien church, Berrien County, Michigan.

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept. 7 and 8, at 10 A. M., Anglaize Chapel, ¾ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and 1½ mile east of Roseland, Adams Co., Neb.

Sept. 7 and 8, at 10 A. M., Pine Creek church, Ogle Co., Ill.

Sept. 7, at 10 A. M., Somerset church. Vernon, Wabash Co., Ind.

Sept. 7, at 10 A. M., Summit church, ½ mile north and 2 miles east of Summitsville, Madison Co., Ind

Sept. 7 and 8, at 10 A. M., Vermillion church, Marshall Co., Kansas at Simon Studebaker's, 7 miles north of Beattie, Kansas.

Sept 7, Summit church, Wabash Co., Ind

Sept 7 and 8, State Centre church, Marshall Co., Iowa.

Sept. 7 and 8, at 2 P. M., Martins Creek church, Wayne Co., Ill., at Bro. James Mauck. ½ mile west of depot, Jeffersonville.

Sept 7 and 8, at Filley church, at the house of Bro H. Miller, 2½ miles south-west of Filley. Those coming on the Rock Island Railway stop off at Virginia. Those on the B. & M stop at Filley, Nebraska.

Sept. 7, at 3 P M., Rock Creek church, Kansas, six miles north of Sabetha, Nemaha Co., Kans. Those coming by railroad will please notify E. Cober one week beforehand, and they will be conveyed to place of meeting.

Sept 11 and 12, Scott Valley church, Kansas, at Bro. Peter Howe's, nine miles south of Waverly, and ten and one-half miles north-east of Burlington. Brethren will be met at Burlington, Waverly and Westphalia, by notifying E. J. Miller, or Charles Yearout, Westphalia, Kansas.

Sept. 12, at 2. A M., Wakendah congregation at the Rockingham meeting-house, Ray Co., Mo.

Sept. 21, at 5 P M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept 13, at 1 P. M., Wade's Branch church, in Forest Park, Ottawa, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 21, at 11 A M., Kildbuck church, Ind., 9 miles west of Muncie, on the Jackson St. Pike. Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind

Sept. 23, at 10 A M., Maumee church, Defiance Co., Ohio. Brethren coming by railroad will stop off at Sherwood.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 3, at 2 P. M., Arcadia church, Ind,

Oct 4, at 10 A M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co., Ind., 5 miles west of Plymouth and 5½ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting.

Oct. 5, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M P. R. R. trains will be met at Eagle; on B. & M. R. R., at Greenwood.

Aug 24 and 25, at 10 A. M., at Washington church at the residence of Jacob Merky, north-east of Washington, Washington Co., Kans.

Aug. 31 and Sept 1, at 3 P. M., Iowa River church, Quarry, Marshall Co., Iowa

Sept. 7 and 8, at 2 P. M., Berkey church, Vancleaversville Station, W Va, on the B & O. R. R.

Sept 7, at 4 P. M., Urbana church 4 miles east of Urbana, Champaign Co., Ill.

Sept 7 at Bro J. J. Wissam's, 3 miles west of Reece, Greenwood Co., Kansas

Sept 7 and 8, in Crooked congregation, Washington Co., Iowa

Sept. 8, Long Branch church, Harrison County, Mo. A protracted meeting will commence Aug. 31 and continue over the love-feast. Those coming by rail will stop off at New Hampton and Ridgway, on the C., B. & Q. R. R., running from St. Joe to Des Moines, and notify William Echard, Martinsville, Missouri, giving date

Oct. 5 and 6, at 3 P. M., Exeter church, at Bro S. H. Taylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Oct 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct 5, Grand Prairie church, near Sidney, Nebr.

Oct 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Bentrice.

Oct. 5, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5, at 1.30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south west of Hutchinson.

Oct 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 1½ miles north of Etna Green.

Oct. 12 Longmont, Colo One week's meeting before feast.

Nov. 2 and 3. Broadfording church, Washington Co., Md Continued meetings to commence Oct. 26

HARVEST EXCURSIONS

To the Pan Handle of Texas. Many of the brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western States Passenger Association and the Trans-Missouri Association, in session at Chicago June 27th, agreed to run Harvest Excursions from Eastern points to all points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8

I will be pleased to answer all further enquiries by mail, by sending maps, routes, etc

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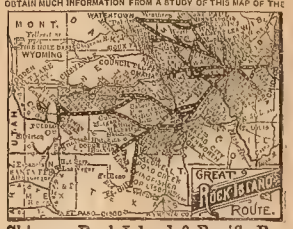
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., August 13, 1889. No. 32.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. W. J. SWIGART has left us to spend a few weeks in the eastern part of the State, and will fill several appointments for the Philadelphia brethren during his absence.

THE noble power of suffering bravely, is as far above that of enterprising greatly, as an unblemished conscience and inflexible resolution are above an accidental flow of spirits, or a sudden tide of blood.—*Pope.*

SISTER HARTMAN and daughter, of Philadelphia, are spending several weeks in the shady nooks of Huntingdon, and there are few places where cooler retreats and lovelier mountains and rocky scenes can be found. The weather, with the exception of a few rainy days, has been delightful.

WE had a short season of social communion with Eld. J. R. Lane, of Hill Valley, Pennsylvania, who made a call to our town this week. He seems, as usual, full of zeal for the good work, and as he is now untrammeled by the cares of farming, we hope that all his powers will now be devoted to the work of the church. There is much to do, and none who wish to work need be idle.

WE have some people in the world that are not very appreciative of favors received. One writes us that a friend sent him the MESSENGER free for a year, and now scolds because it was continued, and he was asked to pay for it. Had he known that he was expected to pay for it during the second year, he would have ordered it stopped, but would have read it with pleasure, at the expense of his friend.

"THE chief peril of the church to-day arises not from infidel or ignorant assault. It comes from the false vows of counterfeit members or hypocrites, and from the half-vows of partial consecration of true members. A full fidelity on the part of each, producing a glad, harmonious and self-denying ministry of banded believers, will most effectually refute, and at length utterly overthrow all outward assailants."

LAST Sunday we spent with the James Creek brethren, and attended an appointment at the Coffee Run church house, one of the places where we tried to preach years ago. The attendance was good, but in the congregation we noticed a considerable change, as a large part of the faces were strange to us, while many of the familiar ones of years ago were absent. We also called to see our father, who has passed his eightieth year, and is still in the enjoyment of excellent health, both physically and mentally. The home visits are always pleasant ones, and never fail to awaken most happy scenes of by-gone days. The James Creek church is still moving slowly forward, and had two additions to the number lately.

THE Aughwick, James Creek, and Newry churches had their "Harvest Home" meetings on August 10th. May the spiritual harvest be as abundant as the cereal one just reaped. Surely, the Lord has been good, in showering his temporal blessings upon us. And for them let us praise the Sender.

THE new Normal building is moving slowly upward. The stone work is all completed, and the bricklayers have commenced. If all goes well, in a few weeks things will have a new and greatly improved appearance upon the hill, and when the building is completed we will have all that can be desired in the way of accommodations for our students, and we hope that the inducements which we expect soon to offer, will be such as will fill every nook and corner with good and active young men and women.

IT is the glory of Christianity that it makes its votaries superior to circumstances. Paul could say, "I have learned in whatsoever state I am therewith to be content." The touch of faith can transmute the basest metals of life into fine gold. Our Lord, addressing an ancient church, said: "I know . . . . thy poverty, but thou art rich." A poor man rich in faith has a higher satisfaction than a rich man destitute of faith. Those who possess only the wealth of this world may become poor, but the Christian has durable riches.—*Christian Inquirer.*

THE other day we and Bro. Swigart drove out to Manor Hill, some twelve miles, to anoint sister Hershberger, wife of Bro. Horatio, who has been sick for several months, and of late a great sufferer. It was her wish to receive the anointing, and she received great comfort from the ordinance. Faith in the religion of Christ is certainly a great blessing to the afflicted. Too often Christ is made the last resort. We seek help from every other source, and go to him only when everything else fails. Is it not strange that we should do so when we are assured that our God is a very present help in *every* time of need? The anointing is a privilege that should be enjoyed by every afflicted child of the Lord, and, no doubt, would, did we give the subject more prominence in our preaching. For an interesting and intelligent discussion of Scriptural anointing we refer the reader to Bro. B. C. Moomaw's book, "Supernatural Healing." Sent from this office, post-paid, for 50 cents.

THE SOLID FOUNDATION.

STRONG convictions of the right of the positions we take are important factors in the steadfastness of our religion. A well-founded conviction of right cannot be moved by trifles. It does the soul good to see things that are solid and cannot be moved. When we look for safety, our minds naturally turn towards the mountains, the rocks, and the caves.

The strength and surety of the Lord are represented as the rock that cannot be moved. The safe building is founded upon the rock, and the faithfulness of the Lord is as the everlasting hills. The soul shudders at a weak and shaking support, especially in time of danger. These feelings are natural to us in all that pertains to our physical good. We see it manifested every-where. The first principle in our nature seems to be that of safety. It is the important consideration, the first thing sought for. Is it safe, is the first question, as we set our feet on a tottering bridge, or a slippery path,—and we venture only as far as we have convictions of safety. Having these well fixed, our purposes cannot be changed. It is because we are sure we are right, which means, it is safe.

Spiritually, many of us do not have such strong convictions, our concern is not so earnest and deep. Our faith is not founded on the solid Rock, —Christ Jesus, and, as a result, we are tempest-tossed at every little wind that blows.

"Be ye steadfast" was not a random stroke at our waywardness, neither was it prophetic, as the need of it was as apparent, when given, as now or at any other period of human existence. Sandy foundations are not modern inventions as far as spiritual safety is concerned.

The Master found men as fickle as the wind, and as unstable as water. They saw by sight, and didn't have much of that. "Master, careth thou not that we perish?" was the expression of the disciples during the storm, and not during the calm, and when the sun shone. Such men have been duplicated by the thousands, and they are not all among those who are classed as sinners, either. They are, many of them, professors if not possessors, and make a fair show of orthodoxy when the wind is fair, and there is clear sailing. Fair-weather Christians are not the kind the Lord wants to save the world. The soldiers are not needed in times of peace, neither can they be proven. In the conflict their steel is tried, and the true test is made. So it is with the true Christian. He stands the test when the forces are at war, when the conflict comes. As a tree planted by the water side, with roots deep down in the earth, he withstands the storm, and defies every resisting force that sin and the devil can bring to bear against him. He is the voicing of the apostolic injunction: "Be ye steadfast, immovable, always abounding in the faith."

Reader, how is it with you? Do you have this all-abounding faith? Are your convictions of right well founded? If not, you are in an unsafe condition. Your foundation is of sand, and when the storms come, there will be a fall, and one, too, in which your soul will be imperiled. You want safety for your soul. You want it *now.* You want it all the time,—and you may have it by accepting Christ as your only Savior. Implicit faith in the truth, as revealed to us in the Scriptures, will give us a steadfastness that will never fail us, and in the end give us a foundation that will prove to us a rock—the Rock of Ages—Christ Jesus.

Allen Boyer 12790

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A HUNDRED YEARS FROM NOW.

The surging sea of human life forever onward rolls,
And bears to the eternal shore its daily freight of souls;
Though bravely sails our bark to-day, pale death sits at the prow,
And few shall know we ever lived a hundred years from now.

O mighty human brotherhood, why fiercely war and strive,
While God's great world has ample room for everything alive?
Broad fields, uncultured and unclaimed, are waiting for the plow
Of progress that shall make them bloom a hundred years from now.

Why should we try so earnestly in life's short narrow span,
On golden stairs to climb so high above our brother man?
Why blindly at an earthly shrine in slavish homage bow?
Our gold will rust, ourselves be dust, a hundred years from now!

Why prize so much the world's applause? Why dread so much its blame
A fleeting echo is its voice of censure or of fame;
The praise that thrills the heart, the scorn that dyes with shame, the brow,
Will be as long forgotten dreams a hundred years from now

O patient hearts, that meekly bear your weary load of wrong!
O earnest hearts, that bravely dare, and striving, grow more strong!
Press on till perfect peace is won; you'll never dream of how
You struggled o'er life's thorny road a hundred years from now.

Grand, lofty souls, who live and toil that freedom, right and truth
Alone may rule the universe, for you is endless youth;
When 'mid the blest, with God you rest, the grateful lands shall bow
Above your clay in rev'rent love a hundred years from now.

Earth's empires rise and fall, O Time! like breakers on thy shore;
They rush upon thy rocks of doom, go down and are no more;
The starry wilderness of worlds that gem night's radiant brow
Will light the skies for other eyes a hundred years from now.

Our Father, to whose sleepless eyes the past and future stand
An open page, like babes we cling to thy protecting hand,
Change, sorrow, death are naught to us if we may safely bow
Beneath the shadow of Thy throne, a hundred years from now.

Selected by Rosa Spickler.

WHAT IS THE SEAL OF GOD?

BY F. C. MYERS.

The above subject is a very important one, and should be considered by every soul as such, since our acceptance with the King of kings depends entirely upon our having the seal of God. And as he has threatened everlasting death to every one that is not in possession of his seal, it certainly, then, is one of the most important subjects that has ever entered upon the mind of man, and I hope, dear reader, if you have never been interested in this subject before, that you will from henceforth be interested enough in it to search diligently till you have found what is the seal of God, and then never stop till you are sealed by him unto the day of redemption. As God has taught us in his holy Word that he knoweth his own, and is known of them, John 10–14, we can but expect that he has a mark on his own to distinguish them from his enemies. He proclaims to the world that he seals his servants in the forehead, the head being the seat of the mind or spirit. Therefore we must yield ourselves servants unto God if we would bear the seal or mark of God, but if we will not yield ourselves servants unto God, we can not receive his seal or mark, and he that hath not the seal of God, is none of his, and those who are not for him, are against him, and such will be destroyed from off the earth when he cometh to receive his own.

Our blessed Lord, while on earth, taught that he that asketh, receiveth, and he that seeketh, shall find, and to him that knocketh, it shall be opened. Now, if we will use these three privileges which the Lord grants to us, the blessings will be ours, and as the Bible, the Word of God, is the only place we have to go to, to find out what is his seal or mark, let us turn to it. In Eph. 1: 13, the apostle tells the brethren that they were sealed with that Holy Spirit of promise, and in 4: 30 he tells us that we are sealed with the Spirit of God unto the day of redemption. The spirit of God is the seal or mark which those bear that will be saved from everlasting destruction. Paul, in Rom. 8: 9, says that those who have not the spirit of Christ are none of his. This now brings us to part second.

HAVE YOU THE SEAL OF GOD?

The time is near at hand when no man can work; then he that is unjust will be unjust still, and he which is filthy will be filthy still; and he that is righteous will be righteous still: and he that is holy will be holy still. As this life is the only time that God has given us to work out our own salvation, let us make use of the few precious days that remain, so that the day of the Lord does not come as a thief in the night. Let us awake to righteousness, and sin not, neither by omitting or committing, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. Knowing, therefore, that the terror of the Lord will be poured out upon those that have not the seal of God, let us, then, labor faithfully so that we may be numbered among those who have received the seal of God. Let us not treat God's Word with indifference, for it is to be a lamp to our feet and a light to our path. Let us turn to his Word again and search to know if we have the seal of God, for the time is at hand when we are liable to be led astray, if we heed the teachings of man, without going to the Word of God. Paul says, in 2 Tim. 4: 3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Dear reader, lest we be turned unto fables and fail to do the will of God, and be destitute of his seal, let us draw nigh unto God and he will draw nigh unto us! Let us lay his Word before us, as it is to be a light to our path. Then we can see whether we have the seal of God or not.

The first ray of light comes to us from John 3: 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here we are taught that we must believe on the Son, but this belief must be a living one; it must be one that brings us into subjection to God's will, doing whatever the Master saith. If we have the seal or spirit of God, we will be found earnestly contending for the faith which was once delivered unto the saints, but as there are many faiths in these last days, it becomes us, as wise servants, who desire to do that which pleaseth their Master, to turn to the written Word, which he has left, to be a light to our path. We must compare the faith of Jesus which was once delivered to the saints, with the faith that we are contending for. This would be doing according to the teachings of Jesus. Matt. 24: 4. Our Blessed Master says, "Take heed that no man deceive you." By this language of Jesus we understand that there will be deceivers in the world, teaching the people to walk in ways whose end is destruction. In 1 John 4: 1 we are warned not to believe all teachers, for he says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Beloved, if a prophet or teacher should come to us and teach us, we must not forget the warning of the apostle John to try the spirit,—that is,—to compare his teachings with the Word of God, and should there be more or less than in the Blessed Word of God, do not receive it, but reject it as you would loathsome food. Should it agree with the Word of God, then receive it, and hold fast till our Blessed Master comes; for he has promised to come, and to those that look for him shall he appear the second time, without sin unto salvation. Heb. 9: 28.

Pasadena, Cal.

SELECT READING AND QUESTIONS.

BY JOHN FORNEY.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4: 5, 6

"Behold, I will send my messenger, and he shall prepare the way before me."—Malachi 3: 1.

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."—Matt. 11: 13, 14. Also Matt. 17: 10, 11; Mark 9: 11–13; Luke 1: 17.

Question 1.—Did John the Baptist baptize some out of all the twelve tribes of Israel, and if not out of all, out of how many tribes did he baptize?

Question 2.—From how many tribes were the apostles chosen?

Question 3.—Was the church of Jesus Christ, at the day of Pentecost, composed of the twelve tribes of Israel, or only of two?

Question 4.—What does Paul mean when he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Were they serving God in the Gospel (without delay) instantly, or were they only zealous for the law of Moses? Acts 26: 5, 7.

Answer 1. — John the Baptist, without any doubt, must have baptized some out of all the twelve tribes of Israel, as we may read, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. 3: 3. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6. In Luke 3: 3 we read, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." "And all flesh shall see the salvation of God." "And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3: 10–14.

From the above we would naturally gather the idea that there must have been some baptized of every tribe of Israel. We are at least safe to say, that there were some baptized by John of the tribes of Jude, Levi, Benjamin and Asher.

ANSWER 2.—I do not know that it can be positively proved of how many tribes the apostles were composed. One thing we do know, that the first twelve were all chosen from the house of Israel, which was composed of twelve tribes, and their first mission was confined to the lost sheep of the house of Israel. The whole tenor of the Bible from the time when God gave the promise to Abraham that in his seed all the families or nations of the earth should be blessed, we see it branch out in Isaac and Jacob into the twelve sons, called the heads of the tribes of Israel. Out of these chosen twelve tribes God, after this, chose one man from each tribe, to carry on his work, as we have many examples in the Bible. Josh. 3: 12; 4: 2; Num. 13: 3–16.

The twelve apostles were also chosen from amongst the twelve tribes. The bride, the Lamb's wife, was seen by John in a figure as the holy Jerusalem with "twelve gates, and at the gates twelve angels, and names written thereon, which are the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21: 10–14.

It is even possible, as well as probable, that, out of the fifteen apostles named in the New Testament, there may be one from each tribe, if not from the father's, perhaps from the mother's side.

ANSWER 3.—I would answer this question in the affirmative,—that the church upon the day of Pentecost was composed of the twelve tribes of Israel.

(*a*) Because God said, "I will pour out of my Spirit upon all flesh." Acts 2: 17. It is not likely that only one part,—say one-fourth or one-half of the tribes were representatives in the church, and the other half of the tribes were excluded. That would not have filled the prophecy of Joel.

(*b*) In Rev. 7: 4–8 John saw or heard that the number of them which were sealed are a hundred and forty and four thousand of all the tribes of the children of Israel, out of each tribe twelve thousand. There was no preference in tribes, so, as we can see, no one was overlooked or lost.

ANSWER 4.—I am willing to take Paul at his word, that the twelve tribes of Israel were instantly serving God day and night, just as he tells us.

(*a*) Those who had become believers in Christ Jesus served God in the Gospel day and night, with reverence and godly fear. Acts 2: 41–47; 4: 31–35; 12: 5–12.

(*b*) Those who would not believe in Jesus Christ when he was preached unto them, still retained their zeal of God, but not according to knowledge, as Paul said of Israel, in Rom. 10: 1–2. Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders of Israel, . . . be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth." Acts 4: 8–10. Peter and Paul seem to include in their teaching all the people of Israel. They must have known something of their whereabouts. James also greets the twelve tribes with an epistle as brethren in the Lord Jesus Christ, although they were scattered abroad. James must have known where to send his letter to reach them. James 1: 1. Please read the epistle of James entire, and you will see how wisely and kindly he talks to the twelve tribes, like a father to his children.

From Scriptural testimonies we gather that the apostolic church was made up of converts from every tribe of Israel as well as largely of Gentiles. The apostle Barnabas was a Levite; Paul, a Benjaminite; Thomas, of the tribe of Judah; Nathanael, a true Israelite, in whom is no guile, from some other tribe. Anna, the prophetess, was from the tribe of Asher. The father of Timotheus was a Greek; the mother, a Jewess. The Samaritans to whom Philip preached Christ and who believed and were baptized, were offsprings of the tribes of Ephraim, Issachar and the half tribe of Manasseh, and had their portion in the mountain of Samaria. They worshiped there from the time of Jeroboam. See 1 Kings 12: 25–33; 13: 1–6. Jacob's well was also in that part of the country. John 4: 5.

We learn from the Bible, that in the reign of King Josiah all the other tribes of the ten that were led to believe, by Jeroboam, that that mountain was the place of worship, now went back again to Jerusalem to worship, except the two and one-half tribes above named. Paul deeply laments the condition of his kinsmen in the flesh. Rom. 9: 2–5.

Paul, in the tenth chapter of Romans, says, "But they have not all obeyed the gospel. But I say, Have they not heard? Yes verily, their sound went into all the earth." In the eleventh chapter of Romans Paul says, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." In verse seventeen he says, "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree." This language makes it positive, that the church in the days of the apostles had members of every tribe of Israel or of all its branches. Now the Gentile convert is a partaker of the fatness and riches of the Gospel with them, as is shown in Rom. 11.

Abilene, Kans.

THE WORLD'S REDEEMER.

BY MATTIE A. LEAR.

ALMOST as soon as sin entered into the world, the blessed promise was given that God would provide an antidote. The first promise was couched in the words addressed to the servant, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It was afterwards revealed to Abraham that the promised Deliverer should descend from him. Then Judah, Abraham's great-grandson, was specified and his tribe chosen. Again we see the promise renewed in Jesse, a descendant of Judah. See Gen. 22: 18; 49: 10; Isa. 11: 1, 10. Then of the sons of Jesse the family of David was chosen. Jer. 23: 5.

As the fulfillment drew nearer and nearer, these promises became more full and clear. The Coming One is dimly shadowed forth in many of the sacrifices and offerings under the law. The blood of slaughtered animals had no efficacy, only as it pointed to the great Sacrifice. The passover Lamb and the sin offerings on the great day of atonement were special symbols of him who should reconcile man to his Maker.

In the prophecies we have him more clearly revealed than in the law. Not to any one is given a full portraiture of him. He is revealed at different times in different characters. Moses beheld in this prophet, to be raised up among his brethren, his successor. Deut. 18: 15. Isaiah beholds him born of a virgin. Isa. 7: 14. Micah sees the place of his birth, Micah 5: 2; Daniel, the time, Dan. 9: 25. Haggai and Malachi see him in the temple, Hag. 2: 7, 9; Mal. 3: 1. His meekness is seen by Isaiah, Isa. 43: 2, 3; his zeal by David and Isaiah, Ps. 69: 9; Isa. 59: 16, 17. His miracles are foreseen by Isaiah, Isa. 29: 18; 33: 3; 35: 5. David and Isaiah see him preaching to the people, Ps. 40: 9, 10; Isa. 11: 4; 61: 1–3. David foresaw that the rulers would unite against him, Ps. 2: 1–3. Isaiah saw his passiveness during his trial, Isa. 53: 7. He also foresaw the cruelty and insults to which he was subjected while standing at the bar of mock justice, Isa. 1: 5, 5; 53: 14. The manner of his death is foretold by David, Isaiah and Zechariah, Ps. 22: 14–16; Zech. 13: 44; Isa. 22: 23–25. Even the insults that were flung at him when on the cross were also foreknown, Ps. 22: 7, 9; 109: 25. Nor did the prophets overlook the fact that he would be despised and rejected by his own nation. Isa. 53: 1–6.

The prophecies also foretold his kingly office and transcendent dignity, Ps. 2: 6; 45: 1, 3–5; 110: 2, 5, 6; Isa. 32: 1; Dan. 7: 13, 14. The prophets also foresaw him seated upon the throne of David, to establish it forever; also the return of the Israelites to their own land, and their happy condition, Isa. 9: 7; 16: 5; 55: 3, 4; Jer. 30: 9; Ezek. 34: 24; 37: 24, 25; Hosea 3: 5.

These predictions, speaking of his lowliness, sufferings, and death, and of his majesty and endless reign, the Jews could not reconcile. They could not conceive how they could all be fulfilled in one and the same Messiah. But the idea of a great conquering Prince, who would deliver them from the galling yoke of the Romans, and restore them to all the glory and greatness of David's time, was so captivating to the nation, and so accorded with their ambitious and worldly ideas, that they had overlooked entirely the prophecies that spoke of his humility. Hence when he appeared they were wholly unprepared to receive him.

The terrible mistake of the Jewish nation regarding the kingdom which their Messiah was to set up, is but another proof of the weakness and imperfection of human wisdom. Every prophecy concerning him has, or will have, an exact fulfillment. But their prejudiced minds were too narrow to grasp the whole truth, hence they only accepted such as suited their national fancy.

Unfulfilled prophecy is ever difficult to understand. Many have written upon the second coming of Christ, have told us just when he shall come, and how he shall appear, with all the attending circumstances. As to the time, so far, they have all failed, and, no doubt, the rest of their descriptions is equally faulty.

Very much time and talent has also been expended in explaining the symbols used in the Apocalypse. We have read several such expositions from learned writers, and their explanations have seemed plausible. But we now doubt very much if any of these labored treatises approach near the truth.

The wisdom of God is hard for the enfeebled human intellect to grasp even after it has been thoroughly explained and exemplified; and it seems impossible to comprehend it when it comes to us through the dim and shadowy medium of unfulfilled prophecy.

Prophecy is an enigmatical chart, covered with hieroglyphics, inscribed by the hand of God. We admire the boldness and beauty of the symbols. But no human wisdom can decipher it. Only divine wisdom can do this. But when it is unfolded, what beauty, what harmony we behold!

When the blessed Redeemer made his advent, we doubt if any comprehended the great object of his mission, not even the self-sacrificing Baptist. Jesus had lived in such complete obscurity until the time of his baptism, that no one, not even his fellow-townsmen, had any idea of his majesty, and we wonder if even he himself was fully aware of his heavenly origin, and of the grand and awful mission for which he was set apart.

His baptism was the great crisis in his life. He was no longer to be the obscure tradesman of Nazareth, but he now received that holy anointing, that full measure of the Holy Ghost which inducted him into his kingly and priestly offices. He was not washed in the brazen laver as was Aaron, but in the flowing Jordan; not anointed

with the sacred oil compounded by human hands, but with the Holy Spirit.

The clear moon, and bright stars that hung over his native town had often been the silent witnesses of his nightly devotions, and deep communions with his Heavenly Father. And with his ripening years, his great work was more and more unfolded to him. But now, as the whole truth bursts upon him, what thoughts, what conflicting emotions must have filled his sinless soul! The evangelist tells us that "immediately the Spirit driveth him into the wilderness."

He must at once enter upon his great work, as conqeuror of the prince of darkness, of sin, of the world, and of death. Let us follow him into this seclusion, and awful isolation. We do not know just where the scene of his temptation and victory was, but it was somewhere in the barren, broken, and desolate region that borders the Dead Sea. There, by the light of the few Scriptures that bear on the subject, we behold him. His life, from that time until its tragical close on Calvary, passed before him.

He must now break with the past. He must take a position entirely antagonistic to the revered teachers of the day, and thus draw upon himself their implacable hatred and opposition. He must ignore the puerile forms and ceremonies, so sacred in the eyes of the people, and thereby subject himself to the charge of disregarding the law. He must mingle with the outcasts of society, in order to lift them from their degradation, even at the risk of being branded as the friend of publicans and sinners. Though he sympathized, *keenly sympathized* with his countrymen in their oppressed condition, he must firmly oppose every appeal made to him to assume political force, and exert his mighty power to crush the enemies of his nation.

But why not assume the reins of government? Was he not the rightful king of Israel? Was he not the son of David, who should establish his throne forever and rule the heathen with a rod of iron, and break them in pieces as a potter's vessel? Would it not be a righteous act to drive out of God's heritage, the haughty, uncircumcised Romans, who polluted the land with their very presence? No, *no*, the way to conquer for him was through humility and suffering.

The above were probably some of the struggles through which our Lord passed in his wilderness retreat. The whole scene of his sufferings, insults, humiliation and death was spread out before him. Would he accept the great work which his father was about to lay upon him, with all its agony, and thus deliver the human family from the thralldom of sin?

To appreciate the tremendous struggle through which he must have passed, we must not forget that he was a man as well as God, and the extreme delicacy and sensitiveness of such an exalted nature. He instinctively shrank from the gross insults and misconceptions to which he must be subjected. He to whom his Father's honor was more than life, must be stigmatized as a blasphemer. He who fulfilled every jot and tittle of the law must be charged with disregarding the law of Moses. He who was purity itself is accused of being in league with Beelzebub, the prince of devils; and to whom could he unbosom himself; to whom could he go for sympathy, sweet sympathy, which the stricken heart so much craves? Not to his disciples, not to any human being, for no one could comprehend him. He was emphatically alone, so far as human help was concerned. This also was noticed by the prophets. "I looked and there was none to help; I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." But Christ conquered in the only way that a spiritual victory can be achieved. St. Paul tells us that, "In the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death, and was heard in that he feared." He prayed for strength, and strength was given him, and when he returned to the busy world he was perfectly calm, and self-possessed, and ready to commence his great, *great* work, — the work of human redemption! This constitutes a work before which the work of creating and upholding the universe pales. The former is an exhibition of his love, the latter of his power. In the light of Christ's sorrows and sufferings, our own petty grievances sink into insignificance.

In him religion has her ideal. He established a religion for the world. The veil of the temple was to be rent, and he who, according to Jewish ideas, had only dwelt in the hidden chamber which it concealed, was to go forth to consecrate all the world as one great Holy of Holies. Henceforth there was to be no longer a separate court, for heathen, for male Israelites, for female Israelites, and for the priests to worship in, but all middle walls of partition were to be broken down. In Christ Jesus there is neither male nor female, bond nor free, Jew nor Greek.

The religion of the letter was now to yield to the religion of the Spirit. All that was imperfect and material in religion is now to be replaced by the perfect, spiritual and abiding. Israel had sunk into spiritual death in spite of its zeal for the precepts of the Rabbis, and the letter of the Scriptures. The great mission assigned to it as a disseminator of the Truth, to the heathen nations, had proven to be a complete failure.

It was reserved to Jesus to teach that only a religious and moral new-birth of humanity could avail. He was the first who founded a religion, not on external precepts, or on a priesthood, or on sacrificial rites, but in the living spirit; in individual, personal conviction; in the free, loving surrender of the will to God, a religion which looked not at mere acts, but at what men were, and set no value on works apart from the motive from which they sprang.

The transition from a state of nature to that of grace, is the spiritual realization of that beautiful fancy of the Portuguese mariner, who, after rounding Cape Horn amid storm and dangers, found that the ocean on which he had entered lay as if hushed asleep before him, and ascribed its calm to the glittering form of the southern cross shining down upon it. Even so the cross of Christ is sufficient to calm all the troubled billows in the human breast.

Each heart that receives Christ, is a spot in which his kingdom is fully set up, its laws accepted, and the will and affections entirely his. To each new convert he is more than king, for he reigns over the whole nature with a majesty such as no other king can command. The highest bliss of every Christian is to have no thought or wish apart from his. For in the measure of likeness to him lies our spiritual peace, purity and joy.

THE HAPPY CHRISTIAN.

BY THURSTON MILLER.

ARE we to believe that God is a Being capable of emotions, and can he be pleased and displeased? These questions we should sometimes ask ourselves, as a help in remembering the relation between us and him. Surely, an affirmative will be the answer by all, to the above!

Can man, in any way, affect those emotions in God? Yes, undoubtedly; otherwise much of the Scriptures would have no meaning at all.

Well, then another question is pertinent in this connection,—Does God show his pleasure or displeasure to the children of men in a manner that they can understand it? Answer, "yes," again. Can we know *how* to thus affect God toward us? Yes, that is the special mission of the New Testament Scriptures.

It seems to me, then, that the true incentive to obedience ought to be quite plain to all,—namely that of pleasing our Father in heaven.

But are we all thus prompted to obey? Then, if not, will other promptings satisfy the divine Mind, and the same reward be meted out?

To love God with all the heart, soul, mind and strength is the highest possible attainment in the divine life here, and that it is possible is evident from the fact that it is the "first and greatest" command. We must imbibe the divine nature, in order to attain to this standard, and this is effected through the love of God shed abroad in our hearts.

"God is love," and he is willing, nay anxious,—to impart this divine attribute to all who will receive it, and desires it to be the moving power in bringing man to him.

Many obey with careful exactness, in order to avoid the punishment threatened the disobedient in the eternal world. They may succeed, but their service to God through fear of hell, is cumbersome to say the least, and far from pleasant and enjoyable.

Others have only the reward in view, and labor earnestly for that. They have not much thought of pleasing God, but are very much concerned about the reward he has promised for obedience. They, too, may succeed and find a happy home among the blessed. But theirs is not that perfect enjoyment of a Christian life here that the Father intended. "Except ye become as little children," means more than obedience through fear of punishment or with the hope of reward. The little child who complies with the demands of its parents, through fear of chastisement alone, is not the best child, but is generally rude, unrefined, and untrustworthy. On the other hand the child who must be hired with the promise of reward for obedience, is generally an "ugly pet." But when the love of parents fills the heart of their offspring, it becomes the true bond of fellowship between them and impels the child to obey, and by that it is perfectly happy because it delights to do that which pleases, and so should we render service to our better and nobler Parent in heaven.

This is the highest earthly plane. It is the nearest possible approach to God in this world, and insures the greatest degree of happiness.

The Heavenly Father has done much for his earthly children and placed us under many and great obligations, but to serve with the thought of repaying God, is absurd, for each day we find the debt increased and its discharge no nearer than when we began. But when the "love of God is shed abroad in our hearts," we become possessed of the *Divine* nature, and our lives gravitate towards God as naturally as the stream flows down hill. We will have no thought of duty, no thought of punishment, no thought of reward. Our delight will be in performing that which pleases *him* whom we love.

O could we all burst the narrow bounds of our carnal environments and have our whole being imbued and filled with the Divine nature! Then service would be recreation, labor a pleasure, and obedience a happy, enjoyable privilege!

La Porte, Ind.

EVERY duty which is bidden to wait, returns with seven fresh duties at its back.—*Charles Kingsley.*

DIFFERENCES BETWEEN THE LORD'S SUPPER AND THE COMMUNION.

BY HENRY C. EARLY.

(*a*) IN NAME. Different writers of the New Testament speak of the Lord's Supper as a feast. 1 Cor. 5: 8; 2 Pet. 2: 13. Feast of charity, Jude 12. Passover, Luke 22: 15. Supper, Luke 22: 20; John 13: 2, 4. It is spoken of as the Lord's Supper in 1 Cor. 11: 20. Of the Communion as the bread and the cup we read in Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 19, 20; 1 Cor. 11: 23, 24, 25; and as the Communion in 1 Cor. 10: 16. It is to be observed that these two classes of names, representing these two different services, are nowhere, in the New Testament, used interchangeably.

(*b*) THE SUPPER IS TYPICAL, Luke 22: 16. The Communion is commemorative, 1 Cor. 11: 26. Luke 22: 16 is the clearest explanation we have of the character of the Supper service, and its antitype or substance is spoken of figuratively in Luke 22: 29, 30. When, therefore, this service is intelligently observed, we look forward to the *object* of our hopes, while in the bread and cup service we look back to the bloody tragedy of Calvary as the *foundation* of the Christian religion and as the *ground* of our hopes. If the Supper be removed from the practice of the church, she is left without a single typical service.

(*c*) The Supper is a *full meal*, 1 Cor. 11: 20, 21, symbolical of the saints' *full* feast in rest. The Communion is a mere wafer of bread and sip of wine, 1 Cor. 11: 23, 24, 25. This chapter shows *clearly* that Paul used the word Supper with its common, and in fact, only signification.

Three things unite to make a supper, (1) sufficient quantity of food to make a meal, (2) of edible quality, (3) observed in the evening or close of the day. The word (*deipnon*) of which the word supper, as it occurs in the New Testament, is the translation, means not only a *full meal* but the *chief* and *last* of the day. It would be too ridiculous to refer to the Communion as the *Supper* spoken of in this chapter. The word communion means fellowship, etc., without regard to the quantity or the means employed in the communion.

(*d*) The Supper is in its nature a messenger of gladness and joy. Luke 22: 29, 30. The Communion is a messenger of the most profoundly solemn thought. 1 Cor. 11: 26. As we look through the Supper service to our feasting with Christ, our Savior, and his saints in light, as the consummation of all pure desire, our hearts throb with gladness and joy. When we really enter the meaning of this service, it engrosses our entire being for the time. But soon we reach the bread and cup service, when a deep cloud of solemn thought rolls over us, as a mighty ocean. The black darkness over the face of the earth, the rending of the rocks, the quaking of the earth, the separating asunder of the veil of the temple, the piercing shrieks and cries of the dying, the bursting open of the graves of the dead, the *actual* dying of the Son of God and awful impression of the people, give us feelings and thoughts that no man can describe until, at last, the blood and the water gush forth, when heavy hearts brighten up and say, "It is finished."

CONCLUSION.

1. It is clear that the Lord's Supper and the Communion are different services,—two things essentially separate in constitution, practice and purpose,—each having its own class of New Testament names.

2. Those teaching that the bread and cup are the Lord's Supper, and who practice it as such, and that, too, at the middle of the day, disregard the example of Christ and the apostles and the plain teaching of the Word of God on this point, and assume all responsibility growing out of it.

3. Those dismissing the Supper service, dismiss the only typical ordinance of this dispensation, and, therefore, can not enjoy the benefits of the inspiration of the great end of Christ's purchase, made tangible to us through a divinely-appointed type.

Meyerhœffer's Store, Va.

WHO ARE OUR FRIENDS?

BY SUSAN SIDLE.

IN our pathway through this vale of tears we all desire and need the sympathy and companionship of friends,—not friends in words only, but also in deeds. It is not in hours of prosperity and ease that we most need the assistance and sympathy of others, but it is when storms of adversity hang heavily on the mind! Then, O then, words of comfort and consolation from some kind friend will be like water upon the thirsty ground. How pleasant might be our pilgrimage, if each and every one would strive to benefit and assist his fellow-men that all might live together in unity and brotherly love. How cheerful we might make the journey of life, if we would interest ourselves in each other's welfare and prosperity!

We have cause to reflect upon the shortness of life and the uncertainty of our stay here, and it may be well for us to pause and consider what we are and what relation we hold to each other, and the duty we are bound to perform one toward another. "Bear ye one another's burdens," is the example of him who was the friend of sinners. Let us bring to our minds the question, Have we and are we fulfilling the commands of our Savior? Are we not partial? Have we not been more ready to encourage and assist the prosperous, than to lend a helping hand to those in adversity? The time is soon coming when we shall all be equal,—the rich and the poor, the high and the low, must all slumber side by side in the silent tomb. Thinkest thou, O man, that there will be any distinction beyond the confines of this life? Will the riches that a man may possess here, be of any avail, or secure to him a seat in the kingdom of heaven? Oh no, "how hardly will a rich man enter into the kingdom of heaven."

Let us associate together in brotherly love, and help each other on our pilgrim journey toward the heavenly city. Even when the world hath withdrawn its sympathies and ceased to extend the hand of kindness, there is One to whom we can flee for consolation.

It is the want of religion that causes all this disunion, selfishness, pride, and jealousy within our borders. The apostle James says: "Pure and undefiled religion is to visit the widows and the fatherless in their affliction and to keep themselves unspotted from the world." When we look over the vast field of humanity it is quite easy to discern what a number of spotted Christians we have at the present time,—the same kind that Jude speaks of in his day. All this springs from the want of *religion*. Is religion beautiful? Yes, more so than all the jewels or diadems that deck a monarch's crown. We can all have it in our possession, if we have a desire and try. The Savior says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." What words can be more comforting?

If all our congregations were united in the same faith, what a glorious, united, loving church we would have upon earth! We would then enjoy ourselves in green pastures, beside the still waters! Although our number might be small, we could trust and believe that it is much larger than it was a long time ago, when the Savior met with the twelve in that upper room.

The Apostle says, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." There is much said sometimes about *getting* religion, but when we behold the fruits thereof, it corresponds with their idea of *getting*,—we must come to the conclusion that religion is still wanting. It is much easier for many to ask, seek, and knock at the door of fashion, pride and vanity than to *labor* for that pure and undefiled religion.

Is religion beautiful? We answer, All is desolation and deformity where it is *not*. Not until man is enabled, by religion, to fill the design of his Creator, can he enjoy God and hold sweet communion with him. Not until then can he glorify him in his soul and body which is his reasonable service. Religion prepares him for the society of angels and the spirits of just men made perfect. With them he may sing the loud hallelujahs to God and the Lamb throughout the endless ages of eternity.

East Coventry, Pa.

"COME UNTO ME."

BY FRANCES RIDLEY HAVERGAL.

WHAT kind, sweet words for your pillow to-night! Jesus says them to you.

"How am I to know?"

Well, they are for every one that is weary and heavy laden. Do you know what it is to be weary and tired sometimes? Perhaps you know what it is to feel almost tired of trying to be good—weary with wishing you could be better. So, you see, it is to you that he says "Come!"

And if you have not yet come, you are heavy-laden, too, even if you do not feel it; because the burden of sin is heavy enough to sink you down unless Jesus takes it from you. So it is to you that he says "Come!"

And lest you should think he says it to grown-up people only, he said, "Suffer the little children to come unto me." Are you a little child? Then it is to you that he says "Come!"

"If he were here, and I could see him, I should like to come."

He is here, as really and truly as you are. Suppose your mother and you were in a dark room together, and she said, "Come to me!" you would not stop to say, "I am coming, mother," but you would soon feel your way across the room, and be safe by her side. Not seeing her would not make any difference.

Jesus calls you now. Will you not say, "I am coming, Lord Jesus!" and ask him to stretch out his hand and help you to come, and draw you quite close to himself?

Yes, to himself—the blessed, beloved Lord Jesus, who loved you and gave himself for you, who has waited so patiently for you, who calls you because he wants you to come and be his own little lamb, and be taken up in his arms and blessed. Will you keep him waiting any longer? Will you not "come?"

A FATHER AND FRIEND.

GOD is a loving Father and a loving Friend to the children of men, and not their arbitrary Sovereign. He who realizes this truth has a freedom in his grateful service of God which is not possible to one who lacks its comprehension. It is said of a devoted missionary that "in his eye all life was a covenant, and every act a consecration." Such a life is a life of joy and a life of peace. There is true joy and peace in no other life.—*Sel.*

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Twelve.—Augustus.

ANTHONY had two objects in view, neither of which he ever enjoyed. One was to be a ruler of the Roman Empire, the other to make Cleopatra his wife. In order to accomplish the latter, he divorced himself from his own wife, Octavia. How often is this done in our own times! Men and women become dissatisfied with each other though they promised adherence till death,—the only Scriptural severer of the marital vows. Not only do they stop with the crime of unlawful divorce or elopement, but often end with the deepest of all crimes,—*murder!* There is one point connected with such actions I wish our readers to note carefully,—that is this,—if a man will not be true to the vows he made to his first wife, he *can not* to the second. He is sacrificing virtue to gratify passion.

This action of Anthony incurred the displeasure of Augustus, his brother-in-law. He took up arms to punish Anthony for the insult to his sister, though he, undoubtedly, inwardly desired to remove a man whose power kept him in constant fear and dependence.

Their fleets met at Actium to decide which should govern Rome. Anthony was supported by the Eastern, and Augustus by the Italian powers. Anthony was badly defeated through the cowardice of Cleopatra for whom he had been fighting.

He charged her with inconstancy. The terrified queen fled to a monument, which had already become the receptacle of all her treasures, and bolted herself within its walls, and sent word to Anthony that she was dead. He thought it was true, and sent for his servant Eros to do him the last kind act, such as Strato had done for Brutus. Though Eros had promised that when his master wished to die he would assist him, like impetuous Peter, he denied Anthony the desired service by plunging the fatal sword into his own breast.

Anthony, in agony of grief, endeavored to give himself a mortal wound. Before expiring he learned that Cleopatra was still living, and desired to be taken in her presence, bathed in blood. The queen assisted with all her strength to draw him up to a window, by a rope, to where she had taken refuge. She acted rudely toward herself to show her grief, but Anthony told her to be more moderate. He told her "Lament not my misfortunes, but congratulate me on the happiness I have enjoyed. I have lived the greatest and most powerful of men; and though I fall, my fate is not shameful."

It was not long after the incidents just narrated, when Cleopatra was taken prisoner by Augustus. Her beauty failed to win his favor as it had done with others. She found that she was to be exhibited to the Roman people. She determined to thwart his purposes here by taking her own life; but the vigilance of his servants prevented her from doing so. Even her clothes were shaken to see that no instruments of death were concealed beneath them.

With all their caution she foiled them in their object. One day a basket of figs was brought by a peasant, who requested the guard to deliver them to the imprisoned woman. To be sure the keepers were assured they were harmless, by allowing them to eat some of them. When they were brought in, Cleopatra dressed herself in her royal robes, sent away all her attendants, except two, —Iras and Charmion,—then sat down to her magnificent feast. When she was next seen she was lying dead upon her golden couch, and Iras was expiring on the floor, while Charmion was directing her last efforts as a token of honor to her dead mistress in carefully adjusting the diadem upon Cleopatra's head. When Augustus' messengers came in, they said, "Is this well done?" The answer, "Yes, it is well done, and worthy the descendants of the kings of Egypt," were the last words of Charmion. While Cleopatra undoubtedly knew that the poisonous asp lay among the luscious figs, we often enjoy pleasures in which is hidden as deadly an element as the asp, though we may not know it. It may not cause death as soon as the bite of the asp, yet the ruining of the soul is just as sure. The sparkling cup is very inviting to the youth, and many are confronted with the declaration that there is no harm in drinking a glass of beer, wine, or brandy, but some day the effects of this habit will be manifest. It will bite like a serpent and sting like an adder, and destroy both soul and body.

Mothers often array their children with gay things that do not add to their comfort in the least, but as children are easily captivated by frivolous things, they become attached to gay clothing, and nothing but the powerful workings of the grace of God in their hearts can ever wean them from them. Whether it is wrong for people to adorn themselves with superfluities or not, we will not decide as to the clothes themselves, but the results which come from being accustomed to nice apparel, are often ruinous.

We saw an account of a finely-dressed lady, who acted as missionary to many houses of illfame in New York City. She found many women who moved in the *most refined society*, making regular visits to these houses in order to clothe themselves in accordance with the demands of fashion. Many others could not satisfy the love for dress, formed by mothers and servants in eraly childhood, by legitimate methods, and thus began to lead lives of shame. We ask, Who is responsible for all this sin?

Then we have the private dances and parties. So little harm in them! But we can only tell the harm that lurks behind these innocent amusements when we look at the lives of those who take part in them.

Charmion was true to the last to her wicked mistress, and this was a noble trait of character in her. Her last words were commendatory of her deeds. So should our lives be faithful to the good Master, endeavoring to make every act of our lives and all our words count for his cause and kingdom here on earth. Then our last words will praise his holy name.

THE SECOND BEAST.

BY W. F. GILLETT.

Number Two.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six."—Rev. 13: 18.

IN our last we said we would say something about *how* the second beast would be *formed*. The Brethren may not all agree with us on this subject, but the principal object of these articles is to give the Brethren warning, so that they may be careful and not receive the mark of the beast. The Scripture at the head of this article says, "Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six." We understand this to mean 666 human organizations or man-made institutions, which will be necessary to make this second beast. "Well," says one, "Where are you going to find that many man-made institutions?" We believe these are the secret societies and the different churches that are so numerous in the world at the present day.

In the Southern States there is a secret society called the "National Agricultural Wheel." This society has some of the characteristics of the second beast, and one of them is this,—they cause all that join them to receive a mark or a sign in their right hand, whereby they may recognize each other in the act of handshaking. They have not yet forbidden people to buy or sell, but they seem to be working on the same principle. They have their own stores, and they sell to members of their own society at ten per cent profit, consequently any one else selling goods in their town has to sell goods at the same profit, or not sell at all. It looks very much as though they would forbid people to buy or sell, except they have the mark in their right hand, if they had the power to do so. It seems to be their object to control the merchandising power of the world. In this respect they are like the first beast. There seems to be something about this society that is very attractive, for it seems to be taking in nearly every one as it moves northward, and thus is like a cloud to cover the land. Ezekiel 38: 9. They have already begun the work of consolidating with other societies of like principles. They have already consolidated with the "Farmers' Alliance," and, no doubt, will with the "Knights of Labor," and next with "Union Labor," and so on till they become very strong. They do not claim to be political, but we do not see how they can accomplish their object until they do so. As we said before, they will unite with other societies until they become strong. Then they will become political and elect a President of the United States, and other officers. No doubt this President will be a Catholic, or at least a Catholic sympathizer. He will then be one of the horns of the beast. The other horn will likely be the King of England. Queen Victoria, of England, is very old, and at her death her eldest son,—the Prince of Wales will ascend the throne. This Prince of Wales is very friendly to the Pope of Rome, and it is thought by some of the people of England that, as soon as the Prince of Wales ascends the throne, he will turn Catholic, and that he will compel people to receive a mark in their forehead, Rev. 13: 16, or the sign of the cross.

The early Christian thought the sign of the cross was the mark of the beast. Now this King of England and President of the United States, will agree and will say, Let us make an image to the beast, which had the wound by a sword, and did live. Rev. 13: 14. So they will appoint one man to settle their difficulties, just as the ten kings did appoint the Pope of Rome to settle their difficulties. We do not hesitate to say that this man will be a Catholic, because he will cause the earth and them that dwell therein to worship the first beast whose deadly wound was healed. Rev. 13: 12. This man will have a good deal of authority vested in him. He will have dominion over England, Ireland, Scotland, Wales, United States and Canada. This power will be the second beast, or the image of the first beast whose deadly wound was healed.

We said in our first article there would be a consolidation of church and State. Our reason for this is the fact that church members join these societies readily. They say they can take Christ with them into the lodge, as well as anywhere, but Christ says, "If they shall say unto you, Behold he is in the secret chambers, believe it not." Matt. 24: 26. Christ will *not* be there, and if Christ is not there, somebody else is. It must be the evil one, working to get his forces organized in such a shape that he can form another beast that will persecute the followers of the Lamb.

These church members, that are joining these secret institutions, likely have no idea to what it will lead. This beast will come up lamb-like and will lead on by deceit and flattery, until it emerges

in the form of a great beast. Then it will be too late to help themselves. The ten kings that gave their power and strength to the first beast, when they saw what a blunder they had made, regretted their course, Rev. 17: 16, but it was too late. Just so a great many will hate the second beast, but it will be too late, because they have already got the mark. Brethren, let us be very careful, and have nothing to do with secret societies or political affairs, and then we will not help to make this beast, and we will be sure not to receive his mark.

(*To be Continued*).

Waynesville, Mo.

POWER OF INFLUENCE.

BY D. G. COUSER.

"Thou art writing a book for the living to read;
Be ambitious to write it well,
That its precepts of wisdom, which they may heed,
May for good on their destiny tell."

"YOUTH is the seed-time of life." Impressions are more easily made on the minds of the youth, than on older persons. Influence brought to bear upon the minds and lives of the young mould their characters for time, and eternity as well. Plants partake of the nature of the soil in which they grow,—likewise young minds partake of the nature of their surroundings.

Two children, alike in nature, pure in character equal in mental endowments, are thrown under different influences. The one is placed in a good home, under religious influence. He grows up honest, truthful, virtuous, and respected for his good character, and finally unites himself with God's people and leads a quiet Christian life. The other is thrown into bad society, and associates with evil companions continually. He inhales the contaminating atmosphere of vice, and his character is stained by crime.

From this we notice that we partake of the nature of the atmosphere in which we live. Where that influence may end, we do not know, but, like the pebble dropped in mid-ocean, the circles widen and move on till they reach the distant shores.

We have little ones around us. They, too, are creatures of imitation. Our words and actions are watched. Just as we act and talk, so do the little ones.

What a great responsibility is resting upon us as teachers and parents! The wise man knew what he was speaking of when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

The influence we exert in our daily walk and conversation can never be estimated. "Words fitly spoken are like apples of gold in pictures of silver." "A soft answer turneth away wrath: but grievous words stir up anger."

We sometimes see the sad effects of bad influence in the church. We have seen sisters at home or at church in time of worship, without the covering. "Well," says a young sister, "if sister A. can go without the covering, I think I can," and "if sister A. can wear a ribbon or a ruffle, why can not I." So the bad influence spreads.

There are some persons who watch others to pattern after them. Paul says, "Be ye followers of me, even as I also am of Christ." Christ is the only perfect pattern, and we should follow only the true one. Paul again says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."

Filthy and foolish stories are sometimes told, and that by professed Christians. At thrashing times, log-rollings, raisings, and such gatherings, this kind of a "pastime" is engaged in, and, perhaps, some young mind is poisoned in this way. Here is an influence that may be seen in after-years, as such things will long remain in memory. Jesting and joking, "which is not convenient," is also spoken against, and we would all do well to heed this timely admonition, as those outside are looking on, and will soon see our faults, which may be a stumbling-block to them. We are commanded to live soberly, righteously, and godly in this present world. Titus 2: 12. "Among whom ye shine as lights in the world." Philpp. 2: 15. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Saltillo, Nebr., July 16.

NOVEL READING.

BY A. FLORY.

THIS is one of the great evils of the age! Thousands of young men and women are tainted with its poison. How important that all who have formed the habit, abandon it at once, and that those who have not, shun it as they would a viper!

Novel reading drives away nearly all desire for Bible study. It will not do to spend part of our leisure hours in reading fiction, and part in reading the Holy Bible. God will not accept this kind of service, for we can not serve two masters. Matt. 6: 24. No fountain will yield sweet water and bitter. James 3: 12.

Trashy novels are found in nearly all book stores. They are handed to the young and thoughtless, to induce them to read such matter. No doubt many are led into the habit in this way, and it would be wisdom on the part of all persons to refuse such gifts. Numbers of men have been ruined by taking *one* glass, not knowing that next time they would want two, and so on until they landed in the gutter. Just so with this. If you read one novel, you will be likely to want the second. In this way you may be led into a habit that will be hard to overcome.

Never read any book or paper that has an immoral or dangerous tendency. You should read most of all the Bible,—the Book of all books, for Christ says, "Search the Scriptures." John 5: 3. Read the MESSENGER and such other papers or books as are useful in a moral or religious sense.

Meyerhœffer's Store, Va.

INTEMPERANCE.

BY S. W. HOOVER.

INTEMPERANCE is a great and growing evil, but it does not wholly consist, as some think, in the use of intoxicants and narcotics. Intemperance is *sin*, and sin arises from many other causes and has its evil effects upon both the physical and moral status and character of all men and women. It also has its baneful influence on society, and in communities, countries, nations and churches.

Intemperance, arising from the use of intoxicants, tobacco, opium and other narcotics, is not confined to the ignorant and uncivilized,—whether individual or country,—but facts show that even the most enlightened and highly civilized of any country become habitually addicted to their uses; hence subject to their worst effects. Then, too, there are thousands of Christian professors whose habits are not strictly temperate, that must be included in this catalogue, which is still worse. What a sad commentary is this on the social, moral and Christian character and civilization of our own beloved country, whose people annually spend many thousands of dollars for that which is unwholesome and sinful, and is thus destructive to both body and soul.

Intemperance may include riches, covetousness, pride, evil communications, religious affectation, etc., and while it is true, however much to be deplored, that intoxicants annually make paupers, and both physical and moral wrecks of thousands of men and women in the world, sending them down to the drunkard's ruin, — THESE *evils* and works of the devil sum up their millions of victims, all going down to Christless graves, ruin and woe.

During our Lord's incarnation the Scribes and Pharisees affected much righteousness, while their hearts were far from Christ and full of sin. Their widened phylacteries were no index to their hearts. Let none think that they were sinners above all men. The slanderer and hypocrite of to-day is no less deceptive, or the enemy of Christianity and its principles, or any more righteous than were they, and however assumptious, they practically, by such attitude, not only assume to deceive their fellow-men, but also God. The lives of all such must eventually result in ignominious failure,—themselves being both the deceivers and the deceived. Paul says to the Galatians, "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Gal. 6: 7.

Peter instructs the disciples and all followers of Jesus to be temperate in their religion,—naming temperance as one of the Christian graces. The apostle could speak from experience, having realized the evil effects of intemperance in speech when he denied his Lord. He realized the utter emptiness of religion without living it out in a practical, unostentatious and humble, upright life.

From a careful consideration of this subject, so vital to pure and undefiled religion, it will be observed that temperance does not consist in the moderate use of any *evil*. Moderation in the use of intoxicants, tobacco, etc., or the indulgence of any filthy habit in the sense of temperance is wholly out of the question. It is simply yielding true manhood and womanhood to vice and the cravings of an unsatisfied appetite. Paul would not only have the followers of Jesus be free from the use of all these, but more, that we should also "abstain from all APPEARANCE of evil." 2 Thess. 5: 22. In other words,—touch not, taste not, handle not. Col. 2: 22.

Bible temperance, practically, consists in the judicious employment of all Gospel means and methods for relieving men from sin, the possession of a new heart and nature, and the development of a higher social, moral and Christian character.

Dayton, Ohio.

BLESSING IN AFFLICTION.

WHILE the water is quiet the mud lies at the bottom, but when it is disturbed it rises to the top. Every cock-boat can swim in a shallow river, but it must be a strong vessel that plows the troubled ocean. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." He gives before he takes, and takes but what he gives. The hour-glass of outward happiness soon runs out. To-day Job is the richest man in all the East; to-morrow Job is the poorest man in all the world; yet his heart was like a fruitful paradise when his estate was like a barren wilderness. Though God burnt up his out-house, yet his palace was left standing. Outward mercies are like the tide, which ebbs as well as flows; like the sky, which sometimes is clear and at another time clouded; or like a budding flower, which a warm day opens and a cold day shuts again. If God bless us in taking as well as in giving, let us bless him for taking as well as for giving.—*Sel.*

"LET not him who prays," says South, "suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace, while that stays behind."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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Mount Morris, Ill., - - - - Aug. 13, 1889.

50 cts. pays for the GOSPEL MESSENGER from Aug. 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

ONE was baptized in the South Bend church, Indiana, Aug. 4.

IN No. 29, first page, under "Inconsistency," read page 297 instead of page 279.

BRO. D. E. PRICE expects to go to Fulton County, Illinois, to attend to church work.

BRO. E. S. YOUNG is spending two weeks in Ohio, visiting and preaching for the Brethren.

BRO. ANDREW HUTCHISON is holding meetings in the Plattsburg church, Clinton Co., Mo. Interest is good. They hold their feast on the 14th inst.

BRO. J. H. MILLER has changed his address from Milford, Kosciusko County, Ind., to Goshen, Elkhart County, same State. His correspondents will please make a note of this.

LAST week we referred to Bro. Amick's vacation, stating that he would start for California the last of this month. He has deferred the trip and will not leave home until about Oct. 8.

BRO. A. W. AUSTIN, of Reed, Cook County, Texas, writes us that Bro. Henry Brubaker has been very sick. Three of his family were also sick at the same time. We are glad to know that they are all improving and, we trust, will soon be restored to health. Our Brethren in Texas need the sympathies, the prayers, and the help of the Brotherhood in their arduous labors. May the Lord abundantly bless them.

BRO. JOHN SHEPHERD, of Ash Ridge, Wis., reports three additions to the church by baptism.

HAVE you read the Full Report of our last Annual Meeting? If not, order a copy at once. Price, postage prepaid, 25 cents.

SISTER MAMIE HALL, of Lingleville, Erath Co., Tex., says she can use back numbers of the MESSENGER to advantage among her neighbors. The paper is much appreciated and will do good. Any one having back numbers to spare can do good by sending them to the above address.

ALL orders for the "Miller and Sommer Debate" have now been filled and we still have a large number on hand. We want a good, active agent in every congregation in the Brotherhood to sell the book. Special terms sent on application. We will send the book to any address, postage prepaid, on the receipt of $1.50. Send in your orders.

BRO. J. G. ROYER informs us that he is now ready to send out the Minutes of the Annual Meeting. All orders received up to this date have been filled at the uniform rate of two cents per copy. Others desiring the Minutes can order at the above rate, except for single copies, when five cents must be sent. Please accompany your orders with the cash. Address J. G. Royer, Mt. Morris, Ill.

WE call special attention to the apportionment made by the Committee appointed for that purpose by last Annual Meeting, and published in this issue of the MESSENGER. Bro. S. H. Myers, the Treasurer, informs us that the brethren who have paid out money at the request of Annual Meeting, would now like to have it returned and he requests the State District Treasurers, or those having the matter in hand, to forward the amount of their apportionment at once. Address Eld. S. H. Myers, Timberville, Va.

To do with our might what our hands find to do in God's work, is to have his help, and with his help we shall not know what it is to fail. That "God helps those who help themselves," is true both in spiritual and temporal work. The preacher who fails to work and to "study," sitting down waiting to have his mouth filled with words, will have but a meager message to deliver to the people, and the man who idles away his time, expecting his mouth to be filled with food, will often go hungry.

"I AM always content with that which happens; for I think that what God chooses is better than what I choose." So said Epictetus, and the question should come to us. "Can we express the same contented trust in God?" In this life some strange things happen and we can not always see the end from the beginning. Not seeing, it is hard for us, when passing through a trying ordeal, to feel that it is all for the best because God has chosen it for us. When trials and sickness come upon us, we lack that perfect trust in God that we should always have. Why is this? Simply because during health and prosperity we have not taken the Lord with us and trusted him as much as we should have done, and when trouble comes we find that we are weak, and lack in having a perfect trust. How important it is, then, that we take the Lord with us all the time and live close to him, trusting in him, knowing that he doeth all things well. Then, when trials and sorrows come, when disease assails us, let them come ever so suddenly, we can trust the Lord, leaning upon his strong arm for support, knowing with full assurance that he will care for us because we have trusted him before, and he never forsook us.—*L.*

BRO. J. E. YOUNG, of Beatrice, Nebr., writes as follows: "Bro. J. B. Brumbaugh and wife were with us yesterday in Beatrice. He preached for us very acceptably in the morning, and expressed himself as being well pleased with the tender plant in town."

SISTER SADIE C. BRALLIER, who narrowly escaped in the Johnstown disaster, sends us the following letter: "I am at home again, and my address will now be Vinco, Pa. Ever since the Johnstown disaster I have been suffering from nervous prostration, and the doctors advised that I return to the country, hoping that when once removed from the impure air and the horror of the surroundings, my health might be restored. Although able to take an occasional short walk and drive, I do not seem to gain strength at all. *I am far from being well.* Dear brethren, won't you let your prayers ascend to the Great Physician in my behalf?"

WE are very glad to learn that Bro. D. M. Mohler and wife, of Warrensburg, Mo., have renewed their former pleasant and useful relationship with the Brethren's church. Under some misapprehension of the facts in the case, they had identified themselves with the Old Order Brethren some time ago, but feeling that the church was laboring earnestly for the Truth as it is in Jesus, they decided to again take hold and help on the good work. They now live in the Warrensburg church where Bro. Mohler will continue his labors in the ministry. May the Lord bless him and his companion and make them instruments in winning many souls to Christ.

BRO. I. J. ROSENBERGER informs us that the meeting held at Pitsburg, Ohio, July 30, to consider the propriety of making an effort to establish a Brethren's school in the Miami Valley, presumably at Covington, Ohio, was well attended and passed off pleasantly. The school question was pretty thoroughly discussed, and after giving it due and careful consideration it was decided to drop the matter for the present. In this we think the Brethren have acted wisely. The time may come when a school will be able to live and succeed in the Miami Valley, but we do not think the time has come as yet. We need to take care of what we now have until we grow stronger and are better able to support new candidates for favor.

"THE leading errors and corruptions of Romanism came into the church from the close of the fourth century on, and all these errors, with the exception of two, prior to the seventeenth century, when things in the ecclesiastical world were under the shadowy corruption of the dark ages.

	A. D.
Invocation of the Saints,	375
The Service in Latin,	600
Papal Supremacy,	606
Images and Relics,	787
Baptism of Bells,	965
Canonizations of Saints,	993
The Celibacy of the Priesthood,	1000
Trans-substantiation,	1000
Sale of Indulgences,	1090
Use of Beads in Worship,	1090
The Sacrifice of the Mass,	1109
The Confessional Box,	1215
Restriction of the Bible,	1546
Purgatory,	1439
Worship of Mary,	1563
Seven Sacraments,	1547
Creed of Pope Pius IV,	1564
Immaculate Conception,	1854
Papal Infallibility,	1870

The Roman Church, as characterized by these distinctive features of doctrine and practice, is wholly unapostolic, and especially contradictory to the teaching of Peter, who is claimed to be historic and Scriptural authority in matters of dogmatic and ecclesiastical claims."

THE SUNDAY REST BILL AND THE ADVENTISTS.

We have received the following communication from Bethlehem, Iowa, signed "A Sister," taking exceptions to what we said in regard to the petition which is being circulated by the Adventists against the "*Sunday Rest Bill*" now pending in the United States Congress. She says:

"I see by your paper of July 9th, in answer to a correspondent of Lewiston, Minn, concerning the Constitutional Amendment you advise 'the brethren' not to sign the protest because there is deception practiced to obtain names. It is plainly stated at the head of each petition what it is for, simply asking Congress to pass no laws giving preference to the principles of any one religion. The Adventists are not the aggressive party. They are trying to preserve the Constitution as our forefathers gave it to us. There is nothing whatever said about doing away with the legalized Sunday. You class Adventists with Infidels. Do you call that Christian charity? Will you please read the ninth commandment? Hoping you will look more closely at this matter, I close."

A SISTER.

The item to which exception is taken reads as follows:

A brother of Lewistown, Minn., asks: "What should our Brethren do in regard to signing the protest made by those opposed to the Constitutional Amendment? We have Seventh Day Adventists in our neighborhood getting names to their protest. Will you or some other brethren give your views in regard to the matter?" As we understand this question it covers the doing away with our legalized Sunday or Lord's Day. A paper of the above import was circulated at this place and some were deceived into signing it, but as soon as they learned the true character of the paper, they withdrew their names. The worst feature about it is the deception practiced to secure signatures. Our brethren should be careful not to put their names to any paper until they know fully its import. Otherwise they may assist in a work that afterwards they will be sorry for. The plea of the Adventists and the infidel against Sunday laws before the Senate Committee will show the animus of the whole affair. Write to your member of Congress or Senator for a copy of the hearing before the Senate Committee on the Sunday question, and read the arguments.

We might reply to "A Sister" by saying that if she had taken her own advice and looked into the matter carefully, she would not have had occasion to write as she did, and make no further allusion to the matter; but presuming that she is honest and yet mistaken, and that others may fall into the same error, we will give some space to answering her criticism.

In the first place we refer our readers to the very able article which appeared in the last week's MESSENGER from the pen of Wilbur F. Crafts on this subject. Read it carefully and you will see where the deception comes in to which we referred in the item given above. The gifted author has given the subject the most careful attention, and sets it forth in such a clear, forcible way that it leaves nothing further to be desired on this point. If, after reading Dr. Craft's article, "A Sister" and others who may feel as she does, can not see the deception practiced in obtaining names to the petition, anything that we might offer would not have that effect.

The strongest evidence that the petition is deceptive is, that it deceives. It is very skillfully written and carefully worded, and carries upon its face a plausibility that makes it all the more dangerous. There is not a word in the original petition about favoring or giving preference to any form of religion, but it simply asks that all labor, traffic, military service, and mail service, except "works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship," be prohibited. This last provision was doubtless inserted for the benefit of the Adventists and Seventh Day Baptists. The Adventists observe our Saturday as the legal Sabbath and they want all Sunday laws abolished, and here again they deceive those who sign the petition. They could get but few names to a petition if their real purpose was set forth. How many Christians could they get to sign a petition to set aside the Lord's day? Not many, we are sure, but by covering up the true design and asking that no laws be passed favoring any particular form of religion, they are able to induce a great many, under misapprehension, to sign their petition.

One of their petitions was circulated in our town, and the first name that appeared on it was that of the pastor of one of our prominent churches and his name was followed by those of several other church members. When the true nature of the petition was discovered, the names were quickly withdrawn, and there was an end to the petition so far as Mt. Morris was concerned. It is so skillfully drawn up that it may deceive the very elect, and because of this we gave the warning to our brethren not to be caught signing a petition which really aims at the overthrow of the Lord's Day.

The petition deceives, but in this respect it is only in keeping with the efforts made by Adventists in introducing their literature among the people. Here they practice deception just as boldly as they are doing in the petition under question. Bro. I. J. Rosenberger recently gave an illustration of their methods to our readers. Some time ago we were visiting a brother in Kansas, when a book-agent came in and showed the brother a book, purporting to be a history of American progress during the last century. The agent spoke of the merits of the book, claiming that it was a reliable history, and induced him to take a copy of the work. In looking over the book afterward, we found several chapters, skillfully woven into the historical part of the work, setting forth the Adventists' doctrine. We have before us one of their works, entitled, "Helps to Bible Study, Containing a Series of Simple Bible Readings for Bible Workers." The title gives no idea of what the book contains and many purchasers are deceived in buying it. Personally we know some who purchased the book without the slightest idea that it was a skillfully-arranged series of questions and answers setting forth the Adventist doctrines. These and other cases might be cited to show that deception is practiced by these people, and many of their books are being sold all over the country to-day by their agents, which, if their true character were known could not be sold. With the Adventists, personally, we have no quarrel. We do not agree with them as to doctrine but feel to treat them with Christian courtesy and fairness; but we do most seriously object to their methods, as shown in their effort to get names to their anti-Sunday petition and the methods adopted by them in selling their books.

The charge in "A Sister's" criticism that we lacked Christian charity in classing the Adventists with infidels, is based on a misconception of what we said. We did not so class them. We left them where we found them, arrayed in company with the infidel against the Sunday Rest Bill. After the bill in question had been read before the Senate, it was referred to a committee. The Committee, in order to get the fullest expression of opinion on the subject, gave the friends and the enemies of the bill an opportunity to appear before them and discuss the question involved. The hearing was held in Washington, Dec. 13, 1888, a full report of which was published by order of the Senate. We have a copy of the report before us and we find that Professor Alonzo T. Jones, of Battle Creek, Mich., representing the Adventists, appeared before the Committee in opposition to the bill. Mr. John B. Wolff representing the American Secular Union, "A body of unbelievers," appeared in opposition to the Bill. Here we find the Adventist and the unbeliever standing together before the Senate Committee in opposition to the Sunday Rest Bill. We simply stated a fact that existed. If the Adventists unite with infidels in their opposition to Sunday laws, surely it can not be a breach of Christian charity to state the fact when warning others not to be found in such company.

It is known that in the State of California the people voted at the polls to abolish all Sunday laws, and we found, while in that State, that but little respect is paid to the Lord's Day. During our stay there we inquired into the cause that gave such a result at the polls, and we were informed that whiskey men, who wanted to carry on their drunkard-making on Sunday, infidels, who wanted to strike a blow at Christianity, Jews and Adventists who observe the Jewish Sabbath or Saturday, and the irreligious men of all parties united and voted against the observance of the Lord's Day. One of the great political parties, truckling to these elements and aiming to secure their votes in other political contests made an issue of the Sunday question, with the result before stated.

If the Adventists find themselves in accord with unbelievers on the Sabbath question and unite with them in opposing the passage of a bill favored by nearly all orthodox professors of Christianity, and vote with them to abolish Sunday laws and thus practically do away with keeping the Lord's Day, they should not object to a statement of the fact. "A Sister" says, "they are not the aggressive party," it is presumed, in getting up the petition. So much the worse for them. If they had taken the aggressive, and unbelievers had joined in with them, it would not appear so bad as for them to join with opposers of Christianity in their opposition to a bill that has for its object the release from Sunday labor of over two million wage-earners, and to protect those who desire to keep the Lord's Day as a day of rest and religious observance.

The report of the hearing before the Senate Committee to which reference has been made above, contains 161 pages and is well worth reading. A limited number of copies are intended for free distribution and any one desiring a copy can secure one provided the supply has not yet been exhausted, by writing to the United States Senator representing his State.

We trust those who have felt that the petition was all right and were induced to sign it, being deceived, will see that their names are stricken from it. We can not afford to have our names appear on a petition of that kind. Again we say, Read Dr. Craft's article and study the subject carefully and you will be convinced. We further suggest to "A Sister" and all others who are disposed to judge hastily, that hasty judgment is nearly always unwise, and that it is only just and right to look carefully into a question before offering criticisms upon it. See Matt. 7: 2.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WHO IS RESPONSIBLE?

BY S. M. FRIEND.

Is the Minister of the Gospel the only One that will be held Accountable for the Instruction he Gives?

THIS is a question that has often presented itself to our mind as we, in our weakness, were standing before our little school, trying to instruct them in the different branches.

If the minister will have to answer for the instruction which he gives, when he deals with the adult mind, how can parents and common-school teachers escape, when they instruct the children of the land?

The course of a rivulet is more easily changed than that of a large and mighty river; so it is with the mind. The mind of the little child is of such a nature that we can train it in any way we desire, while with the adult this is not true. The man thinks and reasons for himself, and will reject anything that does not meet his views; while, if you gain the confidence of the child, you can make him believe almost anything. If this be true, is it not a question that should receive the most earnest thoughts of parents and teachers?

We have been taught to train a child in the way he should go, and when he is old he will not depart from it. This training should begin at home. The parents must begin this work; then it must be carried to the school-room; there it should be taught both by precept and example.

If it be taught only by precept, while the example is quite different, the result will not be the best, and if they take *either* lesson, it will be the one given by example, for children are natural imitators.

Thoughtful reader, when we view this subject in the light in which it stands, and think that our teaching may have a tendency, either to bring some soul into the fold of Christ, or to keep him out, it ought to make us feel solemn and determined to walk uprightly before them, so if they *do* go astray, it will not be our fault.

If parents and teachers would do their duty as they *should* do, the conversion of the rising generation would be almost accomplished before they come under the direct teaching of our ministers, thereby lightening their labor and helping to convert the world.

Parents, you know not but within your humble cottage dwells one who might become a minister of the Gospel, if you instruct him in the way he should go. If you do not, you know not what his destiny will be,—perhaps a felon's cell, or anything but something good. This thought may startle you, but it is just possible for *your* child to fill such a cell if not properly trained.

All this may be largely avoided by teaching him to love the truth and discard falsehood, to respect the Sabbath and read the Bible; to shun the card-table and drinking-saloon, and, above all, to love God with all his heart.

Parents and fellow-teachers, if any of these little ones, under our instruction, should be lost after they grow up, on account of our misinstructing them, or not instructing them at all, their blood will be required at our hand. Wonderful thought!

New Philadelphia, O.

WHAT WINS?

BY A. BRICKER.

MANY brethren and sisters inquire how to win their children to Christ. They say they have talked with them, and have tried various other expedients, and yet failed. I think there is no way so sure to win our families, our neighbors and those whom we are anxious to see brought to Christ, than to adorn the doctrine of Jesus Christ in our lives, and grow in all these graces. If we have peace, and joy, and love, and gentleness, and goodness, and temperance,— if we live in our homes as the Lord would have us do, day by day, we shall have a quiet and silent power proceeding from us that will constrain those around to believe on the Lord Jesus Christ. An uneven life, —hot to-day and cold to-morrow,—will only repel.

Many are watching God's people. It is the very worst thing that can happen to those whom we want to win to Christ, to see us at any time in a cold, backslidden state. This is not the condition in which the church should be. It is not God's intention. He would have us growing in these graces, and the only true, happy, Christian life is to be growing, constantly growing, in all those delightful graces of the Spirit. Even the vilest,— the most impure,—acknowledge the power of godliness; they recognize the fruits of the Spirit. It may condemn our lives and cause them to say bitter things at times, but, deep down in their hearts, they know that the man or woman who is living that kind of a life, is superior to them. The world does not satisfy them, and if we can show the world that Jesus Christ does satisfy us in our present life, it will be more powerful than the words of professional reformers. A man may speak like an angel, but if he does not practice what he preaches, if he does not live up to what he professes, his testimony is of no effect, and the people will say it is all hypocrisy after all,—it is all a sham.

Words are very empty if there is nothing back of them. Our testimony is poor and worthless if there is not a record back of that testimony that will correspond with our profession. What we need, is to pray to God to lift us up out of this low, cold, formal state in which we have been living, that the Lord may lift upon us the light of his countenance and that we may shine in this world, reflecting his graces and glory.

The first of the graces spoken of in Galatians, and the last mentioned in Peter, is charity and love. Without *love* it is impossible to please God. *That* is the key which unlocks the human heart. Parents should show by their actions that it is pure love that prompts them in advising their children to lead a different life. True love touches the heart. May God's blessing rest on these words and do us all good!

Primrose, Ohio.

WHO SHOULD ATTEND THE SUNDAY-SCHOOL?

BY FLORA E. TEAGUE.

I MIGHT briefly answer,—everybody. But as that would hardly prove satisfactory, I shall expand and also produce some reasons why those persons or classes whom I shall name should go.

1. We assert that the *parents* should attend. If any one is particularly needed there, they are. It is not very consistent for them to say, "Children, get ready and go to Sunday-school," and then stay at home themselves as if it was a duty only obligatory upon their offspring. How much more pleasant it would be to hear them say, "Come, children, it is time to go to Sunday-school," and then *all* start off to the place which should be a hallowed spot to them!

They should go because we are bidden not to forsake the assembling ourselves together, as the manner of some is.

They should go to set a good example for their children and to influence others to go.

How many we find in every neighborhood who meet on the Sabbath day in various nooks and corners to gossip! If a few who are guilty of this offense would attend our schools it would soon break up this form of desecrating our Sabbaths, and much more good might be accomplished.

"Train up a child in the way he should go, and when he is old he will not depart from it," the wise man said many hundred years ago, and the same advice is applicable yet.

St. Paul tells us to bring up our children in the nurture and admonition of the Lord. Now, don't, we beg of you, try to cast this responsibility upon somebody else, as is too frequently done. Probably the teachers of our schools are *not* doing what you consider the proper thing. You had better be there to see and hear what the tender and receptive minds of your little ones are receiving.

Young teachers frequently need the advice and experience of the old to direct them properly. Be there, then, we pray you and aid them.

2 *Young men and young women* should attend the Sunday-school. A young person who is a regular attendant upon the Sunday-school always occupies a more honorable and influential position in the community than he or she who does not attend or meet with us. Is it not true? Observe for yourself.

All intelligent young people are found there. The lower classes are not, and it is a difficult thing to get them to attend. A natural or hereditary or willful desire to do evil, does not wish to be brought into the light. Your influence for the good is made stronger by attending the schools. The older ones wish you to come, for they know full well that some day you must take their places, and they desire that you may be thoroughly qualified to fill that position. The little boys and girls are glad to have you come. They miss you more than you probably think when you are absent. They are molding their future lives by yours. If you go to the Sabbath-school they think, "When I am big I'll go to Sunday-school too, like brother and sister." If you spend the day in some other place, probably a questionable one, they are making up their minds to do the same some day.

You can not afford to set them a wrong example. Some day the positions in which you will

be placed will require a goodly knowledge of the Bible. How thankful, then, can you be if you make a habit of regularly studying its loved pages while your memory was at its best.

3. Little boys and girls should attend the Sunday-school. Bless their bright young faces, they are the light and life of the schools! They certainly are needed. It is the best time to fill their young minds with their Creator's Word. The truths taught then, will never be forgotten. "Remember now thy Creator in the days of thy youth while the evil days come not," was wisely said by a wise man.

Then little inquiring minds often bring out thoughts to older heads which are almost astounding. Verily, "Out of the mouths of babes and sucklings hast thou ordained strength!"

I am certain that I will not be far wrong if I say that probably one-half of the children in this land receive but very little Bible instruction from their parents, therefore, if they cast aside their duty, it is the place of the Sunday-school worker to take it up, and do for them what he can to bring them safely into the fold in God's own good time.

Now we have noted all classes who should attend the Sunday-school, yet there are many who do not attend, but should. May some plan be developed by which every person in the community may become a regular attendant, is the wish of every true Sunday-school worker.

COMMENTS.

BY JULIA A. WOOD.

At our late Conference I was handed, for examination and comments, some tracts by their author,—Bro. Jacob Rife. Subject: "Intemperance." A careful review pronounces them worthy of circulation by the thousands. Their logical, solemn and all-important truths should arouse whisky-lovers and venders to a keen sense of their duty. Down with that "accursed stuff!" Up with Prohibition, lest Satan gain the more complete rule,—lest he ruin what is near and dear to the advocates of Christianity, and all that is refining and ennobling. May the masses delay not to cast their influence on the side of every lawful and expedient measure for the banishment of that Demon,—Whisky!

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FASTING.

BY JAMES T. KINSEY.

We notice in Gospel Messenger, page 123, an article from John F. Cline on "Fasting." I have long wondered whether we, as a people, have not almost lost sight of the duty of fasting, and have often felt impressed with the necessity of fasting on certain occasions,—especially at our council-meetings, and more especially when brethren are to be chosen as officers to serve the church. It seems to me it is very important on such occasions for the members of Christ's body to give themselves to prayer and fasting, as we read in Joel 1: 14. "Sanctify ye a fast, call a solemn assembly; gather the elders and all the inhabitants of the church or land into the house of the Lord. And blow the trumpet in Zion, sanctify a fast."

It seems to me that on those solemn occasions fasting was highly necessary in olden times, and it is equally necessary for us. It appears to be more in harmony with the Gospel to fast on such occasions than to make it a day of feasting. We are commanded that when we fast we be not as the hypocrites are,—of a sad countenance,—but to give ourselves wholly to the Lord.

When the apostles met to ordain elders in the church they prayed with fastings. They commended them to the Lord on whom they believed. Acts 14: 23. It seems from the apostle's language that we ought not to neglect such an important duty, but should at some time give ourselves to prayer and fasting, and it seems there is no better time to fast than on such occasions as have already been set forth. No doubt the Lord would be well pleased if we make such days seasons of fasting, and not days of feasting.

Centropolis, Kans.

HEZEKIAH'S REPENTANCE.

BY IDA M. PUTERBAUGH.

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die and not live."—Isaiah 38: 1.

We see in the above language the uncertainty of life. Hezekiah having received a message of death, was afterwards spared to live,—was recovered from his sickness. Thus we see the Lord is ever ready to hear and answer the prayers of his children if the prayers come from a sincere heart. The Lord sent Isaiah to Hezekiah, saying, "Thus saith the Lord the God of David, thy father, I have heard thy prayer and seen thy tears."

Behold, how good the Lord was! He added unto his days fifteen years. He also delivered him and his city out of the hand of the king of Assyria and defended the city. It appears from the language of the Scriptures that this was to be a sign given unto him from the Lord, that he would do as he promised. The Lord always fulfills his promises, but how apt we all are to make promises and not fulfill them! It is truly a great lesson to us. What a great trouble we would save ourselves and others, if we would always do as we promise to do!

Quinter, Kans.

BUSINESS IS BUSINESS.

SELECTED BY MARTHA THORNBURGH.

A bright little boy entered a saloon with popcorn. The bar-tender offered to buy a dime's worth of the corn if the little fellow would take his pay in drink. The boy refused, saying he needed his money to buy bread and clothes for himself and little sister. The saloon-keeper finally bought ten cents worth of corn, and the boy started on his way to the door.

The keeper of the den called the boy back and gave him three tablespoonfuls of whiskey, mixed with water and sugar, saying, as he did so, that it was good for colds. The boy's eyes sparkled as he pronounced it good and went on his way. Then this fiend in human shape gave this explanation to his conduct. He said, "The Prohibition cranks are injuring us and unless we continue making drunkards out of the young, they will soon have them all on their side."

"If that boy keeps on selling corn on this side of the river, it won't be three weeks till he will buy drinks of me. They learn easy when young," and he laughed heartily.

Then the monster went on to enumerate how many boys he had taught to drink. One was a six-year-old son of a widow, whom he taught to drink through spite. The mother had prosecuted the saloon-keeper for selling liquor to her husband who had died from its effects, and the seller took revenge on the widow's son. He taught him to drink at six: at fourteen he was a confirmed drunkard, and at seventeen he died.

How long, O Lord, how long!—*Chicago Advocate.*

WHAT IS LIFE?

BY SARAH M. SAUNDERS.

It has been said that life is what we make it, and again it might be said that a great deal depends upon the material we use in making it. Life, in reality, is our existence, and our mortal life is the ability to think and act, and the make-up of our life is dependent upon our intelligence, our inclination, and our circumstances, morally and socially.

If our surroundings are such that we are constantly coming into contact and association with the worst elements of character, we are very sure to become more or less contaminated with its poisonous influences. I have heard it asserted that it is not *necessary* to become like those with whom we associate, but I am thoroughly convinced that, though a man may have an unblemished character when he leaves the parental roof, if he is, by force of circumstances, thrown into the society of the vicious and depraved in character and morals,—the inebriate or others of immoral character, it will not be very long until the influence of his associations will become painfully apparent to all. If, on the other hand, he is ushered into good society, kept free from the allurements of vice, surrounded with good and wholesome influences, he must have a very depraved nature if his life will not be a blessing to the world and to himself.

If we start out in life with the sole aim of accumulating wealth, of laying up treasures on earth, we will, sooner or later, become so absorbed in our object that we become avaricious, sacrificing everything else to the one idol of our life, until, at last, every good impulse of the heart is stifled and stunted, and our very existence is laid on the altar of the love of money, and our life becomes a failure. If, however, we take the advice of the inspired apostle as our motto in life, and "seek first the kingdom of God and his righteousness, all necessary things shall be added unto us."

Let us live for God's glory and honor,—endeavoring to serve him according to his will, bringing our carnal desires into subjection, ever keeping the service of God uppermost in our hearts! Let us live so that we may enjoy the blessings of the religion of Jesus while we live on earth, looking unto him who is the Author and Finisher of our faith,—living every day as if it were our last day on earth. Let us scatter seeds of kindness around our pathway, and, in every possible way, make this world of sorrow the better for our having lived in it.

Landess, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Union City Church, Ind.

Our Sabbath-schools are growing in interest and attendance. One hundred and forty-four scholars were in attendance to-day and quite a number of interested visitors. The old and the young attend. We have Sabbath-school at all of

our church houses (four in number), with a total attendance of about 250 scholars.

Two were baptized to-day after services. Two were restored to fellowship that had been away from the fold for several years, and one was received by letter. We have from two to six meetings at different points every Sunday, and the calls for meetings are on the increase. We have arranged to have two love-feasts this fall,—the first one Sept. 11 at 2 P. M., at the Pleasant Valley house, eight miles north of Union City, and the other one, Oct. 3 at 10 A. M. at the Brick house, one and a half miles north of Union City. We extend a cordial invitation to those meetings. Union City is the nearest railroad station. Give notice to me, and conveyance will be provided.

W. K. Simmons.

To the Various State Districts in the Brotherhood.

At last Annual Meeting a committee was appointed to apportion the amounts to be paid by the several State Districts for the purpose of defraying such expenses as the Annual Meeting may have incurred in sending out committees, etc. The committee have completed their work, and herewith submit the apportionment. State District Treasurers will please forward the several amounts to the Conference Treasurer, Eld. S. H. Myers, Timberville, Virginia. As there is now an indebtedness of over $125.00 it is urged that the District Treasurers forward the money at once.

First District of Virginia,	$ 10 00
Second District of Virginia,	10 00
First District of West Virginia,	3 00
Second District of West Virginia,	3 00
District of Tennessee,	3 00
Eastern District of Maryland,	10 00
Western District of Maryland,	10 00
Eastern District of Pennsylvania,	10 00
Middle District of Pennsylvania,	10 00
Western District of Pennsylvania,	8 00
North-western District of Ohio,	10 00
Eastern District of Ohio,	10 00
Southern District of Ohio,	10 00
Southern District of Indiana,	10 00
Middle District of Indiana,	10 00
Northern District of Indiana,	10 00
Southern District of Illinois,	10 00
Northern District of Illinois,	10 00
Southern District of Iowa,	3 00
Middle District of Iowa,	5 00
North-western District of Iowa and Minn.,	5 00
District of Nebraska,	3 00
Northern District of Missouri,	3 00
Middle District of Missouri,	3 00
Southern District of Missouri,	3 00
North-eastern District of Kansas,	3 00
Southern District of Kansas,	3 00
North-western District of Kansas and Colo.,	3 00
District of California,	3 00
District of Michigan,	2 00
District of Oregon,	1 00
District of Denmark and Sweden,	1 00

Joseph Amick,
D. L. Miller, } Com.
J. G. Royer,

A Suggestion to the Sisters of the Middle District of Indiana.

Since our dear aged Bro. Miller has so generously donated a home for the poor and the orphan of this District, and since the District has accepted the offering, it seems to me that the way is now open for all the sisters to do a good work. Bro. Himelick says in a recent number of the Messenger that the building will soon be completed, and, of course, it must be furnished before it can be occupied. Now I wish to make the suggestion that each congregation in the District appoint a sister as a solicitor or collector, to visit every *sister* in her respective congregation, and, in order to work systematically, each solicitor should correspond with all the others, so as to get an understanding of what is required of them. For instance, one solicitor might ask each and every *married* sister for five pounds of carpet rags, cut and sewed, and each *single* sister for twenty-five cents in cash. By this means that congregation could easily make thirty or forty yards of carpet for the floors. Another church could solicit in the same way for muslin, calico and batting to make covers for the beds. Another might, perhaps, furnish a few easy chairs; still another some feather pillows, and thus the home could easily be fitted up in a comfortable and cosy way and no one be any *poorer*.

I offer this as a suggestion, and if any sister can suggest a better plan, let us hear from her.

Sarah H. Saunders.

Landessville, Indiana.

Echoes from the Highway.

July 23 we were met at the depot at Charleston, West Virginia, by dear members, and piloted to the home of brother and sister Haws, where we found a houseful of eager persons ready to hear the Word preached. Next day, although a little rainy, we had another very interesting meeting. The whole-souled hospitality and Christian love, so common to our brethren and sisters of West Virginia, is a matter worthy of remark. Rich toward God may be truthfully said of them. The little band near Charleston is struggling to put up quite a neat church-house, and, to accomplish their desires, they are willing to deny themselves of some of the comforts of life. I wonder how many of God's children who read this will be willing to comfort them with a little aid, in response to that still, small voice within which says, "giving to the poor is lending to the Lord." All who feel to help in the building of that much-needed house, can do so by corresponding with Bro. A. Haws, Charleston, West Virginia.

Through the rain a number of the members accompanied us to the depot, where, after the shades of the night had set in, we started for Cincinnati, where we arrived next morning, and before noon we were at Dayton, Ohio. At the home of Bro. S. W. Hoover we met with a cordial reception. Here we also met other acquaintances who were just making arrangements to attend a church council at the new district of West Dayton. It was a joy to us to meet with the church and have a pleasant meeting together. In addition to other business, Bro. S. W. Hoover was, by the unanimous consent of the church, advanced to the second degree of the ministry. We visited their new brick church house, which is going to be a good commodious building, and, from the apparent zeal manifested by the members of the West Dayton congregation, we have reason to believe they will prosper in the work of building up the church in the city and suburbs.

* * *

July 25th, while having a pleasant evening visit at the home of Bro. D. Bock, the telephone in the adjoining room sounded out the sad news of the sudden death, a few minutes before, of Eld. Isaac Bright, who lived in Miami City. Thus the old veterans of the cross are passing over the stream,—one by one to rest from their labors!

* * *

Here, at Bro. Bock's, is the headquarters of the Brethren's Tract department. There is quite an activity in filling orders for Gospel "shell and shot," to be used in defending the "faith once delivered to the saints" from the opposing forces of the enemy. This is as it should be, and yet there is much room for a more general effort in the tract work. Brethren and sisters, do not forget this important work. Here is a channel in which every member of the body of Christ can work. Let each one be a soliciting agent to solicit his own heart to give, and, if done in the spirit of pity and compassion for a sin-ruined world, the response will be such an outpouring of means that the powers of darkness may be made to tremble.

* * *

July 27th we attended two meetings in the bounds of the Lower Stillwater church. This is the district in which our old brother, Peter Nead, lived, labored and died. Though dead, yet he speaketh.

One very commendable feature in the Brethren's Sunday-school in this district is that the old members, with the whole congregation of parents and children, take an active part, and all seem interested. They do not send the children ahead, to Sunday-school, as is the custom in some places, but it is, "Come, children, let us go to Sunday-school." God's blessings are to the *comers*!

J. S. Flory.

From Waverly, Spokane Co., Washington Territory.

Bro. J. C. Lahman was at our place July 17 and 18 and preached two sermons. This is the only preaching by the Brethren for nearly a year. The attendance was small, owing to the busy time, and the short notice of the meeting. Bro. Hershey, from Moscow, came with him. We had a good meeting, and would be glad to have him locate with us and preach for us. There would be a good chance to build up a church here. From here the Brethren went to Medical Lake, but will be back again on their way to Moscow. We are having a very dry summer. Our harvest is the lightest for eleven years. Water also is getting scarce. Springs and wells are going dry.

Isaac N. Huffman.

From Huntingdon, Pennsylvania.

Already four weeks have passed since the many hand-shakes, good-byes, good wishes, etc., were exchanged between students and friends at the close of the last school-year at the Normal. Already says some student who is home-sick to return, "Don't you folks at Huntingdon get very lonely when the students are all gone?" Yes, sometimes, when we notice the comparatively small attendance upon the services in the chapel, and have time to think of the quietness and observe the emptiness about the Normal grounds, occasioned by the absence of students, we *do* realize some feeling of loneliness.

Some of us, however, have been quite busy, which is a good preventative of loneliness. It might be interesting to many who read this to know what those whom they left here have been doing. It would take too much space to tell it all. A good portion of the time has been used in getting things in shape for the opening of school by September 2, such as looking after stone-masons, brick-layers, carpenters, etc. A great many letters have also been written, catalogues sent out, and some canvassing has been done for the school.

The foundation of the new building on the Normal campus is completed, and the brick-layers have begun their work. We hope the students who come here in September will have the pleasure of seeing the new building.

While we hope that those who left us a month ago, often think of us, we would have you know that we think of you many times, and wonder what you are all doing, and how you are spend-

vacation. We like to think that you are all ing something commendable. The majority of u are doubtless doing work differing from that hich you did here. That is all right, so long as is respectable. Don't, however, neglect your oks altogether, and, especially, don't forget the ook of books. Nothing else is of so great im- rtance to you as a thorough, practical knowl- lge of the Bible. May God bless you all, and ay it be his will that many former students, as ell as new, will be among us the coming school ear.

WILLIAM BEERY.

July 29, 1889.

From South English, Iowa.

OUR new meeting-house in North English, Iowa, s nearly completed, and we expect to hold meet- ng in it the third Sunday of August at 11 A. M. Bro. M. Dierdorff, of Yale, Guthrie Co., Iowa, ex- pects to be with us to conduct a series of meet- ngs, to commence December 1.

To the many friends whom I met while in the East, I would say that I arrived home safely, July 3, after an absence of five weeks, and found all well, as usual. I had felt right well till ten days ago, but am now getting better again. I enjoyed my visit very well, but regret that there were many whom I could not visit for want of time.

A. J. WINE.

From Jonathan's Creek Church, Perry Co., Ohio.

WE have again enjoyed another refreshing sea- son from the Lord! On Sunday, July 21, six precious souls came out on the Lord's side, and were baptized. Then again, on the 28th, six more followed and were likewise buried with Christ in baptism, making in all twelve that have come into the fold within the last two weeks. Many more are counting the cost, and we are made to believe they will soon follow. We have a fine Sunday-school, with an average attendance of about seventy-five pupils. The church at this place is in a prosperous condition. While the church has had her dark seasons, we are rejoiced to know that the Lord is smiling upon us by sending the glorious light of the Gospel to the hearts of many of his dear children. We desire the prayers of all in our behalf, that many more may soon come over on the Lord's side and be saved.

J. M. BOWMAN.

From Brownsville Church, Maryland.

JULY 7 we had an unusually good meeting at the above-named church. After an excellent ser- mon by Bro. Eli Yourtee, two sisters of promise made application for admission into the family of God. Coming as they did, without their hus- bands, and knowing that they would have to meet the adversary single-handed and alone, in a meas- ure, we hope that God in his tender love will be ever near them and support them in temptation's trying hours. May their companions, whom they have left behind, finally yield to the whispers of that still, small voice, shall be our unceasing prayer until it be accomplished. One who had wandered away from the fold was restored at the same time and place.

G. W. KAETZEL.

July 20.

Quarterly Notes.

OUR love-feast, held June 15, was an enjoyable one. Many familiar faces were seen among the attendants, that have often been with us on love- feast occasions. Some that we just now remem- ber, will no more meet with us here on earth. Two brethren that were with us formerly, have since gone to their long home. At this meeting we, for the first time, met with one of the worthy correspondents of the MESSENGER,—sister Sarah M. Saunders and her husband, besides many others whom we remember with pleasure. The ministry was well represented. Among the number were Eld. J. W. Metzger, S. Myers, J. J. Fox, and J. C. Tinkle. The latter has since passed away.

Eld. Elias Caylor, from the Arcadia church, Ind., is here. He and his companion are visiting their son, Eld. D. S. Caylor, of this arm of the church. They are both well stricken in years, —his age being eighty-four years, and hers eighty years. They are in good health, considering their ages. Four years ago he was here with us, and we had a long talk with him. I remember he told me when we separated, that he never expect- ed to meet with us again, but so it is in life. Many that have been called away, in these few years of our separation, are far younger in years, and some that met with him at that time have passed away.

At our last meeting one sister was restored again to the church, and her husband was bap- tized.

C. C. ARNOLD.

Aug. 3.

From Middle Creek Congregation, Somerset Co., Pennsylvania.

JULY 20 I went to one of our outposts on the eastern slope of Laurel Hill Mountain. We had preaching in the evening at a school-house, and attended Sunday-school next morning, at 9 o'clock. Then we had preaching at 10. From what I had learned in the morning, and the feelings mani- fested by some in the congregation during ser- vices, I concluded that some were willing to for- sake the ways of sin, and enter the service of God. When an invitation was given, five signi- fied their willingness to unite with the church, and were received by baptism immediately after services. Eld. Josiah Berkley had baptized four at the same place since spring.

VALENTINE BLOUGH.

Bills, Pa.

From Lexington Church, Ohio.

LAST Sabbath, July 28, will be a day long re- membered by us, as we had the pleasure of seeing our children,—Winnie and Leslie,—baptized into Christ. Their ages are eleven and thirteen years respectively. If we, as parents, would be faithful to our calling, nearly all Brethren's children that have come to the age of accountability, would be in the church. We have Sunday-school each Lord's Day morning, and preaching every second and fourth Sunday of each month. We have prayer-meeting each Wednesday night. This is the best invigorator a church ever had. With all these advantages, and the direct attention of God and his Spirit, we do claim to be a part of the true church of Christ. May we be looked up- on as such and remembered at a throne of grace, for Jesus' sake!

ALLEN OCKERMAN.

From Dillon, Montana.

THE writer can not tell you of the success of the church at this place, for we have no organized church in this territory yet. There are two weak sisters here, whose hearts are burning with zeal and love for the Truth. We see no other way of starting a church than by appealing to the Breth- ren through the columns of the MESSENGER. Is there not *one* brother who is willing to forsake all and come here to preach the glorious Gospel? Do you not hear the Savior speaking to you, "Go ye, therefore, and teach all nations"? Matt. 28: 19.

Precious souls are perishing here for the Bread of Life. Who is the one that will answer, "Here am I, Lord, send me"?

We have distributed tracts, and often we see the poor sinner weeping over his sins. It stirred our hearts within us, as we stood helpless, unable to do for them that which a minister should do. Brethren, we ask you, in the name of Jesus, to come and bring the pure Gospel, and may God help us, is the prayer of your sister.

A. E. STATLER.

From Garden Grove, Iowa.

BRO. S. M. GOUGHNOUR paid us another visit July 19th, remaining over Sunday and preaching four sermons for us, which were very acceptable, and, we hope, are appreciated. July 20 we met in council, at which time a choice was held for two deacons. The lot fell on brethren J. W. Moore and John Caster. May the Lord help them and us to discharge our solemn duties as in his fear. We also decided to hold our love-feast at the Franklin church, four and one-half miles north-east of Leon, Decatur Co., Iowa, on the ev- ening of Sept. 6.

LEWIS M. KOB.

Notice.

THE Brethren's Ministerial Association of West- ern Maryland will meet in the Brethren's meet- ing-house of Hagerstown, Nov. 29 and 30, 1889. The following subjects will be considered:

1. "Define the Difference between Soul and Spirit as Referred to by Paul in Heb. 4: 12."

2. "What is the Relation of the Sabbath-school to the Church and the best Means of Conducting the School?"

3. "In what Way are we to Discern the Lord's Body as spoken of by Paul in 1 Cor. 11."

The first subject is to be opened by elders D. Long and Eli Yourtee; the second, by elders Samuel Foltz and D. Victor Long; the third, by elders Nicholas Martin and John Roland. A general invitation is extended. By order of

COMMITTEE.

From Helm's, Va.

JULY 19, in company with S. L. Boon, we started for Rucker's school-house, on horseback, a distance of sixty-five miles,—to hold some meet- ings. We arrived the second evening and com- menced preaching the same evening. We preached eleven sermons and had two prayer- meetings. We baptized two, and two other ap- plicants wish to be baptized soon. May God help them all to be faithful! Several others are counting the cost. The congregations were not large but the interest good. On account of sick- ness in Bro. Boon's family we had to leave too soon, with a promise to return in the near future. May the Lord prosper his work and have all the glory!

DANIEL PETERS.

IT is the part of good citizenship, much more of sound Christianity, to call things by their right names; to call evil evil, and good good. No hope of gain, no dream of office, no desire of popularity should deter good men from denouncing evil and approving good. In no other way can a public sentiment be created and fosted that will not tolerate the desecration of the Sabbath and the destruction of all else in our civilization that is preserving.

EVERYTHING yields before the strong and earnest will. It grows by exercise. Difficulties before which mere cleverness fails, and which leave the irresolute prostrate and helpless, vanish before it. —*Dr. Tulloch.*

Literary Notes.

THE TREASURY FOR PASTOR AND PEOPLE for August is promptly on our table and brimful of excellent matter. There are five full Sermons, and Leading Thoughts of Sermons, all of the highest order. The Editorials are timely, suggestive and well put. The Frontispiece is the portrait of President Robert Graham, D. D., of Bible College, Kentucky. There is a sketch of his life, a view of Central Christian Church, Cincinnati, and portrait of the late Isaac Errett, D. D. The articles on Heated Machinery, by Dr. Kelley; on Reciprocal Ministerial Helpfulness, by Rev. S. C. Clopton; on John Wiclif, by Prof. Hunt, and on the pastor with his Church, by Dr. L. D. Roby, will be read with interest and profit. Other interesting articles are on Preparation to Preach, Pointed Preaching, by Dr. Phillips; on The Sacred Literature of Chaldea, by St. Chad Boscawen; on Notes and Suggestions upon the Prayer-meeting, by Rev. J. L. Hill, and on Miserable Christians, by James Sprunt, F. S. S. The Sunday-School Lessons are ably treated by Dr. Moment. All Departments full. Yearly, $2 50; Clergymen, $2 00; Single copies, 25 cents.—E. B. TREAT, Publisher, 5 Cooper Union, New York.

THE BIBLE WORK, prepared by J. Glentworth Butler, D. D. The New Testament complete in two volumes. Three volumes of the Old Testament also now ready. Volume III, fresh from the press, gives a full treatment of Israel under Joshua, the Judges, Saul, David, and Solomon. Royal octavo, double columns, leaded brevier, 635 pages. Cloth, $4.00; sheep, $5 00; half morocco, $6.50, and full morocco, $9.00 per volume. New York: Funk & Wagnalls.

Butler's Bible Work is a marvel of successful compilation. The author's aim has been "to furnish an orderly, coherent, proportionate, and measurably complete exposition of the sacred text, so that the meaning of the divine utterances, as discerned by studious, devout interpreters, qualified by special gifts or attainments, may be disclosed to all who will devoutly read." How well he has succeeded, may be inferred from the strong words of able critics, in the different denominations, who have examined the preceding volumes and emphasized various points of excellence. We name a few special features of the work:

1. It is a *commentary*, possessing high homiletic value. "Here is the cream of all comment on the Scriptures."—*Herrick Johnson, D. D.* "It is a consensus of all masterly orthodox comment."—*The Churchman.* "As a pastoral help, and for homiletic value, I know no work that I would place above it."—*Bishop D. A. Goodsell,* "Better for constant practical use than a score of the best other commentaries."—*Geo. F. Pentecost, D. D.*

2. It is a *thesaurus of useful knowledge.* "The volumes draw upon the *best treasures* of every period in the modern history of the Church, and unfold with ample and varied eloquence the spiritual and practical wealth of the Word of God."—*Bishop F. D. Huntingdon.* "No such treasury of intellectual and spiritual riches can elsewhere be found in our literature."—*R. M. Patterson, D. D.* "Each volume is a library in itself."—*Charles F. Parkhurst, D. D.* "It is a perfect mine of gold."—*Theodore L. Cuyler, D. D.*

3. It is *scientifically reliable.* "In all respects pertaining to the geography and topography of Palestine it is much in advance of anything else before the public. I find careful accuracy in all particulars, based on the latest explorations of Oriental lands."—*Prof. Wm. W. Patton, D. D.* "This work contains the *best thinking* of the *best minds* of the ages."—*Prof. Austin Phelps, D. D.* "While representing the best *thought* of the centuries, this work is in every sense fresh and *up to date.*"—*Bibliotheca Sacra.*

4. It is a great help to *Sunday-school workers.* "The commentary by Dr. Butler is a work of *exceeding value* to Sunday-school Teachers and Bible Readers."—*Bishop J. H. Vincent.* "I recommend it to all Sunday-school workers and students."—*J. A. Worden, D. D.* The new volume covers the S. S. lessons of the present season.

5. It is good for *all classes* in search of Bible truth. "I am specially impressed with its adaptation to guide, inform, and stimulate in the sphere of *Christian life.*"—*Prof. J. B. Thomas, D. D.* "This admirable work is a Harmony of the Gospels, a Paragraph Bible, a Family Expositor, and a Manual of Devotion combined in one."—*E. Wentworth, D. D.* "It is a wonderful work, complete in every way, and suited to readers of every class."—*Prof. W. M. Paxton, D. D.*

6. The *plan, style,* and *subject-matter,* all combine to commend the work. Each volume contains about 100 sections. It is printed on excellent paper, and bound in several styles. It is illustrated with various maps, diagrams, and engravings. It has a copious index, and a list of all the authors quoted. The present volume quotes from nearly 300 eminent writers, and the reader can tell in each case whose words he is reading. *Each volume is complete in itself.* But whoever secures the *entire set,* though all other books should be taken from him, would still have a grand literary and religious furnishment.

CHURCH HISTORY, by Professor Johann Heinrich Kurtz D. D., Germany. Translation from latest Revised Edition by Rev. John MacPherson, M. A. In three volumes, Vol. II now ready. Cloth, 12mo, 496 pages. Price, per volume, $2.00. New York: Funk & Wagnalls. This standard work has now reached its tenth edition. The second volume covers nearly 700 years—from the beginning of the 10th to the close of the 16th century. It presents a rich bill of fare, treating vigorously and at length such topics as the following: Missionary enterprises, as conducted for 300 years in 16 different fields; the crusades of the 11th, 12th, and 13th centuries; the hierarchy, the clergy, and the monks; theological science and its controversies; the Germano-Romanic church; the papacy and its claims; monastic orders and societies; national literature; worship and art; church discipline; corruptions and indulgences: inquisition and persecution; the reformation; Luther and his co-workers; perils and martyrdom; divisions and fanaticism; councils and creeds; victories and defeats. These subjects are divided and developed with much interesting detail. The Reformation deservedly occupies a conspicuous place in the present volume. It seems strange to us that only 350 years ago the Christian church was so superstitious and corrupt that a great, scholarly, and conservative man like Martin Luther should be the object of such hatred that some were *put to death* for selling or even possessing copies of his books! Certain fanatical movements which marred the *Reformation* are aptly grouped together under the head of "*Deformation.*" On the whole, Professor Kurtz has shown himself a master workman, and his Church History is one of great value.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

STREETER—ALBAUGH.—At the bride's home, July 16, Mr. Fred Streeter, of Shiawassee County, and sister Ann Albaugh, of Saginaw Co, Mich. LEVI BAKER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SMITH.—At Baker's Summit, Bedford Co., Pa., July 16, Winfield S. Smith, aged 30 years, 11 months and 15 days.

Deceased came to his death very unexpectedly. While in the act of preparing dynamite for a blast, putting on the cap and fixing fuse, it exploded in his hands, killing him almost instantly. The occurrence cast a gloom over the entire community, as he was a young man of promise and respected by all. He leaves a young wife,—a sister in the church,—and four small children. May God, in his goodness and mercy, ever bless the bereft family in their sudden distress. Funeral services by Bro. Michael Claar, from Matt. 24: 44, to a very large congregation of sympathizing friends and relatives. May this be another loud call to those who put off their return to God before it is forever too late!

D. S. REPLOGLE.

ROYER.—In the Weeping Water church, Cass Co., Nebr., sister Mary Royer, aged 57 years, 10 months and 3 days.

Sister Royer was born in Union County, Pa. Her maiden name was Mull. Funeral services by Bro. G. Stambaugh.

JESSE Y. HECKLER.

STROHM.—Near Hawthorn, Fla., July 18, Bro. Samuel S. Strohm, aged 43 years, 2 months and 13 days.

Bro. Strohm was born in Trumbull County, Ohio, May 5, 1846. He was an invalid for a number of years. A little more than a year ago he came to Florida with his family, hoping that he might regain his health, but the good Master saw fit to call him to the land where pain and suffering are unknown. Funeral services by Bro. B. T. Bouser and the writer. E. J. NEHER.

RIBBLE.—In the bounds of the Saline Valley church, Ottawa Co., Kans., July 17, ——, son of friend Charles and Ida Ribble, aged 7 years, 5 months and 3 days. Funeral services by the writer from Matt. 11, and first part of 28th verse.

HUMPHREY TALHELM.

HOOVER.—In the Nettle Creek church, Ind., May 2, sister Catherine (Mesner) Hoover, aged 83 years, 8 months and 18 days.

Deceased was born in Rockingham County, Va. She married Joshua Hoover in 1824; emigrated from Ohio to Indiana in 1826. She lived in the vicinity of Hagerstown, Ind., up to the time of her death. She bore her suffering with Christian fortitude, and was willing to wait for her change to come. She was a member of the Brethren church about fifty-seven years and lived a consistent member in full faith to the time of her death. Funeral services at the Brick church by Eld. Teeter and others.

HOOVER.—Also at the same place, April 14, Josephine C. Hoover, wife of George M. Hoover, aged 36 years, 1 month and 4 days.

She gave evidence before her death that she had no fears and that it would be well with her in the other life. Her sickness was of short duration but her suffering was intense. She bore it with that sweet resignation and fortitude that characterizes the Christian alone. She has been a faithful member of the church nineteen years. Services at the White Branch church to a large congregation, by Eld. Daniel Bowman and the writer. LEWIS KINSEY.

BRUGH.—In the Upper Conawago congregation, Adams Co., Pa., July 11, sister Lydia Ann, wife of Bro. Andrew Brugh, aged 75 years, 3 months and 11 days.

Deceased was a consistent member of the church for half a century or more, having obeyed the holy injunction, "Remember thy Creator in the days of thy youth." She thus enjoyed a long life in the service of her Maker, and in her declining years seemed to grow stronger in the faith. In her days of sorrow and trouble she looked unto God as her shield and hiding-place. She was the mother of ten children, and before she departed she saw them start out in life with a good moral and religious training. Her husband is an aged minister in this arm of the church.

HOOVER.—In the Canton church, Stark Co., Ohio, Bro. David Hoover, aged 83 years, 1 month and 7 days.

Bro. Hoover was a consistent member of the church for about fifty years. He was the father of eleven children, of whom four sons and three daughters are left to mourn their loss. Funeral services by Eld. David Byers and Conrad Kahler from Heb. 15: 9.

M. S. HOOVER.

ALBRIGHT.—At Roaring Springs, Blair Co., Pa., July 21, Clara May, infant daughter of Aaron Albright, aged 1 year and 9 days.

CLAAR.—In the Claar congregation, Bedford Co., Pa., Abel, son of Bro. Henry I. and sister Susan Claar, aged 14 years, 2 months and 23 days. MICHAEL CLAAR.

HOWARD.—In the Nettle Creek church, May 19, Earnest, son of Albert and Catharine Howard, aged 7 months and 5 days. Services at the Brick meeting-house by Eld. David Bowman and Lewis Kinsey.

LICHTY.—In the Meyersdale congregation, Somerset Co., Pa., March 26, Bro. Emmanuel Lichty, aged 71 years, 8 months and 18 days.

Deceased was the youngest of a family of eleven children who all preceded him but one,—Bro. Samuel,—who is now ninety years old and blind. Bro. Samuel was married to Barbara Miller about a half a century ago. Not having any children the sister is left in loneliness. Bro. Lichty served in the office of deacon about forty years, with entire satisfaction to the church, and during the church's severest trials, he stood firm. His remains were taken to the Meyersdale meeting-house followed by a large concourse of friends and neighbors, and the occasion was improved by the writer from Ps. 68: 20. His remains were then laid to final rest in the Union cemetery of Meyersdale. C. G. LINT.

YODER.—In the bounds of the Brothers' Valley church, May 12, of heart disease, Bro. Joshua Yoder, aged 51 years, 6 months and 4 days. Funeral services by Eld. M. Weyand and the writer.

D. H. WALKER.

LICHTY.—At Waterloo, Iowa, June 30, Edward W., son of Hiram J. and Sarah Lichty, aged 17 years, 11 months and 28 days.

A week before his death he could be found in church and Sunday-school, and was never found idle when he could find anything to do that was for right and justice. He was an unusually bright and intelligent young man, and the high esteem in which he was held was shown by the great number of people who followed his remains to their final resting-place. His sickness and death occurred during the time when Bro. T. T. Myers was conducting a series of meetings at South Waterloo church,—two miles only from the home of his parents. His untimely death was a sad warning to many of those outside the ark of safety, and a number took advantage of the warning and surrendered their hearts to God. His death was a sad blow to the home and community, but after all we have the blessed assurance that "God doeth all things well." Edward leaves two brothers, three sisters, father and mother, besides a large number of relatives and friends, to mourn their loss. C. A. LICHTY.

SHIVELY.—In the Antioch church, Huntingdon Co., Ind., July 15, sister Mary, companion of Bro. Owen Shively, aged 68 years and 30 days. Deceased was a faithful member of the church for thirty-five years. Funeral services by the writer. A. LEEDY.

STEPHEN.—In the Fredonia church, Wilson Co., Kans., July 16, of cholera infantum and congestion, Lowery M., son of friend John and sister Melinda Stephen, aged 6 months and 25 days. Funeral discourse by brethren J. W. Hess and Jacob Frantz from Matt. 19: 14.

E. STUDEBAKER.

ZUMBRUM.—At his home in Athens, Kansas, July 11, of blood poison, Bro. David Zumbrum, aged 64 years and 28 days.

He was a devout Christian, having been a member of the Brethren church for twenty-five years. He was a kind and indulgent father, and a good neighbor, loved and respected by all who knew him. He suffered untold pain for six weeks, but at no time during his illness did he lose his faith in his Redeemer. He often said he was ready and willing to go if it was the Lord's will.

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Announcements.

LOVE-FEASTS.

Aug 24 and 25, at 10 A. M., at Washington church at the residence of Jacob Merky, north-east of Washington, Washington Co., Kans.

Aug. 24 and 25, at 1 P. M., Oak Grove congregation at Stone meeting-house ten miles south of Iowa City. Persons coming by rail stop at Iowa Junction on B. C. R. & N Railroad.

Aug. 31, at 3 o'clock P M., Turkey Creek church, Pawnee Co., Nebraska, at H C. Martin's 2½ miles north-west of DuBois station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H C. Martin, DuBois, Neb. Those coming to Table Rock on B. & M. R. R. notify B. F. Flory

Aug. 31 and Sept 1, at 3 P. M., Iowa River church, Quarry, Marshall Co., Iowa

Sept. 3, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Sept. 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 6, at 10 A. M., Olathe church, Kans, at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7, at 5 P. M., Berrien church, Berrien County, Michigan.

Sept. 7, at 1 P. M, Urbana church 4 miles east of Urbana, Champaign Co., Ill.

Sept. 7 and 8, at 2 P M, Berkey church, Vancleaversville Station, W Va, on the B & O. R. R.

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co, Ia.

Sept. 7 and 8, at 10 A. M., Auglaize Chapel, ¼ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept. 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and ½ mile east of Roseland, Adams Co., Neb.

Sept. 7 and 8, at 10 A. M, Pine Creek church, Ogle Co., Ill

Sept. 7, at 10 A. M., Somerset church, Vernon, Wabash Co., Ind.

Sept. 7, at 10 A. M, Summit church, ½ mile north and 3 miles east of Summitville, Madison Co., Ind.

Sept. 7 and 8, at 10 A. M, Vermillion church, Marshall Co., Kansas at Simon Studebaker's, 7 miles north of Beattie, Kansas.

Sept 7, Summit church, Wabash Co., Ind

Sept 7 and 8, State Centre church, Marshall Co., Iowa.

Sept. 7 and 8, at 2 P. M., Martins Creek church, Wayne Co., Ill., at Bro. James Mauck, ¼ mile west of depot, Jeffersonville.

Sept 7 and 8, at Filley church, at the house of Bro. H. Miller, 2½ miles south-west of Filley. Those coming on the Rock Island Railway stop off at Virginia. Those on the B. & M stop at Filley, Nebraska.

Sept. 7, at 3 P. M., Rock Creek church, Kansas, six miles north of Sabetha. Nemaha Co, Kans Those coming by railroad will please notify E. Cober one week beforehand, and they will be conveyed to place of meeting.

Sept 11 and 12, Scott Valley church, Kansas, at Bro Peter Howe's, nine miles south of Waverly, and ten and one-half miles north-east of Burlington. Brethren will be met at Burlington, Waverly and Westphalia, by notifying E. J. Miller, or Charles Yearout, Westphalia, Kansas.

Sept. 12, at 2, A M., Wakendah congregation at the Rockingham meeting-house, Ray Co, Mo.

Sept. 12, at 5 P M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Sept 13, at 4 P. M, Wade's Branch church, in Forest Park, Ottawa, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 21, at 11 A. M., Kulpsuck church, Ind, 9 miles west of Muncie, on the Jackson St. Pike Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co, Ind., or Walter Bowers, Gilman, Madison Co., Ind.

Sept. 28, at 10 A. M, Maumee church, Defiance Co., Ohio Brethren coming by railroad will stop off at Sherwood.

Sept 28 and 29, at 11 A. M, English River congregation, Keokuk Co., Iowa

Oct. 3, at 2 P. M., Arcadia church, Ind,

Oct. 4, at 10 A M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co, Ind., 5 miles west of Plymouth and 3½ miles north of Burr Oak Brethren will be met at the above places either day before or on day of meeting.

Oct 5, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M. P. R. R. trains will be met at Eagle; on B. & M. R. R., at Greenwood.

Aug. 17 and 18, Garland Ind. Ter.

Aug 31, at 3 P M., Fairview church, Garrett Co., Md.

Aug. 31 and Sept. 1, at 2 P. M., Van Wert church, O., 7 miles north-east of Van Wert. Conveyance will be at Van Wert up to 11 A. M. on day of meeting.

Sept. 5, at 10 A. M., 2 miles north-east of Loudonville, O.

Sept. 6, Franklin church, north-east 4½ miles of Leon, Decatur Co., Iowa

Sept. 7, at 2 P. M., Abilene church, Kans., at new house at Navarro, on the Santa Fe R. R., 8 miles south and 4 miles east of Abilene. Dickenson Co., Kans

Sept 7, Wayman Valley church, at White schoolhouse, 1½ miles south of East Elkport, Clayton Co., Iowa

Sept 7, at Bro J. J. Wassam's, 8 miles west of Reece, Greenwood Co., Kansas

Sept 7 and 8, in Crooked congregation, Washington Co., Iowa

Sept. 7 and 8. Long Branch church, Harrison Co., Mo., at C Fansler's, 7 miles west of Ridgeway, Mo. A protracted meeting will commence Aug. 31 and continue over the love-feast. Those coming by rail will stop off at New Hampton and Ridgeway, on the C., B. & Q. R. R., running from St. Joe to Des Moines, and notify William Eckard, Martinsville, Missouri, giving date.

Sept. 7 and 8, Coal Creek church, Fulton Co., Ill. Those from a distance will be met at Norris, on the Buda Branch of C. B. & Q. R. R.

Sept. 7 and 8, at 11 A. M., Brooklyn church, Iowa.

Sept. 14, at 11 A. M., Deep River church, Iowa.

Sept. 28 and 29, at 2 P. M., Verdigris church, 3½ miles north-west of Madison, Kans., at John Ivy's.

Oct. 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct. 3, at 2 P. M., Cerro Gordo church, Ill.

Oct. 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macompin Creek church, Montgomery Co., Ill.

Oct. 5, at 4 P. M., Hopewell church, Pa.

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Gripe's, 6 miles south-east of McCune and 6 miles south-west of Monmouth.

Oct. 5, at 2 P. M., Saline Valley church, Kans., at L. W. Fitzwater's, 5 miles south-east of Lincoln Center, Lincoln Co., Kans.

Oct. 5, at 10 A. M., South Beatrice church, Nebr. On Friday conveyance will be at Holmesville, on U. P. R. R., Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R.

Oct. 5, at 10:30 A. M., Maple Grove church, 4 miles north of Ashland, Ohio.

Oct. 5, at 10 A. M., in the Vernon meeting-house Somerset congregation, Wabash Co., Ind.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 5, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct. 8, at 3 P. M., Exeter church, at Bro. S. H. Taylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct 10, at 10 A. M., Landessville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Iowa

Oct 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 1½ miles north of Etna Green.

Oct. 12, Longmont, Colo. One week's meeting before feast.

Oct 12, at 4 P. M., Big Creek church, Richland Co., Illinois Conveyance will be furnished any time by notifying J. M. Forney, Parkersburg, Illinois.

Oct 12, at 4 P. M., Yellow Creek church, Bedford Co., Pa

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26.

Nov. 8, at 4 P. M., Monticello church, Ind.

DISTRICT MEETINGS.

Oct. 1, at 3 A. M., Southern District of Illinois, in the Panther Creek church, Woodford Co., Ill.

HARVEST EXCURSIONS

To the Pan Handle of Texas. Many of the brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting, whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western States Passenger Association and the Trans-Missouri Association, in session at Chicago June 26th, agreed to run Harvest Excursions from Eastern points to all points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8

I will be pleased to answer all further enquiries by mail, by sending maps, routes, etc.

GEO L. MCDONAGH,
Trav. Agt Santa Fe Route,
St. Louis, Mo.

HARVEST EXCURSIONS VIA THE UNION PACIFIC RAILWAY.

The Union Pacific Railway takes pleasure in announcing that it will run Harvest Excursions to all points in Nebraska, Kansas, Colorado, Wyoming, Utah, Idaho and Montana on the following dates:—August 6th and 20th, September 10th and 24th, and October 8th For these occasions the low rate of one fare for the round trip has been made. Tickets good thirty days, and stop-over privileges will be allowed in both directions for those who may desire to see the country. Do not miss the opportunity to visit the great and growing West at this low rate. It affords the business men, stock raiser, mining prospector, and farmer an unequalled chance to see the unlimited resources of the western country.

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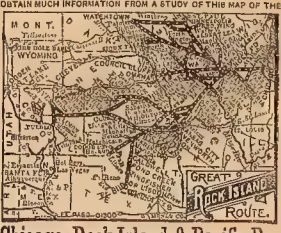
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., August 20, 1889. No. 33.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

"PARENTS who are ignorant of their duty will be taught by the misconduct of their children what they ought to have done."

Now is the time to look around for profitable fields of labor for the coming fall and winter. There are plenty of them, and they should not be left unoccupied.

THE prospects for a good attendance at the Normal for the coming school year is encouraging. Send for a Catalogue for time of opening, terms, etc.; mailed free to all who may wish it.

BRO. J. B. B'S. are taking in Nebraska and Kansas. So far, they have been favored with good health, and, we suppose, are as happy as people can be while traveling from place to place. We prefer the environments of home during the hot days of July and August.

THE second edition of "Gospel Chimes" is now ready for distribution, and all orders for them will be promptly filled. For Sunday-schools, singing-classes and series of meetings they are especially well adapted. Single copy, 30 cents; per dozen, $3.00; by express, $2.60.

THE *Advance*, a sixteen-page monthly, devoted to education, general literature, and to the interests of the Normal College at Huntingdon, Pa., has been resurrected from a long sleep, and No. 10 is now ready for distribution. A free copy will be sent to all applicants. Send for a copy and learn all about the happenings at the Normal.

BRO. FRANK F. HOLSOPPLE, a young minister of good promise, has returned to Huntingdon and will remain for the coming school year. He is now working on the Normal campus,—grading around the new building under way of erection,—and making himself useful generally. He is made up of the true metal and is determined to hoe his own row, and will succeed. More such young men are wanted,—we mean such as are not ashamed to work, or to soil their hands when necessary.

THERE are those who, for insufficient causes, become dissatisfied with the regulations of the church, and, without proper consideration, are ready and willing to sever their relations that were once sacred and dear. Brethren and sisters, in such cases, can afford to move slowly. A rupture often proves fatal, and, at best, is much easier made than healed. Never make a change in your church relations until you are sure that such change will be for the better, and that your spiritual welfare will be enhanced by it. Personal likes and dislikes should have no weight in decisions of this kind. The divine sanction should be clearly felt and recognized; as to change our spiritual relations and homes are events of most serious character.

IF you desire happiness, comply with the terms upon which it is promised. It is not a plant of spontaneous growth. And to have its fruits, careful and continued culture is needful. Yet it is alike free to all.

ALMANAC FOR 1890.

WE have already called the attention of our Brethren to the compilation of the Brethren's Almanac for 1890, and asked for suggestions as to what it shall contain and matter to fill its pages. We now repeat the request, as we expect soon to commence work on it, and get it out earlier than last year.

The corrections for the Ministerial List should also be made as soon as possible, by noting the changes made and sending us the names of all those who are not now on the list. Please remember, there are only three things to be noticed. First, to erase all names that should be omitted. Second, add all names that are not now on that should be on. Third, to note all changes of address that are to be made. In no case send us the names of those that are now properly on the list.

We will be glad to consider any changes in the make-up of the Almanac that may add to its interest and usefulness, if made at once, so as to give us the necessary time.

AFTER HARVEST.

IT is now "after harvest." The reapers have returned from the field, the shocks of golden grain have been hauled into the barns, the last gleanings are safely housed, and every-where is written, "After harvest." Take our country through, and the year, so far, has been unusually favorable to the farmer. The wheat, the oats, and the barley crops have been large, and those who have plowed and sowed can rejoice in a rich reward for their labor.

After the flood Noah builded an altar on which he offered an acceptable sacrifice unto the Lord. "And the Lord smelled a sweet savor; and said in his heart, I will not again curse the ground any more for man's sake; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." So he has promised, and so he has fulfilled. The Lord has been faithful in his promises made to us. Seed-time and harvest are continued, and we are made the subjects of his tender care. We have been blessed with an abundant harvest. This harvest time has come and gone, and the question now is, How is it with us? Who are those that now rejoice, and who are they that are murmuring and mourning? Those who have sown, have had the satisfaction of gathering. But those who have not sown are disappointed. And yet, why should they be? We should not be disappointed when nothing could be reasonably expected. When we sow nothing we should expect nothing as a reward. If we are not satisfied with this, we should observe the conditions upon which the things we desire are promised.

But the trouble is, in many cases men don't think,—"my people," the prophet has said, "doth not consider." They wait until the force of circumstances makes them feel. Then the wailing is, "The harvest is past, and I am not saved." It is the bitter wail of a loss, too late for a remedy. It seems sad that, in a world of seed-time and harvest, men and women should be made miserable for the want of the necessaries of life, but if it is because they refuse to sow, is it not right? It is their natural and legitimate reward. God, nature, experience and reason all teach alike this truth. And if such a result would not follow, there would be cause for surprise and wonder.

Though this truth is taught every-where and is so apparent to all, yet we live in a world, wonderfully mixed with misery and wretchedness, not because the Lord has been unfaithful or that nature has played false, but because men have proved recreant to both revelation and reason. Why is this?—we are made to ask. No good reason can be given. With all the possibilities with which we are endowed, there can be no reason why men and women should suffer for the common wants of life unless there be physical causes or such as are beyond our control.

But the harvest is past, and we are glad to know that, with the many, there is rejoicing. They are returning from their fields, rejoicing, bringing their sheaves with them. It means not only a partial rest from almost incessant toil, but with the rest is also the reward. It is the double enjoyment that always follows duties well performed.

While these physical rests and enjoyments are desirable, and richly worth the sacrifice made to obtain them, they do not and can not satisfy the souls. We have wants that are higher and more important than the simple demands of our bodies. Man liveth not by bread alone, has been ringing in the hearts and consciences of men for the last eighteen hundred years, and it is as true to-day as when first it fell from the lips of the loving Savior. The time for physical enjoyments is short, uncertain and deceptive. Our spiritual enjoyment will be co-equal with our existence. About this there will be no disappointment. For it we may labor with assurance that it will be all that the soul can desire. A rich harvest has been made possible for every soul. For it we are to labor. Life is the seed-time,—the time for sowing,—and the promise is, Whatever we sow now, we shall reap when the harvest time comes.

As the harvest of the soul is the one in which we are all personally interested, let us put forth every effort to make it one which, to us, will be a season of everlasting rejoicing.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ANGEL GUESTS.

Oft they come in sweet rotation
From that country fair and blest,
When the earth and all creation
Save my heart have sunk to rest.
Hosts of seraphim surrounded me
Wreathed in smiles divinely bright;
Keeping vigil all around me
In the lonely watch of night.

O, they press my lips, and pity
Beams from out their tender eyes;
Then they tell me of a city
Free from pain, beyond the skies.
And my soul then longs to enter
That majestic home above,
Where sweet joys eternal centre,
And no theme is known save love.

Then they vanish. But another
Comes love's fondest joys to stir;
Dearer far than friend or brother
Is this heavenly messenger,
Face to face we meet in gladness.
Hand in hand our tryst we keep;
Thus my heart is hushed from sadness
And once more my sorrows sleep.

Oft I smoothed the raven tresses,
Kissed the brow as fair as snow;
Yielded to the sweet caresses
Of this darling, long ago.
Now, though space too vast for measure
Seeks to part us evermore,
God sends back my cherished treasure
To renew the joys of yore.

Oh, the holy guests from Heaven!
How my soul drinks in their charms!
How my troubled heart at even
Leaps for solace to their arms!
And in silent awe I wonder
As around my couch they stand,
Shall I one day join their number,
Be an angel of their band?

Shall I leave the Courts of Glory,
Come unto this earth again,
View life's conflicts dark and gory,
Cheer the saddened hearts of men?
Shall I calm the wronged, the yearning,
As these blest ones calm me now?
Kiss fond lips with anguish burning?
Soothe some sorrowing weeper's brow?

Oh, I wonder! will the portals
Of that home divinely blest,
Keep my soul with bright immortals
Evermore in *silent* rest?
Or, will God, when arms elysian
Bear me to that "higher berth,"
Send me on a holy mission
To console my loved of earth?

Sadie C. Brallier.

A COLLECTION OF THOUGHTS.

BY FLORIDA J. ETTER.

As I take my Bible this morning and peruse its sacred pages, I find much that is precious to my soul. Again, take the Hymn Book. It contains many precious words derived from the Blessed Word of God. Why should we become despondent when we meet with obstacles on our way? Every cloud has a silver lining. There is always a calm after a storm.

We come to the conclusion that there is a deficiency of faith on *our* part. God's promises are the same now as they were at first. In Psalms 37 God tells us to trust him and do good and to commit our way unto him. In another place he says, "Rest in him and wait patiently for him." Now if we have that living, saving faith, do we not believe what he says is true? He tells us he is our refuge and strength,—a very present help in time of trouble. From Ps. 27: 10–14 there is much encouragement to be derived. "Be of good courage and he shall strengthen your heart, *all ye* that hope in the Lord." "The Lord is on my side; I will not fear what men can do unto me." Read carefully 1 Peter 3 and 4.

Does not God mean the same for us now as he did for the old prophets? I think if we search well the Scriptures, and have that apostolic faith mentioned in the history of their life, we shall be *all* safe, now and hereafter. "They that trust in the Lord shall be as Mount Zion which cannot be removed, *but* abideth forever." The words of encouragement are too numerous to mention. Pen and paper can not give all the glad tidings that it contains. Blessed Bible, what a treasure!

While we are despondent over a few difficulties here, do we think what our dear Savior passed through while here on earth without a murmur? Don't you know we are committing a great sin by doing so? It is hard, we all know. But it is not too much for God to help us if we will trust him. If we suffer with our Master here, we shall there before his face appear, and by his side sit down.

"The Lord is my shepherd, I shall not want." What better leader can we desire? If we follow him we can not go astray; we shall be able to stand the storm and anchor by and by. We shall join our loved ones, gone before, never to part again.

How do we think about this home? Do we think of it as we would some earthly residence? If so, let me say, it will be quite different. It is a place of great interest and requires a great effort on our part to obtain it, and we should consider well the great importance of trying to obtain it. It lies in our power to obtain it, if we do our part in obeying the rules and regulations that have been prescribed in the Blessed Word of God. When we can all come to that decision, that we are willing to humble ourselves enough to obey from the heart the whole law as it is given, then we have the promise of reaching that home.

Now, in conclusion, let me say, Consider this subject well, and if there is any command you have not complied with, do so at once. I beg of you, that you may be able to join the rest of the band and be happy. Care not for the sneers of this sinful world. Only look, believe and obey, and all shall be well by and by. "We'll join the everlasting song, and crown him Lord of all."

Cartersville, Va.

ELDERS—THEIR DUTIES AND QUALIFICATIONS.

BY DANIEL HAYS.

Any trust or position in life is reached only by a faithful and conscientious discharge of duty. The office of bishop is not a post of honor, but a work, so much so that it became a saying, and, as Paul says, a true saying, "If a man desire the office of a bishop, he desireth a good work." Paul then proceeds to give the qualifications *for* the office; and for convenience I will give a summary of the qualities an elder should possess and of those he should not have, as we have it from Paul's instructions to Timothy and Titus, and of Peter to the churches.

A bishop must be an "example to the flock." 1 Pet. 5: 3. "He must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, patient, one that ruleth well his own house, of good report of them that are without, a lover of good men, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." On the other hand, he must not be "self-willed, not soon angry, not given to wine, no striker, not greedy of filthy lucre, not a brawler, not covetous, not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." See 1 Tim. 3; Titus 1.

These qualifications are prerequisites to the office, and are developed in life and character by a faithful service in the ministry. Then there are qualifications *in* the office, duties growing out of the relation the elder sustains to the church. Timothy received instructions that he might know how he ought to behave himself in the house of God,—the church. If the elder is to take the "oversight" of the church, if he is to "rule well," if he is to "feed the flock," then there are attainments to reach that may not have been contemplated before he was set apart for this special work. There is, however, very much more included in Titus 1: 9 than is generally realized. It is there made the essential duty of the bishop to "*hold fast the faithful word* AS HE HATH BEEN TAUGHT, that he may be able by sound doctrine both to exhort and to convince the gainsayers." An elder, then, must be *firm* in his hold upon the Word, and he must be sure that it is the *faithful* Word; and it is not enough that he hold fast to the faithful Word in his way of thinking about it, or according to his opinion of it; but "*as he hath been taught*," for in no other way can the continued faith and practice of the Gospel be assured. There are gainsayers to be convinced, and many of them are in the church who, like the Cretians, "are unruly, and vain talkers and deceivers whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." "Wherefore," Paul would have Titus to "rebuke them sharply that they may be sound in the faith." But if the elder himself be a gainsayer, who will do the exhorting, who will do the convincing and reproving?

Furthermore, an elder should be well informed in the government of the church. There are questions that arise concerning church polity that the elder should be able to explain and give the reason why. If the elders of the churches would faithfully discharge their duty, most queries would be satisfactorily explained and disposed of at home. There would be few attempts to dig up some of the old foundation stones and replace them with new and untried ones. The fact is, an elder is not doing his duty unless he informs himself. Whose duty is it to know the rules of the church if the elder does not? There is no people more derelict, I fear, in this respect than we. An elder, and one of the most talented among us, told me not long ago that he did not know it was contrary to the rules of the church for a brother to have his life insured. Another confessed that he could not rule his own house, his children not being in subjection with all gravity. I do not mention this out of disrespect to these or other brethren, but to stir up the minds of all by way of remembrance.

One great reason why an elder should be well posted in church government, is, because he is an important factor in the government of the church. An elder may do wrong, may commit an error. The church, with the adjoining elders, has the right to bring him to account, and correct the error. On the other hand, a church may be in error. Then it becomes the duty of the adjoining elders to go to that church, and labor with the church to correct the error and set things in order. By this arrangement the balance of power is preserved.

I believe the principles of our church government should be carefully taught. The reason why of things should be given. This instruction should not be reserved for a way-side talk as though it was a private matter. Teach it to the young; preach it to the people. We should not wait till they clamor for the reason why at An-

nual Meeting, and then, for want of time and want of information, pass it by as unfinished business. It is our duty so to teach that all may know that the church has a government, strong and well-based,—based upon principles fixed and eternal as the Word of God upon which the church stands—a government by all, and by consent of the governed.

RESTING.

BY C. H. BALSBAUGH.

To Bertha E. Kittinger,

Dear Sister:—

Through the kindness of Bro. B. F. Kittinger, I have the sad yet joyous intelligence that my old correspondent and ardent personal friend, J. Levi Kittinger, has passed within the veil to enjoy the "rest that remaineth for the people of God." Heb. 4: 9. You are heart-broken, as you well may be, under the unsparing lance of death, but have also abundant reason to mingle and overbalance your threnody with the glad pæan of hope and assurance. The eye of sense sees only loss and desolation and corruption; but faith looks *not* at the things which are seen, but at the things which are not seen. 2 Cor. 4: 18. Looking at the corpse, shroud, coffin, sepulchre, we are crushed, helpless, hopeless; but fixing our gaze on things above where is Christ and all the reserves of Infinite Love, we see "our light affliction, which is but for a moment," issue in "a far more exceeding and eternal weight of glory." You must not only contemplate your loss, but his gain. While your heart breaks with agony, his bursts with rapture. While you look with tears on the pledges of your mutual affection, sobbing over the exit of a husband so cherished and a father so loved, he beholds the face of Jesus "with joy unspeakable and full of glory."

Death is a Divine appointment: the wages of sin, yet the instrument of redemption, and the gateway into the Holy of holies for all the sanctified. You could not have kept your beloved always, neither will you be separated long. Only a hand-breadth and you will share his joy forever. Let the tears fall freely, but let them all be pearls of faith. Let not one miss the bottle of God. Ps. 56: 8. When Jesus returned to Bethany after the death of Lazarus, the first ejaculation of the sisters was, "Lord, if *Thou* hadst been here, my brother had not died." His absence was not accidental, but for the glory of God. John 11: 4, 21. Would you fetch your beloved dead, or rather your glorified bosom-mate, back again into this scene of temptation and suffering and sorrow, to be buffeted afresh, and endure again the pangs of the last enemy? Would you not rather pass through the swellings of Jordan to rejoin him in "the inheritance of the saints in light"? Col. 1: 12.

O, the marvels of faith! We do not half prize the glorious gift. Faith annihilates time and space, and realizes the unseen and far away as now and here. Just see how real and present it makes God and all the denizens of the upper commonwealth. "*Truly* our fellowship *is* with the Father, and with His Son Jesus Christ." 1 John 1: 3. Again, "Ye *are* come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect and to Jesus the mediator of the new covenant, and to the blood of sprinkling." Heb. 12: 22, 23, 24. If our faith is large enough to take in all this, we will be in company with our sainted dead constantly. Your own soul-enshrined Levi is in that white-robed general assembly, and faith takes you right there to his side, and gives you his sweet fellowship in every step of your tear-stained pilgrimage. "Our citizenship *is* in *Heaven*." Philpp. 3: 20. The more you allow sense to dominate you, instead of faith, the longer and more wearisome will the hours appear, the deeper will be your sorrow, and the darker your path. "The cup which my Father hath given me, shall I not drink it?" John 18: 11. A bitter cup, indeed, to sense, but not to faith. See in it only the Love that died for us all. Trust where you can not trace. Eternity is long enough for all the explanations of your present afflictions. Your beloved now rests in fruition, and God asks you to rest in faith. Just ask the Holy Spirit to write into your immortal soul the great truth that can comfort you every step till you cross the threshhold of glory. Rom. 8: 18. When John 17: 24 is fulfilled, you will shout Alleluia for every drop of wormwood mingled in your earthly cup.

SUPERSTITIONS.

BY WILLIAM G. SCHROCK.

Man is inclined to have an excessive reverence or fear for that which is unknown and mysterious. To demand the observance of rites not commanded,—to believe in the direct agencies of superior powers in certain special events, or in signs natural and spiritual,—such is the natural disposition of the race, unaided by Revelation and the light of reason.

Among the uneducated and uncivilized, the most degrading and superstitious notions prevail, while among the enlightened very little superstition is found and much less practiced. It is safe to conclude that it is in every conceivable case the direct outgrowth of ignorance and wrong training. The evils of superstitious notions and practices, if traced to their origin, must in every instance be attributed to ignorance. This is, without exception, the common parent of every evil. Ignorance and superstition are so closely allied as to go hand in hand.

Superstition prevailed in ancient times to an alarming extent, even among the better and higher classes. History is full of its evil results. Almost without exception, the darkest spots in the history of the ancients can be traced to superstition in some form or shape. Some of the bloodiest and most gigantic wars of the old world have resulted from this common evil among the people. Millions upon millions have been wasted, and almost as many precious lives sacrificed upon the field of battle, to defend the cause of superstition.

In ancient times, and among the unenlightened of every age, the belief in prevailing superstitions seems to have been regarded as an essential part of man's education. Nature, in all her changes, the starry heavens above us, the earth beneath us with all her objects, animate and inanimate, constituted subjects for superstitious beliefs.

The marvelous in nature or the disposition to believe what could not be proved, was considered supernatural in all its manifestations. Any unusual phenomenon was considered by the people an indication of good luck or a forerunner of some great calamity. Falling meteors or the appearance of a new comet were sure signs of natural evils in the form of war, the death of some distinguished personage, or, perhaps, some other great loss to the people.

The most noted example is found in the "Delphic Oracle" of ancient times. The rise, progress and decline of this wonderful superstitious belief has found a very prominent place in ancient history, and has, probably, affected a larger class of people than any other single superstitious notion. This remarkable superstition is said to have originated through Apollo, the son of Jupiter, and the god of archery, prophecy and music. He sought out a suitable place to build a temple, and founded it on the very spot where he slew a huge serpent which inhabited the place. It was here that he established his worship, and, in order to obtain priests, he was obliged to transform himself into a dolphin. This accounts for the name of the place and oracle. The Greeks and other nations made long and dangerous pilgrimages to Delphi, to do homage to the Delphic god. Immense wealth accumulated here from gifts and votive offerings, for erecting and maintaining superb and stately temples in honor of this superstitious belief.

However much the world has improved in general by the rapid and onward march of civilization and Christianity, it is nevertheless astonishing to know how much superstition is found even among the people of our enlightened land. It is true, we do not stoop to fabled gods, as found in heathen mythology, but the people of this modern age believe in things equally unreasonable if not more absurd. Many people of the present day, with all the advantages of education, civilization and the blessings of Christianity thrown around them, are still tainted more or less with superstitious notions. Examples of domestic superstitions are found in the burning of the ear, in the itching of the hand, dreaming, the appearing of spectres, and a catalogue of other things, all of which are said to have their meaning, if properly interpreted.

It can not be denied but that these things have a very detrimental effect upon our influence for doing good, and, in proportion as we believe and practice these every-day superstitions, in life, will our comfort and happiness be destroyed. A reasonable and truly enlightened person will not waste his time over the dream-book and fortune-teller to discover the meaning of everything that borders on the superstitious.

These things should not be regarded, on account of the misery they frequently occasion to those who may be their unfortunate victims. The only remedy found is to banish from our minds anything that borders on superstition, and seek light from the proper source for everything that seems otherwise mysterious.

Berlin, Pa.

FARMER JOHN'S APOLOGY.

In the early dawn of manhood, when traveling through a strange section, I saw an innocent-looking little girl playing with her sister beneath a cherry-tree. Years after the same little girl, in the health and charm of young womanhood, entered my school-room and enrolled her name as a pupil. Years came and went. I worked hard with both head and hands. I traveled from State to State, through the great valleys and over the lofty mountain tops, from the ice-bound regions of the North till near the Torrid Zone; on the great rivers of the West, and over the briny deep, until my travels in miles exceeded more than twice the distance around the entire globe. But in all my wanderings, whether on the land or on the sea, I never forgot the little girl under the cherry-tree. So metimes I walked erect in the line of sacred duty, at other times I stumbled in the paths of error. I even climbed the ladder that sometimes leads to fame, but, after looking at those above me, as well as at those below, I climbed down again.

A score, or more, of frosty winters passed over my head, the silver threads were multiplying in my hair, when I was called to watch, for weeks, at the bedside of the same little girl, who was then the mother of my children. She told me what to do with the little ones, for she was going away to live with the angels in the land beyond the stars

And now, my only apology for not writing more for the MESSENGER lies between these orphan children, whom I am trying to keep together, and a lonely grave beneath some stately trees that have stood the frosts and storms for many centuries. I sometimes try to write, but my pen moves not as in days of yore.

By and by, as I become better reconciled to my misfortune, I hope to resume my writing, and be enabled to perform more and better work for the good of humanity in the future than I have done in the past. FARMER JOHN.

ARE WE READY TO MEET JESUS?

BY GEO. L JENNINGS.

A MEETING with him is inevitable, and it is sure that he will bring every work into judgment. O, let us heed the warning voice of mercy and flee from the wrath to come! Remember that Jesus saves and gives rest from the burden of sin to all who come to him for salvation, that his blood cleanseth us from all sins, if we, by faith, apply it to our hearts. The Holy Spirit will sanctify us (make us holy) if we allow him to rule within our hearts as our teacher and guide. Jesus is coming! Behold he cometh with clouds, and every eye shall see him. You and I, dear reader, shall see him. Would we be greatly alarmed should we this moment hear, as we then will, the archangel's voice, and the trumpet of God, summoning us into Christ's presence? If so, I kindly entreat one and all by the mercies of God, to flee for refuge to Jesus while yet you may. Accept Jesus as your only Savior upon the promises of God, before the gloom of eternal death overshadows you. Then shall you be prepared to say, "I am ready. Come, Lord Jesus!" Then it shall be yours to enjoy eternal life,—a glorious welcome at the appearing of Jesus, and an eternal home in heaven!

Our Savior's invitation was to the laboring and the heavy-laden. How many of them there are, scattered through this weary world,—laden with sin, with grief, with cares, with woes, with sorrows,—pressed down by poverty and suffering beneath the hand of disease, tried, troubled and afflicted!

The Savior bids the "heavy-laden" come to him and rest. Will you not come, O weary, heavy-laden soul? Life is brief, time is short, earth is a scene of trouble, toil and conflict, yet there is rest to come. But we need not wait for that rest. There is rest even now to those who take Christ's easy yoke, and learn of him, for he has said, "I am meek and lowly in heart, and ye shall find rest to your souls."

Oh, may those of us who have consecrated all, and thus put our hands to the Gospel plow, be enabled to keep our eyes on the heavenly prize, that its glory may keep us from looking back, and that the fascination of former human ties may not hold us in bondage like our Lord. May it be our meat and drink to do Jehovah's will! Let us remember well the condition in which the foolish virgins were, and let us profit by the lessons. Let us keep our lamps well filled with the oil of grace. Then, when Jesus comes, we will all be ready to meet him in glory.

Middletown, Ind.

IN CHRIST OR NOT?

BY ANNA E. NETTROUR.

ARE you in Christ? If not in Christ, you are out of him and in an unsafe condition. This simple fact determines your danger. When the flood came, it found the people of the globe in various places and occupations, the same as to-day. Some may have been in fortresses strong enough to resist the attack of their enemies, but they were not in the ark. Those that dwelt on the mountain top, may have had fine outlooks on the valley below, but over the highest mountain swept the flood. Those who trusted their own good works, and all who scaled the mount of fame, and were outside the ark,—no matter where they were,—were swept away!

Christ is the divine ark. Those who are in the ark will be saved; those who stay out will be lost. So, my unconverted friends, it is of little difference to your immortal soul *where* you are, if death finds you out of Christ. You are lost! Christ says, "I am the door: by me if any man enter in, he shall be saved." If God's Word teaches this, and we know it does, the question arises, How shall we enter the ark of safety? If you are out of your house, no neighbor seizes you by main strength, and forces you in. You open the door and enter in of your own accord. Precisely so you must enter Christ,—that is, enter the Christian faith and life. The door is open to all, and over it in words so bright, "Whosoever will, let him come!" Why not enter without delay and be forever happy and blest, not only in time but eternity, for to-morrow may be too late. Now dear friends, "that have washed their robes and made them white in the blood of the Lamb," are waiting to welcome you home.

Columbiana, Ohio.

BIBLE MATHEMATICS.

BY J. E. YOUNG.

ADDITION.—"Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love." 2 Pet. 1: 5-7. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 8.

SUBTRACTION.—"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. 1: 9. "Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice." Eph. 4: 31. Wherefore putting away falsehood. Revised Version, Eph. 4: 25.

MULTIPLICATION.—"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." 1 Pet. 1: 2. "He that ministereth seed to the sower both ministereth bread for your own food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9: 10.

DIVISION.—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto them, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

In teaching children the science of arithmetic, none of the fundamental principles are so hard for them to understand as that of division. The same principle is observed in Biblical arithmetic. No good teacher will try to teach a child how to divide before it has learned to add, subtract and multiply. When these three rules are applied in religious life *first*, it is not hard to "come out from among them." Should the rule be reversed, as we see it is so much by religious teachers? Common sense would answer in the negative. Practical religion never disagrees with common sense unless the latter is perverted.

Beatrice, Nebr.

DEATH.

BY SARAH M. SAUNDERS.

WHEN we contemplate death, we seem to consider it a something that is undefinable,—something that is nearer to others than to us. We think of death as pertaining to an event in the far distant future, and seem to forget that it is appointed unto all the human family,—that death is no respecter of persons, but that the high and low, rich and poor, bond and free, are alike subject to death.

We sometimes feel reluctant to be resigned to a strange providence when the pale rider summons from earth the "brightest and best," and those whose usefulness can not be spared,—those whose lives prove a blessing to all with whom they associate, while he spares the careless, the profligate, the imbecile,—a care and a sorrow to others.

When death invades the family circle and snatches away father or mother, son or daughter, oh, how our hearts bleed! But the sorest bereavement is felt when the bosom friend, the companion of our youth, is torn from our embrace! All other wounds time will heal, but, oh, the aching void left to the bereft ones when the very life of our existence is taken away! There is great mourning when the silver cord of conjugal love and affection is severed, and the icy hand of death sets his seal upon their brows! Oh, how the bleeding heart cries out in its anguish, "How can I live without them!"

Let us look at the promises of God and take courage, ever remembering that he has said, "Blessed are the dead which die in the Lord," and try to realize that he doeth all things well, even though we, poor finite beings, can not understand his dealings to us, realizing that his ways are above our ways, and his thoughts above our thoughts.

"God moves in a mysterious way
His wonders to perform."

OUR GREATEST CURSE.

BY E. K. NOE.

THERE are many evils in the land, all exerting a degrading influence upon humanity and bringing a curse upon the whole nation. The saloon stands at the head of the list. It extends its influence farthest and sinks its victims deepest in disgrace, woe and everlasting misery. The growth of the saloon power is the greatest curse that afflicts this nation. It ruins spiritually, morally and socially. Spiritually, because so many church members of all denominations disgrace their church through the influence of whisky, and lose their influence over their friends which would have accomplished great good. Dear brethren, be careful of your actions before the world!

Intemperance ruins morally because it has stolen the morality from so many homes, and, instead of moral, virtuous young men, we have drunkards, gamblers, and confirmed smokers, all of which originate from the saloon.

Intemperance ruins society because society has been deprived of some of its most influential members. This is all caused by the saloon. Once it was said that money is the root of all evil, but we may well say the same of the saloon, for malt liquors are made principally to obtain money. Under the influence of liquor more than three-fourths of the prevalent crimes are committed. Thus our American people who ought to be the happiest people on the globe, have sunk down under the accursed power of the saloon.

Not merely the wealth, but manhood and, to our shame, many ladies, who otherwise might be pure, are now sinking into degradation and de-

spair. Especially in large cities, thousands that once were pure, are being swept down to perdition. Any intelligent person, walking through our populous cities, may notice, as he passes those places of disgrace, the loving wife bending over her darling husband, entreating him to go home with her.

Spend an hour in the Police Courts, if you please, and I think you would realize the force of the above statements and bid a fervent God-speed to Prohibition. This evil is so glaring, so gigantic and aggressive that no argument should be necessary to prove to all that they should condemn it. We can see so many evils arising from it that, if it were swept out of our beloved land, we could imagine all of the penitentiaries, State prisons, jails, etc., empty for want of criminals to fill them.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." A man that is wise, spiritually, should not meddle with intoxicating drink, for it ruins health, destroys wealth, love, happiness, and, in the end, sends you to hell, there to groan in everlasting misery throughout endless ages. Dear Christian friends, can we let our neighbors and friends go on in this evil? Why not check them in their downward career?

Now, while the rum power is exerting such an influence, let us exert a Christian influence that may reach down deep into the heart of some drunken sot and bring him to Christ! Let all your prayers be seasoned with a petition against this evil that is ruining our country.

CORNELIUS.

BY LIZZIE H. DELP.

"A just man, and one that feareth God, and of good report among all the nations of the Jews."

This is the record of his life, and a biography of many volumes could not give a much clearer delineation of his character. He was a commander; his soldiers were treated justly. His alms to the poor and needy proved a blessing to them, and more glorious still, were cherished in heaven as a memorial. Herein lies comfort for those whose work for God may be unnoticed and unappreciated here. Jesus, who revealed the full value of the widow's mite, will appreciate your daily service, your trials cheerfully borne for him, temptations manfully resisted in his strength,—all these will be inscribed on a scroll of crystal. We are "unprofitable servants," but Jesus remembers the little we do for him.

It was not a random trance that taught Peter the worth of a Gentile's soul. God especially prepared Peter for the conversion of Cornelius, by showing him a wonderful vision. It revealed to him that all souls were lying under the curse of sin, that only the blood of Jesus could redeem them, that the souls of the heathen are valued as highly as those of the Jews. It was hard for a Jew to believe that. Peter realized the truth, but he had to relate the story more than once to convince his brethren that God willed salvation to all.

The prejudice of the Jew against the Greek was well justified in one sense. The scribes and the priests were well versed in the laws of God; but by their traditions it was rendered almost ineffective. Some of their precepts were concreted into the "Mishna;" to this was added the "Gemara," a volume of fables, of Jewish superstitions, and the decisions of Rabbis. The perverted oral teaching thus given in the synagogues deserved the severe denunciations of Christ, but yet they worshiped the true God, and the pious Jew looked with abhorrence on the pagan worship of their day. To-day we study Grecian History in the glamour of poetry, and a false radiance brightens the virtues, and through the mist of the ages we see but very imperfectly the vices of ancient Greece. The intelligent people were atheists, the more ignorant were superstitious.

This conversion of Cornelius should make us long and strive to possess the faith that takes the Lord at his word, and places entire trust in his promises. Cornelius believed the message Peter brought, and then was willing to fulfill the conditions of salvation. Just as free is salvation to all, and to be enjoyed in the same way by faith in the Lord Jesus Christ, a faith which humbly relies on his Word, and includes a perfect surrender of soul and body to him.

Mainland, Pa.

NO TEARS THERE.

BY MATILDA SCHUBERT.

It is said of our home in heaven, that "there shall be no tears there." The reason is, because there is no sorrow in that blessed abode. This world is made up, in a great measure, of meeting and parting. Friends who have long been separated often weep on beholding each other again. Then, when the parting hour arrives, and the thought forces itself upon the mind that we may never meet again on earth, when the parting embrace is taken, and hands are pressed, the lips quiver with emotion, the eyes suffuse with tears, and we weep, for we can not help it.

We weep at the graves of those who have gone home to God, not as those who have no hope, for by faith we see our compassionate Savior, who wept at the grave of Lazarus. Tears were sanctified then, and we are bidden to rejoice with them that do rejoice, and weep with them that weep. O, how sad to say farewell to one who is going to the bar of God, unprepared to meet his Judge! May our Heavenly Father grant that this sad part may never be ours! If it is so sad to separate from those whom we love, for so short a time here, how much more painful will it be to separate eternally!

It is a blessed thought that in heaven there are no tears, there are no broken hearts! There will be no grief that refuses consolation, no bleeding wounds of affliction to be healed! God shall wipe away all tears from our eyes,—he shall remove all grounds of grief and trouble. "Weeping may endure for a night, but joy cometh in the morning." When sin and death shall have been done away, then there will be no cause for crying! There will be no more weeping from bodily pain or mental anguish! No more farewells will be spoken! There will be no more sobbings in the house of mourning, or at the graves of the departed! Death is overcome! All pain is left behind!

Alvada, Ohio.

"THE HARVEST IS THE END OF THE WORLD."

Matt. 13: 38.

BY A. FLORY.

What a harvest that will be! Are you ready for that harvest? Good farmers do not wait until harvest, expecting *then* to do that which should have been done before harvest. They will plow their corn, pluck up all briers and weeds, and everything that may hinder the growth of their crop, and, if they have much work to do, they will toil early in the morning and late at night. If the weather is unfavorable, so that they can not attend to their crops as they would like, they will say, "The wheat will soon be ripe and we are not ready. Our corn should be plowed and we have hay to make. We fear that we will not get all necessary work done till harvest."

Is it not strange that men will toil late and early in order to be ready for this temporal harvest and never try to be ready for the great harvest at the end of the world, which is vastly more important? Dear reader, are you ready? Do you believe the Gospel? Christ says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. Have you repented of your sins? Christ says, "Except ye repent, ye shall all likewise perish." Luke 13: 5. Christ told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

Dear brethren and sisters, are *you* ready? Christ says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." Are you among the foolish or are you among the wise? Have you been living peaceably with all men as much as lieth within you? If you have not, you are not ready. The apostle Paul tells us to follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12: 14. Do you love all your brethren and sisters? If you do not, you are not ready.

The apostle Peter says, "See that ye love one another with a pure heart fervently." 1 Pet. 1: 22. The apostle John says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. Did you tell your brother of his fault as directed by Matthew 18, or did you spread the matter by telling your friend or your neighbor how bad your brother treated you? If you did, you are not ready. Unless you become reconciled with your brother, you will not be ready for the harvest.

"Harvest time is coming,
The fields are almost white,
Angels will be the reapers,
When the wheat is fully ripe."

Meyerhoeffer's Store, Va.

"We can not overestimate the importance of the spiritual life. Without a warm religious life ourselves, we are not in a condition either to pray or work for others. We have had some experience in this decline of spiritual life, and we know that the Christian is miserable in such a state. The child of God should aim to live constantly, day by day, in the light of his countenance. The life 'hid with Christ in God' is the only really happy one. It seems strange sometimes to us that we are willing to continue in so low a religious state. We are good for nothing either to others or to ourselves. We can not lead souls to Christ, or help Christians, unless we are filled with the Spirit of God. But when we have this spiritual life, we are in the way of Christian service. We need more live ministers and live Christians in this sense."

"A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down of the present fruit will not hinder it from bringing forth more. This is the folly of some men; they set themselves with all earnestness and diligence against the appearing eruption of lust, but leaving the principal and root untouched, perhaps unsearched out, they make but little or no progress in this work of mortification."

"Wealth nor power can ennoble the mean."

LIVES OF THE CÆSARS

BY W. H. ROOSE.

Number Thirteen—Augustus

AUGUSTUS was exceedingly prosperous, and in a few years he was the ruler of the largest nation on the earth. He did not always feel safe and secure, and to make his life safer, he paid his guards double pay. He was loved very much by his soldiers as well as his subjects. Many were so attached to him and had such confidence in his wisdom and judgment that they covenanted with one another that they would obey all the laws he had made before, and also all that he might enact in the future.

Though they were virtually forswearing themselves to unknown duties and requirements, they had nothing to regret, as he was the maker of excellent laws. The rulers of any nation should only enact such laws as conduce to the peace and prosperity of its subjects; then have such subjects as are willing to be faithful in carrying out these laws both in the spirit and letter. Such a nation needs but few laws, and the government can be carried on with greater economy than where the contrary is the case. This is what we call anarchy in its infancy. Organized anarchy disapproves of law and order in order to appropriate property to its enjoyment which it can not justly claim where there are laws for the protection of life and property.

So it is in the kingdom of Christ. Some do not think it necessary to live up to all the laws established by the King, and as a result there is confusion, spiritual anarchy, and the trouble it has produced has cost the government many dollars that could have been saved by a submissive citizenship.

It is said that Augustus was the first Roman ruler who tried to be great by making application of the principles of peace. The Roman people honored him so much that they planted laurels beside the palace gates. He forbade that any should be put to death on the days he entered the city. No men or women of rank were allowed to exhibit as dancers on the stage, and he also said that gladiators should not be compelled to fight more than three times a year.

He spent much of his time with learned men, to whom he frequently read his compositions. It did not make him angry when the faulty portions of them were pointed out. This is one virtue we should cultivate more in the Christian world than we do. There is not a single doubt in my mind but that Augustus made greater progress in literature than he would have done had he acted otherwise. Horace and Virgil, two renowned authors, lived during his reign.

Augustus possessed a kindly disposition and was courteous to all; visited the sick, etc. At one time one who had fought for him, had a lawsuit, and asked Augustus to be present that he might have fair play. The emperor told him he had not time to go, but would send a friend. The man reminded Augustus that he went and fought personally for him and did not send a substitute. Instead of becoming angry at the rebuke, he managed his affairs so as to attend the lawsuit in person. When reviled, he reviled not again, and did good to them who despitefully used him.

In spite of Augustus' nobility he was not exempt from the decrepitude of old age. He was sensibly aware of its approaching effects. At the age of seventy-four he expressed the desire to have his mind relieved of the cares of reigning, and had his step-son, Tiberius, appointed his colaborer in the work. This release of duties did not lessen his love for the Roman people. He did everything laudable to increase their happiness. He did not know what a deceitful, wicked man Tiberius was, or he would have certainly regretted ever having allowed him to be ruler.

Augustus abhorred every act of misconduct, and felt grieved at the profligate life of his daughter, Julia, who was the wife of Tiberius. When asked to pardon her, he refused by saying, "Fire and water shall sooner unite than I with her." Two years had now passed since his relaxation from the duties of emperor, at which time he made a will. This is one of the preparations for death every one should make. Some neglect this act and in consequence much trouble and legal strife is caused by those whom they most loved and wished to do good. The Father and King of mankind made a will to the human family. The wealth he has in store is to be equally divided *among* all his children. The conditions with which we must individually comply he has expressed in the life work of his "only begotten Son." As definite as these stipulations are, they are unthankfully received and their legality questioned by many who professedly declare themselves to be children of the King. They look at the examples, teachings and doctrines of Christ as the Will of God, while they should really consider them as the *revealed interpretation* of that Will.

Giving Augustus credit for the many good traits of character he possessed, he had one fault in particular which we must mention. Like Pompey's soldiers, he was foolishly ambitious of being handsome. It is said of him, that just before he died he requested a mirror to be brought so he could take one more look at himself. He wanted his hair to be dressed with more than ordinary care. Adorned in richly-embroidered robes he asked those around him whether he had not performed his part well. Of course, courtesy compelled the courtiers to reply in the affirmative. Then said he, "Clap your hands and applaud!"

How different from this is the Christian! He cares but little concerning his beauty. We are told in prophecy that "he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. 53: 2. Christ was not, according to this description of him, of such appearance as to fascinate those who looked to the "outward appearance." His doctrine was not such as can be accepted by man in his natural state. Christ did not ask men to applaud his work nor his excellence of character; neither do his followers. A clear, inward consciousness that they have yielded active obedience to every noble impulse to duty is of more consequence to them than the applause of nations.

The most notable event that occurred in the reign of Augustus was the birth of this unpretentious One to whom we look as our Savior. Of Augustus we have this in Luke 2: 1, "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed." Of all the renown Augustus thought he really deserved, he little knew that this notice of him would be read in families and places of worship, and by individuals in all parts of the world so many years after he was buried, and that his name should be mentioned more on account of one small family in Bethlehem, than because of all the great victories he had won!

Augustus had begun his life with much bloodshed, but ended it by doing much good. In speaking of him some one said, "It would have been best for mankind if Augustus had never been born, or if he had never died." But both the life and death of Christ were a blessing to mankind.

"No man should so act as to take advantage of another's folly."

THE PECULIAR LIFE AND CONDUCT OF JESUS.

BY JOHN FORNEY.

THE peculiar life and conduct of Jesus Christ is a subject that should be studied with interest by every man. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Titus 2: 14.

Christ, when but twelve years old, was "found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Luke 2: 46, 47.

Oh, ye young people, do you study the life of Jesus,—he who redeemed you with his precious blood? Do you know that you are not your own? Christ, by his example, teaches the young where their place is, where their enjoyment should be,—that they should be about their Heavenly Father's business even in their days of youth. Therefore "let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant."

Although Christ knew he was the Son of God, he, as a dutiful son, obeyed his parents. He gave this as an example to the world. The greatest Teacher that ever lived in this world thus sanctifies, by his own actions, manual labor, and as no servant is above his master, we must follow him in his life of obedience to his Heavenly Father's will. His life was not only an honor to his Father and to himself, but it was a life that was profitable, not only to the thousands that came in contact with it when he walked here amongst men, and diffused his peculiar healing power in so many ways, to so many peculiar cases, but it will continue to have a beneficial effect upon all who believe in him and imitate his life as the light of the world.

Then, again, we have the wonderful miracles that Jesus wrought during his ministry. At the "marriage in Cana of Galilee" he made the water wine. After this he went down to Capernaum, and then up to Jerusalem, where he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. He drove them all out of the temple, and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

Next we find Jesus in Galilee, where he was asked by a nobleman to come and heal his son. To him he said, "Go thy way: thy son liveth." Next we find Jesus at the pool of Bethesda, healing the impotent man by saying, "Rise, take up thy bed and walk." Upon another occasion we find Jesus across the Sea of Galilee on a mountain, with his disciples. A great multitude followed him, because they saw his miracles which he did to them that were diseased. Here Christ fed five thousand men with five loaves and two fishes, and there were left of fragments twelve baskets full. No wonder those men wanted to make Jesus their King when they had seen this miracle.

Next we find Jesus giving sight to a blind man by laying clay, mixed with spittle, on his eyes, and then telling him to go and wash. We then see Jesus raise up Lazarus from the grave, after he had been buried for several days.

Some of the above are peculiar cases, such as were not heard of before or since.

Considering the peculiar manner of Christ's conduct in his travels, we see him not only doing good, as above shown, by healing all manner of diseases, and feeding the hungry, but we see that wherever he met with any people, whether few or many, by land or by sea, in the synagogue, or in

a private house, he used every opportunity of teaching them, and all this so diversified that it furnished a great store of instruction for all. While the downcast and broken-hearted received consolation, the haughty were reproved. The one who asked for wisdom that cometh from above received it in abundance; the one that was wise in his own conceits was so completely confounded that he knew this only, that he was yet a fool. The self-righteous scribes and Pharisees had their hypocrisy uncovered, and were openly declared to be blind guides, and the condition of their inward part of the heart was laid bare to them and the world in likening them "unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 13–29. Here Jesus denounced eight woes against the scribes and Pharisees for their blindness and hypocrisy.

Christ also showed his power in the great variety of his teachings. In the Sermon on the Mount, Matt. 5–7, he gave the disciples the golden rule of right and wrong. We follow him to Jacob's well, where he met one woman whom he makes the object of instruction, and taught her some of the greatest and wisest lessons she ever heard, for she ran to the city, "and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4: 28, 29.

Another time we find Christ dining with a certain Pharisee who marveled that Jesus did not first wash before dinner. This gave Jesus a subject to preach on while he was eating. Here he once more laid bare the hypocrisy of the Pharisees. Luke 11: 37–52.

We follow the Savior to Luke 14, into the house of one of the chief Pharisees, to eat bread on the Sabbath day. Here they watched him. This furnished one more text for Jesus to enlarge on. He first asked the company a question which they *would* not answer. He asked them a second, – one which they *could* not answer. Then he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms. This parable moved one to say to Jesus, "Blessed is he that shall eat bread in the kingdom of God." This was a second text, at the same meal, for further teaching, as we find it in the above-named chapter.

When the publicans and sinners came to hear him, the Pharisees and scribes murmured, and said, "This man receiveth sinners, and eateth with them." Luke 15. This text called forth three parables, first, that of the lost sheep; second, that of the woman having ten pieces of silver, losing one and finding it again; third, that of the prodigal son, who went into a far country and wasted his substance in riotous living.

I have given these short sketches of Scriptural circumstances to show to the reader how peculiarly wise the Lord Jesus Christ conducted himself in all societies and in all places. Whether eating or drinking, or in whatever he was engaged, his whole soul was in the work the Father had sent him to do.

When we read the record of the life and conduct of our Master and Great Teacher, the lessons he taught us, and the examples he gave, we can not help but think of the deep fountain of heavenly wisdom and knowledge he has opened for us in his teachings, and the great blessings and promises he has given us in his word, if we do the will as he revealed it to us in the Gospel. Resting our hopes on him, we shall be forever happy, and when he shall appear, we shall also appear with him in glory, and shall be like him and see him as he is.

When I meditate on these glorious themes, I get lost in the love of God, and am made to exclaim with the apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. 11: 33–36.

THE RUM TRAFFIC.

SELECTED BY J. L SWITZER.

Dr. Cogswell says: "Taverners and grocers should not sell ardent spirits, seriously remembering that the money acquired by the sale of spirituous liquors is the price of fortune, health, happiness, reputation, body and soul, and will be dissipated, like the morning cloud and early dew, before the solar beams."

John Wesley declared, "That the men who traffic in ardent spirits, and sell to all who will buy, are poisoners general; that they murder his majesty's subjects by wholesale; neither does their eye pity or spare. And what is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walks, the roof are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so. There is a God in the heavens, therefore thy name shall be rooted out like as those whom thou hast destroyed, both body and soul. Thy memorial shall perish with thee."

The Rev. Austin Dickenson, of New York, in an address to those who distil and sell ardent spirits, said: "You are creating and sending out the materials of disorder, crime, poverty, disease and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires which you have kindled shall be put out."

Dr. Beecher has remarked: "The dealers in this liquid poison of ardent spirits may be compared to men who should advertise for sale, consumptions, and fevers, and rheumatisms, and palsies, and apoplexies. But would our public authorities permit such traffic? No. The public voice would be heard at once, for the punishment of such enemies of our race; and the rulers that would not take speedy vengeance, would be execrated and removed. But now the men who deal out this slow poison are licensed by law, and they talk about their constitutional rights, and plead that they are pursuing lawful callings. Where lies the difference in criminality between the dram-seller who administers the slow, but certain death, and the public murderer? The former is licensed in his wickedness by law, the other must be hanged."

Judge Daggett, of Connecticut, said: "On every grog-shop should be inscribed in capital letters: 'The way to hell; going down to the chambers of death!'"

"It is a very encouraging fact," said Dr. Cogswell, "that many of our tavern-keepers have banished spirits from their bars;" and I would like to add that it is much more encouraging that one great star, in the glorious galaxy of powers that be, has banished spirits entirely from all her borders, and others are trying to do so with all their might.

The extracts given above are copied from an article in "Porter's Rhetorical Reader," and were written many years ago. It is a consoling thought that such faithful, pointed, pungent sentiments are never lost, but now, in after years, we enjoy their fruits in the glorious uprisings of moral sentiment against the drinking habit.

As a sequal to "The Rumseller's Proposal to Satan," let me quote to you a piece of poetry, published years ago in the *Philadelphia Casket*,

"THE VICTIM."

"Hand me the bowl, ye jovial band,"
He said, "'twill rouse my mirth,"
But conscience seized his trembling hand
And dashed the cup to earth.

He looked around, he blushed, he laughed,
He sipp'd the sparkling wine:
In it he read, "Who drinks this draught
Shall dig a murderer's grave."

He started up, like one from sleep,
And trembled for his life;
He gazed and saw—his children weep,
He saw his weeping wife.

In his deep dream he had not felt
Their agonies and fears:
But now he saw them as they knelt
To plead with prayers and tears.

But the foul fiend her hateful spell
Threw o'er his wilder'd mind,
He saw in every hope a hell;
He was to reason blind.

He grasped the bowl to seek relief:
No more his conscience said:
His bosom friend was sunk in grief,
His children begg'd for bread.

Through haunts of horror and of strife,
He passed down life's dark tide.
He cursed his beggar'd babes and wife,
He cursed his God—and died.

Monmouth, Kans.

TOILING ON.

BY LEE BARNHART.

If we want to be true followers of Christ, we must labor for his cause. It should be every Christian's duty to work for Jesus. Work is an important part of our Christian race, for Christ says, "He that loveth me, keepeth my commandments." So, if we love him, we must follow in his footsteps, for we all shall be judged according to our deeds.

O sinner, come to Christ while you have time and opportunity, for there is a night coming, in which no man can work! Jesus says, "He that knoweth the will of my Father and doeth it not, to him it is sin." Then do not put it off till it is everlastingly too late! Do not wait until it will be said, at the day of judgment, to those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. Just stop and reflect for a moment, what a dreadful death that will be! There will be gnashing of teeth, and pain which shall never, *never* cease.

Let us look at Matt. 25: 34, and see what Jesus has promised to the faithful: "Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh, what a blessed thought! We are to go home with the Holy Child Jesus, and walk the shining courts of heaven with the holy angels of God forever and ever! These happy meetings which we enjoy here below are only a foretaste of that glorious meeting over there. Then, my Christian friends, let us hope and trust! Let us watch and pray, and labor till the Master comes!

Roanoke, Ill.

"It is not selfish to be correct in your dealings."

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Aug. 20, 1889.

50 Cts. pays for the GOSPEL MESSENGER from Aug. 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

ONE was baptized at Lanark, Ill., on Sunday, the 11th inst.

THE Brethren at Dayton, Ohio, are pushing the work on their new house of worship and will soon have it ready for services.

BRO. I. J. ROSENBERGER is at present laboring for the Brethren at Webb Summit, Hicking Co., Ohio, where he will remain several weeks.

BRO. WM. A. ANTHONY has changed his post-office address to Clay Hill, Franklin Co., Pa. His correspondents will please make a note of this.

BRO. JOHN W. METZGER, of Indiana, is now in Canada and will labor for the Brethren in the Dominion. His address, for the present, will be Gormley, Ontario, Canada.

BRO. H. HILDRETH, of Buena Vista, Colo., would like to know if there is a church of the Brethren nearer Buena Vista than that of Longmont, Colorado. Will some one who knows, write him?

BRO. A. M. DICKEY, of Melbourne, Iowa, writes, under date of the 7th, as follows: "We received four into church fellowship by baptism within the last two weeks, all heads of families. Prospects are good for more."

CHRIST built no church, wrote no book, left no money, erected no monuments; yet show me ten square miles anywhere on earth without Christianity, where the life of man and purity of woman are respected, and I will give up Christianity. —*Prof. Drummond.*

BRO. LANDON WEST writes: "Let every servant of God proclaim a fast for himself and pray mightily to God for help in the work."

BRO. J. G. ROYER has been spending a few days with the Brethren at Lanark, and has held a few meetings. As a result, under God's blessing, several have been received into church fellowship by baptism.

ELD. SAMUEL MURRAY and wife, of River, Ind., have been visiting at Lanark and Mt. Morris. They came to Lanark to attend the funeral of sister Murray's son, Bro. David Eshelman. Bro. Murray bears his fourscore years well and appears to be enjoying good health.

BRO. WM. LYON, of Union Bridge, Md., writes: "After having spent over one month among the Brethren of North-eastern Ohio, at their request I hastily pen this communication to inform them of my safe arrival home. For the present let this suffice. May the hand of our kind and merciful Father ever lead and guide you all is my prayer."

BRO. J. E. YOUNG, of Beatrice, Nebr., writes as follows: "While some grow cold and backslide, others come to the help of the Lord. Saturday one of the unfortunate in this life came eighteen miles on the train in order that he might be received into the church of his choice. He has been blind for over two years. But physical blindness does not obscure the heavenly light. 'I am the Light of the world.' May Jesus guide into the way of light and life."

BY request of Bro. Abram Leedy we give the following notice a place in these columns: "We would like to have the address of all the members in Morton County, Kansas, and South-eastern Colorado, and J. C. Funderburg's address in particular. We had his address but have lost it. If some brother that sees this notice will drop a card addressed to either the writer, Abram Leedy, Hugoton, Stevens Co., Kans., or Z. Henricks, Conductor, Grant Co., Kans., they will do us a great favor."

THE series of Tracts entitled, "Adventism Refuted in a Nutshell," by Eld. D. M. Canright, of which we gave an extended notice in a recent issue of the MESSENGER, is well calculated to show the fallacies of the doctrine advocated by these people. Elder Canright is thoroughly posted on the question, having been for twenty-eight years a leader among the Adventists. He has given the subject the most thorough and comprehensive investigation, and he speaks as one who knows. The set of Tracts, ten in number, are sold at 25 cts. per copy, postage prepaid; by the dozen, $2 40; postage prepaid. If you want to be posted on this subject, send for the tracts. Our ministers especially should read these tracts carefully so as to be able to meet the question when it comes to them.

We have repeatedly given notice in these columns that we do not publish anonymous articles, and yet we receive communications almost every week without the name of the writer. Either those who write them do not read the notices, or else they must conclude that we do not mean what we say. Many very good articles and interesting bits of correspondence find a resting-place in the waste-basket because the writer failed to sign his name. Just now we have before us a well-written and interesting account of a meeting held at Bareville, Pa., and we wish the writer had signed it, for we would like to publish it. We write this as we drop the communication into the waste-basket, and repeat again, If you write for the MESSENGER don't forget to sign your name to your communication.

ORDERS for the "Miller and Sommer Debate" are coming in encouragingly. Up to this date we have received and filled orders for 560 copies. We hope our agents and the Brethren generally, will assist us in getting the book circulated.

"A PATIENT English gentleman, who collects statistics, brings out some figures to help the cause of peace. It seems that from 1852 to 1877, war killed 1,948,000 people, and what is still more wonderful, the killing of each man cost more than $10,000. The total cost was $12,065,000,000; so that peace has its good points from an economical side.

A BROTHER asks us whether it is right for members of the church to attend soldiers' reunions, where the spirit of war is fostered. Looking at this question from the stand-point that we, as a church, profess to occupy in relation to war, it seems to us that there can only be one answer to the query. If there is any one thing more strongly urged than another in the Gospel of Jesus Christ, it is that of peace and good will to all men. Our Master was pre-eminently a man of peace and his kingdom is one of everlasting peace. The spirit of war is as foreign to the kingdom of Christ as is the spirit of Satan. Holding these views, the Brethren make peace one of the cardinal principles of their faith, and those who become members of the church promise, before being received, to carry out our peace principles and to take no part in war. This being true, how utterly inconsistent it is for our Brethren to attend meetings of any kind where the spirit of war is fostered and encouraged! Those who do so certainly violate a solemn promise and obligation taken upon themselves when they enlisted under the banner of the cross and became subjects of Christ's kingdom. No, brethren, let us rather labor more earnestly for peace and set our faces firmly against anything that savors of war. One of the charges made by infidels against Christianity is that its followers have engaged in bloody wars, and even the eminent church historian, Dr. Schaff, gives place to a similar idea. It is an error. If they should say "so-called" Christians the truth would be on their side. A Christian war is a misnomer. Such a thing never existed. The spirit of war comes from beneath, and is "sensual and devilish," but the spirit of Christ is "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits." My brother, have you this spirit in your heart, this wisdom which cometh down from above? If so, you may be absolutely certain that it will not lead you where the spirit of war is fostered.

COMPLAINING.

IT is quite common for people who fail in any undertaking in which they engage to find fault with somebody and to fret over their ill success. In this way they succeed in making themselves miserable and, by sitting down and fretting over their losses, lose golden opportunities to retrieve at least in part what they have lost. The folly of such a course may be illustrated by the following incident, related by Arvine.

Two gardeners, who were neighbors, had their crops of early peas killed by frost; one of them came to condole with the other on this misfortune, "Ah!" said he, "how unfortunate we have been, neighbor! do you know I have done nothing but fret ever since? But you seem to have a fine, healthy crop coming up already; what are these?" "These," said the other gardener; "Why, these are what I sowed immediately after my loss." "What! coming up already?" cried the fretter. "Yes, while you were fretting I was working."

"What? don't you fret when you have a loss?" "Yes; but I always put off fretting until after I have repaired the mischief." "Why, then you have no need to fret at all." "True," replied the industrious gardener, "that's the very reason why I put fretting off."

There is a good deal of practical common sense in the course pursued by the industrious gardener, and those who are disposed to fret and complain when they meet a loss, will do well to profit by it. To fret and complain does no good but may do much harm. To become disheartened, and to get what is commonly known as the "blues" don't pay. There is nothing helpful in it for the one who is afflicted or for those with whom he comes in contact. People who get the "blues," and fret and worry over their misfortunes simply waste their time and disqualify themselves for useful and successful work.

This disposition is found at times among church members and manifests itself in complaining about the church and her work. Nothing seems to be going just right for them. A little church trouble or some minor difficulty is magnified and grows at once from a mole-hill to a mountain. These people will pour into the ear of the willing or unwilling listener alike, the burden of their complaints. They really seem to take a kind of melancholy pleasure in recounting their imaginary troubles. They never seem to think for a moment that they are doing an injury to the church by the course they are pursuing. They seem to forget that fretting and complaining never settles a difficulty and only makes a trouble worse, adding fuel to the flame already kindled.

If we trust in God as we should, knowing that he does all things well, and that the light afflictions that come to us in this life, will, if we are properly exercised by them, work out for us great good in the end, we will be much less disposed to fret and complain when our affairs do not go just to our notion.

But there is another phase of complaining that we want to look at. It is the disposition so often manifested by those who fail in business enterprises to lay the blame on others, and to complain of them. In looking at their lack of success, which is often the result of their own inability, they can not see that they are the responsible parties, but having considerable confidence in themselves, they put the blame upon some one who may have incidentally advised them to embark in the business of which they have made a failure, and at once enter serious complaints against the innocent party. On the other hand, if advice has been given and success is attained, the credit is all self-appropriated. So true is this that it may be said, if you advise a man to make an investment and it proves profitable, he will place all the credit to his shrewdness and business ability, but if he fails he will place all the blame on you.

Striking examples of this disposition may be seen among those who purchased land in Kansas, Nebraska, and other Western States a few years ago. Heavy crops of grain and a large immigration caused an advance in land in many places of over one hundred per cent, and you never heard a word of complaint against the land agents who had induced persons to purchase land. Everybody was happy and well satisfied and congratulated themselves that they had the foresight and business tact to get a body of land before the advance came. The advance in land stimulated speculation and now others, seeing that their more fortunate neighbors had done well by investing money in western land and town lots, concluded to try their hand at it, and they purchased at the sharp advance. The result was, what is known as a "boom," set in, and values advanced rapidly. People became excited and invested. Then came the failure in crops several years in succession; drought and chinch-bugs nipped many an incipient boom in the bud. Those who invested could not realize on their property; they needed money; tried to sell but could get no offers, and when it became apparent to them that, instead of making a large per cent on their investment, they were to suffer a loss, you could hear complaints long and loud against the LAND AGENT. Of course, many who invested bore their loss and placed the responsibility where it properly belonged,—on themselves. Now it must be apparent to every one who will stop long enough to think candidly on this subject that if those who invested in the last instance had been as successful as those who invested first, no word of complaint would have been heard. Hence it is apparent that the complaints are not to be traced to the derelictions of the land agent so much as to the fact that the investor failed to make money.

We are not to be understood, even in the remotest degree, as defending those who, by the many tricks known to the trade and by misrepresentation, induce people to invest their money where it is doubtful if they will ever see it again, or those who engineer "booms" for the purpose of taking money out of the pockets of the unwary, under false pretenses, and by misrepresenting to them in glowing colors the prospects for large profits. Such practices, to speak of them in the mildest terms, can only be characterized as dishonest and disreputable, but there are those who engage in selling land who do not stoop to such practices, and who, believing that what they have to sell is worth what they ask for it, do an honest and legitimate business, and they should not be made to bear the blame of dry weather, crop failures, and other causes that lead to lower prices for land.

It seems to us that when an investment is offered for our consideration we should carefully examine the proposition, get all possible information on it, and then, using our judgment, accept or decline as it may seem best to us. If we accept and in the end suffer loss, we should have the manhood to bear it and not put the blame on some one else and enter complaint against them. To pursue the latter course is for us to say that we did not use our own minds but were simply led by others, and such a conclusion does not speak well of our intelligence.

The course indicated in the last paragraph should be followed in making donations for charitable purposes as well as in making investments. Weigh the matter well and give not so much out of sympathy as from a sense of duty. If the cause for which the donation is asked is a good one, —one upon which you can ask God's blessing, and you have means, then give because it is right to give and wrong not to give. If you give out of sympathy you may give to an unworthy cause, or you may give to a good cause and when your sympathy cools down you may be sorry you gave and then find fault and complain about the solicitor who may be discharging a duty that is anything but pleasant to himself. We should in all things cultivate a disposition not to fret and complain, but at all times to trust in the Living God and do our best, and if we suffer loss in this world's goods from injudicious investments or other causes, let us not spend precious time in brooding over our so-called misfortunes and fretting over what can not be helped, but let us learn a lesson from the industrious gardener.

LEAVES FROM OUR NOTE-BOOK.

OUR last notes were written in July, and now we are almost surprised to find that it is August 8. Then we were at Mt. Morris, Ill., and now away out in the country, eleven miles from Beatrice, Neb. Here is where father-in-law, Archy Van Dyke, lives. Six years or more had passed by since we last visited our folks, and it was a great pleasure to meet them once more. Few changes have occurred except that some of the younger members of the family have grown larger. Then, too, father and mother Van Dyke show some slight marks that Old Time makes on us all. Taking into consideration their hard physical labor and the care and responsibility of rearing a family of fifteen children, all of which has been done so well, we are only surprised that they are still so vigorous and enjoy life so well. The family is somewhat scattered. Two sons are in Oregon, one in Colorado, a daughter in Kansas and one in Pennsylvania. It was expected that all would be at home the 17th of September, but on account of some business matters the sons in Oregon could not come until later in September. We could not remain so long and now the reunion idea is abandoned. It was a sad thought to us all that our expectations of all meeting could not be realized, but while we are deprived of this privilege and enjoyment on the 17th of September, we can look forward with bright anticipations to a reunion on a grander scale. The reunions of life are only for a day, and the pain of separation almost overbalances the joy, but when we meet to part no more, our joy will be complete. This prospective reunion is bright because all the family but one, a boy of eleven years, have given their hearts to Christ. Lambert, although but a boy, it seems, has been thinking of this important matter and, we hope, ere long will consecrate his young life to Christ. To the absent members of the family, and to all, we give these words of admonition: Be faithful to the solemn vows you have made. Do not grow weary in well-doing and faint by the way. Adhere closely to the church of your choice. It has its faults because it is composed of fallible beings, but your greatest concern should be that *you* are pure and good. Be sure that *you* give evidence of purity in your own lives. This is not done by drifting worldward. We do it by becoming more dead to the world and more alive in Christ Jesus. Since we came here we have attended the regular Sabbath services and are pleased with the apparent growth and activity of the church here. This is true of the North Beatrice church and within the last year two neat and commodious meeting-houses have been built,—one in Beatrice and the other out in the country about six miles. Of the church and its work we will have more to say in a future communication. To-morrow we expect to go down into Kansas. The season in this State is unusually fruitful. Apples are plenty. There will also be an abundance of grapes. The oats and flax crops are large and the prospects for corn have never been better. J. B. F.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one *as God hath prospered him*." "Every man *as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WHY IS IT?

BY J. S. FLORY.

As intimated in a previous paper, we will present a few reasons, apparent to our mind, why it is that some of the children of our brethren and sisters are seduced into the church relationship of other denominations. We believe that the saying of Solomon usually holds good, that if a child is trained up in the way he should go he will not depart from it. The Mormons make it a rule to daily teach their children their Catechism, and the result is that it is a difficult thing to make anything else out of them but Mormons. Let us learn a lesson from this and other equally glaring facts, that early education is what tells in the formation of mind and character.

There was a world of meaning in the answer by a mother to another who asked the question how soon the parent should begin with the child in order to plant right principles in its heart. Said she, "Begin *twenty years before the child is born*." That is, the mother *herself* should have right principles, that the child might inherit a predisposition to do what is right.

It is a solemn fact that if parents themselves are worldly-minded, grasping for wealth, indifferent to their religious duties, neglectful of church privileges, or have a petulant spirit, finding fault with the church, secretly harboring improper thoughts concerning members of the church or of the church in general, neglecting prayer and religious meditations, the children will largely partake of the same spirit. It is quite natural they should.

There is another fault, which, if indulged in, may spoil even children who, in their youth, have had proper training, and that is the custom some parents have of talking favorably of the preaching of other denominations, and going so far as to say, in the hearing of their children, that there are good Christian people in all churches. It is all right to give all persons credit for their good motives, and commend them for their good qualities, but there should always follow in the line of such conversation a supplementary thought that good motives or good qualities, without entire obedience to God, will not be sufficient to ensure salvation.

Always impress the mind of the child with the thought that not every one who says, "Lord, Lord," shall enter into the kingdom of heaven, but he that doeth the will of our Father. If parents would, in this way, sway the mind of their children in the proper channel of true religion, there would be but few, if any, of their children led astray into the deceptive influences of popular religion. They should be taught that to be a good person with good graces and commendable traits of character, is no evidence of a truly regenerate mind.

It takes something more than earnestness and zeal to fill the true measure of saintship. Infidels, even, sometimes have many good qualities about them. If, when their children attend other churches, the parents would ever impress the mind of the child with the fact that there is such a thing as having a form of godliness without the power, such a thing as a profession without possession, and that there is no salvation outside of, or independent of, a faith that will produce entire obedience to God, there would be but few led astray.

This is a matter that every parent should seriously consider. Oh, the sadness of that thought, a child,—bone of our bone, flesh of our flesh,—our own blood, to live deceived, die deceived, and go to judgment deceived, and hear the dread sentence, "Depart from me; I never knew you"!

Another serious reason we may mention, and that is the imprudence of parents calling up, in conversation before children, church troubles, or speaking of the faults of members of the church. In no other way can the affections of a child be more successfully alienated from the church than in this way.

In order to gratify that inordinate and growing disposition to let the tongue wag, fearful risks are run, even the risk of souls being driven away from the church, to be shipwrecked on the breakers of skepticism.

Whatever may be the disposition of parents, for God's sake, for the sake of your children's eternal interests, do not disgust the young, tender mind of your offspring with the sores and disorders that may be festering or healing in the diseased members of the church!

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter One. The Church Defined.

THE original term for "church" is *ecclesia*, and means "*called out*," "*separate from*." The Apostle Peter, in writing of those "*called out*," says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. 2: 9. Paul says of the church, It "is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

The church is an organized body of people, having Christ for its head. "Even as Christ is the head of the church: and he is the Savior of the body." Eph. 5: 23.

Through the organization of the church, God designs to make known, and establish in the hearts of his people, the principles of an everlasting kingdom. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2: 44.

In the midst of the onward march of nations, the wonderful inventions of men, great intellectual culture, a high civilization worldward, God, through the medium of the church, is preparing a people from among those in the humbler walks of life, and the poor, to be subjects of an everlasting kingdom.

The principles of the subjects of that kingdom must be begotten in this life. "Except a man be born of water, and of the Spirit, he can not enter the kingdom of heaven." John 3: 5.

Among the principles thus begotten are truth, honesty, obedience, humility, charity, patience, temperance, holiness, etc.

In the organized capacity of the church, those principles are fostered and developed within each member, thus constituting a matured and a beautiful Christian manhood.

In the church, all members, truly begotten, are mutual helps to each other; as the eye, the ear, the hands, the feet, are all mutual helps to the body. The term really means all truly,—spiritually,—begotten children. Without the church, the redeeming and saving of the human race would be an impossibility.

HEARING THE CHURCH.

BY P. SHOEMAKER.

WHEN we came to the church, we were all willing to hear the church, and, no doubt, we all meant to be obedient at the time. Our Annual Conference calls on every member to help defray the expense of spreading the Gospel more extensively. Calls have been made for several years. Some are hearing the church by giving, but thousands are not giving anything. Will such church members have oil in their lamps when the Bridegroom comes? I do not think so. We had better buy our oil *now*, or the hour will come when it will be too late.

We are commanded to be living stones in God's building, and that we must bear a part of the weight of the building, or we had better not been placed there. Neither does the church want drones. These do not work.

If all were do nothing members, the church would soon go down. Our ministers can not do the preaching and pay all their traveling expenses, thereby letting their families come to want. Supposing we turn this thing around, and ask ourselves whether we, if in their place, would want them to treat us so. I am glad to see that some responded to the ten-dollar call for the General Mission Fund. My proposition is that one thousand members send in $10 00 each, within one year. This can easily be done, if we can only get the consent of our own will. I know the time will come when we will wish that we had done so.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. G. M. Noah, of Nora Springs, Iowa, writes: "Our Sunday-school is progressing nicely. All seem to take an interest in the school. We read a chapter in the New Testament, and after singing a hymn and engaging in prayer, we proceed with our lesson, and do the best we can in asking and answering questions. We find the *Brethren's Quarterly* to be just the thing we want in our school."

—Bro. Daniel Ritchey, of the Hopewell church, Pa., writes: "Our quarterly council, which was held July 20, was one of much enjoyment. Not much business came before the meeting. Solicitors were chosen for the purpose of collecting funds for missionary purposes. Though our church is somewhat slow in this work, yet we appreciate, none the less, the great importance of the missionary cause. We appointed our love-feast for Oct. 5."

—Under date of Aug. 6, Bro. Samuel W. Mohler, of Octavia, Nebr., writes: "The Brethren of the Blue River Valley church, Nebr., held their quarterly council and found the church to be in peace and union. We decided to have our love-feast Sept. 7 and 8, at Bro. John B. Keller's, one mile west and one mile north of Octavia. Brethren coming by railroad will be met at all trains by notifying us in time."

—Under date of Aug. 6, Bro. David Bowman, of Glensted, Mo., writes: "Our quarterly church meeting in the Prairie View church passed off very pleasantly Aug. 3. We realized how pleasant it is when brethren all agree. Our series of meetings will commence Aug. 31. Our love-feast is appointed for Sept. 10. I am, at this writing, engaged in a series of meetings in the Walnut Creek church, Johnson County. So far the interest in the meetings is good."

—Bro. Lewis Workman, of Pierceton, Indiana, writes: "With sorrow I chronicle the death of Daton, a son of Bro. Isaac and Mary A. Connell, residing about four miles south of this place. Daton met his death in Rockford, Washington Territory, July 5. He was at work in his brother's store, at that place, until late in the evening of July 4, when he walked out to where some people were witnessing a display of fire-works. He had hardly been there five minutes, when a rocket, thrown by a careless hand, struck him, entering his neck behind the left ear, and coming out at the throat. He lived only about four hours after the accident. His brother Stanford brought the remains home to Indiana, where the funeral services took place July 13, conducted by Bro. A. H. Puterbaugh, assisted by Eld. J. Snell."

—Bro. T. B. Digman, of the Oakland church, Md., writes: "Our quarterly council at the Fair View meeting-house occurred July 19. There was considerable business, which was settled to the satisfaction of all present. This part of the congregation is in good working order. Bro. I. W. Abernathy is the Superintendent of a live Sunday-school. July 20 was our quarterly council at the Pine Grove meeting-house. This is in the lower end of our congregation. Considerable business was transacted here, but all satisfactorily disposed of. Taking all things into consideration, I think that our congregation is in good working order, and alive to the interest of the Master. At this place we also have Sunday-school and prayer-meeting. One was baptized on Sunday, so you see that we are, by the help of the Lord, pushing on the good work. Pray for us that we may be more devoted to the great Head of the church! Our love-feasts will be held Aug. 31 and Sept. 1 at the first-named place, and Sept. 14 and 15 at the last-named place."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From River, Ind.

I JUST read sister Gertrude A. Flory's article in MESSENGER No. 30, page 470. It so stirred up my spirit that I can not be silent. I pray God to bless the sisters in the church that are yet loyal to the teachings of the apostles, and the order of the house of God,—the church. May God give them courage to continue to exhort and admonish those who are not so loyal to the order of God's house.

About fifty years ago, when I lived in Ohio, I had a near neighbor,—one who was no church member, but he and I often talked on the subject of Christianity. I often thought he was near the kingdom. In a conversation on Christianity he, at one time, said, "O, Samuel, I have often stood and looked at your sisters, seated around the Communion table, with their white caps on, and felt reminded of the angels in heaven." This he said with tears streaming down over his face.

I once asked a young lady what she thought of our meeting, as it was the first Communion she had ever attended. She said, "Oh, it was the prettiest sight I ever saw. I want mother to see it." I do not see why sisters should be ashamed to wear the cap when the world admires it. The apostle gives us the idea that there is power in it, and sisters should have it on their heads because of the angels.

I was present at an Annual Meeting where the covering question was left for the sisters to decide. Several thousand sisters rose to their feet and said that the covering should be a cap.

Those sisters who are a little careless about wearing the cap, should carefully read the article referred to. Those who are established in the order should send the article to those who do not take the GOSPEL MESSENGER. May we all be workers together, and work harmoniously for the welfare of the church! SAMUEL MURRAY.

A Call for Volunteers.

IN the great and glorious cause of our Master we want volunteers,—men that are willing to hazard their lives for the Gospel. We want men who "know no one after the flesh."

To the successful evangelist, integrity of character is a necessary qualification. Such men are wanted in the various mission fields. Jesus has said, "Go ye." The call comes from every-where, "Come and preach." There are four or five counties around us, where preaching by our Brethren is anxiously asked for. The houses of different denominations are freely opened to us. At one place I preached in a Methodist church to a large audience on the "Faith and Practice of the German Baptists." This sermon was thought to satisfy them, but they are very anxious to hear still more. I had a number of cards, called the "Brethren's Card," that I wished to distribute, and I inquired if any one in the congregation would distribute the cards. After reading the card, a local Methodist preacher offered his services to distribute the "little silent missionary."

A noted Baptist preacher passed me in the road a few days ago, introduced himself and invited me to come and preach in his church. This brought to my mind the great revolution that has taken place in the churches. The time has come when we can preach the Truth in most of the churches by their consent. I have calls from different denominations that would require my services during the whole season, in this and adjoining Counties. Four of these should have two preachers each.

In portions of the Brotherhood there are from three to eight preachers listening to a brother preaching, while the border churches have all their ministers at work. Bro. Connor is alone in an adjoining County, with more calls than he can fill. I have many calls which I can not fill. Many of you will say, "I wish I were with you, but my circumstances will not permit, as I have a farm here to work and a family to support." Another says, "I am not able, and have not the means." I might enumerate many other excuses, but will make some suggestions. I call your attention to Paul, who lived in a hired house two years. You can do likewise. If you have a farm where there are plenty of preachers, rent it out. "Oh," you say, "rent out my nice farm? Why, it will be ruined. I must take care of it." That is the trouble. We are so much inclined to take care of carnal things, while we had better make sure of an inheritance on the new earth. Here storms, fires, and floods may ruin the accumulation of years; hence, if you can not or do not want to sell your farm, run the risk, for Jesus' sake, to rent it. Come South; there are many farms to rent, and there is plenty of room to preach. If you have no farm, but have means, buy a farm and preach. If you have no means, come and oversee some man's farm, who wants a trusty man to look after his interest. There are plenty of such places, where one can make a good living for a family. If you are a merchant or mechanic, open a store or shop and preach. If you are no preacher, come and *live* Christ.

The time has come when the Gospel can be preached all over this land. Let us be faithful, so that we may be counted worthy of an inheritance in the age to come! JACOB HEDRICK.

Midland, Va.

Man Proposes but God Disposes.

FOR several years wife and I had come to the conclusion that whenever the Annual Meeting would be in Virginia we would take a trip back to the place of my nativity. Accordingly we commenced making arrangements to attend the Meeting, but about three weeks before the time of starting, my beloved companion was taken sick with dropsy of the chest, and jaundice, and our Heavenly Father took her to him June 5.

After she was laid away to rest, kind friends insisted that I had better take the trip under contemplation, as it would afford, to some degree, a relief from the sorrowful occasion.

Starting from Nevada I found that the members from the West were all gone. I got to St. Louis just fifteen minutes too late for the eastern train, so I had to lay over all day. I realized, to some extent, what it is to be late. Sinner, take warning that you do not put off taking the Gospel train until it is *too late*. No doubt thousands are lamenting at this hour, because they put off their return to the Father's house until it was just a little too late.

I arrived on the Meeting grounds Tuesday morning in time for the meeting, which I enjoyed as well as could be expected under the circumstances. After the Meeting I spent about three weeks, in company with my sister from Illinois, visiting our relations. Two of my brothers I had not seen for thirty-five years.

I tried to preach upon several occasions. My mind, however, was not in a proper condition; but, thinking that it would likely be the last time I would ever have the opportunity of preaching in that vicinity, I thought proper to say something.

July 2 I started for home. Then came the trying hour. The presence of dear friends and brethren had, to some extent, filled the vacuum in my affections, but, alas, I must now go to that place I call home, and see the vacant room! No voice there of that dear one who was always so ready to meet me at the gate on my return from a mission of love! But, thanks be to God, our loss is her eternal gain. I felt that if it were God's will, I would rather be absent from the body and present with the Lord and my dear companion. But we must submit and labor a little while longer until the Master says, "It is enough." Although I will have to travel the rest of the journey alone, I trust Jesus will be with me. I have no family, and if I can sell my place, I expect to devote all my time and most of my means to the study of the Scriptures and the ministry of the

Word. I have a beautiful home here, within two miles of one of the most thriving cities in the West, and would like to have some loyal brother take my place,—an elder, if possible,—to build up the cause here. I do not want my property to go into the hands of the unconverted, as it is near the cemetery and church lot, where we expect to build a house sometime. Any one wishing further information in regard to the property will please address me as below. S. CLICK.

Nevada, Mo.

Toward Sunset. No. 1.

WITHIN the last decade there has been great progress in the sanitary world. In a study of the situation, one would reach the deliberate conclusion that Colorado was meant to be the great sanitarium of the United States. Everybody should visit Colorado at least once, and refresh himself in that land of sunshine, pure air and varied scenery.

Persons, in quest of health, visiting that country, must respect altitude, and climb, step by step, among the pines, on up the road to recovery. What is said of its altitude may also be said of its healing waters. They are not found in a single well or spring. A patient's condition must be considered before he drinks from these health-restoring fountains. For instance, Clarke's magnetic mineral waters, now being shipped to almost every State in the Union, and drank in Pueblo by hundreds every day, are unsurpassed for the cure of Bright's disease of the kidneys, dyspepsia, bronchitis, skin and blood diseases, etc.; while persons with organic heart trouble and advanced consumption are advised not to use them, and so on, *ad infinitum*. No one spring suits everybody, except the pure mountain water; but, wisely used, in drinking and bathing, the mineral waters of Colorado, aided by its bracing atmosphere, with its beautiful scenery to cheer the patient, bring about wonderful results.

Life is short at best, and when we find ourselves living too fast it is well to stop and rest, and think soberly. Once arrived at this conclusion, I took leave of my family May 27, and boarded the train at Polo, Mo., on the C. M. & St. P. Railroad, bound for Kansas City. While rushing toward the setting sun, I thought of how our lives point "toward sunset." The great, surging sea of humanity, bound for this world's sanitarium, might well reflect that we are surely and speedily hastening to our final destination. Oh, that we might have a care to be partakers at the fountain of Jesus' blood, and have eternal life within!

At Kansas City I was joined by my son, Dr. D. W. Bosserman. Together we left Kansas City, May 28, on the Santa Fe Railroad, for Granada, Colo., where we stopped to visit my only two daughters and a little grandson. After spending two days at this place, my son took his departure for Denver to join other physicians in consultations pertaining their chosen profession.

While at Granada I visited an artesian well, of which there are a number along the Arkansas River. I also saw some fair-looking crops and cattle.

June 11 I took leave of my daughters, and again my course pointed westward. Arriving at Lamar, I spent the night in this pleasant place. It has a population of five or six hundred inhabitants, is nicely laid out, and shaded with catalpas. The surrounding country is under irrigation, and crops look promising.

On the 12th I left Lamar. After passing through an arid country, I finally arrived at the enterprising city of Pueblo, second in size to none in the State save Denver. Here the smelting-works are located, and the city is frequently termed "The Pittsburg of the West." Mayor Grome,—the right man in the right place,—is looking after the interests of the city in every respect that tends towards its peace and prosperity. The parks are being neatly fenced, cultivated and set out in shrubbery and trees. These "lungs of the city" are demanded by every consideration of beauty, health and expediency.

I left Pueblo on the 13th, for Beulah Springs. Beulah is on the south side of the St. Charles River, overlooking the open prairie. It is twenty-eight miles from Pueblo, with which it is connected by a "tally-ho" line. Beulah has innumerable medicinal springs, some of which have been developed, and are known as the "Soda," "Iron" and "Arsenic." They possess remarkable curative qualities, and have been utilized by invalids for years. On the top of a knoll is a fine flowing fountain, known by the name of its owner as Elliot Fountain. I left Beulah on the 15th, and returned to Pueblo, and from there went to Colorado Springs and Manitou. I left Manitou for Denver on the 17th.

At Denver I had the good fortune to meet Bro. George W. Fesler, who invited me to accompany him to his home at Longmont. We had a pleasant ride. Bro. Fesler had been visiting the churches in the San Luis Valley. He is a very enthusiastic worker and a kind-hearted man. Longmont is a lovely town, situated in a beautiful country, dotted with artificial lakes. We fished in these lakes, and caught fish by the hundreds. We also had some enjoyable boat-rides. I formed the acquaintance of Bro. Samuel Fesler, a brother to George, who also lives in Longmont. He added to the pleasure of my trip. I visited the families of brethren Bashor and Ullery, of Berthoud, near Longmont. In this section of country I found a good system of irrigation, with practical and satisfactory results in the way of fruits, grains and grasses Bro. Ullery has a timber claim proved up,—the only one I saw on my trip.

Hygiene, five miles distant from Longmont, is the home of Bro. Hepner. In this delightful place I formed the acquaintance of Bro. Leedy, a live church worker. I attended Sunday-school and preaching at the Brethren's meeting-house near this place, Sunday-school at Bro. Turner's, and social meeting at Bro. Weaver's, at Longmont, all on the same day. This was the most enjoyable feature of my trip.

May the grace of God sustain these Brethren in their efforts to occupy till he come!

J. E. BOSSERMAN.

Polo, Mo.

Scraps.

I COMMENCED this bit of correspondence a week ago, but having very little time to write, I laid it aside, disgusted with my own efforts to write anything edifying for so many readers. Since then, a young sister, having moved from here to an isolated place, writing to my little girl, said, "Tell your mamma to write more frequently for the MESSENGER. I seldom hear from the church there in any other way." If only this one lamb of the flock is encouraged to press onward by news from the place of her spiritual birth, a little good is accomplished, so I take up my pen again.

* * *

To-day, July 28, we had meeting at our home church (Waterside). Bro. Levi Stuckey spoke on the subject of "Prayer." Appropriate remarks were made also by brethren George Myers and D. Detwiler. At our children's meeting in May, at New Enterprise, Bro. J. Mohler told the children that they should close their eyes when they would kneel to pray. I have thought since it would be good advice to older people. I think the advice was meant for more than the children but I fear many did not take it. While taking care of children at meeting, when I could not kneel, I have been surprised to see so many members looking around and some even talking during prayer. To kneel down before the great God, in his holy sanctuary, and then gaze around and talk is a terrible sin, and such praying God will not accept of.

* * *

Another strange brother at our love-feast said that one of the surest evidences of our going back in the divine life was our absence from the house of worship. If this be true, there are scores of cold and indifferent Christians when we see so many empty seats.

* * *

Two very aged sisters were at our meeting today from Clover Creek,—sister Holsinger, widow of Bro. D. M. Holsinger, and sister Brumbaugh. Both have been visiting among their friends here. For a number of years sister Holsinger and her husband made their annual visit to this end of the cove. Since he died, she comes alone.

* * *

Bro. T. F. Imler and wife, of Waynesborough, Pa., spent a week or more visiting friends and members in Morrison's Cove recently. Bro. Imler preached at New Enterprise, July 7th. He did not enter upon the work lightly but with the deepest feeling. He referred in a touching manner to this being the place where he received his first religious impressions. Said he, "Then I sat back yonder, — a boy; now, with my brethren, I am pushed to the front. Were it not for this position, I would enjoy the services much better. In coming to this place, almost everything looked natural. There was, seemingly, not much change, but the old church is gone, which detracts somewhat from the impressiveness of the occasion." They spent the night of the 14th with us. This is his native village, where he and my husband had spent their boyhood days together. They talked over the past, of their present labors and we all kneeled around the family altar, imploring the Father's blessing for the future. We enjoyed their visit very much.

* * *

Something was said in the MESSENGER about the good behavior at the late Annual Meeting. Well, it was good, considering everything, but it would have been more to the credit of many young members there, had they tried to *listen* more, and not promenaded around so much.

* * *

I have been interested in the many expressions of gratitude to our Heavenly Father from so many of our Brethren, through the MESSENGER, for their safe return from the Annual Meeting in Virginia. I thought, during the dangerous journey, if all our brethren and sisters reach their homes in safety, it will be miraculous. I had given up going on account of the danger in traveling. Then I thought if we were faithful, our Father would lead us safely through as he had in the past. Our safe return to our dear little ones at home was one of the greatest pleasures of our life.

* *

Considerable has been said in the MESSENGER recently about the schools in the Brotherhood, fears that we have too many, etc. There are many of our brethren's children attending other schools. I do not know all their reasons for not patronizing our own schools. Some are thrown upon their own responsibilities and will go where they can get through the cheapest. More Brethren would send their children to our schools, I think, if they *knew* that the principles of the

church, both by precept and example, were taught their children.

* * *

I guess one had better sign his full name to his articles. In No. 22, Bro. Nofziger calls me Bro. Replogle. I thank the brother for his correction. I was so informed when my friends moved there, and I had been watching the MESSENGER closely for an organization nearer. I am glad members are more numerous, and hope good may result from the mistake and correction.

EMMA A. REPLOGLE.

From Matuta, Washington County, Tenn.

BUSINESS may be sometimes, and often is, very closely and intimately connected with efforts of a moral and religious character. I, therefore, though not a member of the church of the Brethren but a life-long friend of many of its honest, industrious members, desire to call the attention of the readers of the MESSENGER to the *New South*, as a field of labor in which, I sincerely believe, they could not only be of great moral benefit, but one in which they would find rich reward in material prosperity.

I have spoken to several of the Brethren here in Tennessee, among them one of your young ministers,—P. D. Reed,—who lives near Limestone, Tenn., and who gave me encouragement in my suggestions. I refer you to your Bro. Moore, of Florida, and to my kind friend, Mr. Fred Sherfy, —once of Tennessee, afterwards of Kansas,— as men who know much about the South, the friendliness of its people, their earnest desire to see its agriculture, its manufacturing interests, and its moral and religious life advanced, and made what the rich blessings and mercies of heaven so freely give and permit. These men will say whether it is not now indeed a harvest ready for the Brethren.

T. F. JEFFRIES.

Treasurer's Report.

THE following is a report of the receipts of the Tract Fund of the North-eastern District of Kansas for the quarter ending June 30:

Anna Poister, Abilene,	$2 00
A sister, Hope,	1 97
Sister Merchant, St. Mays,	1 00
I H Crist, Olathe,	1 00
Pleasant Grove church,	2 75
Louisa Quiett, Ozawkie,	15
Sarah Brunton, Ozawkie,	50
Lucinda Lake, Ozawkie,	25
Sister Harnish, Ozawkie,	25
Sister Gee, Ozawkie,	10
Winnie M. Root, Ozawkie,	1 00
Fannie Root, Ozawkie,	50
Sarah Brunton, Ozawkie,	1 50
Sarah Brammell, Ozawkie,	1 00
Fannie Root, Ozawkie,	35
Sister Fishel, Ozawkie,	25
Winnie M. Root, Ozawkie,	1 50
Louisa Quiett, Ozawkie,	1 00
Susan Priddy, Ozawkie,	50
Margaret Priddy, Ozawkie,	25
Fannie Root, Ozawkie,	50
Annie Poister, Abilene,	1 50

WINNIE M. ROOT, Treas.

McPherson Notes.

ON last Saturday we held our quarterly council. A committee had been appointed to report at this meeting on the best manner of raising funds for the church. After reading what Paul says on the subject of each one "laying by as the Lord has prospered him," 1 Cor. 16: 1, 2, it was unanimously agreed that each one should write on a slip of paper what he would give weekly, and pay quarterly to the treasurer of the church. The members present responded promptly, and the deacons were instructed to see all who were not present. We think this an admirable plan, hence mention it here.

The business was all transacted by 3 o'clock. It being quite early, and as the members seemed loth to part, an hour was spent in friendly talk as to the best manner of promoting the interests of the church, and place it in as good a working order as possible. A church that can get all its members to work in the same direction and in harmony with God's Word and spirit, becomes a power for good.

On Monday and Tuesday the Trustees of McPherson College met. A large amount of business of importance was before the Board, but it was all disposed of in a manner satisfactory far beyond our most sanguine expectation. One important act was the placing of the entire financial matters of the College into the hands of the Building Association, of which Daniel Vaniman is Chairman. This committee has also the entire control of the selling of lots, putting up the buildings, running the College farm, etc. This arrangement will leave the Trustees at liberty to travel in the interest of the school the coming year. If any one had any doubts of the financial solidity of the College, they may dismiss those doubts now.

S. Z SHARP.

From Beaver Creek Congregation, Va.

WE assembled to-day, in the Beaver Creek church, to give thanks to God for the bountiful harvest we have been permitted to gather. There was quite a number present, and, we believe, the time was spent pleasantly and profitably to all.

There was one present who expressed herself willing to subscribe to Christ's teaching. She was received by baptism in the afternoon. This makes five that were received in the past few weeks, with several more applicants to be received in the near future.

The weather continues rainy, interfering with haying and the storage of the wheat. The wheat shocks and ricks are somewhat green. We predict that there will be much damaged grain and hay, yet, what the Lord does, we should receive as for our good, and make such use of his rulings as to accomplish the most good.

Oct. 5 has been set apart for our Communion,—an occasion to which we look forward with a great deal of interest.

A number of the ministering brethren are now arranging for the mission field, to garner the ripening grain.

J. W. CLICK.

From Locke, Ind.

LAST Sunday, we, the brethren and sisters at South Union, enjoyed a very acceptable visit from brethren John Metzler, of Wakarusa, and J. C. Murray, of Nappanee. The latter entertained the congregation, using John 21: 21, 22, "Lord, and what shall this man do? If I will that he tarry till I come, what is that to thee? follow thou me." He showed the importance of each one looking well to himself. He impressed upon us that we must follow Jesus not only by profession but in reality. May the Lord bless these dear brethren abundantly, in their labor to advance his cause.

J. R. MILLER.

Home.

WHAT a pleasant place is a true home! How enchanting to the soul, and dear to the heart! Ask the lonely traveler, as he wanders over the earth, what home is, and he will tell you it is a green spot in memory,—an oasis in the great desert of life,—a grand center around which many fond recollections of his heart cling with tenacity!

Home! The word touches every chord of the heart! Nothing but death can sever our love for home. Our thoughts sometimes revert to the homes of our childhood. No other words fall on our ears with greater emotions than these. Ask that old brother or sister about the old home, and how their eyes will sparkle, and their hearts beat with joy!

"My own dear home,
The Eden of my heart."

Home is a place of refuge. Tossed upon the rough and stormy sea of life, we think of home.

Wife and I have moved to our *new* home, near Goshen, Ind. We moved from Bethel congregation, Kosciusko Co., to Elkhart congregation, Elkhart Co. The Brethren under Eld. Daniel Shively's charge have been kind to us. They know how to help the preacher in his arduous work. It has been three years since we left the farm, and then we had no place we could call our home. Now we are located near the Bethel church, and near the railroad. Other conveniences are as good as elsewhere. Brethren who address us should give the number of the box, "353," Goshen, Ind., as several other persons of my name get mail here.

These earthly homes are of short duration. Our homes here may be ever so good,—our houses well built and furnished,—we may have all that makes life pleasant and home attractive,—unless we have friends and neighbors, our home will be incomplete. The husband and wife can aid greatly in making home pleasant. The children, with their prattling little tongues, the mother, with her kind look and pleasant speech, and the father, with his sociable ways and winning influence, — all these combined make home pleasant and attractive.

Our earthly homes are places of rest. When tired and careworn, there is no place like home to rest our wearied bodies. Spiritually we also need a *home*. We unite with the church, become workers for Christ, and the church then becomes our spiritual home. The true and zealous Christian loves to be in the church—his home.

Home is the sweetest type of heaven,—that land of rest. Oh, how eager the child of God is to gain admittance there! Our earthly homes are sometimes made sad by death. Death will never knock at heaven's door,—he will not be allowed to enter that blessed place. In all that land not a single grave will be seen. No tears are shed in that better land. There is no moving from place to place, as is sometimes done here. All will be satisfied to remain in that heavenly home, where God will smile upon his children!

J. H. MILLER.

"ONE who is fully deserving of the genuine respect of mankind will not be offended by any real or supposed want of appreciation, or easily imagine that he is slighted or injured by others. Such sensitiveness is a sure sign of weakness of character, or the decay of mental or moral powers. Those who are easily suspicious of base motives in others, and willingly throw doubts upon the sincerity of their service for Christ, condemn themselves."

YOU have no right to reckon on God's help and protection and guidance, and all the other splendid privileges which he promises to "the children of God by faith in Jesus Christ," until you have this first blessing, the mercy of God in Jesus Christ; for it is "in" Jesus Christ that all the promises of God are Yea and Amen.—*Harergal.*

"IT is a noble species of revenge, to have the power of retaliation, and not to exercise it."

Echoes from the Highway.

Aug. 3rd, in company with Bro. S. W. Hoover, we left Dayton early in the morning to attend the harvest meeting with the Brethren at Hickory Grove church, near Brandt, Miami County, some fourteen miles north of Dayton. We had a good meeting; there was also meeting at night. Next morning I was taken by Bro. David Filbrum, one of the ministers in the Grove church, to New Carlisle, where we had a pleasant meeting with the members of the Donnel's Creek church. Here is where Bro. Henry Frantz lives. In the afternoon we returned to another appointment at the Grove, where Bro. Hoover had administered the Word in his usual earnestness in the forenoon. After meeting we came as far as Bro. Wayne Pfoutz's, near Charleston, from which point we had an early start to the place, in the bounds of the Stillwater district, where the funeral and burial of Joseph Filbrum were to occur. The services were held at the "Old Order" church house, six miles north of Dayton. This is the same Joseph Filbrum who formerly lived at Auburn, Ill., on whose farm the Annual Meeting was held some fifteen years ago. On last Thursday evening, while he was crossing the railroad, in a private conveyance, his vehicle was struck by the engine of a passing train, and he was almost instantly killed. The funeral was said to be one of the largest. The day before, at the upper house of the Brethren (Stillwater District), the funeral and burial of Mary Nead took place. She was the daughter of Eld. Peter Nead.

* * *

Quite a number of the Brethren from this locality, interested in educational enterprises, attended the meeting last week at Pitsburgh, Ohio, held for the purpose of considering the propriety of a Brethren's school in this Valley, or Southern Ohio. Much talk characterized the meeting,—all in a kind spirit, but so far as we have learned, nothing in reference to the school has as yet materialized. We hear much concerning the matter, both *pro* and *con*. As to what will be the ultimate results, time will tell. J. S. Flory.

Notice to the Members in the Southern District of Illinois.

Notice is hereby given to the members of the Southern District of Illinois, that our District Meeting will be held in the Panther Creek church on Tuesday, Oct. 1, to commence at 8 A. M. We hope all the churches will be represented.

Those coming on the Illinois Central railroad will run to Minonk; thence down to Roanoke on the Santa Fe, the day before. Those coming on the Chicago, St. Louis, etc., will change at Chenoa and run to Secor, where they will be met by the Brethren. Those from the West will stop off at Eureka and run to Roanoke on the Santa Fe Railroad. Any further information wanted may be had by notifying G. W. Gish or P. A. Moore, Roanoke, Woodford Co., Ill.

Literary Notes.

A Manual of Introduction to the New Testament. By Dr. Bernard Weiss, Professor of Theology in Berlin, Germany. In two volumes, 12 mo, 868 pp., cloth, $2.00 per volume. New York: Funk & Wagnalls.

This work forms a valuable part of the "Foreign Biblical Library," edited by Rev. W. Robertson Nicoll, A. M. It is designed especially for ministers, theological students, teachers, and thinkers in any station of life who desire a profounder knowledge of the New Testament Scriptures, and are willing to do some critical reading to attain that end. Those who are disposed to go below the surface and dig for hidden treasures will find themselves guided to richer veins, and rewarded with larger nuggets of gold, by accepting the services of this well informed companion. In the first volume, Dr. Weiss wields the pen of a master in discussing what he calls the "Science of Introduction," from Patristic times to the present. He then devotes over a hundred pages to a critical and detailed "History of the Origin of the New Testament Canon." This is followed by a still more elaborate "History of the Pauline Epistles."

The second volume, just issued, is now before us. It opens with a careful analysis of the Epistle to the Hebrews, and treats at some length the question of its authorship. This Epistle has been variously ascribed to Paul, Apollos, Luke, Philo, Clement, and Barnabas. Dr. Weiss thinks that Paul was *not* its author, as is commonly supposed. In his judgment the strongest reasons point to *Barnabas*, as the writer of this remarkable book. Next follows a suggestive examination of the Revelation of John, the Brethren of Jesus, and the General Epistles of James, Jude, Peter and John. Two hundred pages are then devoted to the Historical Books of the New Testament, taking them up separately and interweaving many facts of decided interest. The volume closes with an Appendix giving a "History of the New Testament Text," involving its original language, its early manuscripts, its various versions, and its marvelous preservation. On the whole, we are compelled to admit that this is a work of vast research on the part of the writer, and, rightly studied, must be one of vast instruction to the reader.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HOOVER—WARSTLER.—At the residence of the officiating clergyman, Bro. Peter Stuckman, July 21, Bro. Ulyster Hoover and sister Candace Warstler, both from Elkhart County, Indiana.

J. S. Hoover.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WICKS.—At his residence in the Falls City church, Nebr., July 2, Bro. Jacob F. Wicks, aged 70 years, 9 months and 14 days.

Deceased was a deacon and proved faithful to his calling,—always ready and willing to do all he could for the purity and welfare of the church. Truly we have lost a friend, a brother and a good citizen. His place can not well be filled. He leaves a kind wife and an adopted son; besides a whole community to mourn their loss. He was of a mild and loving disposition, and was loved by everybody.

Bro. Wicks was very much afflicted for some time with cancer on his hand. Much time for the last year he spent in Kansas under the care of various doctors. He became much enfeebled, and in less than a week after his arrival home he passed away, fully resigned to the Lord. He bore his sickness with patience and was ready and willing to go whenever the Lord would call him to receive his crown. He was fully sensible to the last, and we believe one more star is added to the glory world above. Funeral services were improved by the writer to a large and sympathizing congregation.

R. P. Berkeybile.

FLEMING.—At her home in York County, Pa., near Dillsburg, Mary Ann Fleming, aged 55 years, 4 months and 20 days. Interment at Bockling church, in Cumberland County. Services by Henry Beelman and the writer.

BENDER.—Charles Harrison Bender, aged 6 weeks and 5 days. Buried at the Stone church, eight miles north of Mechanicsburgh. Services by the writer.

McCLURE.—At the home of Bro. David Neisley, in Churchtown, Pa., July 17, John McClure, aged 78 years, 10 months and 2 days.

This friend had his home in the family of Bro. Neisley for a number of years. Two companions and two children preceded him to the spirit world. Services by the Brethren. Daniel Landis.

RIEMAN.—In the Brothers' Valley congregation, Somerset Co, Pa., June 20, sister Elizabeth, wife of Bro. Jacob Rieman, aged 71 years, 6 months and 27 days.

Deceased leaves a kind husband, four children, and many friends to mourn their loss. The family has lost a kind mother, the church an exemplary sister and the neighborhood a loving friend, but we trust all to her eternal gain.

Funeral services by Bro. W. G. Schrock, assisted by home ministers and Peter Forney, from Garrison, Iowa, from Ps. 116: 15. "Precious in the sight of the Lord is the death of his saints." M. S. Rieman.

BEECHLY.—In the Brothers' Valley congregation, Pa., July 23, sister Annie Beechly, wife of Bro. John Beechly, aged 37 years, 1 month and 22 days. She leaves a sorrowing husband and four children to mourn their loss. Funeral services by the writer and Michael Weyandt.

D. H. Walker.

BRIGHT.—In Montgomery County, Ohio, July 26, of heart trouble, Eld. Isaac Bright, aged 69 years, 7 months and 9 days.

Deceased was born in Augusta County, Va., Dec. 17, 1819 He was united in holy matrimony to Sarah Rife, March 25, 1841. One son and two daughters, with their mother, preceded him to the spirit world. Five sons survive him. He was married the second time to Anna Denlinger, Sept. 12, 1878, who also survives him.

He was called to the ministry in February, 1849 and ordained to the eldership May 30, 1866. Funeral services by elders Jacob Garber and J. J. Bowman. J. C. Bright.

VANCE.—In the Upper Cumberland church, Pa, April 16, sister Jane Ann Vance, aged 54 years, 11 months, and 10 days.

The deceased was a member of the Brethren church for many years, and died with a bright hope of a glorious resurrection. Funeral services by a brother.

SOWERS.—In the same church, July 5, Miss Rebecca Sowers, aged 62 years, 10 months and 13 days.

GUTSHALL.—In the same church, July 22, Mrs. Maria Gutshall, aged 67 years, 4 months and 13 days. Services by a brother, from Luke 10: 42.

MILLER.—In the Upper Cumberland congregation, Pa., July 24, Bro. Samuel Miller, aged 83 years, 3 months and 26 days.

The subject of this notice was a deacon in the church for many years, and he served the church faithfully. Considering his age, he was very active and was seldom absent from church services. He truly was an example to the younger brethren. The funeral services were conducted by the brethren, from Rom. 8: 18. Jacob Hollinger.

HOOVER.—In Ritchie County, West Virginia, Nov. 22, 1888, Bro. Jacob J. Hoover, aged 82 years, 6 months and 7 days.

Bro. Hoover was born in Pendleton County, Va., May 15, 1806; joined the church, August, 1888. He leaves eight children to mourn their loss, which we hope is his eternal gain. By a mistake he took a dose of croton-oil, which caused his death within a few hours. Only one of his children belongs to the Brethren church. Funeral services by the writer, from Luke 23: 28, assisted by Bro. John Friedly. Z. Annon.

KITTINGER.—In the Marsh Creek church, Adams Co., Pa., July 16, Bro. Jacob L. Kittinger, aged 46 years and 16 days.

The disease with which our brother was afflicted was malignant cancer of the stomach. He was confined to his bed for five months and his sufferings were intense during this time.

Having united with the church quite early in life, his faith in Christ did not waver during his illness, in the early stage of which he sent for the elders and was anointed.

Deceased was a successful teacher in the schools of Adams County, but music was his specialty, in which he excelled as a teacher. He was possessed with a voice of much tenderness and sweetness and inspired his pupils with a love for that divine art.

During the latter part of his illness when his sufferings became so great, his desire was, "to be absent from the body and present with the Lord."

He leaves a devoted and affectionate wife and five small children,—the youngest but an infant.

Truly our sister deserves the sympathy of the Brethren and friends in this her sad bereavement. May she turn to the Lord who has promised to be a husband to the widow and a father to the fatherless!

His remains were interred in the Marsh Creek grave-yard beside his father and mother, whom he loved and cared for so tenderly in their declining years. The large concourse of sympathetic friends and neighbors fully attested to the respect with which he was held in the community. Services by the home brethren. J. D. W. Deardorff.

KNAVEL.—In the Shade congregation, Somerset Co., Pa., July 10, Bro. Jacob Knavel, aged 65 years, 2 months and 12 days. Funeral services by the writer and others from Matt. 24: 44.

KNAVEL.—In the same congregation, July 16, sister Susan Knavel, aged 34 years, 1 month and 26 days.

She leaves an affectionate husband and 6 children to mourn their loss, but they need not mourn as those who have no hope. Funeral services by the writer and Jacob Holsopple, from Philpp. 1: 21-24.

BERKEY.—In the same congregation, July 26, Bro. Jacob Berkey, aged 77 years, 10 months and 17 days.

Funeral services on Sunday, July 28, from 1 Pet. 1: 3 9, by the writer, Jacob Holsopple and others, in the presence of a large concourse of friends.

Hiram Musselman.

RITCHEY.—In the Hopewell church, Pa., July 27, Oscar and ——— Ritchey, twin sons of Bro. Isaac and sister Hannah Ritchey, aged 1 month and 10 days.

Their bodies were interred in the Providence grave-yard. The funeral services were conducted by Bro. John S. Rush, from Job 1: 21. This makes five little sons of the same parents who are sleeping side by side, waiting till the trump shall sound. Then, as God has transplanted their tender buds into his own lovely garden, we have the blessed assurance that he will again bring them forth to meet their heart-stricken parents.

Daniel Ritchey.

COLEMAN.—Near Berlin, Pa., in the Berlin congregation, sister Sally Coleman, aged 70 years, 7 months and 26 days.

Peace to her ashes until the resurrection morning! Funeral services by the writer, from 1 Pet. 1: 3, 4. W. G. Schrock.



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Announcements.

LOVE-FEASTS.

Aug. 24 and 25, at 10 A. M., at Washington church at the residence of Jacob Mercy, north-east of Washington, Washington Co., Kans.

Aug. 24 and 25, at 1 P. M., Oak Grove congregation at Stone meeting-house ten miles south of Iowa City. Persons coming by rail stop at Iowa Junction on B. C. R. & N Railroad.

Aug. 31, at 3 o'clock P M, Turkey Creek church, Pawnee Co., Nebraska, at H. G. Martin's 2½ miles north-west of DuBois station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H. C. Martin, DuBois, Neb. Those coming to Table Rock on B. & M. R. R. notify B. F. Flory.

Aug. 31, at 3 P. M., Fairview church, Garrett Co., Md.

Aug. 31 and Sept. 1, at 2 P. M., Van Wert church, O., 7 miles north-east of Van Wert. Conveyance will be at Van Wert up to 11 A. M. on day of meeting.

Aug. 31 and Sept. 1, at 3 P. M., Iowa River church, Quarry, Marshall Co., Iowa.

Sept. 3, at 10 A M., Sugar Ridge church, Hancock Co., Ohio.

Sept. 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 5, at 10 A. M., 2 miles north east of Loudonville, O.

Sept. 6, Franklin church, 4½ miles north-east of Loon, Decatur Co., Iowa

Sept. 6, at 10 A. M., Olatha church, Kans., at the residence of Wm. Brunks, 1 mile north of Olathe.

Sept. 7, at 3 P. M., Berrien church, Berrien County, Michigan.

Sept. 7 and 8, Long Branch church, Harrison Co., Mo., at C. Fansler's, 7 miles west of Ridgeway, Mo. A protracted meeting will commence Aug. 31 and continue over the love-feast. Those coming by rail will stop off at New Hampton and Ridgeway, on the C., B. & Q. R. R., running from St. Joe to Des Moines, and notify William Echard, Martinsville, Missouri, giving date.

Sept 7, at 1 P. M., Urbana church 4 miles east of Urbana, Champaign Co., Ill.

Sept. 7 and 8, at 2 P. M., Berkey church, Vanclevesville Station, W. Va., on the B. & O. R. R.

Sept 7, at 3 P. M., Mt. Joy church, Jacob's Creek congregation, 1½ miles east of Mt. Pleasant, Westmoreland Co., Pa

Sept. 7 and 8, Coal Creek church, Fulton Co., Ill. Those from a distance will be met at Norris, on the Buda Branch of C. B. & Q. R. R.

Sept. 7, at 2 P. M., Abilene church, Kans., at new house at Navarre, on the Santa Fe R. R., 5 miles south and 4 miles east of Abilene. Dickenson Co., Kans

Sept 7, Wapsan Valley church, at White school-house 1½ miles south of East Elkport, Clayton Co., Iowa

Sept 7, at Bro J. J. Wassam's, 3 miles west of Reece, Greenwood Co., Kansas

Sept 7 and 8, in Crooked congregation, Washington Co., Iowa

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept 7 and 8, at 10 A. M., Anglaize Chapel, ¼ mile from Dupont, Ohio, on the Clover Leaf Railroad; 2½ miles from Hartsburg, on the Nickle Plate Railroad.

Sept. 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and 1 mile east of Roseland, Adams Co., Neb.

Sept. 7 and 8, at 10 A. M., Pine Creek church, Ogle Co., Ill.

Sept. 7, at 10 A. M., Somerset church, Vernon, Wabash Co., Ind

Sept. 7, at 10 A. M., Summit church, ½ mile north and 2 miles east of Summitville, Madison Co., Ind.

Sept 7 at 2 P. M., at A. B. Lichtenwalter's, half a mile east of Neutral, Kans., on the K. C. Ft. Scott & G. R. R. Meetings one week previous

Sept. 7, at 1:30 P. M., Sam's Creek church, 4 miles south of New Windsor, Carroll Co., Md.

Sept 7 and 8 at 3 P. M., Kansas Center church, at the residence of J. M. Dresher, 2 miles directly east of Lyons, Rice Co., Kans.

Sept 7 and 8, at 10 A. M., Vermillion church, Marshall Co., Kansas, at Simon Studebaker's, 7 miles north of Beattie, Kansas

Sept. 7, Summit church, Wabash Co., Ind

Sept 7 and 8, State Centre church, Marshall Co., Iowa.

Sept. 7 and 8, at 2 P. M., Martins Creek church, Wayne Co., Ill., at Bro James Mauck, ¾ mile west of depot, Jeffersonville.

Sept 7 and 8, at Filley church, at the house of Bro. H. Miller, 2½ miles south-west of Filley. Those coming on the Rock Island Railway stop off at Virginia. Those on the B. & M. stop at Filley, Nebraska.

Sept. 7, at 3 P. M., Rock Creek church, Kansas, six miles north of Silver Lake, Shawnee Co., Kans. Those coming by railroad will please notify E. Cobor one week beforehand, and they will be conveyed to place of meeting.

Sept 7 and 8, at 11 A. M., Brooklyn church, Iowa.

Sept 11 and 12, Scott Valley church, Kansas, at Bro. Peter Bowers, nine miles south of Waverly, and ten and one-half miles north-east of Burlington. Brethren will be met at Burlington, Waverly and Westphalia, by notifying E. J. Miller, or Charles Pearcat, Westphalia, Kansas.

Sept. 12, at 2 A. M. Wakenda congregation at the Rockingham meeting-house, Ray Co., Mo.

Sept. 12, at 5 P. M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind

Sept 13 at 1 P. M., Wade's Branch church, in Forest Park, Ottawa, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14, at 11 A. M., Deep River church, Iowa.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept. 21, at 11 A. M., Kilbuck church, Ind., 9 miles west of Muncie, on the Jackson St. Pike. Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind.

Sept. 28, at 10 A. M., Maumee church, Defiance Co., Ohio. Brethren coming by railroad will stop off at Sherwood

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa

Sept. 28 and 29, at 2 P. M., Verdigris church, 12 miles north-west of Madison, Kans., at J. Ira Ivy's.

Oct. 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct. 3, at 2 P. M., Cerro Gordo church, Ill

Oct. 3, at 2 P. M., Arcadia church, Ind.

Oct. 4, at 10 A. M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct 4, at 1 P. M., Union church, Marshall Co., Ind., 8 miles west of Plymouth and 3½ miles north of Bare Oak. Brethren will be met at the above places either day before or on day of the meeting

Oct 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct 4, at 1 P. M., Macoupin Creek church, Montgomery Co., Ill

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct 2 and 3 at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 5 at 2 P. M., Vermilion church, Cornell, Ill., on the Streator Branch of the Wabash railroad

Oct 5 at 2 P. M., Durrance church, Kans

Oct 5, Lick Creek congregation, near Bryan, Williams Co., O

Oct 5 at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A. M., Wenger Water church, Clay Co. Nebr. On M. P. R. R. trains will be met at Eagle; on B. & M. R. R., at Greenwood

Oct. 5, at 1 P. M., Hopewell church Pa

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Grove's, 4 miles south-east of McCune and 6 miles south-west of Mound City.

Oct. 5, at 2 P. M., Salina Valley church, Kans., at L. W. Fitzwater's, 3 miles south-east of Lincoln Center, Lincoln Co., Kans

Oct 5, at 10 A. M., South Beatrice church, Nebr. On Friday conveyance will be at Holmesville, on U. P. R. R., Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R.

Oct. 5, at 10:30 A. M., Maple Grove church, 4 miles north of Ashland, Ohio.

Sept 6 at 10 A M Blue Creek church, Adams Co , Ind , at Daniel Yana's, 3 miles north of New Coradon

Sept 7, Maple Valley church at Centre schoolhouse, 3 miles south of Marcus, Iowa

Sept. 7 and 8, at 3 P. M., Good Hope church, Phillips Co., Colo., at sister Sarah Farrey's, 7 miles north-east of Holyoke, and 4 miles south-west of Amherst, on B. & M R R. Those who come will address John S. Snowberger, Holyoke, Col.

Sept. 7, Lincoln church, Lancaster Co., Nebr , 7 miles south of Lincoln, 2½ miles north-west of Jamaica at Adam R. Smith's.

Sept. 27 and 28, District of Tennessee, in Flat Rock church, Ashe Co., N. C.

Sept. 28, Pine Creek church, 8 miles south-west of Newport, Rock Co., Nebr.

Sept. 28 and 29, at 10 A M., Garrison Iowa.

Oct 2, at 1 P. M., Appanoose church, Kans

Oct. 2, at 4:30 P. M., Bethel church, 3 miles east of Milford Ind.

Oct. 5, Novelty church, Shelby Co., Mo.

Oct 5 and 6, at 10 A. M., Portage church, Wood Co., O.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 10 A. M , in the Vernon meeting-house Somerset congregation, Wabash Co., Ind.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co , Ind.

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A M., South Morrill church, Kans.

Oct. 5, Grand Prairie church, near Sidney, Nebr.

Oct 5 and 6, North Beatrice church, Gage Co., Nebr , 7 miles north-east of Beatrice.

Oct. 5, at 2 P M , Clear Creek church Huntington Co , Ind.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church. Grundy Co., Iowa.

Oct 5 and 6, at 1 P M , Independence church, Montgomery Co , Kans

Oct 5, at 1:30 P M , Marsh Creek church, Adams Co , Pa Those coming by rail will notify B F Kittinger, Gettysburg, Pa , who will procure conveyance to place of meeting

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct. 8 and 9, at 3 P. M., Shannon church, Carroll County, Ill.

Oct. 8, at 3 P. M., Exeter church, at Bro S. H. Caylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 9 at 1 P. M , Pine Creek church. Indiana, at the east meeting-house.

Oct. 10, at 2 P M., Pigeon River church, Ind.

Oct 10, at 10 A. M., Landessville church, Grant Co., Ind

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co , Ind

Oct. 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 11, at 4 P M., Camp Creek church, Kosciusko Co , In I. The meeting will be held 1½ miles north of Etna Green.

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Sell.

Oct. 14, Longmont, Colo One week's meeting before feast.

Oct 12, at 10 A M , Green Spring church, at Sugar Grove meeting-house, O

Oct 12, at 4 P. M., Big Creek church, Richland Co , Illinois Conveyance will be furnished any time by notifying J. M. Forney, Parkersburg, Illinois.

Oct. 12, at 4 P M., Yellow Creek church, Bedford Co., Pa.

Oct. 12 and 13, at 1 P. M , Walnut Valley church, Barton Co., Kans.

Oct. 15, at 2 P. M., Antioch church, Ind.

Oct. 20, Lamotte church, Crawford Co., Ill

Nov. 2 and 3, Broadfording church, Washington Co , Md. Continued meetings to commence Oct. 26

Nov. 9, at 1 P. M , Monticello church, Ind.

DISTRICT MEETINGS.

Oct. 1, at 5 A. M , Southern District of Illinois, in the Panther Creek church, Woodford Co , Ill

HARVEST EXCURSIONS

To the Pan Handle of Texas. Many of the brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting, whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western States Passenger Association and the Trans-Missouri Association, in session at Chicago June 26th, agreed to run Harvest Excursions from Eastern points to all points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8.

I will be pleased to answer all further enquiries by mail, by sending maps, routes, etc.

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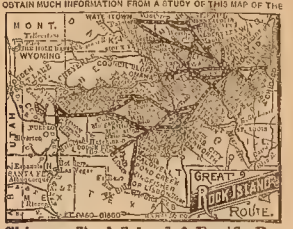
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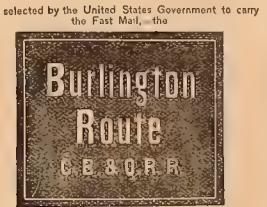
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., August 27, 1889. No. 34.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50 Huntingdon, Pa.

ELD. P. S. MYERS preached the "Harvest Home" sermon for the James Creek, Pennsylvania brethren, J. M. Mohler for the Aughwick, and we were with the Duncansville church.

OUR brethren will please remember that we have nothing to do with the sale or sending out of the Minutes of Annual Meeting. Those wishing to get information about them should write to the Secretary of the last meeting, Eld. J. G. Royer, Mt. Morris, Ill.

BRO. A. C. WIEAND, of Ohio, writes us that he will return to Huntingdon for the coming school year and will bring with him, his sister. This is right, and more brothers should do the same thing. In education, what is good for the boy is also good for the girl.

THE brethren of the Antietam church, Pennsylvania, have decided to hold their Love-feast in the Welty church-house on the 5th and 6th of October, preaching services to be continued over Sunday. Those wishing to attend by railroad, will stop off at Edgemont, Maryland.

SOME of our churches are needing a revival, whether of the fittest or unfittest, we don't know, perhaps both. Whatever we need in this direction must have its origin in our own hearts and experiences. When we look outside of ourselves for spiritual life, we look in the wrong direction, and will be disappointed. God's spirit addresses the individual—the soul.

THE *Advance*, a sixteen page monthly, devoted to education, literature and the interests of the "Normal College," Huntingdon, Pennsylvania, which has been under the ban of suspension since 1885, has again come forth in all its youthful vigor and freshness. It has not been dead, but sleeping, and is now wide awake, and number ten now goes forth on its mission, filled with useful and interesting matter for all such as are interested in the educational work of our church. *Free* copies will be sent to all who ask for them. Address this office, Huntingdon, Pennsylvania.

THE attention of our brethren and friends in business is directed to our Almanac as an advertising medium. The cover pages are devoted to this purpose. And as it circulates and remains in the homes of a first-class people, as buyers, during the whole year, it forms an excellent medium for advertisers of salable goods, such as are bought by good farmers, mechanics, and housekeepers. The edition is 12,000, and distributed through the Southern, Middle, and Western States. The terms are very low, considering the circulation. One page, $50.00; one column, $28.00; one-half column, $14.00; one-quarter column, $8.00; one-eighth column, $5. Application for space should be made soon.

ELD. P. S. MYERS and wife, after enjoying a long and pleasant visit in the East, are now on their way homeward to his western home. Eld. Myers should be located where his services are most needed. There is too much work to be done to leave any ministerial talent unutilized.

DURING our absence from home, brother Holsopple, who is now with us, was called to preach the funeral of sister Hannah, wife of brother Horatio Harshberger, of Manor Hill. For the last six months she was a great sufferer, but is now released, and has gone to her reward. She was a faithful and devoted Christian, and her loss will be felt in her home and community. They had no children. The family and friends have our sympathies in their bereavement.

WE have been asked to harmonize the terms, Sunday, Lord's Day, and Sabbath, as used in our editorial, headed, "The Sabbath" on first page of number 30. We used the terms as being interchangeable and synonymous in meaning, and had no reference to the difference of opinion held by some as to whether the seventh or first day of the week should be recognized as the Christian Sabbath. When we feel it our duty to discuss the Sabbath question in that light, we shall use our terms accordingly. At present we are not impressed with such necessity.

WHILE on our way to the Duncansville church, last week, we made a pleasant call at the home of Eld. J. W. Wilt in Altoona, Pennsylvania. He informs us that the cause there is moving along fairly, and that they are trying to do the best they can under existing circumstances. But here we have the old story. Bro. Wilt is running a grocery store, which takes his time from Monday morning to Saturday evening, with a large number of annoyances, that belong to the business, thrown in. This makes six days' business labor of about fifteen hours, for each week, and how much to attend to the affairs of the church and prepare one or two new sermons each week? Who can tell? And who can run a church successfully in a city after this order? If Bro. Wilt, or any other minister can run a business of this kind successfully, and at the same time attend to the needful work of a minister in a city, he ought to be set up as a sample of the extraordinary.

CAUSES FOR THANKSGIVING.

THE Psalmist has said, "It is a good thing to give thanks unto the Lord," and during our late harvest sermons much has been said on the subject of thanksgiving, and yet, we suppose, that, after all that has been said, there are many who failed to see cause for special thanksgiving. The season, as a whole, has been a favorable one for growing crops, and the harvest of the different grains promised especially good. But in connection with the copious showers of rain we had our storms and floods, which proved very destructive to the crops in certain localities, and while some enjoyed abundant crops, others sustained great losses. While it is easy to see why the former should be very thankful, it is not so readily seen on what grounds the latter,—those who have sustained heavy losses,—should rejoice and give thanks.

Looking at these things from a human standpoint, men are often made to weep instead of rejoice. When David and his men came to Ziklag, and found it burned with fire, and their wives and sons and daughters taken captive, they lifted up their voices and wept, until they had no more power to weep. David looked upon the destruction of his city and the taking captive of his wives and children as a great calamity. But it was then that he sought the Lord, and the Lord heard him, and everything that was taken was restored again, and his faith in the Lord was greatly increased, which was worth many times more to him than all his losses.

If we could see it, the same results always grow out of the calamities that befall us if we do as David did. Our causes for thanksgiving do not always consist in our abundance, our successes and our large crops. An implicit faith and trust in the Lord is the great essential. Having this, we are enabled to lay hold upon the promises which are full and precious above all worldly prosperity that can be ours to enjoy. Of all the many glorious promises made to us there is none so exceedingly precious as this one: "All things work together for good to them that love the Lord." Being the subjects of this promise, let come what may, we can rejoice because, whatever it may be, will be for our good, and this is what we want.

If it be success in business or the reaping and gathering of large crops, and we love the Lord, our good will be enhanced. Of course, if we love the Lord, we will use that which he gives us, to his work and glory. If, instead of success, failures meet us, the storms and the floods destroy our crops and the fires consume our property, it is still for our good, if we can believe and have patience for the Lord, to fulfill his promises.

We know of those who have always the expression of praise on their lips. If their crops are poor they always see those who have worse. If afflictions come, they recall to mind those whose afflictions have been deeper than their own, and when calamities befall, they thank God that they were not greater. And when clouds, so dark that they can not see through them, hang over, they, child-like, fall into the arms of their Heavenly Father and trust,—simply trust. Such a faith and trust is better than houses and lands and all the crops that the earth can yield, and whatever is necessary to give it to us should be our cause for thanksgiving.

While we feel that God has most abundantly blessed us in all of our relations in life, our experience in an abiding faith and trust has been most blessed and precious when overshadowed by the darkest clouds. Then it was that we encouraged ourself in the Lord,—we sought him and he heard us. Blessed be his name!

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MEET ME THERE.

On the happy golden shore,
Where the faithful part no more,
When the storms of life are o'er,
Meet me there!
Where the night dissolves away,
Into pure and perfect day,
I am going home to stay—
Meet me there!

Chorus:—Meet me there! Meet me there!
Where the tree of life is blooming,
Meet me there!
When the storms of life are o'er,
On that happy, golden shore,
Where the faithful part no more,
Meet me there!

Here our fondest hopes are vain,
Dearest ties are rent in twain,
But in heaven no throb of pain!
Meet me there!
By the river sparkling bright,
In the City of Delight,
Where our faith is lost in sight!
Meet me there!

There the harps of angels ring,
And the blest forever sing,
In the palace of our King!
Meet me there!
Where in sweet communion blend,
Heart with heart and friend with friend,
In a world that ne'er shall end!
Meet me there!

Selected by D. B. Gibson.

FAMILY WORSHIP.

BY SAMUEL T. HARNES.

So much has been said and written upon this subject, that it may seem strange that we should still further consider it. It seems needful, however, to press upon the reader the duty of *prayer*. It seems to be a sign of the present reviving state of the church, that more attention is given to a spirit of devotion; but yet it is to be feared that too many are tempted to make a profession of religion, and talk about important duties, while devout prayer, meditation, self-examination and reading the Scriptures are neglected in their families. Without prayer, indeed, no man can possess spiritual life; yet we are not saved by our *prayers*, but rather through the *spirit* in which they are offered. By the spirit of our prayers it is manifest whether we have or have not a full and ardent love for God.

In considering the importance of family worship, let us look at the example of Abraham, the father of the faithful. We notice his family piety,—that for which he was blessed, and his household after him, by Jehovah himself. Abraham prayed with, and instructed, his family. Wherever he fixed his tent, there he built an altar to the Lord. This he did on the Plain of Moriah, and when he removed to a mountain on the east of Bethel, he built an altar unto the Lord, and called upon the name of the Lord. Gen. 12: 7, 8.

If we neglect this solemn duty of family worship, it tends to show that we do not really belong to Christ. Think of Joshua, who said to all Israel, "Choose you this day whom ye will serve: * * * * as for *me and my house* we will serve the Lord." Josh. 24: 15. His various oppressive, public labors did not prevent his attention to family worship, and should we, as real Christians, let our labor prevent our attention to family worship? When David had brought the ark of God into the temple, with gladness and thanksgiving, after blessing and dismissing the people in the name of the Lord of hosts, he returned to *bless his household*. 2 Sam. 6: 10. In addition to these, might be added the examples found in Job 1: 5; Daniel 6: 10, and others.

If we, as Christians, would obtain the blessing of God in our households, let us assemble our families daily for prayer and praise. Observe the praise given to Cornelius,—"he was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 10: 2. The early Christians were earnest in their devotions, and why should not the Christians of the present time be so?

Think of our Savior! His disciples were faithfully instructed in religious knowledge (Matt. 13: 51; 16: 13), and he often prayed with them. Luke 9: 18; 11: 1. We call ourselves Christians; then let us remember, "He that saith he abideth in him ought himself also to walk, even as he walked." 1 John 2: 6.

We see, also, that those who neglect the worship of God in their families, are under the displeasure of the Almighty! Awful thought,—under the frown of the Most High! Observe what is said, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Jer. 10: 25. We, as Christians, should earnestly seek for pardon through the blood of Christ, and henceforth walk in newness of life—yes, begin to-day! If the heathen and their families are to be thus punished, judge ye what will become of those families in a Christian land, living without regard to God and his worship!

In attending to our duty, we are followers of those who, through faith and patience, inherit the promise. Family prayer gains for the Christian the presence and blessing of our Lord, in whom we have redemption through his blood, and the forgiveness of sin, according to the riches of his grace. Eph. 1: 7. We have the promise of his presence, for we read, "I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

Family prayer has also this advantage: It helps us to give a public testimony of our religion. We thereby show whose we are and whom we serve. I have heard Christians called on to lead in public prayer, who refused, because they had never exercised their talent at home. It is well to let prayer be the first employment of the early morning, and the last in the evening, for Holy Writ tells us, "Men ought always to pray, and not to faint." The devil is not indolent or negligent around us. Our flesh is ever liable to sin, and averse to the spirit of prayer, but if we have obeyed that form of doctrine from the heart, found in the New Testament, then are we able to withstand the fiery darts of the wicked one. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

Dear reader, consider well this subject, and also the precious Word of Jesus, which is able to save us, and may both reader and writer be accounted worthy to obtain an inheritance in the world beyond!

Nat. Sol. Home, Dayton, Ohio.

THE PERFECT LAW.

BY LIZZIE MILLER.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

AMEN! do I respond to the lines penned by sister Gertrude Flory, in No. 30. While you think, dear sister, that there has been sufficient said on this subject,—the prayer covering,—nearly all has been said by the brethren. We appreciate their words of instruction, but we feel there is no part of the Perfect Law, that is so entirely a *woman's work*, as the prayer covering. And I believe there could be much good done and encouragement given, "pure minds stirred up by way of remembrance," if the sisters would write and talk together more on this subject.

With this view I take up my pen. Dear sisters, do we not all believe the Gospel is a *perfect* law? And are we not to be doers of that law? Dare we lay aside any part of it? "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. 22: 19. Why did Paul speak of the prayer covering in such a sacred book as the Bible, if it was not intended to be worn in time of prayer? He tells us, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" "Every woman that prayeth or prophesieth with her head uncovered," etc. Do we want any plainer command that our heads should be covered in time of prayer?

This does not mean only during the communion service, or when we go to the house of worship, but it means in *time of prayer*, wherever it may be,—in the church, in the closet, at the family altar, and at the table,—and sad I am to say that the latter is so much neglected. Sisters, do we not pray at the table? Do not our thoughts go up to God in silent prayer the same as when on our knees? Ought we not to have the prayer covering on? Some say it is too much trouble to wear it every time they go to the table. Try it, sisters, and see how easy it is when we once have the willing mind, and can say, "Thy will be done, not mine!" By every duty we perform we grow stronger. Every neglected duty causes us to become weaker. There is no standing still in this spiritual work.

Again, the prayer covering is worn at the table in our schools, by the sisters, and what must the students think when they come to *our* tables, and see us without the covering? Daughters go home and find mother not wearing it at the table. Will the daughter lay it aside because mother does not wear it? *Yes!*

Can we not, by our example at home, help our daughters in this work, help our schools along, and help those who have charge of the schools, who have so much with which to contend? Let us remember that the Gospel is to be our judge, and that the prayer covering will meet us in judgment as part of the Perfect Law!

Nickerson, Kans.

COMMANDMENTS.

BY J. H. BEER.

THE authority of the Lord extends over the whole earth. In Psalms 33: 8, 9 we read: "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." This shows his authority and power over his creatures, and that due obedience is required to his laws. Deut. 11: 22; 1 John 2: 4, 5. To appoint and establish firmly this Word, also includes instruction and exhortation. Jer. 1: 7–17; Ex. 7: 2. Thus saith the Lord, "Speak all that I command thee!"

Not unfrequently do we hear persons say they can be saved without obeying *all* the commandments. What a fallacious theory, when examined in the light of the Gospel! We ask all such to turn with us to Gal. 1: 6–9, where Paul says, "I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be

some that trouble you, and would pervert the gospel of Christ." Turning to Rev. 22: 18, 19, we read, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Paul says that Jesus is the *Author* and *Finisher* of our faith. Here we learn that Jesus is the *Author* of our faith. He has not left it for man to finish to suit his own opinion,—he is also the *Finisher* of it.

We often hear it said, If we are only honest in what we believe, it is all that is required as a means of justification. At first thought this may have a shade of reason, but, like the first, it is deceptive, for the Scripture teaches that whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. 2 John 1: 9. Philosophy says, "If you are only honest in your belief," while the Word says, "The time cometh that whosoever killeth you will think that he doeth God service." Reader, which will you accept? Christ, as the divine Son of God, learned by experience what it is to obey God in the midst of manifold temptations and sufferings. Thus he was qualified to succor those who are in like circumstances, and being made perfect, "he became the author of eternal life unto all them that OBEY HIM." Heb. 5: 9.

It was said to the rich young man who inquired what to do to inherit eternal life, "Thou knowest the commandments; keep them all." "These," he said, "have I kept from my youth up." "Yet," it was said, "one thing thou lackest, sell that thou hast and give to the poor, and follow me, and thou shalt have treasure in heaven." He went away sorrowing, like many to-day, who are unwilling to make any sacrifice, but go on trying to believe, if they are only honest in their belief, they will finally be numbered with those who have come up through great trials and tribulations, and made their robes white in the blood of the Lamb.

The evidence of our assurance is given by the Apostle John. "Hereby we do know that we know him, if we keep his commandments." Every true child of God has this evidence, and "this is the evidence that God's love is shed abroad in our hearts: if we love God we keep his words." 1 John 2: 5. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. Without obeying God's Word, we have not that assurance that speaketh on this wise, for if this, our earthly house, were dissolved, we have a building not made with hands, eternal in the heavens. With Solomon of old, let us hear the conclusion of the whole matter, "Of making many books there is no end." "Fear God, and keep his commandments."

Rockton, Pa.

"MAKING THE WORD OF GOD OF NONE EFFECT THROUGH YOUR TRADITION."—Mark 7: 13.

BY JOHN FORNEY.

"But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."—Matt. 15: 5, 6.

FROM the above Scripture it is evident that the scribes and Pharisees had more respect for their traditions in the time of Christ than for the commandments of God, so much so that their worship, which they did offer to God, was all in vain, because they taught for doctrine the commandments of men. This is not the only charge the Lord Jesus Christ found against them. He disapproved their seeking honor of men, their love of the "uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." May this be a warning to us not to be like unto them, neither in teaching nor in practice, for we hear Christ say to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

How careful, then, we must be in our teaching that we do not make the Word of God of none effect, and substitute something of our own! It is very dangerous "to break one of the least commandments and to teach men so, or to take away from the words of the book of this prophecy." If we do, "God shall take away our part out of the book of life, and out of the holy city, and from the things which are written in this book."

We are not safe to add any of our own to the Word, for God is not a respecter of persons. Christ reproved the scribes and the Pharisees for their hypocrisy, because they taught the children in their day contrary to the law of Moses, even in the bringing of their offerings to God.

God made special provision for both, the child under the father's care, and the wife of a husband, that if either of them vowed a vow to bring an offering to the Lord, or bound her soul, she was to keep it only by the sanction of her husband, or, if single, by the consent of the father. If he had anything against it, she was released from the vow. Num. 30. But the scribes and Pharisees, after they made merchandise of these gifts that were brought to the house of God for an offering to God, sold the gifts and treasured up the money, and therefore taught the children contrary to the law of God. Mark 7: 11, 12.

In the above example we can see what authority the scribes and Pharisees used over the Word of the Lord, in making the Word of God of none effect. No wonder that "the zeal of his house hath eaten him up," and that the Lord Jesus said unto them that sold doves, "Take these things hence; make not my father's house a house of merchandise." John 2: 14–17. Luke 19: 46 says: "It is written, My house is the house of prayer: but ye have made it a den of thieves."

Let us look at the case of king Saul, how he fared when he made the command of God of none effect. By the request of the people, and with the best motive, he brought sacrifice unto the Lord. Hear him boast of himself to Samuel, the prophet of God, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me." Now comes the answer of the Lord through Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15: 19–23.

I will give one more example of Scripture as a warning to all. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue." Num. 15: 37–40. When we read Num. 16: 1–33, we learn the dreadful fall it brought upon all those who rebelled, and counted the Word of God of none effect. They said, "We will not do it. The people are holy and the Lord is amongst us." They said to Moses, "You make the things too many." Read for yourselves the full narrative, and see how the Lord rewarded them for their disobedience to his command, how the earth opened her mouth and swallowed them up.

Let us take heed lest any of us have an evil heart of unbelief in departing from the Living God! "Our God is not a respecter of persons." If his people could not escape the penalty of his law under former dispensations, let us not flatter ourselves that we can escape if we refuse to do his commandments, even those things that might seem as small to us as the ribbon and the fringe looked to the Israelites, and they said they were holy without that and they could not see that it would make them any better! So you and I may reason within ourselves, when we read the commands of God, given to us by our Lord and Master Jesus Christ. We are not to swear at all, not to avenge ourselves upon our enemies, but do them good, bless them when they curse us. We are to overcome evil with good, and be a light to the world. We must obey all that the Lord has placed into his church, for we know that we are to live by every word that Christ has given us.

Let no one say, "It is enough for me when I have repented of my old sins, when I have been converted, and become a changed man! I am now a praying man. I feel that God is satisfied with me even if I do not all that the Lord and the apostles taught,—such as baptism for the remission of sins, or feet-washing, or the salutation of the holy kiss, or the Lord's Supper, in connection with the communion."

Oh, let me entreat of thee, my dear brother, whoever you are, never say like king Saul did, unless you "have obeyed the voice of the Lord and have gone the way which the Lord sent you." King Saul said he did the will when he knew that he had not done as the Lord told him. When he was called to an account for his iniquity, he frankly confessed that he did the will of man, and that he had sinned; but it was now too late; for the Lord had rejected him and had pronounced judgment upon him. Out of the kingdom he had to go, and at last came to a bad end.

My dear reader, if we reject the Word of God, and do rather the commandments of men than obey the commandments of God, the Lord will justly reject us. In the day of judgment it matters not how much we may boast of having done the will of the Lord; the Lord will know us as he also knew him, and if we have rejected any part of God's will, he surely will reject us from his kingdom, for he saith, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Abilene, Kans.

KNOWN BY ITS FRUITS.

BY GEORGE L. JENNINGS.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1–3.

IT is a very important remark of our Savior and one frequently quoted, and universally applicable to all, whether in or out of the Christian church, that a tree is known by its fruits. When, therefore, a particular kind of tree is described to us and we find a tree whose fruit answers, in every particular, to the given description, we find no difficulty in deciding as to the particular character of that tree.

God, in his holy Word, has laid down, in minute details, the fruits and works of righteous-

ness, which the true follower of the Lord Jesus Christ brings forth, so that we may be enabled to judge as to who does and who does not belong to that class of persons.

We are commanded in the Word of God to love God with our whole heart and with all the powers of our mind. Now the faithful observance of this command will naturally lead us to observe what Paul inculcates in another place,—that we shall not conform to the foolish, sinful fashions of this world.

Any one who has tasted the love of God in Christ Jesus, and who knows that God requires of him a holy and pious life, and also believes that without such he can not be saved, will most assuredly suffer his mind to be frequently and deeply engaged on those objects which most concern the salvation of his soul.

We are informed that God wants his people to be a separate people from the world; that there shall be a line drawn between them that the sheep may be known from the goats. Yes, there ought to be a marked difference in the conduct and conversation between the people of God and the people of the world. Ought not every lover of Truth pause and consider well his own condition, and see if he is separate from the world? Has not Christ said, "Ye cannot serve God and mammon"? Has not the Lord also said that the children of this world are wiser in their generation than the children of light?

If we look around upon the nations of the earth and observe their dealings with each other, their anxiety to get gain, to accumulate wealth, to clothe themselves with honor, to enrich themselves with the spoils of their fellow-men, we are led to conclude that they are trying to build to themselves everlasting habitations on earth. We need not, however, go to other nations for examples of this kind; but let us investigate the condition of communities in our midst. Is it not to be regretted that we are too worldly-minded? Is it not too true that all our actions are not based upon the humble requisitions of the Gospel of Christ? Do we show that we seek a city unseen by mortal eyes?

It is true, we have a right to use the things of this world, but we should be exceedingly careful that we do not forgetfully abuse them. But how few of us are contented with a respectable share of this world's goods! If we use time and substance in promulgating the cause of Christ, have we not the promise of treasures in heaven, incorruptible, and a house in the city not made with hands, eternal in the heavens?

"Blessed is the man that standeth not in the way of sinners." But what will be the condition of those who, by their unchristian conduct, keep many out of the church? "But," say they, "we are all right; we have been baptized and have a good standing in the church and our names are in the church book." Dear fellow-traveler to eternity, are you as sure that your name is enrolled in the Lamb's Book of Life, and that you will be permitted to enter in and partake of the marriage supper of the Lamb beyond the confines of this life? Those are things we ought to meditate upon, and see how we stand in that direction.

Some are standing outside the gate, waiting for the stumbling-block to be removed before they can enter. No doubt some are not very far from the kingdom, but are not *in* it. Step over the stumbling-block and come in and labor in the Master's cause. Remember, that while you linger outside the gate you are being borne rapidly down the stream by the current of time, and your privileges are lessening.

Holy Writ says, "To day, if ye will hear his voice, harden not your hearts." You say, "After a while." Why is it that so many people prefer living outside the church and away from the tender Shepherd's care, when within there are so many pleasures to be realized? The cold and cheerless world offers nothing that can be compared to the rich pastures and the "still waters" of the life of the Christian, nor are they enduring and satisfying in their nature. True, you may enjoy a few trifling pleasures in the giddy rounds of fashion, but there are times when those transitory things are not appreciated and you long for something higher and nobler,—a want that can only be filled by accepting Christ and yielding obedience to his requirements.

We often see people resort to paint and jewels and other extras, to attract attention. They should remember that it is better to cultivate their mind and exhibit a lovely disposition. Turn your eye from beholding vanity now, in the days of your youth, and do not wait until you get old. David, when he was near the confines of the grave, prayed the Lord to turn his eyes from beholding vanity. If all would depart from vanity and spend their precious time working in the Master's vineyard, what a number of Priscillas, Phebes and Marys we would have!

How can we keep our eyes from beholding vanity? Have we forgotten, or don't we believe that Jesus has promised to be with us if only two or three are gathered together in his name?

Middletown, Ind.

"I WILL; BE THOU CLEAN." Mark 1: 41.

BY H. W. STRICKLER.

On the Sabbath after his arrival in the city, the Messiah went into the synagogue and taught. People were astonished at his doctrine, for his word was with power. In the synagogue was a demoniac whom he healed. Afterwards, in the house of Peter, he restored to health, also by his word, Peter's mother-in-law, sick of a fever. Thus the early part of the Sabbath was passed in Capernaum,—a time full of wonder and of strange surmisings among the people. Twice had this teacher declared himself to be the Messiah whom the nation had expected. Though he came not with earthly pomp, yet there was a strange mightiness in him. The spirits obeyed him; disease left the wan and haggard frame at his command, and health flushed over the system. His very presence had a power in it.

Such was this teacher as he had appeared that day in divine instructions in the synagogue, and afterwards among the people,—filling them with many contradictory and perplexing thoughts. There was a hurrying to and fro,—not only in the city, but in all the country round about. People were carrying to the bedside of the afflicted the cheering news that a healer was among them whose power was sufficient for every disease. How eagerly they listened to him! It is touching to notice how the poor and miserable come to him for help for the body, and how they go away from him with the first tidings of Christ that ever met their ears.

Evening came on in Capernaum, after the preaching in the synagogue. The shadows of the Galilean hills were cast over the beautiful lake. A fair, quiet, Sabbath evening was seen without, but within the city all was excitement and bustle. "All of the city was gathered together at the door" of the house where the Messiah was sitting. The whole region was stirred up, for the fame of Christ as a person, wonderful in healing as well as in teaching, had been rapidly spread abroad. As people heard the certainty of cure, they hurried joyfully to communicate the intelligence to the sick.

What intelligence it was! The wan form was inspired with hope, the wasted found sudden energy and came to the Great Healer, the despairing had new words of comfort whispered in their ears and took courage. Volunteer aid was ready for those who needed it, and speedily, among the crowds of the curious, blocking up the street, those of all forms and stages of diseases were trying to force their way. The chronic cases of many years were healed,—the plaintive voice, so long sharpened by pain and almost unused to any other than outbursts of anguish, was changed to sounds of joy and praise. O make way, let them see that Jesus! Let them reach this Deliverer! Let them come before him that he may see the distorted or wasted form and be moved to pity! As the sick were borne along, the healed met them with shouts of joy and praises to God, while the wondering crowds could scarcely believe their own senses as they saw them return as if brought alive from the dead. All who came were healed.

Thus the night settled down over Capernaum,—an agitated city, full of wonder, full of joy!

The Messiah, however, did not continue here long, for much work remained to be done in other parts of Galilee. Rising in the morning, long before day, he resorted to a retired place for communion with heaven, but the disciples came to him with the message that "all men are seeking thee." The multitude followed immediately after, with the entreaty that he would stay with them, but he replied, "I must preach the kingdom of God to other cities also, for thereto am I sent."

He proceeded now to traverse Galilee once more, preaching as he went. The multitude joining and following him had become very great, for his fame had extended throughout Syria and Decapolis, east of the Jordan, and people from all those regions and from Jerusalem and Judea generally, as well as from all parts of Galilee, were hurrying to him. The sick were brought: "All sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." Matt. 4: 23-25. What strange sensations there must have been among those multitudes in Galilee, watching the sick coming up, and beholding them immediately depart, well and sound. They could not doubt the miracles; yet they were not satisfied; they walked in a maze of thought.

There was wonderful power, as well as beauty, in these truths which their hearts acknowledged. There was a strange presence in him around whom they were crowding, a glow seemingly from heaven itself, shining out through his countenance. His miracles had the stamp of divinity upon them. But when he spoke to the people of a kingdom in men's hearts and souls, embracing alike Jew and Gentile, Greek and Roman, making a brotherhood of all men, making it a duty to love even their enemy, whose iron heel was pressing heavily upon their necks, their feelings revolted, and the glorious truths of the new kingdom fell idly on their ears.

One day they all recoiled in horror and dismay from the presence of Christ, for there was suddenly before him, and at his feet, a form that scarcely seemed human, disfigured with leprosy, the worst disease known in that land. It was considered contagious. Persons afflicted with it were excluded, by the law, from society, and were compelled to prevent any accidental approach to them, by giving a warning cry, "Unclean, unclean!" It is impossible to say how this man came to break this law. The crowd had given way before him in horror and alarm, and there he was at the feet of Christ, with a plaintive and broken cry: "Lord, if thou wilt, thou canst make me clean."

A competent writer says of this disease: "It can not be cured; the common marks by which

leprosy may be discerned are these: The voice becomes hoarse like that of a dog which has been barking long, and comes through the nose, rather than through the mouth; the pulse is small and heavy, slow and disordered; the blood abounds with white corpuscles; the eyes are red and inflamed, and project out of the head, but cannot be moved either to the right or left; the ears are swollen and red, corroded with ulcers about the roots of them, and encompassed with small kernels; the nose sinks, because the cartilage rots: the nostrils are opened, and the passage stopped with ulcers at the bottom; the tongue is dry, black, swelled, ulcerated, shortened, divided into ridges, and beset with little white pimples; the skin is uneven, hard, and insensible; even if a hole be made in it, or it be cut, a putrefied *sanies* issues from it instead of blood."

An American author of thirty years' observation in Palestine, describes its progress as follows: "The hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrinks up and falls away; the nose, the eyes, tongue and palate are slowly consumed, and finally the wretched victim sinks into the earth and disappears, while medicines have no power to stay the ravages of this fell disease, or even to mitigate, sensibly, its tortures."

Such was the nature of the diseases of this man, who, *full of it*, Luke 5: 12, had now prostrated himself at the Messiah's feet, with the cry, "Lord, if thou wilt, thou canst make me clean." Abject and loathsome in person, but glorious in faith! The body a horror, but the soul resplendent through his faith! His tongue scarcely uttering intelligible sounds, but pronouncing words of faith that brought salvation! The crowd gazed and watched for the result. It came immediately: "I will, be thou clean;" and Christ touched him."

Who alone of all that vast multitude but Christ would dare to touch one so foul as this man? At his word a transformation took place. The hideous disease was gone, all the foul signs were swept away from his person, and he rose to his feet clean and sound, a well man. Mark 1: 42 With a thrill of joy, such as we can not experience, he looked down upon himself, found that he could use all his limbs, felt the soundness all through his system, saw the people no longer shrinking from him in abhorrence, but gazing in admiration and kindness, and approaching him, lately so shunned, to satisfy themselves of this amazing change! His plaintive cry, "Unclean, unclean!" was exchanged for thanksgiving and rejoicing amid the congratulations which soon poured upon him from the multitudes around. When the man's burst of joy was over, the Messiah charged him to "say nothing to any man." But the man's wild joy could not be restrained, and he published and blazed it abroad.

Soon afterwards, when it was rumored that Christ had returned to Capernaum, the multitude began to gather about him as before, in such crowds "that there was no room to receive them, no, not so much as about the door: and he preached the word unto them." Suddenly there was an interruption. A strange cause it was! On a couch a paralytic, who was unable to help himself, was let down directly in front of the Savior, at his feet. The crowd below, as they saw the couch descending with such tenderness and care, and saw the anxious, earnest faces of the friends above, were deeply moved with sympathy, and gazed at him and at Christ, horror-stricken at the words they heard from the Messiah: "Son, thy sins be forgiven thee." The man rose, well and sound. Wonder of wonders, to see the fullness of strength through all that body, formerly so worn and helpless! Among the spectators there was a tumult. —amazement, awe, fear, held their tongues for a moment. Then came a rush of joy, over all other feeling, and of glorifying God. As they went to their homes they repeated to each other, as well indeed they might, "We never saw it on this fashion. We have seen strange things today." Among them was one carrying homeward his bed, shouting out, along the streets of Capernaum, his glorying to God.

In the words of the Great Teacher, in his doctrine, and in his face there shone out what might well be called, "Divinity enthroned for a while on earth." Let us not make shipwreck of our faith, for by his *word* he can *make us clean*.

Loraine, Ill.

THE PAST, PRESENT AND FUTURE.

BY A. A. THRONE.

THERE are three divisions of time,—past, present and future. In looking over our past lives, we can see and behold the many missteps that we have made. By the mercies of God we are the spared monuments of his amazing mercy. We can look back to the Mosaic dispensation and see how God worked with the children of men. By the transgression of our forepareuts we must all die, but as in Adam all die, so in Christ shall all be made alive again.

We find, in reading the Word of God, that there was great wickedness and that abomination abounded on the face of the earth, so God saw fit to destroy the inhabitants from the face of the earth, excepting Noah and his family. What is the world doing to day, but going on in sin and idolatry?

We also find that God had a chosen people upon the earth which are called the Jews. God had promised them a land that should flow with milk and honey. When Moses led them forth from under the bondage of Pharaoh, they wandered through the wilderness forty years, and out of that vast multitude only two entered that goodly land. Why? Because of unbelief. Oh, may we take warning and take God at his word, for his ways are not our ways, and his thoughts are not our thoughts!

As they were journeying through the wilderness, a plague of fiery serpents was sent unto them. The Lord told Moses to lift up a brazen serpent, and whosoever would look upon that, should live. We read in the Bible that as Moses lifted up the serpent in the wilderness, so also shall the Son of Man be lifted up. Whosoever looketh on him, shall not perish but have everlasting life. Oh, how many are to day bit by that fiery serpent,—the intoxicating cup! I would to God they would look to Christ and live.

Christ says: "To day, if ye will hear his voice, harden not your hearts, as in the provocation." Yes, to-day is the only accepted time; to-morrow will never come. You may look into the future, but when the future comes, it is always the present; therefore don't delay, for procrastination is a thief of time. Rev. 22: 17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Brethren and sisters, may we give God the preeminence, and put on the whole armor of God, and manfully battle for the Lord; for the prize is not in the beginning, nor in the middle, but at the end of the race. May we work while it is called to-day, for the night of death will soon come wherein no man can work. The time will come when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Pioneer, Ohio.

DECEPTION.

BY RILEY T. BRUBAKER.

CHRIST said, "Take heed that no man deceive you." By this he gave warning that there shall arise false Christs and false prophets, and, if it were possible, they would deceive the very elect. Thanks to God that it is not possible! "The gates of hell" shall not prevail against his church! There have been many bold attempts to overthrow or bring to naught the principles upon which Christ's church is founded. The deceiver has been trying to eradicate from the divine plan many of the principles. The salutation of the holy kiss, feet-washing, the Lord's Supper, nonconformity and many more of the ordinances of God's house are omitted or disregarded.

Think as you please, there is no man, or set of men, that can set up the plea that only *part* of the plan of redemption is necessary unto salvation, but what will finally be deceived. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." The *entire* will is to be observed, for that is the only safe side. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

There is no possible way of deceiving God. We may *pretend* to love the Lord with all our being, but continue in the works of the flesh. Thereby we shall reap corruption. We shall reap what we sow, no matter what *we* think about it.

Pretensions will all fail on the judgment day. The real and genuine only will stand the test. All imitations will fail. Only the true and genuine shall receive the reward. The faithful, though they be few, will not be deceived.

To illustrate, we will take two apple-trees, loaded with apples. The one is a large tree with fine, red apples, very nice to behold, but upon examination the apples are found to be worthless, sour, and ill-flavored. The other is a very small tree, with small, rusty-looking apples which seem to be of no value whatever, but, upon investigation, they prove to be of the best quality. Though small, they have all the essentials to make them the best of apples. Now for the moral! The large tree, with large, well-developed apples represents Christians who make a loud profession but who live as near the world as possible, so as to gain popularity. There are numbers of them, too, but, though many, they will all be deceived. The small tree fairly represents the true and tried, —few in number,—those who follow in the footsteps of Jesus upon the narrow way which leads to joys on high. Such are willing to endorse the entire plan of redemption. There is no inclination to worldlyism, but the reverse,—to become more and more Christ-like. Paul to Timothy said, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Let us, as children of the Heavenly King, be on the watch tower, looking out for the deceiver!

Virden, Ill.

"KING DAVID said: 'I will keep my mouth with a bridle.' Ps. 39: 1. That was a good resolution. If one does not bridle his tongue, he will say a great many things that he ought not to say, especially when his passions are excited."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Fourteen.—Tiberius.

TIBERIUS, the third emperor of Rome, who reigned from A. D. 15 to A. D. 38, came to the throne with an excellent genius for business, and an unequaled knowledge of mankind. Notwithstanding these abilities he became perhaps the most gloomy as well as the bloodiest tyrant the world has ever seen. When we become acquainted with him and know with what talents he was endowed, and the way he used them, we can fully realize the degree of depravity to which men may descend when those talents are led by bad hearts.

No one entertained the least idea, when Tiberius took the throne, that he would prove himself so black and fierce a tyrant. He was over fifty years of age when he became emperor, and until that time he did not appear to be worse than other men. It shows under what power of restraint many are placed by surrounding circumstances. Give a man unlimited wealth, power and greatness, and you can see the disposition hitherto smothered in his bosom.

His first acts were those of kindness and good will. No one could see the secret malignity of the heart. His tutor knew something of the cruel disposition with which he was possessed. At one time he said, "He was a lump of earth moistened with blood." When we see his future acts we can see the true cause of his pretended mildness. Though he was first in power and wealth, he was second in personal favor and esteem with the Romans. Germanicus, his nephew, was brave, handsome and amiable; he was the idol of the people, the object of admiration among the soldiers, and they all wished to have him elected emperor of Rome. Envy and jealousy are the prolific sources of many troubles and crimes. These to-be-dreaded weaknesses of mankind are often seen in the common schools, the Sunday-school classes, in aspirants for office and, occasionally, it gets control of members of churches. Its work, when not molested, works ruin wherever found.

Tiberius was determined to rid himself of all superiors by having Germanicus poisoned and his two sons starved to death. One of these youths, called Drusus, suffered terribly for nine days. His hunger was so acute that he chewed the weeds out of which his bed was made.

Now Tiberius' character was unmasked. He was an enemy to the life of every man of eminence and worth. He was not satisfied with all he could have, and determined to make everybody else as miserable as himself. Sometimes he became so furious that he made sudden destruction of men, though his natural turn of mind was to prolong their agonies. His instruments of death were so fearful that Nero, a son of Germanicus, on being shown them and being informed they were to be used in executing him, became so terrified that he committed suicide.

Agrippina mourned so deeply for her husband, Germanicus, that she sought to end her life by starvation, but Tiberius had her mouth forced open and food put down her throat. Having seen her recover from the shock sufficiently to enable her to enjoy life in a small degree, he had her put to death by torture. She was one of Rome's noblest and most esteemed women. Had she then heard of the immortality of the soul, as brought to light through Jesus Christ, and the final separation of the good from the bad to the places where they will be justly compensated for the deeds and thoughts of life, and had she had a just and proper conception of her duties toward herself and her fellow-men, she could not have endured the thoughts of suicide.

If all mankind were to receive the same judgment and enjoy the same future state of happiness, there would be no value to life. We would be wasting our time in making men and women lead better lives, thereby securing the salvation of their souls. To be sure there are many sunbeams that light up the most melancholy life, yet, were we all to enjoy eternal bliss without regard to whether we were good or bad, it would be to our interest to end the sorrows of his life and secure the blessedness of the joys that lie awaiting us. But this is not the true situation in which we are; then let those who are among us who are not laboring on the side of light and immortality, go into the vineyard at once and place a proper value upon a well-spent life, and with those who are laboring so patiently, await the end which is brought about in God's own good time.

Tiberius put a woman to death because she wept for the murder of her own son. It caused him much anguish of mind when he was foiled in torturing a victim, by the victim causing his own death. A prisoner begged that his death might be hastened, but Tiberius replied, "Know that I am not sufficiently your friend to shorten your torments."

One day the emperor expected a friend to visit him and also a criminal who was to be executed on the rack. By mistake the visitor was seized instead of the criminal, placed upon the wheel and broken. When Tiberius was informed of the blunder, he composedly said, "Since you have begun, you may finish your work, and put the man out of his pain."

Another day when a funeral passed, a person jestingly said, "Go and inform Augustus that his legacies to the common people have not yet been paid." The emperor immediately ordered the wit to be seized, and after the share due him was paid, ordered him to be executed, Tiberius calling after him, as he was being dragged away, "Go and tell Augustus that you have received your legacy."

THE VALUE OF TIME.

BY S. O. LARKINS.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10: 5, 6.

WHEN the earth was without form, and void, and no light illuminated the shapeless mass, there was no calculation of time, but when God called forth the light and saw that it was good, he divided the light from the darkness, and the evening and the morning were the first day. The greater light was to give heat, and rule the day,—the lesser light to rule the night. All this was to be a sign for seasons, for days, for months and for years.

God looked down through the ages and saw the necessity for division in time, and, no doubt, decreed that after while it should cease. John says he saw the angel as he stood in his majesty, with one foot on the sea and the other on the land, with his hand uplifted toward heaven, as a token of authority, when he declared by the name of the Great God of heaven and earth, who made the seas and all that in them is, "that time should be no longer." We must believe that John was fully able to understand the situation, and comprehend the full force of the angel's declaration. The words brought no sting to the Revelator's heart, for he was an exile for the Word of God and testimony of Jesus, and was among those who had come up out of great tribulation,—those who had washed their robes and made them white in the blood of the Lamb.

Ah, how it would grieve many of us to think that the work of our life-time was for naught, and would all be destroyed! The apostle declares that the earth and the works therein shall be burned up, and that the heavens shall be rolled together as a mighty scroll, and the elements shall melt with fervent heat. No doubt the lamentable cry will be heard echoing and reverberating throughout the length and breadth of the earth, Woe, woe to the inhabitants thereof, for the great day of the wrath of Almighty God has come, and who is able to stand? The sorrowful, pitiful cry will go up from the great men, the mighty men, for the rocks and the mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

The sight of the Son of Man coming in the clouds of heaven with power and great glory, will make us cry and want to be happy in eternity. The sound of the last trumpet shall awake the nations of the dead, and the dead in Christ shall rise first. "Blessed and holy are they that have part in the first resurrection, for upon such the second death hath no power."

These things are declared unto us in language unmistakably plain, that man should discern the purpose and intent of his being. It is said that the chief end of man is to glorify God and enjoy him forever. But to look at man as he appears to be, it seems that the chief end of man is to go to and fro in the earth, buy and sell and get gain. If, by erecting a house of worship, we gain influence and advantage, and increase in wealth and power among the people, it is done in the name of Christianity and for the salvation of lost souls.

We often sing,

"Salvation, oh the joyful sound,
'Tis music in my ear."

O, how it animates the weary ones, and directs the mind to Calvary! How glad the prisoner is when the day of his freedom dawns! How glad the son or daughter is, when the hour arrives to start homeward to visit father and mother, and see once more the scenes of childhood! With quick steps and throbbing heart the journey is begun, with only one object in view,—to enjoy the full realization of years of longing expectation.

Why should we not be glad when the day of our departure dawns? We have more friends on the other shore than we have here, and they await our coming.

The glorious resurrection morn is awaiting us. Angels are waiting to carry us home. Do we not want to go?

To everything that we have to deal with, there is a value affixed, whether much or little. The value of that which we use is in proportion to the scarcity of the article. Perhaps this is why the great love of God is valued so little and why such a low estimate is placed upon it. It is seen everywhere; it is felt every-where, and its benefits are enjoyed every-where.

The command is to *watch*, for in such an hour as ye think not the Son of Man doth come. The mind of man is always at work when awake, and he is apt to be absorbed in thoughts, good or bad. The rich man's mind was entirely absorbed in the care of his riches. There is doubt as to whether he ever thought of eternity or the future. That there was plenty of time for the enjoyment of his massive wealth is clearly his thought, from his own language, "This will I do; I will pull down my barns and build greater ones in their stead. I will increase my storage capacity. This house I live in is not one becoming my dignity. I will raze it to the ground and erect one in its stead which will be a monument to my taste and wealth, and one that will be a pleasure to my declining years. I will say to my soul, 'Soul, take thine ease! Look, these great possessions are mine,—

these fields of golden grain. These flocks and herds are all mine, with servants in abundance. What more can I want?'" But in the dark and silent watches of the midnight hour, that still, small voice utters, "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be that that thou hast provided? Who shall enjoy the fruit of your anxieties and carefulness, who will rest upon the downy pillows of your luxurious chamber?" Methinks I hear a voice, "A man that has not labored for it, and the doctors of the law who will help divide the inheritance."

The bright new morning with the rising of the glorious sun was never seen by him, for ere it dawned his spirit had fled, his eyelids were closed, and his voice hushed in the stillness of death; his proud heart had ceased to beat and he was numbered among the pale nations of the dead. Death came in an hour when he was not looking for it, and in a moment when he was not aware.

So the Reaper of Death, with his sharp sickle, may lay us low, when our prospects seem brightest, and our fondest hopes seem realized. Then, how important, how very necessary to be always ready, looking, waiting for our Lord to come!

Belshazzar felt secure within the gilded walls of his splendid palace, surrounded by his thousand lords, nobles and princes, drinking from the golden vessels which had been made for the "holy service" at the temple, to the full satisfaction of their rapacious appetites. They looked upon the wine when it was red, and drank it. They praised the gods of gold, of silver, of iron, of stone, of brass and wood which neither see, hear, nor feel, —which were the work of man's hands.

Although they were surrounded by their mighty men of war, the gates and doors carefully guarded,—that same hour there came the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace. The music ceases, the instruments drop from the musicians' hands, the dancers halt, the wild shouts of drunken hilarity are stilled, the stillness of death reigns throughout the hall of revelry. The king's countenance is changed, his thoughts trouble him, his knees tremble, and are unable to support the weight of his body, his spirit sinks within him, and as he falls backward into the arms of his attendants, he calls loudly to bring the astrologers, the soothsayers, the wise men, hoping thereby to obtain relief from his present distress. All eyes are riveted upon the mysterious hand upon the wall. Where it came from, and how it got there, no one knew, yet it seemed a premonition of coming evil. The bloated and flushed faces of the reveling guests became deathly pale, and no wonder,—the finger of God was writing upon the wall Belshazzar's death warrant, "Mene, mene, tekel, upharsin," — "Thou art weighed in the balances, and art found wanting. God hath numbered thy kingdom, and finished it." The wise men, the astrologers, the soothsayers came in haste at the king's command. In wonder and amazement they gaze upon the hand that has written upon the wall, but they are unable to read or make known the interpretation thereof, notwithstanding the promises of the king. No doubt the stillness of death that reigned about them caused them to be dumb when on other occasions they could easily have devised some mysterious sentence and satisfied the king. The queen coming in, said, "Why is the king sad or his countenance changed? There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, was found in him; whom Nebuchadnezzar thy father, made master of the Chaldeans, magicians, astrologers and soothsayers; forasmuch as an excellent spirit of wisdom and dissolving of doubts and interpreting of dreams was found in him, that is, Daniel, let him be called, and he will shew the interpretation." So Daniel was brought in before the king, and he asked him, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Daniel neither coveted gifts nor position, but answered, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God of heaven and earth gave thy father a kingdom and glory and honor and majesty, and for the majesty that he gave him, all nations, tongues and languages feared before him. Whom he would he slew. Whom he would he kept alive, but when his heart was lifted up in pride, he was deposed from his kingly throne, and his glory was taken from him. He was driven from among men, the heart of a beast was given him, his dwelling was with the wild asses, and they fed him grass like the oxen, and thou his son hast not humbled thine heart though thou knowest all this. But thou hast lifted up thyself against the Lord of heaven, and they have brought in the vessels of his holy sanctuary, and thou, thy wives, lords and concubines have drunk wine in them, and have praised the gods of gold, silver, brass, wood and stone, which neither feel, see, hear or know, and the God in whose hands thy breath is, and whose are all thy ways, thou hast not glorified. Therefore God hath numbered thy kingdom and finished it. In that night was Belshazzar the king of the Chaldeans slain."

Brave Daniel, to stand before a great king and sharply rebuke him! O that we had more men to-day that could say, "Let your gifts be to yourself, and your rewards give to another; we would have fewer fingers of scorn and derision pointed at our holy religion! Shame on that man who will take a bribe, and doubly shame on that man who takes religion for a cloak and allows his judgment to be perverted with bribes.

Like the sons of Samuel, God will take away his inheritance, and he will perhaps come to an untimely end like Hophni and Phinehas, sons of Eli. We can pass this way only once, and the footprints that we are leaving upon the sands of time will be seen by others, and those that follow them may they be led upward, even to the throne on high!

At the close of each day the humble follower of Jesus feels to sing:

"Another closing day! Another setting sun!
What progress have I made, what duty have I done?
Behold thy record, Lord, and see,
If I have tried to follow thee,
And where I've failed, O pardon me,
O pardon me."

Herington, Kans.

THE FULL FRUITION.

What is heaven but supreme goodness unveiled, but every imitable perfection in the character of God impressed on a sanctified mind? Besides, who can tell what floods of ecstasy and delight break in upon the soul of the righteous on mingling with a society made up of the greatest and wisest and best that were, or shall be in the world? How delightful and astonishing the change from a place where virtue is a perfect wonder, to a land where she reigns without control, and shines out in open, undiminished and everlasting splendor! Their intellectual powers feel no fatigue, their taste is not disgusted with deformity, nor their judgment debased by prejudice; their minds are without a cloud; their wills without a sinful bias, and all their affections without a stain; all their wants are supplied, all their toils compensated, all their virtues perfected, and all their wishes full; their faith is turned into sight and their hope into fruition.—*Sel.*

THE REASONABLENESS OF FAITH.

Skeptics and infidels sneer at the blind faith, so-called, of Christians. The question is timely whether the majority of these wise(?) men have themselves made original investigation on subjects concerning which they boast so much knowledge. If the Christian's faith be blind and unreasoning, then the faith of the average infidel is even more so, for the Christian believes in the Lord Jesus Christ, while the infidel believes in Ingersoll, Hume, Paine, Strauss, Renan, and that class of men. After all, belief or unbelief, contradictory as the statement may seem, is a matter of faith. Any sensible man will find it easier to believe in Christianity than to walk by the uncertain light of perverted human reason as given forth by the leading infidels of this and other ages.—*Sel.*

NO DEATH.

Stars die mayhaps; it is said that conflagrations have been seen afar off in the ether, and astronomers have marked the funerals of other worlds—the decay of those mighty orbs that we have imagined set forever in sockets of silver, to glisten as the lamps of eternity. Blessed be God, there is one place where death is not life's brother, where life reigns alone, and "to live" is not the first syllable which is to be followed by the next, "to die." There is a land where the deathknells are never tolled, where winding-sheets are never woven, where graves are never dug. Blest land beyond the skies.—*Sel.*

We hear much about "broad views" and "honest doubts." Dr. Dale well says of all such: "It is the duty of the man who would be a minister to master the mysteries of God (1 Cor. 4: 1), in order that he may communicate them to others. Without these he is powerless to distribute the treasures of which he ought to be steward—for he has no treasures to distribute. This conception cuts away at the roots of a conception that began to be entertained some twenty years ago—the conception that a man with 'honest doubts' might yet be a good minister. I differ from those who think such persons ought to be ministers of Christ. They should remain among the learners. A minister must be a *servant* of Christ, not a *critic* of Christ. He must have sure knowledge of what Christ teaches, and must have absolute, unreserved, exulting devotion to Christ."—*Sel.*

"Your maturest thought, your warmest Christian feeling, are demanded when you stand up to lead the thought and devotion of your fellow-believers. The leading of a prayer-meeting is a Christian task which calls for thorough preparation, and which should be entered upon with a deep sense of its importance."

"This is an age of rush and hurry, and there is great danger of getting too much of the business idea in our work to save souls. The Spirit must make men willing before they will turn and cry, 'What must I do?'"

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, S. S. Mohler, Daniel Hays

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Aug. 27, 1889.

50 cts. pays for the GOSPEL MESSENGER from Aug. 1 to the end of 1889. Show this to your neighbors and ask them to subscribe.

BRO. W. C. TEETER is now at his home in Sidney, Nebr.

ONE was received by baptism in the Bethel church, Nebraska, recently.

BRO. J. B. BRUMBAUGH has been visiting at Newton and McPherson, Kansas.

BRO. M. M. ESHELMAN is traveling in Kansas in the interest of McPherson College.

LAST week Bro. D. E. Price was called to Astoria, Ill., to assist in Committee work in the church near that place.

BRO. HENRY FRANTZ, of Ohio, we understand, thinks of going to California in October, at the same time that Bro. Amick goes.

THE meetings in Chicago are interesting, and the Brethren there are anxious to have our ministers stop with and preach for them as they pass through the City.

SISTER MAGGIE MASON, of the Wakendah church, Ray Co., Mo., reports a good meeting held there recently. She says: "We have very much enjoyed a week's meetings, conducted by Bro. Lemuel Hillery, of Hutchinson, Kans. Eight precious souls came out on the Lord's side and were buried with Christ by baptism. May the Lord bless us all, that we may so live that others may see our good works and glorify our Father in heaven! May God's richest blessings rest on our dear brother who so faithfully labored for us, is our prayer!"

HAVE you a copy of the "Miller and Sommer Debate"? If not, order a copy at once. The first edition will soon be exhausted. Price, $1.50 per copy, postage prepaid.

IN a short time our schools will open, and we are glad to say that the prospects so far as we can learn are good for all of them. We are glad to note this and trust that good will result.

BRO. JOHN W. METZGER, now of Gormley, Canada, informs us that his health is improving, and that he hopes soon to be able to go to work in the Master's cause. A love-feast will be held some time in September.

BRO. J. G. ROYER is at Rockingham, Mo., holding meetings in the house in which the Miller and Sommer debate was held. The Brethren there seem to be much encouraged and feel that the cause did not suffer in Bro. Miller's hands.

BRO. FETTER HALL, of the Iowa River church, Marshall Co., Iowa, says: "Bro. T. T. Myers came to us July 5. He held forth the Word with power for two weeks. Five precious souls came out on the Lord's side and were baptized, and one reclaimed. Thus the ark of the Lord moves on. One noticeable feature is that they were all heads of families. May God bless them for good!"

BRO. J. A. ROOT, under date of Aug. 15, sends us the following good news: "Still they are gathering home. Last Sunday, the 11th, three more precious souls were added to the church by baptism. One came out at our social meeting last week. Surely the Lord is blessing us greatly and to his glory. We are now beginning work to build a new meeting-house at Ozawkie. We need a larger house."

"IF there ever was a time in the experience of our own country when the Scriptural injunction to pray for our rulers, should be remembered and carried out, that time is now. The bonds of the evil one seem to be broken, and the powers of sin let loose. Drunkenness, licentiousness, and debauchery is growing alarmingly prevalent, while the most daring robberies are being committed in the streets and homes of our cities in the midday light. Murdering and lynching are becoming an every-day occurrence. Brethren and sisters, these things call us to prayer, and to act as we pray. If the salt once loses its savor, wherewith shall it be salted? If the church ceases to be a power for good—from whence shall good come?"

IN our remarks in a preceding issue of the MESSENGER, concerning the action taken by the Seventh-Day Adventists in their petition against keeping the Lord's Day, we are not to be understood as referring in any way to the large body of Adventists who keep the first day of the week, and who are entirely separate and distinct from the Seventh-Day Adventists. We refer to this because some may think that we refer to all Adventists. We think we made the statement clear. The petition was circulated and has been largely signed by the Seventh-Day Adventists, and whilst we did not write the name in full, it was presumed that all who read the article would understand that reference was made only to those who opposed the Christian Sunday and who are doing all they can to set the observance of it aside. We had no intention of including those who stand with us in maintaining the sanctity of the Lord's Day, and we make this explanation so that they who may have received that impression may be set right in the matter.

THE Office Editor expects, the Lord willing, to spend a short time in Missouri about the middle of September. Warrensburg, the place selected for our next Annual Meeting, will be the first objective point. Cornelia and Centre View are also in the line of our prospective route.

A SHORT VISIT TO THE CHURCH AT LA PORTE, IND.

WE spent a few days last week very pleasantly, and we trust profitably, with the church at La Porte, Ind. Aug. 17 the Brethren had appointed their harvest meeting at the Ross meeting-house, six miles north of La Porte, and we had the pleasure of meeting with them and enjoying a season of social intercourse and of worship together. We felt as we have often felt before that it is a good thing thus to come together after the harvest has been gathered and thank the Lord for his goodness to the children of men. A bountiful harvest has been gathered and, surely, we should not forget him who has so abundantly blessed us. We remained with the Brethren at La Porte until Aug. 20, when we turned our face homeward.

The church at La Porte is under the care of Bro. Thurston Miller, who is known to our readers as one of the correspondents of the MESSENGER. He recently located in the La Porte church and is assisted in the ministry by Bro. Richard Shreve who is in the second degree, and by an efficient corps of deacons. The membership numbers about forty and they seem to be earnest and zealous in the work of the Master. They are scattered over considerable territory and some of them have a long distance to go in order to attend meetings, but we found the attendance very good and can commend them for their zeal. It is too often the case that these small churches are neglected by our ministers who go out in the field to labor. The larger churches usually get the most help, and the weaker ones, that need it most, are often passed by.

The church at La Porte suffered a severe loss several years ago. A number of the members perhaps forty, withdrew from the body and organized themselves into a Progressive church. About the same time, or perhaps a little prior, a meeting-house had been built at a place called Mud Creek, and this the new organization claimed. For some time meetings were held regularly, but troubles came, and now the organization has practically ceased to exist. No meetings are held in the house, and the yard is overgrown with weeds. Several of those who left the church came back again. Some found homes among other organizations, and others seem to have given up the service of the Lord and gone worldward. We refer to this with no feeling of exultation, but rather of sorrow and sadness. We always feel sorry, indeed, when those who have accepted Christ fall away from the faith and go back to the beggarly elements of the world, and especially so when such a result is brought about by church troubles. The movement in the first place was uncalled for, but it seems that men will not learn wisdom from the experience of others. Success is not obtained by leaving a principle to follow an idea, and if this truth had been recognized we would be spared the sad reflections that are called forth from time to time when we are brought into contact with instances of the kind here referred to.

The discouragements were felt by the church at the time she passed through the trials, but it

seems to us that the future of the La Porte church looks hopeful. The members are zealous and faithful workers, and a firm reliance on the Lord will again bring prosperity to this branch of the body of Christ.

During our stay with the Brethren we had our home, for the most part of the time, with Bro. Thurston Miller. We spent some time at Bro. Isaac Flory's. Sister Gertrude A. Flory is well known to our many readers, by her articles in the MESSENGER, and as the writer of some very good poetry. Their home is nestled among the beautiful clear lakes that abound in this part of Indiana. It is a delightfully pleasant place, and is well calculated to inspire poetic thoughts. We also visited at the home of brother and sister Merchant, where we met a number of Brethren and friends. Sister Merchant is the agent for the MESSENGER in the La Porte church.

Looking back over our short visit, seated at our office desk, where we write these lines, we feel glad that we had the opportunity to visit with the Brethren at La Porte. We go to work to rid our desk of the accumulated correspondence, the result of a few days' absence, with the feeling that it was good for us to have met with this little band of faithful believers. May the Lord prosper them and keep them faithful unto the end!

SHALL THE CHURCH OWN THE MESSENGER?

ONE among the most important questions to come before our next Annual Meeting is that of the church purchasing and controlling the publishing interests of the Brotherhood. At Ottawa, Kansas, in 1887, our Conference appointed a committee of five brethren with instructions to take all the papers relating to the subject of the church owning the publishing interests, formulate a plan, and report at the next Annual Meeting. The Committee held two meetings and, after considerable labor, perfected a plan which was submitted to the Conference of 1888, held at North Manchester, Ind. The report of the Committee was discussed at some length by the Meeting and was then deferred for two years, so that it will be among the first questions to be considered next year, in Missouri. Owing to the great importance of the question and its far-reaching influence upon the future of our Brotherhood, it should receive the careful and prayerful consideration of all our members and especially of those who will attend and take part in the deliberations of our next Annual Meeting. That all may have an opportunity of giving the proposed plan careful thought and study, we give it in full to our readers:

1. The Brotherhood shall purchase the entire outfit and interest of the Brethren's Publishing Company, and merge this and the Brethren's Book and Tract Work into one corporation, the corporate name of which shall be the ——— Publishing Work.

2. The object of this corporation shall be to disseminate the principles of the Gospel of Christ, as understood by the Brotherhood, by publishing such papers, books, tracts, etc., as may be directed, for sale and for free distribution in this and in foreign countries, in reading rooms, railroad depots, on cars, on board of outgoing and in ports of incoming vessels—in short, every-where, as means for publication and judicious distribution can be secured.

3. The Standing Committee shall, by approval of Annual Meeting, appoint and perpetuate a board of five trustees, to serve for a term of five years, except four of those first appointed, who shall serve respectively, one, two, three, and four years, the Standing Committee to name the term of each. These trustees shall meet as soon as practicable after their election, and after being organized and incorporated according to law, they shall purchase, at a reasonable price, the entire outfit and interest of the Brethren's Publishing Company, and shall merge this and the Brethren's Book and Tract Work into one corporation, to be held in trust, and controlled by them for the General Brotherhood, under such regulations as Annual Meeting may provide. All the property and interests of the Brethren's Book and Tract Work shall be turned over to these trustees, to be continued by them as directed by Annual Meeting.

4. The Standing Committee, shall, by approval of Annual Meeting, appoint a committee, consisting of three members from the territory west of the Mississippi River: four between the Mississippi and Ohio; and three east of the Ohio River, to locate the Publishing House; and they shall as soon as possible proceed to select a place and report to the trustees.

5. The trustees may establish Branch Houses when and where they deem them necessary.

6. The trustees shall select an executive committee of three Brethren, two of whom may be of their own number, living sufficiently near each other for frequent consultation, and also as near the Publishing House as suitable brethren can be obtained. They may serve as long as desired by the trustees. They shall counsel with, and direct the business manager, who shall be directly responsible to them for all the business intrusted to him.

7. The trustees shall appoint a thorough and reliable business manager, who shall take direct charge of and manage all the business intrusted to him, as directed by the executive committee. He shall, by virtue of his office, be Corresponding Secretary, and may hold his position as long as desired by the trustees. His books, as well as the entire office, and all the business connected therewith, shall, at all times, be open for the inspection of the executive committee; and, whenever desired, he shall render to said committee a full and correct report of all or any part of the business.

8. The trustees shall, at their first meeting, appoint an agent in each State District, who may appoint others to assist in soliciting donations, bequests, and interest-bearing endowment notes to pay for, and forward the Publishing Interests. These agents shall work under the instructions of the trustees, who shall allow them a reasonable compensation for their services out of the funds collected; and if, by Jan. 1, 1889, sufficient funds are not available, the trustees may then issue interest-bearing bonds to meet the deficiency; said bonds to be redeemed as soon as practicable, with profits, donations and bequests.

9. The trustees shall meet as often as necessary, and a majority of the board shall, at any legally-called meeting, constitute a quorum. They shall have power to fill any vacancy occurring in the board for the unexpired term; and they shall annually make a report of their work to Annual Meeting after having first submitted it to Standing Committee for inspection and approval; and shall, through Standing Committee, suggest to Annual Meeting for adoption anything necessary to forward their work; and they may also recommend to the Standing Committee persons for trustees.

10. The Book and Tract Work shall be merged into this corporation, by making it the duty of the board of trustees to appoint the tract committee, and to oversee and govern it through its executive committee.

11. The Standing Committee shall nominate a number of suitable brethren to be voted for as editors; and, after a careful consideration of their Christian character and qualifications, shall, by a majority vote, recommend to Annual Meeting for approval, one editor-in-chief and one office-editor, to serve for a term of four years, provided they give general satisfaction; otherwise either one or both of them may be removed sooner by the advisory committee and the board of trustees, who shall fill the vacancy caused in this or any other way until next Annual Meeting.

12. The trustees shall arrange the salary of the editors and business manager; employ all other help; procure suitable buildings, and all else needful to carry on the work successfully. All expenses incidental to locating, transferring, and carrying on the publishing work, to be paid out of the funds of the corporation.

13. Twenty-five per cent of the profits arising from publications shall be turned over to the Book and Tract Department, and seventy-five per cent to the General Church Erection and Missionary Committee. Signed by S. S. Mohler, R. H. Miller, Daniel Vaniman, Enoch Eby, M. M. Eshelman.

A number of reasons might be given why the church should own and control the paper. We referred to this subject editorially nearly a year ago, and as we are still of the opinion that it will be for the best interests of the church to own and control her publishing interests, we repeat what we then said.

One of the most frequent objections we hear urged against the church taking our paper is the following: "The present owners of the MESSENGER have succeeded in placing it on a sound financial basis, having labored hard, and spent much time and money in the work, and now, that it is a paying investment, it is not right to deprive them of it." The feeling that urges this objection is prompted by a spirit of fairness, and, were it not for the fact that the present owners are willing to turn the paper over to the church, it would have force. But, prompted by a desire to subserve the best interests of our Fraternity, as we firmly believe, the present owners waive their claims, and are willing to have the paper owned and controlled entirely by the church, so that the income derived from its publication may be used in furthering the cause of the Master.

That this is for the best, will be apparent from the following considerations: Life is uncertain and the present owners may be called away suddenly. We had a painful illustration of this truth at our Annual Meeting at North Manchester, Indiana, when our dear Bro. Quinter, one of the principal owners of the MESSENGER, was so suddenly called to his long home. Others may meet the summons of death just as suddenly and unexpectedly. The property would then change hands, and there is always a possibility that it will fall into hands that will not manage it for the best interest of the church. This we say without a desire to take undue credit to ourselves or to disparage others. We simply state a truth that must be apparent to all who are acquainted with the history of journalism in our church.

Again, the editors of our church paper have a mighty power in their hands. They can and do mould sentiment, and this moulding can be done in favor of our faith and practice, as a church, or against it. Of the truth of this statement, the church has had abundant and lamentable proof in the past. In the choice of her ministry, the church uses great care; every possible safeguard is thrown around it, and the entire congregation is not only invited, but admonished that it is their duty to take part in the work. But an editor, who preaches every week, not only to a congregation of a few hundred, but to many thousands all over the Brotherhood, may be selected by a few individuals, without even consulting a single congregation. This weakness in our church work—for that it is a weak point must be apparent to the mind of every thoughtful reader—would be remedied by the plan proposed by the Committee.

These, and other considerations which might be named, have led those directly interested in the publishing interests of the church to give their assent to the plan as proposed by the Committee, and we believe that, after carefully and prayerfully considering the question, when the time comes for the church to act upon it, at the Annual Meeting, to be held in 1890, our Brethren will be willing to more fully take charge of the publishing interests of the church. They will, at least, by that time, have had ample time to look at the matter from different stand-points, and decide, in the fear of God, a question that is of such great importance to the prosperity of the entire Brotherhood.

It was understood at the Annual Meeting at North Manchester that no general discussion of the question was to be carried on in the paper. Further explanations will be given those who do not fully understand the plan, and those who desire further information, should not hesitate to ask questions. The desire is to place the matter fairly and understandingly before the Brotherhood, and then let the result rest in the hands of the delegates who will be sent to the Annual Meeting in 1890.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one as *God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Two. The Churches in General.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"—Matt. 16: 18.

CHRIST, in the above passage, refers to the church as *one*, not as many, by saying *church*, not *churches*.

Doubtless all church members entertain the idea that the church of which they are members is built upon the rock above alluded to. We will not assume the grave responsibility of pointing out, by name, the church referred to by Christ, but we desire, in the first place, to point out the dangerous position so many occupy, as an evidence of their acceptance with God.

After pointing out the danger, we shall try to point out what the Gospel tells us to be the true test, whether we are building on the rock or on the sand, and if the *true test* will point us to any *special organized church*,—to that church we ought to go, and not sit down at ease in Zion, and conclude that it makes no difference—that God is merciful and will save us, no matter what church we may happen to belong to.

Christ taught the following very important truth, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23.

Here a class of persons is referred to who had made a profession, and counted sure on entering heaven, but, when they came before the Judge, they were rejected. This fact alone ought to prompt a diligent inquiry into our own relationship with God, and the religious ground we occupy.

Upon what ground their rejection was based, we are not clearly informed, but we are fully informed upon what ground we may be accepted,—*namely, by doing the will of our Father in heaven.* See Matt. 7: 21. The entire *will* is meant. Doubtless, those who were rejected observed part of that *will*, but not enough to establish their right to the Tree of Life, that they might enter in through the gates into the city, hence they were left outside.

WORK WHILE IT IS DAY!

BY SAMUEL MOHLER.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3: 8.

WE can not see the Spirit, but we can see the effects thereof. We can tell whence it cometh, for "by their fruits ye shall know them." If we are controlled by the good Spirit, we produce that kind of fruit; we are willing to hear the Spirit of Truth, and try to have our spirit agree with his spirit. Then we can claim to be the children of God, and joint-heirs with Christ. Let us not forfeit our relationship, but be willing to obey God in all things whatsoever he has said unto us. Of course we may think we try to obey him in all things, and fail in part.

One of the "all things" is to lay up for ourselves treasures in heaven. Do we do this? I hope that we do. Another is giving to the poor, by which we lend to the Lord. The poorest of all the poor are those who are living in sin. Do *we* give of our dollars and cents to have the Gospel preached to those poor ones? If we do, one dollar may be the means of saving one soul from death. Then we have laid up treasures in heaven to the amount of one soul. O, how vast! It will be more than all the gold and silver, and the cattle upon ten thousand hills!

Dear brethren and sisters, what a great work we could do, if each member of the Brotherhood would "give as the Lord has prospered." Life is short; let us be up and doing while it is day; for the night will soon come, when the scenes of earth will close with us!

Cambria, Ind.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth"

THE CHILD AND PARENT.

BY HENRY ROYER.

CHILDREN are imitative beings. It is curious to observe the first efforts of a child to extend his powers and enlarge his experience. He begins to show his desire to do something, and to make himself acquainted with everything around him by prattling and grasping at every object within his view. His tiny fingers are always busy. He rolls and tumbles and tries for hours, and, after a hundred falls, learns to stand. The strong desire to imitate everything he hears and sees, stimulates him to persevere in what he has undertaken.

When the first three years of his life are past, if a proper example has been set before him, he has made himself master of the principles of a difficult language; he has become acquainted with all the common objects of nature; he can readily distinguish between the primary principles of right and wrong, and, if properly taught, will have a well-defined knowledge of God, and thus, in three years of his infancy, and that, too, when the mind is in the bud of tenderness, he has accomplished more in the same time, and understands it better than the strong and vigorous student who has just issued from the walls of the college. A child will certainly imitate whatever he hears or sees, not only in the nursery, but when he is old enough to enter society.

The parent is the first and most important instructor of the child, and the maximum of this instruction is given by example. It devolves upon every parent to use his utmost endeavors to impress indelibly upon the mind of his child those intellectual, moral and religious principles, — those great truths of God and his Word, which will kindle in his soul a heaven-inspiring confidence and assist him to override in safety the dashing billows of the angry sea of life. Every child can be controlled by his parents, if the proper time and means are made use of. It is certainly wrong for parents to permit their children to do what the God of heaven has taught them is inconsistent with his holy will. When the sculptor makes a failure on a block of marble, he can go to the quarry and procure another, without sustaining any considerable loss, but the parent, shaping and moulding the character of his child, whose immortal soul shall live through endless ages, may never be permitted to eradicate the evil which, by his neglect, has been planted in the bosom of that once tender and loving child.

The duty of the parent is a weighty and important one. He is held accountable to God for a proper discharge of duty, so that when he is called to stand before that great white throne, and him that shall sit on it, his children may not rise up as witnesses against him, but that all may go up as one happy family, fearing no danger, but rejoicing to dwell with Jesus forever.

Louisville, Ohio.

TOO MUCH GOSPEL.

BY A. FLORY.

THERE is much liberality granted by the popular churches. As far as I know, they all believe that a man can become a Christian in any one of them. If this be true, then Christ has given us too much Gospel. In order to prove the absurdity of this theory, I will refer you to the history of the past. If we examine the law given by God to Moses, we find that every command, found written in that law, had to be obeyed. All who failed to do this, were not permitted to enter the Promised Land. Moses himself failed. When the Lord commanded him to speak to the rock, he smote it. Num. 22. God accepted his substitute. The water came, but the Lord was displeased, and for this cause Moses failed to enter the Promised Land.

How many are offering to the Lord substitutes in this day and age of the world! How many, instead of the Lord's Supper, have substituted the Communion! How many, instead of burying or immersing in baptism, have substituted sprinkling! How many reject feet-washing entirely!

Paul says, "The law was our schoolmaster to bring us to Christ" Gal. 3: 24 How do schoolmasters teach in our public or private schools? Do they teach *every* letter in the alphabet, or do they omit some? Christ told his disciples to teach the nations, and to teach them to observe *all* things whatsoever he commanded them. Matt. 28: 20. What warrant have you, in the Gospel of Christ, that you can be a Christian if you obey only *part* of his commands? If you can, then Christ has given us too much Gospel.

The Apostle James is very positive about this matter. He says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. This is as plain as language can make it. It is impossible for a man to be a Christian, and, at the same time, refuse to obey Christ in *all* things.

Korah, Dathan and Abiram tried this method, when they refused to make fringes in the borders of their garments, Num. 16 Those rebellious

Jews went alive down into the pit. This should convince every one that it will not do to violate any of Christ's commands. No matter how simple, they must all be strictly observed. To refuse to obey one of them, means eternal death. Is it reasonable that God would send his Son into the world to bring us his will, and then save us whether we obey it all or not? Where, in God's Holy Word, do we find it written that less obedience will save people now than in former ages? If one man can be saved by believing and obeying only part of the Gospel of Christ, all can be saved in the same way.

God is no respecter of persons. If it requires the *whole* Gospel to save one, it requires the same for all. Not one entered the land of Canaan except those that obeyed the whole law. Dear reader, if you are seeking after Truth, you can find it, if you will keep this line of thought permanently before your mind.

Meyerhaffer's Store, Pa.

HEAVEN.

BY SARAH M. SAUNDERS.

Our preachers and writers discuss a great many subjects of more or less importance to the human family, and especially to the Christians, or professed followers of Jesus,—matters of discipline, doctrine, and many other things, mostly pertaining to this life, but also those pertaining to the great and glorious hereafter, which should engage our highest thoughts, and animate our most ardent desires and affections. The inspired writer of old says, "Where your treasure is, there will your heart be also." Luke 12: 34. If our treasures are on earth, our affections and desires will also be here.

Where is heaven? It is where Christ has gone to prepare a place for us, if we shall be found worthy to inhabit a place among the many mansions.

What is heaven? It is the consummation of happiness, the new Jerusalem, the city whose maker and builder is GOD, whose streets are paved with pure gold, whose inhabitants know no night, no sickness, no sorrow, no pain, no tears, no death, where all the joys and sorrows and ties of earthly existence are buried in oblivion. When we contemplate for a moment the celestial glories of heaven, we are lost in wonder and amazement. Our poor, finite minds can not grasp the magnitude of God's goodness to man.

The Scriptures tell us that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the things which he hath prepared for those that love and serve him."

I sometimes wonder why it is that we try to combine heaven and earth by preaching what is termed "heavenly recognition." To my mind it seems a strange absurdity to talk about the recognition in heaven of earthly ties. "They shall neither marry nor be given in marriage," and if it should be true that we shall recognize our friends who may be there, it is absolutely certain we shall *miss* those who were as near and dear to us here who are *not* there. What a conglomeration of happiness and woe such a knowledge would be!

I have heard it asserted that we shall be permitted to talk over old times and circumstances as friends do here, after being separated for many years. I can not believe that heaven, with its celestial music,—saints and angels joined in concert shouting hallelujahs to God and basking in the glorious light of his countenance, can ever be enjoyed while we cherish a single earthly tie,—no matter how dear to us here.

If we shall be permitted to remember our joys on earth, why not our sorrows? If we recognize our friends, why not our foes? If our earthly existence is (as it is with some of us) one continued round of sorrow, disappointment, tears and great tribulations, what would heaven be to us, if we must carry the memory of them all throughout an endless eternity? To some of us this life would be unendurable were it not for the blessedness of forgetfulness, of losing ourselves in the hope of eternal felicity at the right hand of God in HEAVEN.

ENCOURAGING WORDS.

BY FLORIDA J. E. ETTER.

"It is the hope, the blissful hope
Which Jesus' grace has given,
The hope when days and years are past,
We all shall meet in heaven."

How inspiring is the word hope! It bears the Christian up on his journey through this wilderness. If it were not for hope, we would sink in deep despair, but when all is done with, we shall rest in heaven.

"A home in heaven. As the sufferer lies
On his bed of pain and uplifts his eyes
To that bright world, what a joy is given,
With the blessed thought of his home in heaven."

Another blessed thought for the sufferer who lies on his bed of affliction racked with pain. If he knows it shall not always be so, it helps him to bear his afflictions more patiently. To change a world of pain for a home of health and pleasure, is joy to him.

"There is a place where the angels dwell,
A pure and a peaceful abode;
The joys of that place no tongue can tell
For there is the palace of God."

That lovely place! Who is it that does not want to live there and be with the angels where there is no end to the pleasures. There we can join them in singing the everlasting song and shout hallelujah to the Lamb.

"What, if our bark, o'er life's rough wave
By adverse winds be driven,
And howling tempests round us rave? -
There are no tears in heaven."

Another word of cheer to those who are visited by adversities, who are bowed down by sorrows. Cheer up! Be faithful! You shed tears here, but no troubles shall visit you in heaven. All shall be peace, joy, and love. Happiness will be your lot. God is with you here and will be there.

"To the work, to the work, we are servants of God,
Let us follow the path that our Master has trod."

If we follow in his blessed footsteps we shall not be led astray.

"To the work, to the work, in the strength of the Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be
And we shout with the ransomed, Salvation is free!"

What encouragement this should give the Christian! He should set out with a more determined resolution that he will obtain that crown. Let us toil on and labor till the Master comes to take us home!

Cartersville, Va.

God, kind words dropped in conversation may be little thought of, but they are seeds of flowers or beautiful trees falling by the wayside, borne by some birds afar, happily thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

God can no more admit one sin in the presence of his glory than ten thousand sins. The hope of moralists, therefore, is vain; for there is not one who would dare say, I never committed one sin.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Everest, Kans.

The Wolf River church is the oldest organized church in the West. It held its first love-feast in September, 1859. Bro. Abraham Rothrock, of Douglas County, Kans., and Bro. John Bowers, of Montgomery County, Ohio, were the elders present at our feast. They also presided at our organization and election. Bro. Jacob H. Root and the writer were elected to the office of deacon.

Bro. Rothrock had the oversight until the war broke out. He received injuries during the Quantrill raid on the city of Lawrence, Kans., and these injuries finally caused his death. He resided, at the time, about four miles south of Lawrence, near the Wakarusa River, on the Fort Scott road.

After the raiders had wreaked their vengeance on the city and its inhabitants, they took the Fort Scott road, and left a scene of perfect desolation in their rear. When they came to Bro. R.'s, he trusted his gray hairs and his generous kind-heartedness to protect him from the enemy's bullets, but they disregarded all, and shot him four times, leaving him for dead.

After the death of Bro. Rothrock, the church passed under the care of Bro. William Gish. Before the war we numbered about twenty members, but when the war broke out, some of the Brethren became involved in difficulty with the Rebel element, and moved away. The few who remained were without a church until 1867, when we revived our organization.

At that time we received an addition from Indiana, and your humble servant was promoted to the ministerial office. We then prospered until the Progressive wave struck our little church of about thirty-five members. At that time we had three ministers, with the writer in charge, and four deacons. One minister and two deacons, with their wives, became Progressives. One minister and two deacons moved away, and a majority of the members moved away also. We were so badly crippled that we almost despaired of recovery, but the Lord overruled it all to his own glory.

The Progressives organized a church with four members,—one family having moved away in the meantime. They chose for their elder, W. J. H. Bowman, who was at that time expelled from the Brethren church. They soon convinced the people of the weakness of their cause, and there was a reaction in favor of the few loyal members who were here.

Last winter we held a series of meetings with none but home help, and received four by baptism, as the immediate result.

We have, at different times, met with some opposition in getting the use of school-houses for holding meetings. On one or two occasions we were locked out. We then concluded that, if we expected to build up a church, we must have a house of our own. We took courage from our former successes, and started a subscription paper. We received good encouragement from our neighbors and business men, and we proceeded to build a good house, 28x42 feet in size. We dedicated our house on July 7. Bro. J. S. Mohler, of Morrill, Brown Co., Kans., preached the dedicatory sermon to a large audience.

On the third Sunday in July Bro. A. Hutchison, of Missouri, came to us, and commenced a series of meetings, which extended over two Sundays. These meetings gave great joy to the church, and

we believe, caused rejoicing in heaven. Eight souls put on Christ in baptism.

The Wolf River church is situated south of the stream from which it derives its name, and near the Grand Island Railroad, Chicago, Kansas & Nebraska Railroad and Missouri Pacific Railroad.

The meeting house is thirty miles west of St. Joseph, Mo, and 3 miles north-west of Parcell, a station on the Chicago, Kansas & Nebraska Railroad. It is also five miles north of Huron, on the Missouri Pacific Railroad. Any one coming this way can find the writer's home on the road from either one of these places to the meeting-house.

Land is good here, and can be bought at from $30 to $50 per acre, according to location and improvements. Water is good, and not hard to get. Wells range at from twenty-five to sixty feet deep. There are good orchards here, and, in fact, we have all the good things to be found in the older portions of our country, in this latitude, and some good things not found elsewhere.

We invite those Brethren who are looking for homes in the West to stop here, and look around, and see what there is here. By consulting the map, you will discover that we are in the Great Corn Belt of the United States. We are in the Great Horse-shoe Bend of the Missouri River, and have been highly favored with rains. I have lived here since 1858, and have seen only two total failures in that time. W. H. H. SAWYER.

Toward Sunset.—No. 2.

UNLIKE the life that tends onward, ever onward, I retrace my steps homeward. June 25 I left fair Longmont for Boulder, the county-seat of Boulder County, and Caribou. The latter is a little mining town, located twenty-eight miles west of Boulder, surrounded by native groves of pine and spruce. Here I visited Boulder Canyon, Boulder Falls and Boulder Lake. At the head of this lake stand three almost perpendicular mountains. Mountain trout are abundant in the lake, which is the private property of a ranchman. There had been a cloud-burst recently, and large stones were brought down by the water, and lodged in the canyon.

July 1 I left Caribou, by way of Denver, for Colorado Springs, and spent the night in Colorado City. It may not be known to the traveling public that there are no *mineral* springs of any description at Colorado Springs, which is five and one-half miles from Manitou, at which place the far-famed mineral springs are located.

Manitou nestles in a quiet, level vale, at the base of Pike's Peak, protected on all sides by the mountains. The mellow sunlight, streaming down, tempers the Northern climate, and gives all the delights of a Southern clime, without any depressing effects. The scenic surroundings, the vitalizing atmosphere, and the tinctured, effervescent waters (iron, sulphur and iron), prepared in nature's great laboratory, make a magic tonic which imparts energy to all who partake. These conditions render this the peerless resort of the Rockies. God seems to have created these natural attractions. He sends wave after wave of the cool mountain breeze from the snow-capped summit of the Rockies, to refresh the tired tourist.

The minister of Manitou censured tourists for leaving their religion at home. How unfortunate! Milton beautifully says,

> "God attributes to place
> No sanctity, if none be thither brought
> By men who there frequent."

Among other points of interest, within easy distance of Manitou, are Green Mountain Falls, and the lake of like name. The Falls, the gem of the Rockies, are fifteen miles west of Colorado Springs, on the Midland Railway. Here nature and art are so combined as to make it a place of ideal beauty,—a place to recruit your wearied body, and rest your tired brain in the exhilarating atmosphere of the grand old Rockies. The lake, ten miles from Manitou, with its many sail and row boats, in charge of competent men, presents a bright and unusual picture of water-life in the Rockies. Mountain trout inhabit the lake.

The several canyons through which the mountain streams flow, afford restful shade by the rich growth of conifers, and allure the tourist by the music of waterfalls, and the sweet odors of wild flowers. The broad porches of the hotel command a fine panoramic view of the valley and Ute Pass, and, owing to the mountain breezes, the atmosphere is ever cool and invigorating. Religious exercises are held in school-houses and churches in most mountain resorts. J. E. BOSSERMAN.

Polo, Mo.

From Claysburg, Blair Co., Pa.

THE members of the Claar church held their quarterly council, Aug. 3, and decided to hold a series of meetings commencing Oct. 1, to continue for at least two weeks. In connection with the meetings there will be a love-feast, Oct. 11. May God bless our efforts!

As we have had solicitations from brethren to hold meetings, we hope that those who desire our labors will please notify us as soon as possible, so we can arrange matters in such a way that there may be no conflict in our appointments.

MICHAEL CLAAR.

From Lower Stillwater Church, Ohio.

ACCORDING to appointment the Brethren of the Lower Miami church had a harvest meeting on Saturday, Aug. 10. They expressed their thanks for the abundant harvest, which the Lord gave them. We were addressed by Bro. S. W. Hoover, of Dayton, Ohio, who did not shun to declare the whole Truth, as to our duty to God and man, both in temporal and spiritual blessings.

Our Sunday-school, which was organized in the spring, is still in good working order, with about sixty members in regular attendance.

SAMUEL T. HARNES.

From Cerro Gordo, Ill.

ELD. DAVID TROXEL and I took the train at Cerro Gordo, Ill., July 10, for Litchfield, Ill., to hold some meetings in the newly-organized church at that place. We had a church meeting the same evening. All passed off very pleasantly. Love and union prevailed among the members. We had preaching on Sunday at 11 A. M., and were favored with good attendance. At the Sunday-school, at 3 P. M., there was an attendance of about seventy scholars. Bro. John Studebaker is their Superintendent. They have a good school, considering that this is a new place. Old and young take part in the school. We had preaching again in the evening, when the house was nearly filled. The interest throughout was very good. The Brethren here have a good meeting-house and about twelve members. The prospects are good for more. JOHN METZGER.

From Cedar Grove Church, Hawkins Co., Tenn.

THE Brethren of the above-named church met in annual council Aug. 10. Our visiting brethren reported all to be in love and peace, with one exception.

We will have our Communion meeting Sept. 7, commencing at 10 o'clock. We extend a general invitation to the brethren and sisters to be with us on that occasion. SAMUEL MOLSBEE.

From Martinsburg, West Va.

A FEW years ago I had a request to come and hold a meeting a short distance from Leetown, Jefferson Co., West Va., about thirteen miles from here. The Brethren had never preached here except Bro. S. H. Myers, who had held one night meeting a few months before I went there. I held meetings there every four weeks until last winter, when Bro. S. H. Myers held a few meetings there, and since that time we are holding meetings every other Sunday. The meetings have been increasing. Most of the time I had no member to go with me, so I went, through heat and cold. A few weeks ago I wrote for brethren D. F. Stouffer and David Ausherman They both came on Saturday, Aug. 10. We had meeting in the afternoon and evening, and on Sunday forenoon and afternoon we held our meeting in the grove. On that day we baptized one precious soul.

On Sunday, while I was looking over the large congregation and noticed the attention the people paid to the preaching, I wished that all our Brethren could have seen what I saw. They would surely help the missionary cause. We have the promise of several additions to the church soon. We have a large field of labor and are not able to hold half the meetings that ought to be held.

JOHN BRINDLE.

From Scipio Church, Downington, Ohio.

THIS church has had two additions this summer and others are expected in the near future. We have no meeting-house in which to have preaching, but we have our regular social meeting every Sunday at 3 P. M., in which we read Scripture, sing hymns, pray and speak,—each member engaging in the service. The advantages of such meetings are that all have an opportunity to exercise in Christian work. Those who attend, seem to partake of the disposition to worship the great Creator of all good. Notwithstanding the smallness of our number, and the disadvantages under which we labor, we feel that our prospects are brighter than they have been for years. One of our needs at this place is a suitable house of worship. With a little help we would be able to build one. J. H. GRAHAM.

Chips from the Work-house.

AUG. 8, Eld. Zaccheus Henricks, of Conductor, Grant Co., Kans., and I, met the little band of workers in Scott County, Kans., in council, where all the business presented was disposed of and arrangements perfected for their Communion, to be held in their new school-house near Bro. Finkenbinder's, on the following day. After the 2 o'clock services one applicant was baptized; and as the little flock was without a deacon, a choice was held, and Bro. Elmer Ullom was elected and, with his companion, installed into office, after which the little company, thirteen in number, surrounded the Lord's table and had a very quiet and enjoyable meeting. The next day being the Lord's Day, we met with them in their lively Sunday-school, superintended by Bro. Ullom, and also in three preaching services. These brethren and sisters, though out on the frontier, with less comfort than those living in older settled countries, seem to enjoy life and work for the Master with fully as much zeal as do those who are surrounded with many more comforts.

On Monday morning I accompanied Eld. Henricks, in his spring-wagon, to Garden City,—a distance of twenty-five miles, where I boarded the train for McPherson, leaving Bro. Henricks to continue his journey alone,—a distance of thirty-five

miles more to his home in Grant County, where they expect, in the near future, to organize another church. Brethren, living in the old churches East, who have never traveled in the West, have but little idea of the vast field of labor for the ministers in the West. DANIEL VANIMAN.

From Loraine, Ill.

THE members of the Loraine church are moving along as usual. We have had no accessions to the church this year, but there seem to be some earnest inquirers who are still looking into the church. We hope they will soon change their position, and, after having united with God's children, encourage others to come in out of the cold world of sin.

I am now ready to enter into the fall campaign of the cause of our blessed Master and the salvation of souls. Any churches, desiring my services, can address me at Loraine, Ill., box 56.

I expect to go to the Camp Creek church, McDonough Co., Ill., to assist in their quarterly council, Aug. 31. We will conduct a series of meetings until after Sept. 7. Meetings will begin Aug. 29. H. W. STRICKLER.

From Sidney, Ind.

THE Spring Creek church is still making some little effort to advance the cause of the kingdom, and come a little closer to Jesus, and the cross. We are still holding up the banner of King Emmanuel. We are having meetings regularly with fair congregations and fair interest.

A few weeks ago the Brethren concluded to have a harvest meeting. Although our harvest is not quite as bountifully as some former harvests, yet we have abundant reason to be thankful, not only for the good harvest, but for the many blessings which we are receiving from God, all along life's journey. The meeting occurred on Saturday last, when quite a number of our brethren and sisters came together, not only from our congregation, but from adjoining congregations, besides a goodly number of those who have not yet united with the people of God. We were kindly admonished as to our several duties toward our God and towards each other by Bro. Samuel Leckrone, assisted by our home ministers. We all left to thank God and take courage.

Our Sunday-school, too, is progressing finely. We organized early in the season, with Bro. Lewis Workman as Superintendent. He is assisted by Bro. Is. O'Connell and a full corps of helpers,—all members of the Brethren church. The school is being well attended, both by our members and those not members. We hope and pray that much good may be accomplished by our humble efforts.

Our church meeting occurred some time ago. Everything passed off much better than we anticipated. We thought that a "lion" was right in our pathway, but we found that he could do us no harm, much to the joy of all concerned. Thanks be to God, that now all is joy and peace, so far as we know.

At our next business meeting we expect to set a time for our love-feast. May God help us to so live that when we fail on earth, we may all meet around God's throne, to sing praises to his great name, throughout the ceaseless ages of eternity!

E. MILLER.

Harvest Meeting.

THE Lord gave to ancient Israel two seasons in which they should meet each year for special giving of thanks. The members of the Raccoon Creek church concluded to have a meeting for that purpose this year, and appointed Aug. 17, at Mt. Pleasant, as the time and place. A fair congregation assembled, and was addressed in the forenoon by Bro. L. T. Holsinger, from the first part of the sixteenth chapter of Luke. He dwelt on the workings and tangible expressions of a grateful heart.

I sometimes fear we do not realize our responsibilities as stewards of a portion of earth's fulness, which is the Lord's. Sometimes those entrusted with an ordinary share, satisfy conscience by giving the merest mite. Those possessing less believe that where little is given, little or nothing is expected.

Poor, short-sighted creatures that we are! Such excuses for an empty treasury in the Lord's house may answer now, but before the judgment-seat they will be as unavailing as were King Saul's attempts to shift responsibility and condemnation before the Lord's messenger.

At the noon intermission an offering of twenty-five dollars was collected. In the afternoon Bro. W. R. Harshbarger spoke from Ps. 116, emphasizing the spiritual blessings of which we have been the recipients.

The meeting was an experiment and a success. No one, I think, can have attended, and entered into the spirit of the meeting, without feeling that it was good to be there; and we hope that so long as seed-time and harvest are given, meetings of thanksgiving will follow. SALOME A. STONER.

Ladoga, Ind., Aug. 19.

A Query Answered.

JOHN FORNEY,

Esteemed Brother:—

Where was Daniel when king Nebuchadnezzar made the golden image? On this point the Scriptures seem to be silent. The other three did not worship and were cast into the fiery furnace. Daniel must not have been there, or worshiped the image too. A. W. ZUG.

Hutchinson, Kans.

REPLY.

Dear Brother:—

IT is not presumable that Daniel worshiped that golden image, although he was there in the kingdom of Nebuchadnezzar at the time, as the Scripture plainly indicates. Dan. 2: 46-49; 3: 8.

I do not understand that Daniel was at all included in the number called upon to fall down and worship the golden image, as little as the king was himself. If we read carefully, we learn he was elevated to great honor, by the king, before this time. He was made chief of the governors over all the wise men of Babylon. If you read carefully the above-named verses, and then read Dan. 3: 2-4, the subject of your query will be plain, that the chief of the governors is not of the number, under command, to worship the golden image. It is plain that Daniel was chief over the governors, and next to the king.

JOHN FORNEY.

From Wabash, Ind.

THE Ogan's Creek church is moving along in love and union, and there seems to be a desire among us to grow better, and to improve our little stock of grace. Our Communion, now in the past, was indeed a feast of love. I believe all who communed felt the Spirit in its power and might. It was well attended by the neighboring churches, and an able corps of ministers was present.

The church, feeling the need of two deacons, an election was held, which resulted in the calling of our worthy and beloved brethren, William Kesler, and Hessey Grosnickle. May God, from his bountiful supply of love and wisdom, guide and uphold them in the work set apart to them. While our prayers are directed heavenward for them, we remember ourselves, and how much we need him who said, "I will be with you in every time of need."

I think I can safely say that the Ogan's Creek congregation will continue to battle with the enemy till the last foe is conquered and the armor laid by, and then be ready to enter into the great feast of the Lord. W. H. GNOW.

From Cherry Grove Church, Maryland.

ACCORDING to previous arrangements I attended the love-feast, August 10 in the above-named church. Bro. John Myers was also there. He had labored there several days previous. The meetings were well attended, and marked attention was given to the Word preached. On the 11th brethren Coleman and Ross were elected to the deacon's office, and Bro. David Merrill was promoted to the eldership. May the Lord abundantly bless them in their official capacities! May the primary object of all their efforts be the glory of God and the advancement of his cause! One was added to the church by baptism. I shall ever remember the members of the Cherry Grove church for their kindness. If so much love and affection twines around our hearts here, oh, what must it be to be there! SILAS HOOVER.

Boynton, Pa.

From the Ludlow Church, Ohio.

THIS congregation is still endeavoring to move forward in the good work, but it does not seem to be "harvest time," with us all the time. Occasionally, however, a wanderer comes home, for which we try to thank the Lord.

Bro. Beam, of Bridgewater, Virginia, spent several weeks in the Miami Valley recently. He visited quite a number of congregations during his short stay, and labored in Word and doctrine wherever appointments were made for him. His stay, however, was too short. His external appearance, and the logical manner in which he defended the Gospel, has made for him many friends in the Valley. The Lord speed the day when the faculties of the several "Brethren's schools" will try to excel each other in contending for the non-conformity principles of the Gospel, as understood by the Brethren, and be proportionally rewarded by a liberal patronage!

JESSE STUTSMAN.

PRAYER is a blessed privilege, and the importunate prayer is a right exercise: but prayer should be made according to the will of God, and in the Spirit, and not in the flesh, and we should be careful about our insistence, unless we are sure that the petition is not one that we wish to consume upon our lusts. Many a Christian has had cause to bitterly repent the things God has given him in anger.—*Pentecost.*

"IT is a very gratifying fact that the Bible has a far greater sale to-day than any other one book. Not only so, but the demand for it is increasing every year. During the past twelve months the Bible Society has sent out more than 1,325,000 copies; and since its founding, seventy-two years ago, it has printed nearly 50,000,000 Bibles. Its presses are now turning out an average of 4,000 copies *per diem*. This is but one of many agencies engaged in the good work. Truly, the Word of God is beginning to have free course. It will not return unto him void."

"THE best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes; it is certain that daily duties and daily bread are the sweetest things of life."

Notice to the Elders of the Northeastern District of Ohio.

PLEASE inform your members that the Home Mission treasury is empty and needs replenishing soon. If the Home Mission work shall be carried on in accordance with decision of last District Meeting, we must have funds to do it. Please send all contributions to Bro. D. J. Youtzey, Canton, Stark County, Ohio,—the Home Mission Treasurer.

JACOB MISHLER, Sec'y.
Mogadore, Ohio.

Echoes from the Highway.

LAST Wednesday, Aug. 7, we attended the Harvest Meeting of the Brethren in the Stillwater district. We also had meeting at night. Bro. Beam, of the Bridgewater school, was present and did some good preaching. On Thursday we attended the Harvest Meeting of the Brethren in the Bear Creek district. At night we had meeting again at the lower house in the Stillwater district. These Harvest Meetings are, in our judgment, very important to the interests of the church. Unless we cultivate a spirit of thankfulness to God, out of a pure heart for the many blessings received from him, we become forgetful of our duty. We hope a more free disposition will be manifested in giving to every worthy work of the church as well as in every other right disposition of the means God has given to his people.

* * *

On Wednesday at this place, Dayton, Ohio, we had the pleasure of meeting with the Book and Tract Committee at their regular quarterly meeting. The work is in a prosperous condition but not what it ought to be and would be if every one of us would do what we ought to do and could do for it. The men that now have it in charge mean business and are the men to push it to a grand success if only the friends of this important work will furnish the means to bring it up to the prominence it ought to have in our Fraternity. Touching this matter, more anon.

* * *

"California on Wheels," so-called, is an exhibition of the fruits and products of California now here,—two car loads. It is attracting considerable attention and caused quite a talk about California. By the way, we learn quite an enterprise is on foot to bring about another settlement of Brethren in Los Angeles County, Cal., south of Covina and near the Quaker settlement (good neighbors to have). The matter is developing in an encouraging manner. Eld. Nair, formerly of Kansas, now in the Pan Handle of Texas, contemplates settling at the place named. Land is cheaper there than here in Ohio. It is near the coast, where the climate is delightful. Flowing wells are easily obtained. Looking at this movement from the standpoint of the mission question, it is a laudable one. Brethren should go in and possess the land *now*, while the opportunity is offered, so as to have an influence to drive out the agencies of sin, and plant the standard of the Gospel where it may be seen and felt, to the building up of Christ's kingdom. Being only eighteen or twenty miles from the Brethren's settlement and church house,—a church home will be readily obtained until one nearer is established. Brethren who are such in deed and truth will be heartily welcomed. We have no ax to grind in this matter but simply refer to it in answer to the many inquiries about California and with an eye to the building up of the church in Southern California. Whatever we do let us do it for Jesus' sake and from a motive of pure devotion to the Master's cause. We will soon leave here and wend our way westward,—homeward bound. The way of our going, so far, is dotted all along with kind and loving associations with the dear people of God, whom he will bless.

J. S. FLORY.

From the Highways and Hedges.

IN my last report I wrote from Oronoco, Amherst Co., Va., where we held fourteen meetings. We then went a distance of some sixteen miles to the home of Bro. Edwin Powell,—the minister in charge,—where we were kindly received. This country is very hilly and mountainous, but I never met a kinder or more hospitable people anywhere, which makes me fondly hope, that when the last great trumpet shall sound, it will call many of the sleeping dead from these rough hills and mountains to the beautiful plains of the kingdom of glory.

Here, at the Tower Hill schoolhouse, we had eleven meetings. Six precious souls made the good confession and were buried with Christ in baptism, we hope, to walk in newness of life. We also had one council-meeting with them, at which Bro. Powell was forwarded to the second degree of the ministry, and Bro. Charles Wood was elected to the first degree. We hope these brethren may ever prove faithful to their high and holy calling in the good work of the Lord. May God keep them humble that they fall not into the snare of the devil! Here, in this part of Eastern Virginia, the Brethren were not known before the war. Now there is quite a number of members through this country, with but two resident ministers. There are many calls that can not be filled. The great lack here as in many other places is in ministers to fill the calls. Brethren, think of the poor and destitute that are starving for the Bread of Life. When six or eight of you are sitting behind the table next Sunday, doing nothing, while one is doing the work, consider seriously if this can not be bettered. You say, How? Call a council of the official members, consult and decide what, in your judgment, is the best course to pursue, to get the best and most work done with the force you have. Elders, see to this, and if you have good workers, get them out; get them to work. Do as you do in the field,—on the farm,—get all the hands you can and then keep all hands busy. Give the children something to do, lest they grow up weak and sickly. "Work while it is day,"—don't say, "I can not." Do what you can, and God will bless you.

After a tour of some five weeks, I am again back to Fishersville, Augusta Co., Va. Address me here until Sept. 1, then at Roanoke, Woodford Co., Ill., until further notice. Thanks to our many friends for their kindness! To all we send love and best wishes. JAS. R. GISH.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

CRIST.—Near Broadway, Va., Aug. 5, Cora, daughter of Samuel and Rebecca Crist, aged 10 years and 4 months.

She had been complaining for some time, but nothing serious was anticipated until one-half hour before her spirit took its homeward journey. She was a bud, as it were, just about to open into a beautiful flower. But as the gardener gathers the nicest flowers, so heaven gathered one of her brightest buds. She was interred in Linville Creek cemetery. Services by Rev. J. P. Zigler from "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." J. S. K.

HINES.—In Kosciusko County, Ind., May 17, Lavina Hines, widow of Francis Hines, aged 69 years, 11 months and 25 days.

Her maiden name was Culler. She was born in Stark County, Ohio, May 22, 1819, and was married to Francis Hines, Sept. 3, 1835. She moved to Kosciusko Co., Ind., in 1844, where she made her home till she died. She died while on a visit to her sons near Auburn. She was taken home and her funeral was preached by the writer. Sister Hines once belonged to the Methodists, but became convinced that it was her duty to obey the commands of the Gospel more fully than she could do in that church. She came to the Brethren in 1881, and lived a faithful and consistent life till her death. She was sick about three months, with great suffering, which she bore with Christian fortitude and patience. She was anointed near the beginning of her sickness.

Sister Hines leaves two sons and one daughter. Although they give her up with sorrow, it is not as those who have no hope. R. H. MILLER.

MILLER.—In the Appanoose church, Franklin Co., Kans., July 30, Frances E., wife of friend David B. Miller, aged 35 years, 2 months and 24 days.

She leaves a sorrow-stricken husband, four small children, an aged mother, two brothers, two sisters, and many friends to mourn their loss.

Friend Frances was loved and respected by all who knew her. Funeral services by the Brethren at the Brethren's meeting-house. Funeral sermon by Bro. C. Heckman to a large and sympathizing congregation from the words: "It is appointed unto man once to die, but after this the judgment." Heb. 9: 27.

MILLER.—In the same church, Aug. 6, infant son of the above-named parents, aged 13 days. Funeral services by the Brethren. CATHARINE MICHAEL.

ESHELMAN.—At McPherson, Kansas, at the home of his brother, M. M. Eshelman, Aug. 8, of consumption, Bro. David Eshelman, of Lanark, Ill., aged 37 years, 11 months and 10 days.

He united with the church in 1874 and was ever a consistent member. In 1877 he was united in marriage with sister Callie Miller, of Lanark, who survives him. He went to Kansas several months ago, in the hope that a milder climate might prolong his days. His body was brought to his sister's home near Lanark, Ill., and interred in the Cherry Grove cemetery. The large concourse of people who attended the funeral services bore testimony that our departed brother was highly esteemed by all who knew him. Funeral services by the Brethren from John 11: 25, 26 and 2 Tim. 4: 7, 8.

D. L. M.

COLYER.—In the Nevada church, July 9, Jonathan Colyer, aged 78 years, 11 months and 18 days.

For several years he had been failing but was still able to attend to his business, until last Spring when he was partially paralyzed, since when he gradually lost his vitality.

Thus another ripe sheaf has been gathered into the heavenly garner. He was beloved and esteemed by all. He had been twice married. His first wife, Lydia, was a daughter of Daniel Miller, of Montgomery County, Ohio. Their union was blessed by seven children,—five daughters and two sons. All are married and still living, except one. His second wife was Esther Griffith. May his children walk in the steps of their dear Christian parents and thus quietly, like them, pass over into the heavenly Canaan, and there be an unbroken family around our Father's throne in the home of the blessed. Bro. Colyer was laid to rest in the Deepwood cemetery in the city of Nevada, to await the great resurrection morn, when Christ will come to gather his jewels. Peace be to his ashes! May the Lord be a husband to his companion who is left to battle a little while longer with the troubles and sorrows of earth!

Funeral services by Bro. Hiram Wolf and the writer. S. CLICK.

BINKLEY.—In Hardin County, Ohio, April 3, sister Maria Binkley, aged 56 years, 4 months and 2 days.

She united with the Brethren church thirty one years ago, and lived a consistent life until God called her to the home beyond. A short time before her death she called for the elders of the church and was anointed, after which she expressed a willingness and desire to be with Christ. Three children preceded her to the spirit world. She leaves a husband and six children to mourn their loss, and, we know, their loss is her great gain. She seemed to have a great concern for her children who are out of the church. The husband and one of the daughters are members of the church, while five of them are yet out in the cold world. Children, take mother's advice and prepare to meet her in heaven. Funeral discourse by Bro. A. J. Baughman from 1 Cor. 5: 22. J. P. KRABILL.

THOMPSON.—Near Warrensburg, Mo., sister Mary A. Thompson, daughter of Eld. S. S. and sister Mary Ann Mohler, aged 26 years, 11 months and 17 days.

Sister Thompson united with the church in the spring of 1882. Since that time, so far as known, she lived as a consistent member of the church, up to the time of her death. She leaves a kind husband and three small children to mourn their loss, but we fondly hope their loss is her eternal gain. On the 8th inst., sister Mary's remains were taken to the Mineral Creek church, where the funeral services were conducted by the writer, assisted by Bro. F. Culp, to a very large congregation from the words: "Her sun is gone down while it was yet day."

JACOB WITMORE.

WEAVER.—In the Sugar Creek church, Allen County, Ohio, July 16, Laura May, daughter of Bro. Jacob and sister Barbara Weaver, aged 8 years, 9 months and 7 days. Her disease was spinal fever, from which she suffered ten weeks and two days.



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Announcements.

LOVE-FEASTS.

Aug. 31, at 3 o'clock P. M., Turkey Creek church, Pawnee Co., Nebraska, at H. C. Martin's 2½ miles north-west of DuBois station on Rock Island Railroad at which place persons will be met and conveyed to place of meeting on the 31st, or if coming sooner, notify H. C. Martin, DuBois, Neb. Those coming to Table Rock on B. & M. R. R. notify B. F. Flory

Aug. 31, at 3 P. M., Fairview church, Garrett Co., Md.

Aug. 31 and Sept. 1, at 2 P. M., Van Wert church, O., 7 miles north-east of Van Wert. Conveyance will be at Van Wert up to 11 A. M. on day of meeting.

Aug. 31 and Sept. 1 at 3 P. M., Iowa River church, Quarry, Marshall Co., Iowa.

Sept. 3, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Sept 5 and 6, at 10 A. M., Lower Fall Creek church, Ind.

Sept. 5, at 10 A. M., 2 miles north east of Londonville, O.

Sept. 6, at 10 A. M., Blue Creek church, Adams Co., Ind., at Daniel Yann's, 3 miles north of New Coradon

Sept. 6, Franklin church, 4½ miles north-east of Leon, Decatur Co., Iowa

Sept 6, at 10 A. M., Olathe church, Kans., at the residence of Wm. Branke, 1 mile north of Olathe.

Sept. 7, at 5 P. M., Berrien church, Berrien County, Michigan.

Sept. 7 and 8, Long Branch church, Harrison Co., Mo., at C. Fansler's, 7 miles west of Ridgeway, Mo., at which meeting will commence Aug. 31 and continue over the love-feast. Those coming by rail will stop off at New Hampton and Ridgeway, on the C., R. & Q. R. R., running from St. Joe to Des Moines, and notify William Echard, Martinsville, Missouri, giving date

Sept. 7 and 8, at 3 P. M., Good Hope church, Phillips Co., Colo., at sister Sarah Furrey's, 7 miles north-east of Holyoke, and 4 miles south-west of Amherst, on B. & M. R. R. Those who come will address John S. Snowberger, Holyoke, Col.

Sept. 7, at 4 P. M., Urbana church 4 miles east of Urbana, Champaign Co., Ill.

Sept. 7 and 8, at 2 P. M., Berkey church, Vanclevesville Station, W. Va., on the B. & O. R. R.

Sept. 7, at 3 P. M., Mt. Joy church, Jacob's Creek congregation 1½ miles east of Mt. Pleasant, Westmoreland Co., Pa

Sept. 7 and 8, Coal Creek church, Fulton Co., Ill. Those from a distance will be met at Norris, on the Buda Branch of C. B. & Q. R. R.

Sept. 7, at 8 P. M., Abilene church, Kans., at new house at Navarre, on the Santa Fe R. R., 3 miles south and 1 miles east of Abilene. Dickenson Co., Kans

Sept 7, Wayman Valley church, at White schoolhouse, 1½ miles south of East Elkport, Clayton Co., Iowa

Sept. 7, at Bro. J. J. Wissman's, 3 miles west of Reece, Greenwood Co., Kansas

Sept 7 and 8, in Crooked congregation, Washington Co., Iowa

Sept. 7 and 8, at 3 P. M., Frederic, Monroe Co., Ia.

Sept 7 and 8, at 10 A. M., Angiuzo Chapel, ¾ mile from Dupont, Ohio on the Clover Leaf Railroad; 2½ miles from Harsburg, on the Nickle Plate Railroad

Sept. 7 and 8, at 2 P. M., Juniata congregation, 1 mile south and ½ mile east of Roseland, Adams Co., Neb.

Sept. 7 and 8, at 10 A. M., Pine Creek church, Ogle Co., Ill.

Sept. 7, at 10 A. M., Somerset church, Vernon, Wabash Co., Ind

Sept. 7, at 10 A. M., Summit church, ½ mile north and 2 miles east of Summitville, Madison Co., Ind.

Sept. 7, at 2 P. M., at A. B. Lichtenwalter's, half a mile east of Montrai, Kans., on the K. C., Ft. Scott & G. R. R. Meetings one week previous

Sept. 7, at 1, 30 P. M., Sam's Creek church, 4 miles south of New Windsor, Carroll Co., Md.

Sept 7 and 8 at 8 P. M., Kansas Center church, at the residence of J. M. Bresher, 3 miles directly east of Lyons, Rice Co., Kans.

Sept 7 and 8, at 10 A. M., Vermilion church, Marshall Co., Kansas at Simon Studebaker's, 7 miles north of Beattie, Kansas

Sept 7, Summit church, Wabash Co., Ind

Sept 7 and 8, State Centre church, Marshall Co., Iowa.

Sept. 7 and 8, at 2 P. M., Martins Creek church, Wayne Co., Ill., at Bro. James Mauck, ¼ mile west of depot, Jeffersonville.

Sept 7 and 8, at Filley church, at the house of Bro H. Miller, 2½ miles south-west of Filley. Those coming on the Rock Island Railway stop off at Virginia. Those on the B. & M. stop at Filley, Nebraska.

Sept. 7, at 3 P. M., Rock Creek church, Kansas, six miles north of Sabetha, Nemaha Co., Kans. Those coming by railroad will please notify E. Culler one week beforehand, and they will be conveyed to place of meeting.

Sept 7 and 8, at 11 A. M., Brooklyn church, Iowa.

Sept 11 and 12, Scott Valley church, Kansas, at Bro Peter Howe's, nine miles south of Waverly, and ten and one-half miles northeast of Burlington Brethren will meet at Burlington Waverly and Westphalia by notifying L. J. Miller, or Charles Yearout, Westphalia, Kansas

Sept. 12, at 2 A. M., Wakendah congregation at the Rockingham meeting-house, Ray Co., Mo.

Sept. 12, at 5 P. M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind

Sept 13 at 4 P. M., Wade's Branch church, in Forest Park, Ottawa, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14, at 11 A. M., Deep River church, Iowa.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 21, at 11 A. M., Killbuck church, Ind., 9 miles west of Shanele, on the Jackson St. Pike Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind

Sept. 28, at 10 A. M., Maumee church, Defiance Co., Ohio Brethren coming by railroad will stop off at Sherwood

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Sept. 28 and 29, at 2 P. M., Verdigris church, 31 miles north west of Madison, Kans. at John Ivy's.

Oct 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct. 3, at 2 P. M., Corro Gordo church, Ill

Oct 3, at 2 P. M., Arcadia church, Ind.

Oct 4, at 10 A. M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct 4, at 4 P. M., Union church, Marshall Co., Ind., 5 miles west of Plymouth and 5½ mls north of Burr Oak Brethren will be met at the above places either day before or on day of meeting

Oct 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct 2 and 3 at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 5 at 2 P. M., Vermilion church, Cornell, Ill., on the Streator Branch of the Wabash railroad

Oct 5 at 2 P. M., Dorcas church, Kans

Oct 5, Lick Creek congregation, near Bryan, Williams Co., O

Oct 5, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M. P. R. R. trains will be met at Eagle, on B. & M. R. R. at Greenwood

Oct. 5, at 4 P. M., Hopewell church, Pa

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Gripe's, 6 miles south-east of McCune and 6 miles south-west of Mound city.

Oct. 5, at 2 P. M., Salina Valley church, Kans., at L. W. Fitzwater's, 5 miles south-east of Lincoln Center, Lincoln Co., Kans

Oct 5, at 10 A. M., South Beatrice church, Nebr On Friday conveyance will be at Holmesville, on U. P. R. R., Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R.

Oct. 5, at 10:30 A. M., Maple Grove church, 4 miles north of Ashland, Ohio.

Sept 7, ... Mt. Vernon meeting-house, Scioto ... Ohio, Wabash Co., Ind.

Sept 7, Middle Valley church, at Centre school-house, ... Marcus, Iowa.

Sept ... Mt. Pleasant church, Kingsley church, 5 miles ... east of Kingsley, Iowa, at Shirem's school-house.

Sept 7, Lower Cedar Creek church, Lancaster Co., Neb., 7 ... west of Lincoln, 2½ miles north-west of ... Will B. Smith's.

Sept ... Carmen Southern at, Maple Spring church, W. Va.

Sept 7, ... at 10 A. M., Greene, Iowa.

Sept 7, Hickory Grove church.

Sept 7, Manchester church, 6 miles east of Mt. ... Conveyance from Cabool to ... Mason, L. P. Greenwood, or W. ... From Mountain Grove by ... Conrad Greenwood or S. M. Stevens, Mountain Grove.

Sept ... at 10 A. M., Sipesville, Pa.

Sept 7, Maple Grove church, Wayne Co., Ohio, 5 miles ... and of Wooster.

Sept 7, at 2 P. M., Flat Creek church, Miami Co., Ohio.

Sept. ... at 10 A. M., Black Swamp church, at Grove ... Wood Co., O.

Sept ... at 1 P. M., Grenola church, 8 miles north-... Grenola, Elk Co., Kans.

Sept 21, ... at 1 P. M., on O. C. Slifer's farm, ... miles south-east of Burr City, Kans. Parties coming by rail will be met at Burr City by notice ... O. C. Slifer.

Sept. ... at ... District of Tennessee, in Flat Rock ... Rutherford Co., N. C.

Sept ... and 29, Greenland church, Grant Co., West Va.

Sept. 28, Lime Creek church, 5 miles south-west of ... on, Rock Co., Nebr.

Sept ... at 10 A. M., Garrison, Iowa.

Oct. 2, at 1 P. M., Spanoose church, Kans.

Oct. ... at 10 A. M., Bethel church, 3 miles east of ... Ind.

Oct. 5, Novelty church, Shelby Co., Mo.

Oct. ... at 11 A. M., Portage church, Wood Co., O.

Oct. 5 and 6, at 2 P. M., McMinnville church, Ill.

Oct. 5 and 6, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct. 5 and 6, at 2 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct. 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., ... miles north-east of Beatrice.

Oct. ... at 2 P. M., Deer Creek church, Huntington Co., Ind.

Oct. 7, at 1 P. M., Locust Grove church, Bush ... Co., Virginia, ... from Frederick Co., Md.

Oct. ... at 11 A. M., Maple Glen church, at Savage, 9 ... west of Lake, Somerset Co., Pa.

Oct. 7 at 10 A. M., Rockhold church, Summit Co., O.

Oct. ... at 2 P. M., Salem church, Marion Co., Ill.

Oct. ... at 10 A. M., Middle Creek church, Iowa.

Oct. 12, ... at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 12 and 13, at 2 P. M., Independence church, ... Co., Kans.

Oct. ... at 2 P. M., Pleasant View church, Reno Co., Kans., ... miles west of Hutchinson.

Oct. ... at 2 P. M., Liberty meeting-house, Scalp Level, Pa.

Oct. ... at 2 P. M., Upper Stillwater, O.

Oct. ... and 13, at 11 A. M., Salamon church, Carroll Co., Ind.

Oct. ... at 11 A. M., Exeter church, at Bro. S. H. Cayton's, ... west of Mechanicstown Junction, Pa.

Oct. ... at 2 P. M., Pipe Creek church, Indiana, at ...

Oct. ... at 11 A. M., Logan Grove church, Ind.

Oct. ... at 10 A. M., Lanark ville church, Grant Co., Ind.

Oct. ... Oct. 1, Upper Fall Creek church, 2 miles ... Bethel, Miami Co., Ohio.

Oct. 12 and 13, at 2 P. M., Lower Cedar church, Logan Co., O.

Oct. ... and 13, at 2 P. M., Rock Creek church, Kosciusko ... Ind., ... will be held 12 miles ...

Oct. ... at 2 P. M., Indiana church, Indiana Co., Pa. A ... Bloom Oct. 5, by Bro. ...

Oct. ... at 2 P. M., Locust Grove church, Oak Grove ... Ill.

Oct. 12, Lanark ... One week's meeting be ...

Oct. 12 and 13, at 2 P. M., Spring Creek church, at Sugar ... O.

Oct. ... at 2 P. M., Big Creek church, Richland ... Conveyance will be furnished ... by calling J. M. Forney, Parkersburg, ...

DISTRICT MEETINGS.

Oct. ... at 2 P. M., Southern District of Illinois, in ... Creek church, Woodford Co., Ill.

HARVEST EXCURSIONS VIA THE UNION PACIFIC RAILWAY.

The Union Pacific Railway takes pleasure in announcing ... Harvest Excursions to ... Kansas, Colorado, Wyoming, ... Montana on the following dates—viz: August 20th, September 10th and 24th, and October 8th. For these occasions the low rate of ... for the round trip has been ... good thirty days, and stop-over ... allowed in both directions for those ... desire to see the country. Do not ... to visit the great and growing ... at low rates. It affords the business ... a rare opportunity to examine ... and farmer ... unlimited resources of ... country.

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HARVEST EXCURSIONS

To the Pan Handle of Texas. Many of the brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting, whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western States Passenger Association and the Trans-Missouri Association, in session at Chicago June 24th, agreed to run Harvest Excursions from Eastern points to all points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8.

I will be pleased to answer all further enquiries by mail, by sending me ... routes, etc.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 3, 1889. No. 35.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. SWIGART has returned from the Northfield Bible School, and on his way called with the New Jersey Brethren and also at Philadelphia and Green Tree. He reports a very pleasant time, but is glad to be home again.

DON'T forget that the time for publishing the Brethren's Almanac is here, and any who have suggestions to make, copy for its pages or corrections for the "Ministerial List," should report now, or as soon as possible. Those wishing advertisements on the cover pages should also let us hear from them. We want to do the best we can for the church, and if we are informed of her wants we will gladly satisfy them.

THE number of Sunday-schools in the Brotherhood is growing encouragingly, and if the present ratio is continued, our church will certainly make a very respectable showing in the Sunday-school statistics. This is commendable, as in every good work we should not be found wanting. Keep the children in the doctrine of the truth and they will always be there. This is surely better and safer than to depend on getting them there, when the inducement to be in the world is very much greater.

FOR our last prayer-meeting subject we had, "For Jonathan's sake," as found in the ninth chapter of Second Samuel, and from it were presented some very suggestive ideas. Mephibosheth was truly a proper subject for sympathy, yet he belonged to the household of David's enemy, King Saul. However, in this king's son David had a true friend, and for his sake this cripple received the kindness of David. Christ is a better friend to us than Jonathan could be to David. For his sake we ought to be willing to forsake all and follow him.

THE attention of our brethren and friends in business is directed to our Almanac as an advertising medium. The cover pages are devoted to this purpose. And as it circulates and remains in the homes of a first-class people, as buyers, during the whole year, it forms an excellent medium for advertisers of salable goods, such as are bought by good farmers, mechanics, and housekeepers. The edition is 12,000, and distributed through the Southern, Middle, and Western States. The terms are very low, considering the circulation. One page, $50.00; one column, $28.00; one-half column, $14.00; one-quarter column, $8.00; one-eighth column, $5.00. Application for space should be made soon.

THE EDITORIAL GARDEN.

THERE has been much said about the editorial, the editorial chair, and the editor's table, but we don't remember of anybody writing about an editorial garden. So we have concluded to make a new departure, and tell you something about *our* editorial garden. We emphasize "our" because the honor of its keeping belongs to several. Just what part of the work is done by each of the several we shall not now take the time to consider.

We have learned that physical and mental labor form an essential element to human happiness, and that too much of either may be detrimental to good health.

What the size of an editorial garden should be, to yield the best results financially, physically, mentally, and religiously, we are not prepared to say, as our experience has not varied enough to determine by actual count or experience. The only one of which we have any practical experience is fifty feet in width and one hundred and fifty feet deep. This, to some, may seem quite small, but we can assure you that for our use it is quite large enough.

Our annual crop consists of strawberries, raspberries, potatoes, salads, cabbage, beans, tomatoes, squashes (several varieties), pumpkins, celery, etc., with a sprinkling of turnips as an after-crop. To this we might add apples, pears, grapes, etc., cultivated in an adjoining lot. Strawberries are our favorite. This is, we suppose, because the fruit ripens early in the season, and the stocks require attention all summer to keep in order for the next year's fruiting. Our memory is too treacherous just now to name the varieties we are growing. Indeed, the patch has grown so mixed that it would be hard to determine what we now have. Some are very large in size and luscious in flavor. The danger of failure in its cultivation is, in letting the runners grow—and weeds, too—until the bed gets too thickly set to bear. They should be kept in hills, and several feet apart. Beds kept in this way will give more than if allowed to become a mat of plant all over the patch. Beds, to get the best results, should be replanted every three or four years, and plants set in the spring make good bearers for the next year if the runners are clipped.

The raspberries are also a very fine fruit, and require considerable attention to get the best of results. The new canes for the next summer's bearing should be trimmed and shaped during the spring growing, and the old ones can be removed as soon as done bearing.

Ours have been faithful bearers, and rewarded us richly for the labor given to them. A large saucer of berries in connection with plenty of sugar and rich cream, is very comforting to an empty stomach, and there is no reason why even an editor should not be thus gratified when he is willing to shed a little sweat to get them.

The different varieties of sweet corn pay well for careful cultivation. We have been planting ours several weeks apart, as to time, we mean, beginning early in May, and continuing to the middle of August. By so doing we have roasting ears during the whole of the summer and into fall, or until frost comes. Of course this adds greatly to the economy of the editor's table and affords a luxury at a very little cost.

In speaking of an editorial garden, it was not our intention to give a general lecture on this branch of industry, only to name it as one of the possibilities that may come within the editorial range, and therefore we shall close the description to take a glance at the figurative. Horace Greeley, when telling "what he knew about farming," looked at it only from the financial stand-point. But there is a deal of religion in gardening,—we mean religious figures. Well, yes, there is more than figurative religion in it. "In the sweat of thy face shalt thou eat bread." In gardening, this is *real*. But then, there is much about it that makes beautiful figures for Christian economics. So the wise men thought. The New Testament doctrine of a man reaping as he sows is practically illustrated.

In the weeding and hoeing are also some instructive lessons. And they teach us the importance of keeping our hearts clean and free from the destructive seeds of sin. These, like all weeds, are of rampant growth and require constant cutting down and hoeing out if we would have our hearts filled with fruitful plants that will yield precious fruits.

Then, too, to keep the garden clean, it takes a great deal of work,—especially this season of the year, when all kinds of weeds are determined to take advantage of vacation,—when the useful vegetables and fruits are resting or off on a pleasure trip. So it seems to be with the weeds of sin and the devil. They are most rampant at this season of the year when many of the churches are closed and the members and ministers are off to the seashore or to other resorts for rest and pleasure. We opine that some of the spiritual gardens will be astonishingly full of weeds when they are again opened for service. The whirl of fashion, the dance and the regular rounds of pleasure, are not good things to grow in the Lord's garden, and, if left to grow there, will soon sap the life out of every good thing.

As we look out over our garden, just now, as we are writing, this lesson enforces itself upon us with peculiar force,—as the weeds seem to have taken the mastery, and are having their own way. The only remedy will be the hoe and the rake. These, well used, will soon put things in good shape for the closing of the season of active labor, and leaving it in good shape for rest and the coming year. On the whole, our garden has been a success, and it is surprising how much can be raised on a small plot of ground, if well managed, and work, with a proper succession, be kept up.

Now we have given our bit of experience in gardening, and we are not sure that it will be either interesting or valuable to others, but we are sure that the practical part of it has been to our advantage in ways more than one.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A VISION.

Back to my castle's glowing hearth
I from the temple trod,
Where I had knelt to mortal man,
And made that dust my God.
'Twas evening; and my wearied frame
Sank into sleep's repose,
When suddenly before my mind
A wondrous vision rose.

The blessed Lord approached my side,
And gently touched my hand.
His countenance beamed forth with love,
Ineffable and grand.
A ray of glory, dazzling bright,
Crowned his majestic head;
His tender eyes were filled with tears
In pleading tones He said:

"O, I have journeyed far and wide
O'er seas, from shore to shore;
I've searched the earth's expanse, to find
My faithless love once more!
For thy dear sake, unceasingly,
Though footsore I did roam
That I might clasp thee in my arms,
And bear thee to my home.

"Lo! I have brought the wedding garb
For my most precious spouse;
The marriage supper is prepared
Up in my Father's house.
My Father yearns to greet His child,
And bless her with His voice;
Ten million royal angels wait
To welcome home my choice.

"My country is a land of bliss
Exempt from storms and death;
Its hills and vales are greener far,
Than any field of earth.
My kingdom 's vast; and thou the queen
Of jasper courts shalt be.
No longer bow at mortal's shrine,—
Thy love belongs to me!

"Nay, tarry yet, beloved, nor cast
The nuptial robe aside;
I long to clasp thee to my heart,
And claim thee as my bride!
O, I have died to gain thy love,—
Thy spirit to entwine!
Now, wilt thou let one idol loom
Between thy heart and mine?"

The vision faded from my sight,
And I awoke to grace;
Long dwelt my mind upon the scene,
Which time cannot efface.
Prostrate upon my knees I fell
With contrite heart and sore;
And with a vow I pledged my love
To Him forever more.

And now I toil from day to day
With light and happy song;
But ever and anon I cry:
"How long, dear Lord, how long?"
Oh! when I reach that blessed home
My rapture this shall be,
To lie against the loving heart
That shed its blood for me!

Sadie C. Brallier.

THE GLORY OF THE FATHER, SON AND HOLY SPIRIT.

BY H. W. STRICKLER.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."—John 16: 13-15.

The above are some of the encouraging remarks of the Savior shortly after his solemn feast with his disciples in Jerusalem, and just before he reverently bowed in earnest prayer to the father in our behalf. See John 17. How wonderfully sublime and touching must have been his earnest pleadings with the Father for our sakes!

Now hear his instructions: "I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." The mission of the Holy Spirit must have been very near to the heart of our Blessed Master. He spoke several times to his disciples on the subject, and repeatedly assured them that he would not leave them comfortless.

There were a great many links in the chain which raised the Israelites out of the house of bondage: They had to be taken to Egypt in a famine; they had to multiply and be oppressed; their cries had to be heard in heaven, and God descend from heaven to the bush; Moses was called and the rod put into his hand; miracles were wrought; Pharaoh's heart was hardened, the first-born were slain; the paschal lamb was slain; the pillar of fire led the people; the sea was divided, and they were led to the land of Canaan. If one of these links had been broken, the whole chain of deliverance would have been as the broken arch of a bridge. So it is in the salvation of sinners by Jesus Christ. All blessings are inseparably connected with conditions. If the advent of Christ had not taken place, there would have been no redemption for us; and had it not been for his ascension to heaven, the Holy Spirit would not have come from heaven to guide us into all truth.

The equality of the Father, and the Son, and the mutual glory of the Father, Son and Holy Spirit in the scheme of redemption, are co-equal, and co-existent, possessing joint interests in the great work of salvation. Jesus said: "All things that the Father hath are mine," for I and the Father are one. I am the eternal, infinite and immutable God. "My Father worketh hitherto, and I work." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

Christ has an undisputed right to the adoration and praise of men and angels. He should be honored in the same degree that the Father is honored, for he is the very life of creation, providence and redemption. He is over all. "All things that the Father hath are mine." The attributes of God belong to him. Though, as a Mediator, he is less than the Father, and the Father is greater than he, as a Mediator he holds the "keys of the house of David."

As a vessel laden with valuable treasures from different kingdoms arrives within our ports, so was the glorious message brought from one world to another, from heaven to earth, from eternity to time, in the person of the God-man, Christ. The vessel of life is full of glory to God, and the vessel of mercy is full of good-will and peace to man. Christ is the Captain of this vessel, which is laden with the richest treasures of heaven. The sea over which it sails is full of hidden rocks,—temptations. Over it we must ride, and through the gulf of death to the fair haven of glory. Oh, how beautifully and charmingly this vessel glides, with King Jesus for our captain, when laden with the "all things of my Father,"—the whole Gospel, and nothing but the Gospel! The good ship Zion bears the glad tidings to the children of men. This was that vessel of which Paul spoke as "the power of God unto salvation to every one that believeth." This was the vessel of which Paul was not ashamed, and upon which he sailed in the full assurance of hope that he should see Jesus as he is.

Upon this vessel was the register—the Lamb's Book of Life. The papers belonging to the vessel were carried to us, and sealed upon Calvary with the blood of the Captain, whose banner read, in bold letters, "I am the resurrection and the life." It floated to the wide world and still waves in t air. "He that cometh to me I will in no w cast out." O, glorious banner, long may it wa

Again we see the unbroken chain in the glo existing between the Father and the Son. T Son, as a Mediator, glorifies the Father by raisi the fallen from the pit of death, and by magnif ing and making them honorable. He also rai the image of the Father, which had fallen in Ed and reproduces it in human nature. He has giv a full description of it in the Gospel. Here again, we see the mutual love between the Fath and Son. Hear him! I have manifested un them whom thou gavest unto me out of the wo that the love wherewith thou lovedst me, may b in them and I in them." Christ opened a w by his sacrificing blood to the Holy of holies.

Again, the Father glorifies the Son. "And no O Father, glorify thou me with thine own s with the glory which I had with thee before world was." The Father claims him as his o for in him "he was well pleased." All this sho that there is an unbroken chain in the great pl of redemption. As all the vessels of the tem had to be purified before being used, so all m must be purified in Christ's reconciling blood fore they can be admitted to the services of temple of eternal life.

Precious things were committed to the charg the Son to bring into the world,—not deep th concerning Pleiades, Orion, and Job's behem but the words of endless life. After Christ the world, he sent the Holy Spirit. The H Spirit came not as a new power, but as an aux ary of that, already in motion. The Spirit tinues in the field, to bring up the rear of the ar while the Captain is in advance, leading them The candle that is in his hand shall never be tinguished.

Let us, therefore, my brethren, pray that lamp of the Holy Spirit may more brilliat burn in the church, so that the members m see more of the harmony of divine things, that may also glorify the Son, and see the glor God! Let us be more holy in all manner of versation, and more spiritual in all our relig performances,—more heavenly in our minds affections,—more zealous for the glory of God the welfare of immortal souls, more warm an fectionate in our love to God and each othe that many may be constrained to say, "We gladly go with you."

Brethren, if you would have a revival in church, you must not only *pray*, but you must that your light may so shine that others may your good works and glorify the name of your ther who is in heaven." *Now* is the time, b ren, for us to bestir ourselves! The pr peaceful state of the world is paving the way the reception of the Truth. The way is opened for the "white horse" to travel America to Europe, from Europe to Asia from Asia to Africa. The angel of the Gos can fly to China and meet the devotees on road to the uttermost parts of earth, and th men to the glorious Gospel,—the unbroken which is the power of God unto salvation.

How could you be easy if your neighbor's were on fire, and the inmates likely to per the devouring flames? You live in an enlighte age. You know the dangers of sin, and are quainted with the miserable state of decept through antichrist. The venerable William W —one of the first Baptist ministers to India while on a visit in this country, in one of his mons, said, "We need the help of your money, we need more the help of your prayers, that may crown our feeble efforts with his blessing the salvation of souls."

My brethren in the ministry, let us not be

ward in this important duty! All our comforts and the success of our labors depends entirely upon it! It is possible that we do not at all times feel our dependence on God as we ought. We should, therefore, make it our particular business to implore God's presence in all our works.

Brethren and sisters, we hope that all of you will pray for the ministers of the Gospel! Never forget the promise of the Father "whose eyes are over the righteous, and whose ears are opened to their prayers," and who will never leave us nor forsake us. Help us, by your pecuniary aid, to go forth into the world to preach the everlasting Gospel to them that dwell upon the earth. Rev. 14: 6.

The Head of the church is in heaven,—our Advocate, pleading with the Father, whose "spirit beareth witness with our spirit that we are the children of God."

The glorious chain,—the Gospel of grace,—reaches from the top of the eternal mountain of foreknowledge before the foundation of the world, to the top of the beautiful mountain of glorification, when this world shall be no more, over the rivers of sin, the hills of time, and the sea of death. It shall continue until Christ shall come, and take to himself his own,—until time shall be consumed by eternity, and we shall go home to enjoy the full fruitions of eternal felicity with God and the angels. Oh, let us not sever the chain!

Loraine, Ill.

THE LORD'S EXAMPLE IN THE FIRST COMMUNION.

BY JOHN FORNEY.

We will, in a brief way, set before the readers of the Gospel Messenger, and vindicate, God's own order and example of a Communion meeting, as set forth in the Holy Scripture.

1. The Lord had two of his disciples go and make ready a feast for them. See Matt. 26: 19: Mark 14: 15; Luke 22: 7–13. And they went and made it ready in the place and manner the Master bade them.

It is not the object of this article to show what kind of food this supper, or passover, was composed of or what its most appropriate name would be. Matthew, Mark and Luke call it a passover. Luke 22: 20, also calls it a supper. John 13: 2–4 calls it a supper. Paul calls it the Lord's Supper, 1 Cor. 11: 20–25. He also calls it a feast, 1 Cor. 5: 8. But, as it is the order and not the name we are vindicating at this time, I will only say here that the four evangelists refer to the same meal, and so does Paul. Now let us examine the order of this meal, and see where the Savior of the world has placed it.

2. We learn from John 13: 4–14 that the Lord rose from this supper before they ate it and washed his disciples' feet and wiped them with the towel wherewith he was girded. And when he had taken his garments and was set down again he gave them some instruction on the subject of feet-washing. We have in John's record, "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

At this time the feet were washed, and they were eating the supper. To prove this let us remember, first, that there is no evidence anywhere in the Scriptures that one of the disciples leaned on Jesus' breast before or at the time of the feet-washing, but at supper. See John 21: 20. Second, still plainer proof is, that they were eating when Jesus said, "Verily I say unto you, that one of you shall betray me." See Matt. 26: 20 22. "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." Mark 14: 18.

Our third witness is a positive proof that Jesus washed the disciples' feet *before* he ate the supper with them, and not *after*, as some would have it. See Matt. 26: 26: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." See also Mark 14: 22: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

With these clear Scriptural evidences before us we can not be mistaken when we say that feet-washing was first, the supper second, and the Communion third, and the last of the three ordinances as given in the example of Jesus Christ the night of his betrayal. Any one that can read the Scripture can see that there is no room for the ordinance of feet-washing between the Supper and the Communion of the bread and cup, of which Jesus said, "This is my body and blood; this do in remembrance of me."

Some of the readers of this article may ask, Was not that meal the passover (supper) of the law, and did not Christ eat it to fulfill the law? If he did, he did not tell us so. What does he say about it? "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 16.

John 13 gives us the example of feet-washing and the Supper. Christ gives us not one word in his record about the Communion of the broken bread and the cup of blessing. Jesus does say, however, in verse 15, "For I have given you an example that ye should do as I have done to you." Verse 17. "If ye know these things, happy are ye if ye do them." Here Jesus admonishes us to do as he has done. What does John say he did? "Jesus rose from supper." Verse 4. He washed the disciples' feet, and sat down again to the supper table and did eat with them. The other evangelists show clearly that Christ put the supper between the other two ordinances, and said, "If ye know these things, happy are ye if ye do them."

My dear reader, it will not excuse you and me to say that it is the Jewish Passover. It always will be the meal that God the Father had ordained to be eaten in the last night of his Son's mission on earth, before his crucifixion, and it shall have its fulfillment in the kingdom of God. I care not what names men may give it,—let it be love-feast, or passover, or supper, or feast of charity, or Lord's Supper, as Paul called it in his day, only so you keep the feast with the unleavened bread of sincerity and truth." 1 Cor. 5: 8. We must observe the feast in the order that Christ did and as the apostle Paul gave it to the church at Corinth. 1 Cor. 11: 33–34.

By no means we should allow ourselves to be led astray from the example of Christ, by disregarding feet-washing, or by putting the Supper away, as some do, or eating the Supper some hours before the Communion, as some do, or to invite those who are not in the faith with us. Peter said of such: "Spots they are and blemishes while they feast with you." Jude saith, "These are spots in your feasts of charity, when they feast with you."

Here the apostle alludes to the believers' common meals. As the children of God, it is their bounden duty to feed their enemies when they hunger. Our Lord ate with publicans and sinners, and upon several occasions with Pharisees, but in this sacred supper, called also "passover," he gave us no such example. Here were none present but his chosen ones, and they all had to wait until it was made ready and feet were washed. Then they ate all together. Thus the great Head of the church gave the pattern, and said, that happiness would be ours if we know and do as he has done.

This brings us to the fourth part of Christ's example in this feast, namely that he instituted it and ate it in the night. The apostles so observed it. They taught it in that way, and never did they hold a Communion meeting in the day-time, but always in the night. See Acts 20: 7–11; 1 Cor. 11: 23–25.

Dr. Smith, in his Bible Dictionary, page 488, says: "Thirty years after the death of Christ, when St. Luke wrote the Acts of the Apostles, they continued the chief actual meal in connection with the Eucharist." He calls it "*Agape*, or feast of love." He also says, on the same page, "At some point in the feast, those who were present, men and women sitting apart, would rise to salute each other with the holy kiss.

Abilene, Kans.

"EVERY-DAY CHRISTIANS AND SUNDAY CHRISTIANS."

BY F. J. E. ETTER.

To be true Christians we must be such every day, and in order to be good ones even on Sunday it requires *great* practice during the week. We can become accustomed to doing anything so that it will become natural. We often engage in doing things that are not becoming for a child of God. If we continue to persist in it, it will become a habit. Bad habits are dangerous, and if not nipped in the bud they become tenacious.

How can a true Christian go to church, prayer meeting and Sunday-school, and exhort others to follow in the footsteps of Jesus, when he [illegible] do so himself? What influence would it have to good? None whatever. We form the resolution in the presence of others, perhaps, to do better in the future and want them to do the same, and probably, after we reach home, or maybe before we get there, the good resolutions are forgotten and we engage in something that is not becoming such as foolish jesting, or talking about our worldly affairs, or something else that is not profitable at all. We may form resolutions until we die, and if we do not carry them out, they will avail nothing.

We are inclined to think we can do as we please during the week, just so we are right on Sunday, but we are sure to make some mistake on Sunday we continue to think so. Another thing. We think we can do as we please at home, just so we do well away from home. Home is the place to practice that which is good, so that we will not make a mistake away from home. We are inclined to sin as the sparks are to fly upward. If we engage in talking idle talk during the week our minds will be in no frame on Sunday for good. We lose all spiritual influence for good. We say we mean no harm. That which is of no good, surely is not pleasing in the sight of God. "Out of the abundance of the heart the mouth speaketh."

We can become so addicted to this evil, that we go too far before we think. For every idle word we speak we shall have to render an account in that great day. We are taught to avoid foolish and unbecoming talk. Let our speech be seasoned with salt. If we can not entertain each other with something that is profitable and that will have a tendency for good, we had better say nothing. If we are not true Christians during the week, we are none at all.

Cartersville, Va.

THE SECOND BEAST.

BY W. F. GILLETT.

Number Three.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13: 15.

It may not be that this new secret society of which we spoke so particularly, will be one horn of the beast, but we do believe it will be a combination of secret societies. All secret societies of which we know anything, have the mark in their right hand, and nearly all the officers in the United States belong to some secret order. If they would so desire, they could run this government to suit themselves at any time. Then the United States would be one horn of the beast, and the Kingdom of England the other horn. The consolidation of the two governments will finally form the one beast. Some think this consolidation will be a fulfillment of prophecy, and that it will be one step toward bringing about the peaceable reign of Christ.

We do not doubt that it will be according to prophecy, but, instead of the peaceable reign of Christ, we believe it will bring one of the greatest calamities and persecutions that ever was brought upon mankind. See Dan. 12: 1.

It is clear that there will be a great persecution of Jews and Christians. The Lord's two witnesses, after they had prophesied 1260 days (years), clothed in sackcloth, Rev. 11: 3, or during the 1260 years' reign of the Roman Catholic power, will only rest a short time, until the beast that ascendeth out of the bottomless pit, or the second beast, will make war with them and overcome them. Rev. 11: 7.

The prophet Zechariah, in the fourteenth chapter of that book, gives an account of the calamity that would befall the Jews, while Jeremiah gives an account of the Christian. When the fifth seal was opened, John saw the souls of them that were slain for the Word of God and the testimony which they held, and they cried aloud, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 10, 11.

Understand, these that John saw were killed in the time of the fifth seal, and can not mean those that die in like manner. The fifth seal ended with the persecution, for, notice, when he had opened the sixth seal, or the seal in which we are living,—the sun became black as sackcloth of hair and the moon became as blood. Rev. 6: 12. This happened about the year 1780, or about the time the persecution ended, hence we come to the conclusion that those that will be killed in like manner are they that will be killed by the second beast. Since the year 1780 the Catholics have had a dislike to the United States Government and why so? Because since that time it has been a home for all Protestant churches in the world.

About thirty years ago the Catholics made a flag with the picture of the President of the United States and the Pope of Rome on it. The Pope's foot was resting on the President's neck. They were going to raise this flag at North Buffalo, New York, but did not dare to do so for fear of the people. This indicates their anger with the Protestant nation. Some years ago they also sent men into some of the principal cities of the United States to make correct maps of the cities. All this was for a particular purpose of which we will speak more hereafter.

In a former article we said that this second beast, or image of the first beast, will have a great deal of authority, and after a while he will think himself a God and will want people to worship him, and if they do not, he will kill them. No sooner will this happen, than the Pope of Rome will think an evil thought, Ezekiel 38: 10, and he will come against the land of unwalled villages,—to them that are at rest, that dwell safely, "all of them dwelling without walls and having neither bars nor gates, and thou shalt come up against my people of Israel." Ez. 38: 11–17.

Where is the Israel of God, if it is not in the United States? It will be the Pope's object to rob people of gold and silver as well as to kill them. The gold and silver belong to the Lord and he will have it.

The Pope of Rome and the second beast will work in harmony together. It does not seem to make any difference to the image of the beast whether people worship him or the Pope. The probability is that about this time the second beast or image of the beast and the first beast will emerge into one beast, for we read of but one beast being cast into the lake of fire and brimstone.

With much sadness we read Jer. 25, which says, "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture." Jer. 25: 34–36.

The shepherd having no way to flee, nor the principal of the flock a way of escape, indicates that they will be attacked very suddenly and no doubt it will be in the night when all are asleep. It must be something of this kind, or there would be some way of escape. In proof of this we refer the reader to Jer. 6: 26, "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us."

It is thought by some, and probably upon good authority, that the Catholic nunneries are full of weapons. If such is the case, it is for some particular purpose. Their mapping out the cities, referred to above, is for the purpose of knowing where the Protestants live.

The Catholics are opposed to the Brethren church because the Brethren always speak against the Pope of Rome. I remember of hearing our aged elder in Eastern Kansas, on Communion occasions, say that the Pope of Rome had no more right to change the order and manner of holding the Communion than to change from a triune immersion to a triune sprinkling. They did this, for their own books say so. Such shepherds as this they will want to kill. They may not kill *all* the Protestants, but will kill enough so the remainder will recant.

Waynesville, Mo.

(To be continued.)

DID CHRIST IN HIS LAST SUPPER WITH HIS DISCIPLES EAT THE PASCHAL SUPPER?

BY I. J. ROSENBERGER.

The fact that Matthew, Mark, and Luke call that meal "passover," leads many to take the affirmative side of the question. But it should be remembered that Luke likewise calls that meal "supper," while John calls it supper *only*. We shall, in this essay, take the negative side of this question. Our reasons for our position are as follows:

1. The testimony of John 13. "Now before the feast of the Passover; * * * He riseth from supper," etc. Hence, as seen, Christ ate his supper before the legal paschal supper. Again, John records in 18: 28, "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." This text clearly shows that while Christ had eaten his supper, the passover of the Jews was yet in the future.

2. If Christ ate the legal paschal supper, he violated the law in the following particulars:

(*a*) The Jews were to eat the passover standing. See Ex. 12: 11. Christ, "when the eve was come, sat down, and the twelve apostles with him." Luke 22: 14.

(*b*) No one was to go out of the door of his house until morning. Ex. 12:, 22. Christ, with his disciples, after their supper in Jerusalem, went out, crossed the brook Cedron and entered into the garden. John 15: 1.

(*c*) The lamb was to be eaten, not boiled or sodden but roast with fire. At the supper that Christ ate there must have been "broth," or there could not have been any "sop." John 13: 26. Hence if Christ ate the *paschal* supper, he was a transgressor, and there was no need of trumping up of false witnesses with which to condemn him in the Roman court.

3. Christ taught, "No man putteth a new piece of cloth to an old garment." If Christ ate the legal paschal supper that night, we then have the order of the service thus:

(*a*) Feet-washing, which was under the Gospel.

(*b*) The supper which was under the law.

(*c*) The bread and wine as symbols of his body which was under the Gospel. Here Christ clearly violated his teaching above, by putting a new piece of cloth (the Gospel) to an old garment (an institution of the Law).

4. It is said that Christ ate the passover that night in fulfillment of the law. That is strange reasoning. How could Christ fulfill that lamb, that passover, by eating? Why did not his eating in former years fulfill the law of the passover? I would rather conclude that he fulfilled the passover law by being slain; hence, "Christ our passover is sacrificed for us." 1 Cor. 5: 7.

5. If Christ ate the legal passover that year, it was the Jews' passover. As seen above, he was slain as *our* passover that same year; hence either the Jews' passover that year was slain on illegal time; or our passover, Christ, was. The law provided that the lamb was to be slain on specified time; and as Christ ate his meal one evening, and was crucified the next afternoon or evening, therefore they could not both occur at the legal time specified for killing the lamb.

Covington, Ohio.

WE TRUST IN THE LIVING GOD.

BY J. H. BEER.

Trust signifies confidence, reliance, to believe, to confide in, to credit. The Psalmist says that none of them that trust in the Lord shall be desolate. Ps. 34: 22. Trust or confidence is an essential element of our human nature and begins at a very early stage of our lives. It moulds and develops itself in our human nature as we advance in years. Though often deceived and betrayed, we must anchor our trust somewhere. How natural for us to choose some trusted friend in whom to confide!

How far short we fall of realizing the temporal and social blessings of life, without reliance in

our associations! Although our trust is often betrayed by friends, no one that trusts in the Lord shall be left desolate. Blessed is he that maketh the Lord his trust. Ps. 40: 4. Paul says, "We both labor and suffer reproach because we trust in the Living God. The Lord has promised to save them that trust in him. When we trust in the merits of Christ, we are strengthened with that hope which enables us to rejoice that we are accounted worthy to suffer reproach for his name. Jesus has said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." It was these gracious promises that enabled Paul to both labor and suffer reproach because he trusted in the Living God. 1 Tim. 4: 10.

How beautiful and sublime are the lines of the poet:

"Trusting only in thy merits,
Would I seek thy face.
Heal my wounded, broken spirit,
Save me by thy grace."

It is only when we have made an entire resignation to God's holy will that we can rejoice in evil as well as good report, and say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."

Rockton, Pa.

SPIRITUAL BONDAGE.

BY WM. M. LYON.

Number One.

"If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

FEW people enjoy the perfect freedom referred to in our text. The divine plan is a perfect one, no matter to what we apply it. God's plan alone produces perfection of character. Do we want a love, a faith, a practice, a system that is perfect? Let us consult the sacred oracles, otherwise we must fail. Just so with regard to the freedom to which we now refer. There are thousands, yea, millions, who to-day claim to be enjoying the full liberty and perfect freedom vouchsafed to the child of God and contained in the Bible, who do not, by any means, enjoy these divine blessings, but are still wearing the shackles of servitude. They may boast of deliverance from the power of Satan, but their liberty is only in *name*, — not a *reality*. They imagine themselves to be free, while they are simply a race of slaves.

But some one now asks, "Why all these assertions?" We reply that the text sets forth a *perfect* liberty to which the Christian is entitled if he seek to obtain and hold it legally, but the language also implies the idea of what we might term a *supposed* freedom,—liberty in name only.

Before proceeding further, we wish to say that to consider this Scripture in its primary sense, would be to apply it only to those Pharisees to whom it was directed by Christ and who claimed to be the children of Abraham,—"We be Abraham's seed and were never in bondage to any man." Christ taught them that to pass from under the law to the Gospel was to come out of slavery into freedom. "If ye do this, ye shall then be free indeed." To accept Christ was to be made free; so it is to-day.

Christ is the GREAT LIBERATOR. Not to accept him is to remain in spiritual bondage,—a servant of the enemy of souls. To accept him we must put off the "old man" and "put on the new." Eph. 4: 22-24; Col. 3: 9, 10. Those Pharisees claimed to be under bondage to no man, yet they were servants of the evil one. Just so it may be with us. The trouble now is not, that we can not let go of the old law, but we want to hold on to some of the things that pertain to the world and belong to the kingdom of Satan, and while we do this, we are not free,—we are his property. Many would like to hold on to Christ with one hand, while with the other they have a tight grip on some of the claims of the devil. There is no freedom in this. Christ would say to all such, "Forsake all else and hold only to me." Ours is a *jealous* God. He wants the whole heart.

We want now mainly to direct our remarks toward that great class of slaves who have their names in the church-book,—who are in bondage and do not seem to know it,—who live in *name* only. Rev. 3: 1.

But before we shall undertake to locate and describe the situation of that class now referred to in the church, we wish to say that their counterpart may be found throughout the political world. Look along the party lines and you will be surprised at the wonderful number who are not their own,—who have no mind of their own,—no opinion, no voice, no sentiment, that they can claim as their own upon a legal basis, but they are merely the property, the *tool*, of another; they forsake *principle* to stand by "*party*" because they belong to a certain party that advocates certain doctrines,—not from the stand-point of right, of equity and of justice, but too often because they are *popular* and said party must look to the masses for its power and perpetuation. The leaders in such parties are not free, because they are dependent upon others for support, and, of course, must try to please them and court their favor, and, on the other hand, the constituents,—the voting and electing power,—neither are they free. They must bow with uncovered head before their legal representatives to whom they must look for office and promotion in the event of their election.

Do not all these things exist, and are they not all manifested to a greater or less degree, when we take a glance at the machinery of the political world? When we see all this, can we call it by any other name than that of slavery?- If you have another name for it, let us have it. Go into the social circles and you will also find the same condition of things to exist. And now we ask the question, "Was man created thus to be moved and actuated by such slavish fears?" Can aught but evil result from such a state of affairs, whether in church or State? And if such a course of action is wrong and deserves to be condemned in the political world, surely it is a much greater evil when found within the borders of the spiritual kingdom.

In our next we shall try briefly to notice a few of the many forms in which this spiritual bondage may, and, doubtless, does exist.

Union Bridge, Md.

A COMMON ERROR.

BY H. A. STAHL.

THERE prevails among men an error concerning the respective rights and privileges of Christians, as contrasted with those accorded to people of the world, who make no profession of religion, and who do not pretend to enjoy its benefits. It is taken for granted that a mere worldling may consistently and innocently enjoy and indulge in what would be sinful for the Christian. Not only is this opinion cherished among worldly people, but is quite generally conceded to be a fact by church people.

There is certainly no Scriptural warrant for such a theory. It is very unjust in principle and hurtful and destructive in effect. A worldly man can not innocently enjoy anything that a Christian can not enjoy with equal innocence. Whatever is sinful for a Christian is none the less sinful for one not a Christian. If there were any latitude or freedom allowed to any one, that is not to be enjoyed by all, it would surely be given to a Christian.

The simple truth is,—neither the worldling nor the Christian has any freedom to do that which is wrong. What any respectable man or woman on earth may do *with propriety*, that any Christian man or woman may do, with equal propriety.

All the varied and conflicting opinions concerning what is right and what is wrong, arise from the fact that people go outside of what is written, and set up mere notions in the place of the law of God and the rules and regulations of the kingdom of heaven, and so become involved in a multitude of conflicting opinions as to what is wrong and what is right. There must be a sure rule by which to be governed, nor will it answer to adopt a standard which has not, by long trial, been settled as infallibly correct.

The law of God is not new in the earth, and it has not resulted from human experiment. It has not been gradually evolved by the wisdom of poor man. It came to us perfect and has never been amended. It has stood the test of all time, and all the wrongs that exist have come about by departure from the standard. Any transgression of *that* law by the Christian, or by the man who belongs to the world, is sin, for which he must answer at the last day before the bar of God. Hence let us consider these things honestly, and cling to the law and not try to change any part of it to suit man's devices, for it is a perfect law and unchangeable. It is the same yesterday, to-day, and forever. The moment we transgress that perfect law, whether we be a Christian or worldling, we err, and miss our calling, for we never were placed here to serve sin, but the Lord, our Maker, so that eternal life will be ours!

Glade, Pa.

THE TIME HAS COME.

BY I. N. CROSSWAIT.

GOD'S Word tells us, "The time is fully come, that judgment must begin at the house of God." We are told to judge ourselves that we be not judged. Are we doing so? If so, do we find that we are living in accord with the Word by which men are to be judged in the last day? If not, we stand condemned.

What would be our condition if we were condemned on a grave charge of violating the laws of the land? It would be a source of great trouble and remorse to any but a hardened criminal, but, alas, the people of God (by repute) often claim his mercy without complying with his terms. When they do so, they claim that to which they have no right. It is madness thus to claim his mercy when the terms of it are so easy and plain. None would dare to do so in violation of the laws of man and expect mercy. It is a great mistake thus to trifle with God. We are assured in his Word that we must give an account for every idle word. Then, O how careful we should live! Our lives must be hid with Christ in God, if we would judge ourselves aright and not be judged. Then we will be rewarded all along the way to heaven with a happiness which the world can not give. No, never! I defy the world to produce a person who enjoys this life to the full extent without entire confidence in the promises of God.

Tuhunga, Cal.

"MAN doubles all the evils of his fate by meditating upon them."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Fifteen.—Tiberius.

TIBERIUS often consulted fortune-tellers. When he was so engaged, he was with them in a secluded mansion which was reached by a precipitous path. On his return he would often order them to be thrown down upon the merciless crags below. Tiberius, like many other people, was pleased when all the predictions of the astrologers promised good luck and a fortune. At one of these communications an astrologer, named Thrasyllus, assured Tiberius of a prosperous life. Whether Tiberius was a little skeptical as to whether Thrasyllus really *knew* anything about his future or not, we can not say; but it seems he had set his determination on killing the fortune-teller. He asked Thrasyllus if he could tell what would happen to himself on that day. Thrasyllus, fearful as to his fate, answered him thus, "I perceive the crisis of my fate! This very moment may be my last." Tiberius, thinking Thrasyllus really knew his situation, threw his arms around the astrologer, and from that time on he had confidence in all his predictions.

The emperors of Rome, it appears, were destined to show how wicked the heart of man is, naturally, and certainly this is one of the darkest periods in the world's history. Tiberius was surrounded by all the wealth, power and grandeur the world could give, yet his natural passions and appetites were not superior to those of beasts. His desires and commands were law to the Roman people, and were fully and faithfully executed, yet he was not happy.

There is an aching void in the heart of every man and woman which the comforts of this world can not fill, and yet we are easier satisfied with the things that are really necessary than with luxuries. One luxury will create an appetite for another, thus making our lives one continuous chain of unsatisfied desires. No man is rich who is continually wanting; no one's appetite is satisfied who is still ravenous, though he can hold no more. Then we rightly conclude, as long as he is contented, he is rich, has a satiated appetite and is well clothed. There is a legitimate way of producing this contentment or filling this vacuum. They that seek first the kingdom of God and his righteousness shall have all these things added unto them. If we hunger, and hunger after righteousness, we shall be filled. There is a River of Life, and if we drink of its waters, we shall never thirst.

At about this time the One who uttered those precious promises died to save sinners. He utterly despised the honor and luxuries of the world. He did not have riches nor titles of nobility, yet the titles applied to him were the noblest. He was *truly* great, not only in the sense that he was divine, but in that his character was holy, virtuous.

You all, no doubt, remember that Pilate wished to release Christ, when on trial, but he really dared not do so lest his administration be found fault with, reported to Cæsar and he be removed from office. His fear was fully realized, for he was sent in exile. Pilate made a noble defense before Tiberius, giving a truthful description of the birth and nativity of Christ with his miracles, life, death, burial and resurrection. It so impressed Tiberius that he related it all to the Senate and desired that the Romans considered Christ as a "god." Though the Senate seldom disputed orders given by Tiberius, they went so far as to issue an edict compelling all Christians to leave Rome. Tiberius was determined to have his way, however, and during his reign Christians were left undisturbed.

Tiberius lived periodically on the beautiful island of Capreæ, where he would indulge himself in scenes of vicious pleasure. He did not wish to divest himself of power, but remained as crafty and cruel as ever. His deeds flitted across his memory as phantoms before the sailors on the bosom of the troubled sea. They haunted him wherever he went, and vivid recollections of cruel tortures caused him to feel that he could not ask for a death less terrible. In a letter, written by him, he said, "May I perish under evils, still worse than those I endure, if I know what to write, or what I should not write."

Twenty years of a cruel life had passed away and Tiberius was taken ill of fainting fits, and he supposed he was about to die. He did not repent of his evil deeds, but seemed to devote both energies of mind and body in finding a man worse than himself to govern the Roman people. His search for such a man was by no means unfruitful, as he found his counterpart in one named Caligula.

Tiberius said, "I suffer that son of Germanicus to live, that he may be in time a public calamity, and the final author of his own destruction. In him I nourish a serpent for the people of Rome." Caligula was not long in demonstrating to the people of Rome his serpentine characteristics. It is said that a traitor is one who "turns to bite the bosom that warms it." Caligula proved to be such. Tiberius nourished the serpent that would exert the venomous powers of unholy ambition and impatience upon his wicked bosom. Caligula made an agreement with Macro, one of Tiberius' servants, to betray his master. When Macro had decoyed Tiberius into his bed-room, they dismissed all the servants and smothered Tiberius in his bed-clothes.

Tiberius, who sent so many out of the world by the most cruel methods of torture, was hurriedly sent out himself. He exercised no mercy toward others and received none himself.

In every country where Christianity is professed there are laws and habits of thinking which bring punishment and contempt upon vice, cruelty and injustice; and these restraints are placed upon those who reign, as well as those who obey. It is noticeable what a change Christianity has made in the laws of the Isle of the Britons since Cæsar's time.

OUR SUNDAY-SCHOOLS.

BY GRANT MAHAN.

IN two or three months from now a great many, perhaps the majority, of our Sunday-schools will be closed for the winter. It does not seem to be just the right thing to do. The Sunday-school work is not less important in winter than in summer. The schools in the country are usually the ones that suffer. But it would seem that the country people are the ones who should keep their Sunday-schools going in the winter, for they have a great deal less to do then than in the summer.

There is a great deal lost by this closing of the schools. The lessons are so arranged that no one can afford to lose nearly half of them. If one is to get the good he should out of the Sunday-school, he should attend it every Sunday. It is bad enough to miss a lesson once in a while, to say nothing of knowing nothing about the work for four or five months. Just think about it for a little while. As a rule the schools in the country do not do much work the last quarter of one year or the first quarter of the next. If one looks over the list of lessons for the year he can readily see what is missed by so doing. Take this year's lessons, for example: The first six months are devoted to the study of the life of Jesus as recorded in Mark's account of the Gospel. The first lesson was, "The Mission of John the Baptist," Mark 1: 1–11; and the last was, "Jesus Risen," Mark 16: 1–13. Suppose the first quarter passed before the school was organized. It is easy to see that the one-half of the study of Christ's life would be lost.

The loss is more apparent, if possible, when we look at the studies in the Old Testament. At the close of this year the lessons will end with the "Close of Solomon's Reign." Last year they ended with Ruth. The year before last the children of Israel were left at Sinai. The Old Testament series runs through several years, and if one misses about half he can not get the connected history of the Jewish people. System is necessary in order to accomplish any very great work. Getting a knowledge of the Scriptures is certainly a great work. And it is a work, too, which can not be too well done. To get this knowledge and get it well we must go to work systematically, and we must stick to the work. There can be no such a thing as doing half the work and leaving the other half undone.

If the church members are what they ought to be, if they are what they profess to be—that is, Christians in deed and in truth—they will do all they can for the Master, both in the summer and in the winter, for there is just as great a need for work in one season as in the other. You never hear of a man who is working against all that is good going away from his work when the weather is unpleasant. He labors just as hard, he offers just as many inducements, *he ruins just as many souls* in one season of the year as in another. And what are we, who profess to love God with all our heart, soul, mind and strength, going to do about it? We ought to do our duty. Are we doing it if we withdraw from the field for months when there is great need of our doing all we can? It is to be doubted whether there is one among us who has done all he can.

But the winter is coming, and what are the members in the country going to do with their Sunday-schools? It is quite a while yet till winter, but it is time for thinking about this matter. It seems to be taken as a matter of course that there should be no Sunday-schools in the country during bad weather. Is there any argument in favor of closing the Sunday-school that can not be given as a reason for closing the common school during the same time? Is the religious instruction of the young of less importance than their common-school instruction? We ought to think about these things in all earnestness.

The common reason given for closing the Sunday-schools in the winter is, that not many would attend if they were not closed. A great number is not what makes a good Sunday-school. The promise is given to the "two or three" who are gathered together in Christ's name. It does not matter how few there be, if they are gathered together with the right motive. We do not seem to look at our religious duties as we should. They can not be put on and off. When they are once put on they must be kept on for all time—till the end comes, when we shall lay every burden down. The schools ought to be kept open during the entire year. There are a few in every locality who like to attend divine services. And these, if they are earnest and zealous workers, will be the means of drawing others into the work.

I would like to see a Sunday-school in every neighborhood, and I would like to see that school open and its members at work every Sunday in the year. There is no other way by which the church can exert so great an influence over the young. And the young are the ones the church must look after. A work that can be carried on or dropped, according as the weather is pleasant or unpleasant, will not seem to outsiders to be a

ery important one, and it will not have half the ttraction it would have if it were carried on right long. And no wonder. If we *believe* in a work e will have no desire to half do it. But we will lways be looking for opportunities to do more of , rather than seeking to shirk it part of the time.

There are a great many fair-weather Christians. here are a great many who are always ready to alk religion. There are too few who are all-the-ear-round Christians. There are too few who re living up to what they profess. It is a very asy matter to say we believe in a thing. But the aying so amounts to nothing if we do not prove y our actions that we do believe in it.

Time is not long at best, and surely each one who has his heart in the work will do all he can. No one of us can do much, even when he does all e can, and what will the result be if he does not o the little he can? Each one who is in favor of losing the Sunday-school during the winter ught to analyze his motives and see just what hey are. Are the schools closed because of the good it does to close them? I want to put the question to each one, and I want each one to answer it to his own satisfaction, Why do *you* want o be without a Sunday-school for several months of the year?

Mt. Morris, Ill.

TEACHING THEM TO OBSERVE ALL THINGS.

Matt. 28: 20.

BY A. FLORY.

How much of this kind of teaching is done in this age of the world? How do men teach in our public schools? Do they tell their pupils that part of the rules laid down in arithmetic are necessary and part are not? Do they say the part called "addition" must be thoroughly studied, but when they come to the part called "subtraction," that it is not necessary? Would you like to have your children taught in this way?

Is it not strange that men are so exact in regard to secular knowledge, and so indifferent in regard to God's Book? Are there not hundreds and, perhaps, thousands of men in the world to-day, teaching just in this way from God's Book? They treat God in a way they would not like to be treated themselves. When God's Book tells them to believe and repent, they are willing to comply, but when it tells them to be baptized for the remission of sins, they seem to have no need of this. They claim that their sins are already pardoned. Where the Word tells them to eat the bread and drink the wine, they do that without a murmur, but when they turn over a little further, and find where Christ washed his disciples' feet, they shake their heads and pass by, saying, "We have no need of this; we are all holy." Still a little further on, where Paul told his brethren to salute one another with a holy kiss, they slide right around this plain command, saying, "We have no use for this small and simple command." Too often we forget how Satan deceived Adam and Eve. When God told them what they should not do, Satan told them that they would receive no harm, if they did it. Are you not aware that he is still at his old tricks? When Christ tells them to observe all things, he steps right in, and says, "You need not do all of them. Just do as many as you want to do and it will be all right." Dear reader, if you have accepted this kind of teaching and expect to be saved in this way, you will be sadly disappointed. Is it not enough to move the stoutest heart and cause the sympathetic tear to flow, when we think on these things?

Paul, in writing to his Corinthian brethren, says: "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things, lest Satan should get an advantage of us: for we are not ignorant of his devices." 2 Cor. 2: 9–11. "Take heed that no man deceive you." Matt. 24: 4.

Meyerhœffer's Store, Va.

THE TRUE RICHES.

BY NICODEMUS C. BIGLER.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 16 21.

THIS is a momentous and truthful lesson for our time, seeing how covetous and greedy the people are to accumulate riches, thinking as the man in the parable. Many obtain their riches, as Jesus said of the Pharisees,—they are so greedy and miserly as to rob poor widow women. Jesus told them that they have their reward. The man who is obedient to the laws and commandments of God through Christ Jesus, has more in this mortal life than the sinful rich man.

Our citizenship is not in this world! The Christian is looking for more glory than all the earthly treasures and comforts could give him. Moses refused to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt."

The rich man may enjoy the pleasures of this life. He may think of his farms and treasures, and when he lies down to repose in sleep, he has not the comfort he ought to have. Jesus says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Will his riches benefit his soul in his dying hour? No, not at all.

The angel in the Apocalypse saw a great multitude ascending up the brilliant, beautiful starry steps of heaven. He then asked, "Who are these that are arrayed in these beautiful, white robes and whence came they?" They are those whom the world despises. "These are they that came out of great tribulation,"—out of garrets and underground cellars,—out of dirt and rags and poverty and dungeons, etc.,—"but they have washed their robes and made them clean and white in the blood of the Lamb, and therefore they are before the throne of God and serve him day and night."

HOPE AS AN ANCHOR.

BY HESTER ADKINS.

MANY times have I been made to think and reflect upon the word "hope." It is spoken of in the Word of God. Christ is said to be the hope of glory. What a great blessing to us helpless, dependent beings! It is the anchor to the soul! Dark, indeed, would this life be, were it not for that bright ray of hope which illuminates our pathway.

We are always hoping for a better day, for things more suitable and convenient, for a better position in life. Sometimes we hope in vain, but even then it is a pleasure to hope, for it keeps our heads above the waves of trouble and adversity and disappointments. When we have centred our affections upon some dear ones, and loved them as our own life, and fancied how happy we would always be with them as our friends, and they seem to forget us and treat, with contempt, our friendship, still we hope for their return. When we remember our sweet little babe and how we all loved him, a great hope springs up within us that we may meet him again in heaven! Oh, when death, that dreaded guest, visits our home and takes from us some darling form, and our hearts seem crushed, and heavy-laden, then it is that hope is our comforter. Christ said, "I go away, but I will send a Comforter." That Great Comforter will guide us into all Truth. He is our hope! We hope to meet our friends in that sweet haven of rest where Jesus is and where death is no more, and in order to gain that blessed home, we must be born again, for, unless we are born of water and the Spirit, we can not enter the kingdom of heaven. We must be regenerated before we can do the will of our Father,—before we can sow good seed. Oh, how needful it is that we sow good seed, for we reap what we sow. If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Gal. 6: 8.

AMEN.

BY SARAH M. SAUNDERS.

ACCORDING to the idiom of the English language, *Amen* signifies "so be it," "verily," and implies a concurrence in or a union of minds. It is used as an expression of sanction to the prayer of some one else, but I have never been able to fully understand just *why* we use the word in the conclusion of *all* prayers. But I want to say Amen to sister Gertrude A. Flory's article,—"Loyalty in God's House." I fully agree with our sister that nothing so enhances a woman's beauty as a plain white cap. Nothing makes her appear so angelic, so pure, and, to the intelligent mind, suggests the idea of loyalty to the church and loyalty to the ancient customs of nearly all other churches.

Not many years since, the good old Methodist women wore this emblem of purity and submission to the dictates of God's Holy Word, and I have in my possession a bridal cap, one hundred years old. It is plain to my mind that the white cap was originally considered the proper covering for women during public worship or prayer.

Our dear sister also reminds us of our efforts to escape the ridicule of the world by wearing bonnets during divine service. I believe we should at all times of public worship lay aside the "outdoor garment" and have our heads covered with the emblem of power, "because of the angels." I think it would be consistent to remove our bonnets at the door of the church, and for men to also remove their hats at the door, instead of the irreverent custom of entering the house of God and sitting with the hat on until services begin. We are instructed to let all things be done decently and in order.

Landessville, Ind.

ONE OF THE EVIDENCES.

ONE of the proofs of the divine origin of the Bible is its capability of enduring the test of close and thorough study in its every portion. The more a man knows about the Bible, the more he values the Bible; and the more a man studies the Bible, the more he finds in the Bible that is worth studying. There is always something that is fresh and that is deserving of attention to be found in any and every text of the Bible that is brought under examination. This is the unvarying testimony of every intelligent Bible student; and the fact that this is so is an added reason why the Bible should be studied systematically and persistently.—*Sel.*

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Sept. 3, 1889.

ONE received by baptism in the Roann church, Ind., Aug. 24.

BRO. D. E. PRICE will go to Wisconsin next week to labor in the mission field.

AUGUST 11 one was received by baptism into the Independence church, Kansas.

BRO. D. E. BRUBAKER, of Maxwell, Iowa, expects to engage in mission work during the coming fall and winter.

BRO. JOHN GABLE, of the Middle Creek church, Mahaska Co., Iowa, reports that they have recently received two into church fellowship by baptism.

BRETHREN PERCY TROSTLE AND D. W. MILLER, of Nickerson, Kansas, with their wives, visited us last week. They report excellent crops in their locality.

BRO. J. S. FLORY is now at Longmont, Colo., where he will spend the month of September, after which he expects to return to his home at Tuhunga, California.

"ELD. D. C. MOOMAW expects to give the Altoona, Pa., Brethren a series of meetings the first of October, and from there he goes to Southern fields. Bro. D. C. M. is an able expounder of the doctrine, and should continue in the field."

BRO. S. B. SHIRKEY, of Rockingham, Ray Co., Mo., has ordered 160 copies of the "Miller and Sommer Debate." The interest taken in the book in the congregation where the discussion was held speaks well for the work. Our Brethren should make a special effort to extend the sale of the "Debate," not only among our own people but also among those outside of the church. Let the Truth be made known.

BRO. JOHN METZGER, of Cerro Gordo, Ill., has been holding some meetings at Walshville, Ill. The only members at that place are John P. Studebaker and wife. Bro. John reports good meetings and a pleasant visit at that place.

BRO. D. M. MILLER writes us that the Milledgeville church, Carroll Co., Ill., expects to hold a series of meetings beginning Oct. 5. Bro. J. G. Royer is to be with them. Bro. Miller will leave home for Iowa, Sept. 5. His address during September will be Galva, Ida Co., Iowa.

WE are glad to learn that the work of the Committee, sent to the church at Astoria, Ill., was successful and that their report and decision was almost unanimously accepted by the church. We rejoice and hope that a new era of success and usefulness may be in store for the church at Astoria.

IN Bro. J. H. Miller's article, in No. 33, read "Brethren church," instead of "Bethel church." Bro. J. H. will soon enter the field again to labor for the cause of Christ. He has recently moved to Goshen, Ind., and the labor of building and arranging his new home has taken up his time for some months.

FROM Bro. S. W. Hoover, of Dayton, Ohio, we learn that at an election held in the Lower Stillwater church near Dayton, Ohio, Bro. L. A. Bookwalter was called, by the almost unanimous voice of the church, to the ministry. May the Lord grant him grace that he may labor faithfully and acceptably in his new calling!

BRO. J. C. LAHMAN writes under date of Aug. 23rd that Bro. Hershey and himself had just returned from a trip to the South-west, a report of which will appear in the MESSENGER. In his last report he referred to Bro. S. M. Forney. He now says that Bro. Forney has not preached south or east of Medical Lake. At the time of writing, Bro. Hershey's health was not good.

"WE have now gathered an unusually large harvest,—our praise meetings have been held, and,—now, what next? What will we do with the abundance with which the Lord has blessed us? Will the church and her work receive a proportionate increase in contributions, or will we lay so much by as an investment for our own special enjoyments? If the latter, then the Lord will receive neither honor or glory for his bountiful giving."

TIME is thus referred to by Dr. Robertson: "That strange, awful thing, Time! sliding, gliding, fleeting on—on to the cataract; and then the deep, deep plunge down, bearing with it and swallowing up the world and the ages, until every interest that seems now so great and absorbing, is as a straw on the bosom of a mighty flood! Let but a man possess his soul with this idea of time, and then unworldliness will be the native atmosphere he breathes."

"FOR ye are dead, and your life is hid with Christ in God." This language of Paul contains a deep truth, a truth that every Christian man and woman should learn. It is that the man of God is so fully under the influence of the spirit of Christ, and so completely controlled by it, that the world does not come into his spiritual life. He is dead to the world, but alive to Christ. How do those people who believe in making Christianity popular, and in making concession to the world so that it may accept Christ, interpret Paul's words? Will we not, by going worldward, become dead to Christ and alive to the world? Can we be dead and have our lives hid with Christ in God, and at the same time be controlled by the world?

BRO. I. M. GIBSON started for Philadelphia on Monday, Aug. 26. We wish him God speed in his new field of labor, and hope that he may meet with success. Faithful labor, adherence to principle, and a firm trust in God are the elements essential to all successful church work. Without these, failure may be expected. Even with them we do not always see the fruitage.

"THE best way to get rid of a great many unpleasant things is to let them alone. The same holds true of men. There is nothing that defeats their crookedness so well as to let them alone. They want contention, and if they don't get it, they are soon starved out. Don't contend with such as are seeking after it. It is an undesirable quality at best, and the less we cultivate it, the sooner it will die out."

THERE may be a slight delay in filling orders for the "Miller and Sommer Debate," owing to the fact that the first edition is about exhausted, and a second edition has been ordered. Orders may be sent in and they will be filled as soon as possible. The book seems to give good satisfaction, and we think there is no doubt but that the second edition will soon be sold. In case the entire edition is sold there will be a handsome sum placed to the General Missionary Fund. We hope our agents will continue the canvass for the book so that the edition may be sold.

BRO. S. S. MOHLER, of Cornelia, Mo., stopped with us on his way from Waterloo, Iowa, to Warsaw, Indiana. His stay was very short, but we were glad to have a visit from him. The work of the committee at the Waterloo church ended very satisfactorily. The decision and the report of the committee were accepted by those who were present, and it is now hoped that the church at Waterloo may enjoy a season of prosperity. Bro. William Ikenberry was placed in charge of the church for the present. May the Lord bless the work, and may peace and prosperity attend the Waterloo church!

A GOOD and a true man was suddenly and unexpectedly called to his long home. He died, surrounded by those whom he loved and by whom he was loved, and in the midst of those with whom he had labored for many years for the good of the church of his choice; and the sorrowing multitudes gave expression to their deep grief in silent weeping. He was a good man in the highest and truest sense of the word. For a half century he had fearlessly and with wonderful power declared the truth of God's Word, and for many years he had borne a prominent and a useful part in the councils of the church. Gentle in spirit, and noted for the pious example of his life, he was always found true to his convictions, and ever stood ready to defend with his matchless power what he believed to be right, but he submitted with the true Christian spirit when decisions went against him. He was always found on mercy's side, and some felt that if he erred at all it was in this direction. With deep emotion a brother, noted for his firmness and decision of character, and, who if he erred, it was in a lack of sympathy for the weak, said: "Our dear brother has left us; he was one of the most pious men I ever knew. If he made any mistakes or errors in judgment they were always on the side of mercy, and I feel after all that when death comes to us, it will be better for us to be found on the side of mercy." The brother's words were deeply impressed upon our mind, and they only show that when death comes close to us, as it came to us that day, that we feel the need of the spirit which comes down from above which "is first pure, then peaceable, gentle, and easy to be entreated, full of MERCY and good fruits."

"THIS is a beautiful world of ours, and were it not for our own ugliness we might enjoy a fair sample of what Adam's paradise was. If Christ or his laws were accepted in all of our hearts, we would now have what we so often pray for, 'Thy kingdom come.' This kingdom will come as soon as we accept its laws. Until then this world can never become the kingdom of Christ. Sinners must either be converted or destroyed. It is the will of God that they may turn to him. But if they will not do this, then justice demands their destruction, for Christ's kingdom must come."

IN the Chautauqua course of reading is a short history of the early church by John F. Hurst, D. D. Under the head Christian Worship, we find the following paragraph. "The service consisted chiefly of reading selections from the Old Testament, the apostolical epistles, and, latest of all, the gospels. The reading was attended with copious exposition. The day of the elaborate homily, with a short Scriptural passage as a mere motto, had not yet arrived. All that was said was meant to give the hearer a deeper knowledge of the Divine Word. Singing psalms and hymns was an important part of the service. It might be led by an individual, but the music was by the whole congregation. The psalms of David and the rythmic parts of the prophecies furnished the favorite basis. Prayer was connected with the singing, and the congregation responded 'Amen' at the close. The concluding part of the service was the Lord's Supper. Until about A. D. 150, the *Agape*, or love-feast, was connected with the Communion service, but, because of its abuse, was afterwards separated from it. After the prayer, the kiss of charity was given, and the apostolic benediction was pronounced."

DEATH OF BRO. SAMUEL C. PRICE.

ON the 22nd day of August death came among us so suddenly, and all unbidden, and took away from us our dearly beloved brother, S. C. Price, better known to all who loved him, and none knew him but to love him, by the familiar name of Uncle Sam. He was widely known, and this announcement will bring sorrow to many hearts all over our Brotherhood.

For several years Bro. Price had been suffering from a peculiar heart trouble, which at times caused intense suffering. The least exertion would bring on a paroxysm of pain which lasted usually only a short time, after which he enjoyed apparently as good health as he ever did; but each attack left the organ weaker and at last it suddenly ceased to act. In a few brief moments all was over and the spirit of our dear brother left its tabernacle of clay and winged its way to the home prepared for all those who love the Lord.

We do not often write eulogies upon the dead, but it seems to us that the example of a Christian life so full of love to God and to humanity, so full of mercy and good works of gentleness and kindness, as was the life of our dear Bro. Price, may well be set before us as an example worthy of our imitation, for the

> "Lives of true men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Foot-prints on the sands of time."

Our departed brother has left behind him an imperishable record of goodness, of kindness, of helpfulness in every good work, of unselfish love to others, and of consecrated devotion to the cause of Christ, whom he served for more than forty years, that will live when the marble and granite monuments, erected to keep in memory the great names of the earth, shall have crumbled to the dust. In his life, humble as it was, we have exemplified the truth of the words, "It is better to be GOOD than to be GREAT."

He was not only loved and esteemed by his own brethren, but all who knew him bear willing testimony to his goodness and uprightness. One of our most prominent citizens, standing by the side of his lifeless body, with deep emotion said, "There lies the best man I ever knew," and these words are but an expression of the feelings of all who knew him intimately. Paul once said to his brethren, "I have you in my heart," and so those who knew Bro. Price had him in their hearts. His strong love for humanity, his unselfishness, and his devotion to the church of his choice, were the strong characteristics of his life. His liberality was only bounded by his means to give, and he gave, and helped, and labored, expecting nothing in return. He did not wait until appeals were made to him for help, but he constantly sought out worthy objects of charity and gave to them with a liberal hand, and, best of all, with a glad, cheerful heart, and many, very many are the poor whom he fed, clothed, and warmed.

He was an active, energetic business man, and was upright and just in all his ways. He labored not for money for the sake of having money, but that he might have the means for doing good. He might have died a wealthy man as the world counts wealth, but in his great, good heart he could not say no when a favor was asked of him. Frequently in speaking together about these things, he said to us, "I would rather die poor with the consciousness that I had helped others on in the world, than to live for self and become rich." A brother speaking of him said, "Yes, he was a good man; too good for his own good." How can that be? we asked. "Why, he might have had a great deal more money if he had not trusted everybody," was the answer, and it was true; but who will attempt to measure the treasures our brother laid up in heaven by helping others, by giving to the poor, and by lending to the Lord with all the wealth he might have stored up in this world!

He loved the Brotherhood, and his hand was open to every call for help in church work. He was a regular contributor to the mission fund, and before his death set apart a sum of money that might be used when he was here no more to give. He took a deep interest in the educational work of the church, and in this as well as in all other work in which he took an interest, he made it manifest by a ready and cheerful assistance. He was true to his convictions of right, and had the courage to stand up for them, even if he stood alone.

He lived to pass the allotted time of man's life, —three score years and ten, but he always kept his heart young. As some one has said, "He was the youngest old man we ever knew." As age with its infirmities came upon him, he seemed to grow younger in spirit. One great source of enjoyment to him was to see others happy, and it was his constant aim to bring happiness to others. He was a special favorite with the young people, and hundreds of the students at this place loved him as a father. He had a kind, cheering word for all, and many who were struggling with poverty to prepare themselves to teach, received from him more substantial encouragement.

On Sunday morning, Aug. 25, we laid his body to rest in the Salem churchyard. It was estimated that about two thousand people assembled at the home of Bro. Price, where the funeral sermon was preached by Bro. Joseph Amick to the great concourse of people who filled the large yard around and about the house. Just at the conclusion of the sermon, Bro. Price's daughters, Libbie and Mary, with their husbands, brethren Percy Trostle and D. W. Miller, of Nickerson, Kansas, reached their old home, now made desolate by the hand of death. They had reached Mendota, Ill., at 4 A. M., Sunday morning, too late for a train and had driven across the country forty-five miles, and were at home in time to take a last look at the remains of their loving father.

And there, in his own door-yard, beneath the spreading pines and leafy maples, where Uncle Sam had gone in and out for nearly fifty years, we took our last, long, lingering look at the dear, dead face. Calm and peaceful it reposed in the coffin, and as we looked we said, "He is not dead but sleepeth." We bore him in grief to the quiet little cemetery and tenderly laid his body in the grave by the side of the loved ones who had gone before, and there he shall rest until the glad resurrection morning, when he shall come forth, clothed with immortality and everlasting life.

TRACT MEETING.

THE following is a report of a meeting, held by the Book and Tract Work, by Bro. S. W. Hoover. It came too late to be placed in the proper department this week, and we give it a place here. We rejoice to know that the work is doing good and we trust our brethren and sisters will not forget to give liberally to this good cause:

"The Tract Work held its first quarterly meeting of the current year on the first Wednesday of August. The members were all present and manifested their usual interest and zeal in the work. The business was all transacted pleasantly, and, we trust, in a profitable manner.

"The former officers were re-chosen to serve another year. Eld. J. S. Flory, of Tuhunga, Cal., was also present and, by request of the Committee, took part in the proceedings. A number of brethren and sisters from the near vicinity also were with us, and gave aid and spirit to the work by word and precept. Bro. Flory has had considerable experience in tract and pioneer church work in the far West. The West presents a wide and inviting field for work, almost unlimited in extent. There are thousands of points and places settling up where the doctrine of the Brethren should be planted without delay. Millions of tracts should be distributed in this territory alone in the near future.

"It is much easier to enter a new field as yet unoccupied, comparatively, and plant the doctrine and establish churches than it is when and where the field is already occupied by others—one or more of the numerous sects—many of which are quite active in the dissemination of church literature and the Gospel as viewed by them.

"As a rule, our Brethren in the West are more active and self-sacrificing than those are in the East. Kansas is leading out nobly in this work. The Brethren of the North-eastern District of that State presont an example of business enterprise and interest in missionary work, well worthy of imitation by her older sister States and Districts, many of whom have abundant wealth. Much of it, together with the active workers, sound in the faith and full of Christian zeal, should find employment in the great harvest field of our Lord's kingdom."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

A CALL TO THE WORKERS.

BY LANDON WEST.

Is it not time that all the workers arouse to the work? And is it not time, too, that every one examine himself whether he be in the faith or not?

The judgment must come, and the unprofitable fig-tree must either bear fruit or be cut down, and the *branch* that beareth not fruit must be taken off. Then I do feel that each child of God should examine himself at once to see whether he is in the faith or not, and to see, too, whether the fruits of God's spirit have been borne or not. Gal. 6: 19, 26; John 15: 1, 20.

It is not enough to be among the virgins, but *each one*, to go in to the wedding, *must have a blaze on the lamp and oil in the vessel.* Matt. 25. The fruit we are to bear, is not all in our singing, praying and preaching, but the use we make of *every talent.* Our time and our money; our head, our hands, and our feet; our eye and our heart yea, our tongue and teeth,—*all* help [illegible] move and help glorify our Master's name.

To preach and sing and pray is not enough when our money is cankering, or is spent for our eyes, or our stomachs. We must do with it like the poor widow did with her mite. *She did all she could* and that is what we must all do to be approved, for if we have not done it, we know it, and our hearts condemn us. Yea, and when our own hearts condemn us, there *is*, there *must* be a wrong, and God is greater than our hearts, and, of course, he, too, will condemn us, and oh, the result! Do not forget, then, that the judgment is to begin at the house of God,—among those who profess to follow Jesus Christ, and to be the light of the world, 1 Pet 4: 17, but if our light be *darkness*, how great is that darkness? Yea, how great is our blindness! Oh, how great and fearful will be our fall and our ruin!

The people who have a free Gospel should give more for the sinner,—the ragged, the sick and the hungry,—than all other people, because they have more to give and they have more to enjoy, and, besides all, they are promised more enjoyment, both in this world and also in the world to come, the life below and the one in heaven. 1 Tim. 4: 8. Nor is this all. It is to make other tongues give praise to God, 2 Cor. 9: 11, 12, and thus gladden hearts on earth and make praise in heaven. We thus become workers together with Christ and with God, for the building up of that kingdom that knows no end. 2 Cor. 6: 1. And when even a stranger is to be rewarded for giving a drink of water to a Lazarus, should not every branch see that it be not without fruit, and plucked off and burned up? Yea, let every saint strive to give to the work and to bear much for him who gave his life for his enemies!

This is to widen the work, to hasten his reign and brighten our crown. May God help!

HOW MUCH OWEST THOU?

BY JACOB ETTER.

It is all right and proper to know what our indebtedness is, even though we do not have to pay it immediately. The Word says, How much owest thou?

There are people who have a great deal of this world's goods. They may say they have made it by economy, and that they do not owe any man anything. Perhaps they have never asked themselves how much they owe. But the words will come to each one, How much owest thou?

A man may own a quarter, a half, or a whole section. To work this amount of land he may conclude he has not help enough. He may decide to hire a girl and pay her two dollars a week, which makes one hundred dollars; and hire two men at twenty dollars a month each, which makes four hundred, and the other hundred added makes five hundred dollars. Some one may ask him, "Does it pay to run a farm in that way?" He will say, "Yes, I received a good recompense for my investment in labor. I pay that just as readily as a[illegible] money I ever owed."

If he is a renter, some one may ask him, "What rent do you pay?" He may say, "one-third," or "two-fifths," as the case may be. If the owner of the land gets this amount of rent, how much is due to the Lord? The question may be asked, "Who owns this farm?" God owns it, for he has not given it to any one. All are but his stewards. How much rent does he receive? How much do we pay the Lord?

If we paid our just dues, there would be plenty of money to support the missionary cause. People would not be calling in vain for preaching. The church would be able to send her missionaries out [illegible]. Go, therefore, and teach all nations. How much owest thou the Lord?

If the time and money, spent uselessly, were paid to the Lord, the church would have greater power to the converting of mankind. Many who are deprived of hearing the Gospel would be deprived no longer. They cannot believe in him of whom they have not heard. They can not hear without a preacher and the preachers can not go unless they are sent. "The earth is the Lord's, and the fulness thereof."

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house." Mal. 3: 8–10.

Each one ought to know, and if he does not know, he ought to find out, how much he owes the Lord. And when he once finds out how much his indebtedness is, he ought to pay it all. Let every one of us ask himself in earnest, How much do I owe the Lord? How much effort have I made for him in return for what he has done for me?

South English, Iowa.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

As our list is not increasing as it seems to me it ought to increase, I feel like suggesting a plan by which we might have a better system in giving our pennies for our blessed Master's cause. Many of your parents have reaped a bountiful harvest and will be willing to help us advance our work. Many of us will reach another birthday,—yes, many more birthdays. Now, little children, let us form a resolution that, on every birthday, we will give as many pennies as we are years old. Many, no doubt, could give their nickels or dimes. How nice it would be for many of us to form this habit and continue it while we live. If we would live to reach forty, after forming this plan at six, if I mistake not, it would amount to eight dollars for Jesus. That would be good, surely. If all would adopt this plan, we would do a great work for Jesus. When we adopt the plan of giving for Jesus while young, as we grow older, we will love the work more and more, and be willing to give a great deal more than the small amount herein named. You would realize that it is far more blessed to give than to receive.

God gives us many blessings so that we need not withhold our gifts for the gaining of the souls of our fellow-men to Jesus. Remember, too, that in giving we are working for our own soul's welfare in eternity, equally as well; for God truly remembers us in our liberal deeds, and when we give those pennies in Jesus' name, his Word says we shall in no wise lose our reward. He is making a record of all the good we do, and every sacrifice we make for the sake of his cause. Do you know that Jesus loves us all the more, because we work to get souls to love and serve him? While life is in us, Jesus gently knocks at our hearts, to get us to love him above all else. Many of us realize the first gentle knockings of Jesus while quite young, but we must *cultivate* his spirit more and more by thinking all the time of what he did for us. Remember, there will also be last knocks, and if we have lived in his service and love, it will then be pleasant to die, but if we defer the accepting of Jesus from time to time, our heart grows hard and careless. Then we should be afraid that Jesus has gone to return no more.

You, at the door of whose heart Jesus is knocking, should open up to him, and let the King of Glory in before the evil days come. Your parents would rejoice and have happy hearts, instead of an aching void that can never be filled. Many parents sorrow in behalf of their children because they have never yet known Jesus in the forgiveness of their sins. Oh, how they mourn, and weep, and pray that God may yet pardon their folly!

Dear children, we love dearly to receive your pennies for Jesus' sake, but, ah, far more we rejoice to hear of the conversion of your dear souls to the service of our Master! We well know you have gained more than the world would be worth to you. You must love him better than self, so he will help you in every sorrow and trial you meet in this life. If we love Jesus dearly, we will realize quickly what is not his pleasure. If we do stray, we should be quick and free to acknowledge and confess that we are the ones that sinned. Let us smite upon our breast and say within our soul, "God be merciful to me a sinner." Then we feel as little innocent children again, and can go on our way rejoicing.

I am glad to tell you that some in our Sunday-schools have adopted the plan of giving a penny every Sunday (besides the tenth of all they receive). Now, if they would add the birthday pen-

ies to that, they would increase their amount to almost double during the year.

I hope and pray that many more may join in with us, and help to increase the work of our dear Jesus. We may be able then to reach the true spirit of giving in the name of God's dear Son, Jesus!

Virden, Ill., Box 421.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THOUGHTS FOR THE CHRISTIAN.

BY MARVIN M. SHERRICK.

THE three essential elements of the Christian are, "head-knowledge," "heart-knowledge," and "right living." The first is the understanding of God's plan of salvation, and is received through faith. The second is the offspring of the operation of faith, and is made perfect by obedience. The third is the natural outgrowth of the renewed mind and regenerated man. Is there really anything like a *poor* Christian in the world? When a professor becomes spiritually lean and poor, is he yet a Christian? This latter term means, being "Christ-like." The word itself implies *all* that possibly can be implied. To prefix qualifying terms destroys the primary and self-evident meaning of the word. Do I truthfully deserve that appellation? Am I *all* that Christ wishes me to be?

* * *

The Gospel of Christ was preached to the Christians in the days of the apostles. The Christian does not change so much that a new Gospel must be preached every succeeding generation.

* * *

Pride, if of the right kind, is positively necessary in the Christian race. There are two kinds of pride, viz., false and true. *False* pride makes a man believe he is something when he is nothing. *True* pride makes a man believe he is nothing when he really is something. True pride causes a man to "glory in the cross of Christ," thus crucifying self.

* * *

Whatever is denominated religion is to-day accepted by the world. No inquiry is made by the popular professor as to the origin of such religion or its principles. So far as he is able to judge, the principles may be living or dead, the origin may be from men or God. The most objectionable feature of this tendency is, that all is accepted as Christianity,—no distinction being made between the two terms. Christianity is *always* religion, but religion is *not* always *Christianity*. A religion, to-day outside of the Bible, will always remain outside, not of the Bible only, but heaven.

THE PRODIGAL SON.

BY JACOB KEISER.

WE read in Divine Truth that there was a certain man who had two sons. The younger, when he had grown to manhood, became dissatisfied with the association of father, mother and friends, and asked his father for the share of goods that would fall to him, that he might go out into the world and do for himself. His father granted his request and gave him his portion. The son left home, no doubt thinking he was very rich, and not knowing the value of his riches, went into a far country. There he wasted his goods in riotous living, and then he was left in poverty. No friends were there to administer to his wants and he found himself in a starving condition. He went and joined himself to a citizen of that country to feed swine, and he would have eaten of the husks which the swine did eat, but no man gave him. How many prodigals are there to-day that are feeding on the husks of sin,—that are staying away from Father's house, and are in a starving condition,—going on regardless of their poverty that is degrading in its nature and not fitting them for any permanent usefulness in this world nor in the world to come, but is leading them farther and farther away from Father's house?

We learn that this boy saw his lost and undone condition, and when he remembered that at his Father's house there was bread enough and to spare, he resolved at once to return. Although overcome with shame for the sin he had committed, he confessed his sin and begged to be received only as one of the hired servants, but the father was made to rejoice and ordered the fatted calf to be killed and the best robe to be put on him, shoes on his feet and a ring on his hand, and there was rejoicing in that house. So we believe there will be rejoicing in heaven when sinners repent. Although they be ragged and dirty, and there is misery written on their every feature, yet will our Heavenly Father hear them, if they call on him in faith believing.

When the father saw his son afar off, he ran and fell on his neck and kissed him, so when we are far away from the Father's house, he calls us and if we heed that precious call, he has promised to come in and sup with us and we with him.

Remember, dear, unconverted friend, if you read these lines, that God's people are praying for you! The church is inviting you to come. Angels are interested in your welfare and our Savior is pleading with the Father to spare you a little longer. The Father is standing with outstretched arms, ready to receive you. No one is so steeped in sin but what he can return. Then, why not say as the prodigal, "I will arise and go to my Father's house, and he will welcome me back with joy"? He will forever free you from the bondage of Satan and place your feet on the solid Rock, Christ Jesus!

As we peruse the columns of the MESSENGER we are made to rejoice that so many prodigals are returning home to the Father's house, all over our beloved Brotherhood! What rejoicing there must be in heaven when sinners thus come flocking home! While we thus rejoice, we are made to weep that there are so many that will reject offered mercy and wait for a more convenient season. The Psalmist said, "To-day, if you hear his voice, harden not your hearts." That convenient season may never come. Do not trifle with your best Friend! Soon these golden opportunities will be forever past and you will have to take up the doleful lamentation, "The harvest is past, the summer is ended, and we are not saved." With shame you will be cast out from the joyous assembly into the comfortless and lonely gloom of night, outside of Father's house. That would be mortifying indeed. Oh, the horror that must seize the soul when it is driven from the presence of God in anger, and shut out from the peaceful kingdom!

The prophet says, "We all, like sheep, have gone astray! This was the case with the prodigal. Dissatisfied with associations at home, he went from under the protecting care of father. How many young people we see in this day and age of the world like the prodigal! They leave home and friends, expecting to find protection out in the world, but after a while their hopes become blasted and they meet with disappointments on every hand until they are reduced to misery and want, and in this condition they remember that they have a father, mother, and kind friends at home. They return and plead for that father to receive them into his home again. Then there is rejoicing in that family because the wanderer has returned.

When we go out from our earthly father's house to perform our different vocations in life, let us ask our Heavenly Father to go with and protect us from the evils of this world. But to *say* and do nothing, would call down his displeasure upon us. Then, if we would make a success of life, and must make the world better by our having lived in it. Go where we will, if we are faithful, the world will respect us, and when the Angel Gabriel will blow the last, long, loud trumpet, to call the world to judgment, we will not be ashamed to have the page of our lives unfolded before the vast throng that will be gathered there, but can rejoice with the holy angels and sing the song of redeeming love, while the ceaseless ages of eternity roll their onward rounds!

Primrose, Ohio.

CORRESPONDENCE.

"Write what thou sessst, an I send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Toward Sunset. -No. 3.

IF the people of Colorado are not enterprising, they are nothing. The greatest achievement by this energetic people, and the one that challenges the admiration of every traveler who enters the State, is the construction of a road to the summit of Pike's Peak, 14,147 feet above the level of the sea. Thousands of people are carried over these courses into the clouds, above village, plain, and mountain. The views afforded by the various routes have been pronounced superior both in magnitude and magnificence to those from the summit of the Peak. The balance of the world seems to fade from memory for a time,—so it seemed to eighteen of us who began the ascent of the mountain side.

July 11 at 7 A. M. we started and compassed the twelve miles in six hours. We passed through wild and romantic scenery. From high mountain tops we gazed down on other hill-tops. At our feet were tall cliffs, overhanging, yawning chasms. Looking over the valleys and plains stretching far to the east, we see Manitou, Colorado City, Colorado Springs, Denver, seventy-five miles to the north, and Pueblo fifty miles to the south. Looking south-west, the observer, if he is fortunate enough to be at Grand View when a train crosses Marshall Pass, may see a remarkable sight; for, on the Pass, at an altitude of 10,852 feet and ninety miles away, may be seen the smoke of the locomotive of a railroad train, climbing the mountain. We pass snow at and above timber line, 12,000 feet. Evergreens have been burnt out and are replaced by aspen. The signal station on the summit is surrounded by rock.

Descending the mountain, we pass through the gate-way to the "Garden of the Gods," a very pleasant place.

On the 18th I arrived at Granada, where I spent a few days with my daughters. While there, Butte Creek, on the bank of which they reside, was visited by an overflow, and we awoke one morning to find ourselves inhabiting an island. Their garden was greatly benefited by the irrigation.

On the 22nd I bade adieu to my daughters and left for Kansas City,—my little grandson accompanying me. Arriving at Kansas City on the 23rd, I boarded the train and, after a pleasant ride

of two hours, arrived at Polo. It was raining. Rainfall is a frequent occurrence here, rendered noticeable in this instance by contrast to the dry atmosphere I had been inhaling.

J. E. BOSSERMAN.

Polo, Mo.

Echoes From the Highway.

AFTER the harvest meeting at the Bear Creek church, west of Dayton, wife and I went to Preble County. At Brookville we were met at the depot by Bro. Samuel Miller's son, who took us to his father's home where we found Bro. Samuel quite indisposed,—so much so that he could not attend the harvest meeting next day at Sugar Hill meeting-house, near West Alexander. On Sunday we attended two appointments at Beech Grove, not far from Eaton.

On Monday evening we had another meeting at Sugar Hill. These meetings were held in the bounds of the Upper Twin district. There is another meeting-house in the same district, called the Wheatville district, near where Bro. Crosswait lives. One of their ministers,—Bro. Jacob Garver, is the elder in charge. He lives in an adjoining district. Upper Twin has passed through some fiery trials, but the prospects are for brighter days. A greater number of ministers in the district is one of the needs. Eld. Landon West was in attendance at the Sugar Hill meeting. He lives in the Lower Twin district. He also has charge of several other churches. We were sorry to find him in rather poor health. Over work seemed to be telling on him.

We returned on Monday night to Bro. Samuel Miller's whom we found improved in health. Through their kindness we were taken to Brookville, and arrived at Dayton in the evening. Next day we attended a church council at the Lower Stillwater church house. In addition to other business transacted, a choice for a minister was held, which resulted in the election of Bro. Levi Bookwalter, who, we trust, will make an efficient laborer in the great work of our Master!

I filled an appointment the same evening at the old church house in Dayton. Next day, while on business in Cincinnati, I met, accidentally, Bro. Crosswait, and another brother, from Upper Twin church, who were on their way to Adams County, Ohio, to follow up a mission work commenced there a year or two ago. From them we learned that Bro. West was much better a day or two before he had sought aid for the restoration of bodily health in the manner recommended by James. The Lord is not slack in his promises.

From Dayton, Ohio we went to Denver, Indiana, and from there to Mexico, same locality. Our meetings at both places were well attended. We made many new acquaintances such as we shall never forget. This is one of the oldest strongholds of the Brethren in the West. The members seem to be earnest and zealous for the maintenance of the doctrine of the Brethren in its ancient purity, and we hope they will guard against anything that might cause trouble amongst them as they have passed through some fiery trials, and at the present time are going through a siege of persecution from persons who ought to be engaged in a better business. But then we can not look for much else from hirelings. Christ's sheep know his voice and follow him; a hireling they will not follow. Men of ungodly lusts will stoop to ungodly means to make merchandise of the Gospel. They shall have their reward.

It is at Mexico, where Bro. Levi Miller is doing a noble work in building a home for the helpless poor of the church, and orphan children in the Middle District of Indiana. By his own free-will offering he will donate it to the District. It is a fine, well-arranged building, well worth five thousand dollars. We trust there are many in the District that will want a hand in that noble work, and will now go on and see that the home is well furnished and endowed with a permanent fund. Another week or so and the building will be completed. It is to be heated with hot air from a furnace in the basement.

We have no way of knowing to what extent God will reward such generous deeds, other than we know it will be great to the fullest extent. Eye hath not seen nor has it entered into the heart of man what God has in reserve for such of his saints. This is penned from Chicago, which city we expect to leave August 21, for Longmont, Colo., where we expect to tarry until the last days of September. J. S. FLORY.

A Few Thoughts on Church Matters.

Dear Editors:—

I WISH to assure you of the high esteem in which your paper is held by its wide circle of readers. The character of the MESSENGER is alluded to in words of praise wherever I go. I not only allude to the interesting matter, as pertains to the variety of its subjects, but more especially to the spirit of its matter; for it is well said, "They that have not the spirit of Christ are none of his." It is a fact that a proper spirit, attending what we say and write, will add great weight and force to our Christian character.

It is to be lamented that our brethren did not see, in years gone by, the necessity of throwing a proper guard around our publications,—our literature! We now have an advisory committee to aid the editors in guarding the columns of the MESSENGER. We have a committee through whose hands all matter must pass before it can appear through the Tract Work. This is as it should be.

It will be remembered that at different Annual Meetings of recent years there has been literature circulated that reflected seriously on the church. At the Annual Meeting, at Mexico, Pennsylvania, a Pittsburg paper was circulated on the ground, with a lengthy article, making statements that seriously reflected on the church. The spirit of the article was totally foreign to the spirit of Christ. At the Annual Meeting, at Dayton, Ohio, a similar effort was made.

At our recent Annual Meeting, at Harrisonburg, Virginia, the same thing was done in the shape of an anonymous tract. I confess that I was not a little surprised to see how quickly this tract found its way into the columns of the periodicals of those who have gone from us, including the *Vindicator*. I wonder if the result would not have been much better, if they would have inserted some good things about the church! Their comment is that it was written by some good German Baptists. I have only to say that good German Baptists do not write such anonymous articles as that. We have had anonymous tracts, such as "Seven Thunders," circulated before. As to the *author*, the spirit of the article, and the "style of writing" safely locates the writer. I urge that we continue to steadily maintain in our speaking and writing that "meek and quiet spirit, which, in the sight of God, is of great price."

Let our efforts be to edify and build up. I presume there might have been a long, dark list of unhappy events penned about the church in the apostles' day. I. J. ROSENBERGER.

Back to the Old Home.

ON the morning of June 5 our little son Henry and I boarded the train at Belleville, Kans., *en route* for the eastern part of Tennessee, to visit friends and relatives, after an absence of twenty-three years.

Arriving at Johnson City on the evening of the 7th, and, after visiting among my husband's relatives in Carter County until the 17th, we were conveyed to the neighborhood of Carter depot. Here was my old home. I found many changes, but there still stands the old stone house and the mill where I spent so many happy hours in my childhood days.

While standing upon the old porch, I thought of the loved ones that once lived there. I remembered the dear old mother who worked and toiled so hard for a large family, and whose life was such a good example for all those around her, especially the young! She always had a kind word for them! In my imaginations I could hear her sweet voice singing, as in days of yore, when I was a young and thoughtless girl. Well do I remember that dear old father, who attended to the mill, grinding day after day, and whose voice could be heard, at times, singing that good old hymn, "When I can read my title clear,"—the only hymn I ever heard him try to sing. I thought of others of the family, who are scattered,—some one place and some another.

My mind was carried back to the war,—the cruel war that broke up so many happy homes in the South! Near there I visited sister Magdalene Sherfy, an old mother in Israel, whom I learned to love in my younger days. I met many of my old associates whose faces were familiar to me, but many were not there, and I felt sad to think that I could see their faces no more.

I had the pleasure of meeting cousin Nora Moomaw, widow of Bro. J. C. Moomaw, of Virginia, who was also visiting her relatives in Tennessee.

On the first Sunday in July I met with the brethren and sisters at the Knob Creek church for worship. There were only six ministers present. Bro. George C. Bowman did the preaching in the forenoon, and Bro. Wm. Sherfy in the afternoon. Here is where I formerly held my membership. I felt glad to be at the old, familiar meeting-house again. I recognized many faces, but noticed quite a change in the people. Those young associates of mine that are left are growing old. Many of the saints have passed away, and others are taking their place.

On the next Sunday we met there again, on a solemn occasion. One of our dear aunts was consigned to the tomb. Brethren George C. Bowman and Samuel Sherfy conducted the funeral services. One of the brethren, in his discourse, said that the life she had lived was a better funeral sermon than they could preach. Thus her good works follow her.

The Knob Creek church has a large membership, with three elders and a number of other ministers. It is pleasant to be among those good people.

From here I was conveyed to the home of Eld. F. W. Dove, in whose pleasant family I spent several days. Here also is a large church, but we failed to reach their place of worship on their meeting days, which we regretted very much.

July 20 Bro. Dove, wife and son, went with me to the Pleasant Valley meeting-house, to their regular monthly meetings, which are on the third Saturday and Sunday of each month. I think there were seven ministers present and, if I mistake not, all are elders. Here we had some good meetings. I thought of the hungry souls out West who are longing for the Bread of Life, but who have no one to deal it out to them.

In 1862, I, with eight others, was received into the church, at this place, by baptism. Here I met old uncle Benjamin Bashor, my father's brother, who is in his ninety-second year, but appeared to

be in very good health for a man of his age. I went from here to the home of Eld. J. B. Pence, of the Limestone church, where I spent a pleasant week. Bro. J. B. Pence has the oversight of this church here. The churches here, in this part of Tennessee, all seem to be in a flourishing condition. I extend my sincere thanks to all the brethren, sisters and friends for their loving-kindness shown toward me while sojourning with them. I arrived home Aug. 4. My visit to the old home was a pleasant one. It awakened thoughts of my early days, and will not soon be forgotten. I thank the good Lord for his goodness, mercy and watchful care over me and mine while I was absent! LOUISA J. WILLIAMS.

Belleville, Kans.

From Bareville, Pa.

ON Saturday afternoon, Aug. 3, we held our harvest meeting at Bareville, and a very good meeting we had. It so happened that Bro. P. S Myers was visiting among us just at this time, and, of course, was called upon to address us in the English language, while Bro. Israel Grabill, of White Oak, preached in the German language. The text, selected by Bro. Grabill, and used by both speakers, is found in Luke 16: 9. The idea presented by Bro. Grabill was, that by "the unrighteous mammon" is meant the riches of this world, whether it be money, lands, stock, grain, or anything of that sort, and that, when we have enough and to spare, it is our duty to use it in doing good to our fellow-men, and thus "make to ourselves friends, who shall receive us into everlasting habitations."

Bro. Myers followed in his earnest, whole-souled manner, by pointing out more directly the avenues open to us through which much good can be done. He began by saying that the religion of Jesus Christ should reach the domestic life, or family circle. There are many, especially in our cities and towns, who can not otherwise be reached than by visiting their homes. Why not do this when the Scripture teaches us that the apostles went from house to house preaching the Gospel? Brethren, chosen for such work, must be supported, so that establishing of ministerial posts, supported by the church, is necessary to accomplish this great work.

Another means of winning to ourselves friends, is the spreading of religious literature throughout the land in the form of tracts, books, and church papers.

Bro Myers also earnestly urged upon us our duty in educating the rising generations through Sunday-school work, and thus building up the church. The mothers and fathers in Christ should not do all the work, and imagine that when they are gone the church will go to ruin. No, on the contrary, they should be willing to roll the burdens from their own shoulders on the younger brethren and sisters,—feeling confident that there are still those among us who are able to bear the banner royally.

We enjoyed the society of Bro. Myers and his wife so much that, when the time for their departure came to hand, it was with reluctance that we bade them good-bye. LIZZIE MYERS.

From Centre View, Mo.

BY request of anxious hearts I send you the following lines. The report came to me while I was with the Father's children in the Smith Fork congregation, Clinton Co., Mo., that our daughter was sick with a severe attack of bilious fever, and a few days later, that my wife was also sick. I am happy to find the daughter nearly well, and my wife improving in her health. I was away from home just one month, had the pleasure of being with the brethren, sisters and friends in the Wolf River congregation, Brown Co., Kans., several days, and tried to tell them the Way of Life, and, as many as received the Word, were baptized.

This congregation is under the care of elder H. H. Sawyer. The members have built an excellent meeting-house, and I hope they may be successful in building up the Lord's cause at this place. The soil is as good as it is necessary to have it for growing corn and other crops, and the Lord has blessed the labors of the farmer greatly. The Lord is ready to bless the church, too, if her work is directed aright. There are a goodly number of my native State and County people living in this County.

July 21, Bro. Sawyer preached the funeral of sister Sallie Cummings,—a first cousin of mine, She will be remembered by a great many persons in Monroe County, W. Va.

From the above-named congregation, I came to Clinton County, Mo., and began the work in the Walnut Grove church. I continued here for several days. Then came the love-feast, which, I think, was a fulfillment of the word to those who participated in the services. The conduct of the large assembly of witnesses was certainly praiseworthy, as far as the writer could see. I often think, that if we could dismiss all other considerations at such meetings, or on any other occasion, we would get a great deal more benefit and enjoyment out of the services. But when we fail to discern the body of Christ, we are sure to grow weak and sickly, and, if not aroused soon, will fall asleep.

Now a few words to the many who have written me about preaching. I am forced to refuse a good many, and now I will say that my arrangements are to go to Weeping Water congregation Nebr., during the latter part of September, and will remain in that and surrounding congregations during the month of October. I may, possibly, be able to fill some of the calls in Iowa in November. For the winter I may go to Tennessee or some place where I can find a little milder climate than where I have been for the past few winters I make this statement so that you will not ask me to preach in places where I can not come now. The future may present an opportunity. In writing to me, please state on what railroad you live, and it will save a good deal of perplexity to look up the different routes, and how to reach you. I expect to devote my entire time to the Master's work as long as I am able. I am denied the privilege of doing any manual labor, because of bodily affliction. A. HUTCHISON.

Aug. 20

Excursion to Forest Park, Kans.

I SEE by the GOSPEL MESSENGER that the Wade Branch church, Kans., will hold her love feast at Forest Park, Ottawa, Kans., Sept. 13th. Now, there is a harvest excursion that will leave all points in the East, as far east as Ohio, Sept. 10. All Brethren who wish to attend this feast, can purchase tickets via Atchison, Topeka, & Santa Fe railroad, to any point in Kansas, and stop off at Ottawa until after the love-feast.

G. L McDONAUGH.

Wayside Jottings.

THE Landessville church seems to be moving along in peace and union. We have preaching twice each month and, notwithstanding the fact that death has taken from us our shepherd, Eld. J. C. Tinkel, we are kindly remembered by our adjoining elders, which favor we greatly appreciate.

Yesterday, Aug. 18, elders Jacob Crumrine and David S. Caylor, of the Wabash church, were with us and preached unto us a very acceptable sermon. How it makes our hearts rejoice to sit and listen to the familiar voice of Bro. Caylor! How it reminds us of years, long past, when we heard him preach time and again, and his loving warnings were unheeded! Our hearts are filled with joy unspeakable when we remember the day, March 6, 1870, when he led us into the baptismal waters. Though we forsook father and mother, the ties of *Christian* fellowship far exceed the ties of consanguinity.

I must not omit to say that we, as a church, have also been favored with a few telling sermons by our much esteemed and beloved young brother, Joseph Spitzer, but he is going to leave us for a while again. May the Lord bless him in his labors for the church wherever he may go, and grant that he may return to us in the near future!

SARAH M. SAUNDERS.

Landessville, Ind.

Encouraging Words.

Dear Brethren:—

I SEND you this letter for publication if it is your pleasure to give it a place in the MESSENGER for the encouragement of missionary workers.

B. F. MOOMAW.

PLEASANT GROVE, VA, AUG. 8, 1889.

My Dear Brother:—

To-day my thoughts go back to one year ago, when you and Bro. Daniel were here and organized our little church of eight members I shall never forget that occasion, but will always hold in fond remembrance your earnest work and diligent endeavor to set us on the true and solid foundation of the apostles and prophets,—Jesus Christ himself being the chief corner-stone. I remember your earnest prayer for the little plant which was rooted and grounded in this part of the vineyard, and I have frequently seen unmistakable answers to those prayers. Praise the Lord!

Oh, dear brother, the hope of the Gospel brings more solid joy than all else besides! How it gladdens our hearts to find that our path is growing brighter and our faith and hope stronger! Yes, a hope which maketh not ashamed because the love of God is shed abroad in our hearts."

I am sure that you will rejoice with us to learn that the little flock now numbers nearly fifty. Two more were baptized last Sunday and seem to be happy to find the rest which Jesus gives to those who come to him in his appointed way! Bro. Love spoke well in the morning, and seemed to enjoy perfect liberty. We had a good church and prayer-meeting on Saturday evening and an excellent spirit was manifested in all that was said and done. Our house is generally full every Saturday evening at prayer-meeting, and the Sunday-school interest is good also. Bro. Love told us of his visit to your house and we were all glad to hear from you. I trust that the good Lord will abundantly bless you and put it into your heart to visit us again before long. Pray for us, dear brother, and may the God and Father of our Lord Jesus give us all grace to come off conquerors and more than conquerors through him that loved us and gave himself for us, is my prayer! Amen. My family join me in Christian love. Write to us when it is convenient. I. T. OLIVER.

From Rockingham, Ray County, Mo.

BRO. LEMUEL HILLERY was with us and preached in this congregation about one week. On Saturday, Aug. 10, was our council for the report of the annual visit. Bro. Hillery was with us. In the morning, before council opened, eight precious souls were baptized to walk, we hope, in Christ. There were more than one hundred members present. The church is still in peace and union. The membership loves the church and her principles. Aug. 24, we expect Bro. J. G. Royer to commence meeting in the same house where the Miller and Sommer Debate was held, and to continue at least one week.

The "Miller and Sommer Debate" is selling well here and must have its effect in the near future. If we all live right, God will bless us.

S. B. SHIRKEY.

Corrections.

In my article in GOSPEL MESSENGER, page 629, of 1888, the phrase, "I am sorry to publish the inference that there are some who do not, but the church and the world know they do not, and the sheep are starved and scattered," is understood by some to apply to the elders in Moscow church, whereas I intended it to be general, as I did not know or remember, if I ever did know, that there was any elder living there but Bro. I. Hershey (and he asked for assistance) who would carry out the order of the church.

Again, some are under the impression that I was sent to the Pan Handle, Tex., in Bro. Wise's place, to take charge of the mission there, while the fact is, I was only requested to go down and help Bro. W. Wyland to do some church work in Lipscomb County, and in the "Strip," preparatory to his removal to Hunt County, Texas. Part of the work resulted in electing Bro. —— Fauger to the office of deacon,—the Lipscomb church having had only two official members, brethren Brubaker and Cripe, both in the second degree of the ministry. In the Neutral Strip Bro. Elihu Moore was ordained as elder, to take the charge of that church; he has Bro. M. Ennis in the second degree to assist him in the ministry.

The Oklahoma excitement has greatly reduced the number in their congregations, and while the enthusiasm which existed one year ago, both in church and State, has somewhat abated, the zeal of the little churches there is as strong as ever. Though everything is comparatively dull at present, especially in Texas, they are hopeful that a reaction will take place after the excitement is over, which will greatly add to the interest of the spiritual work of the church by and by.

A sister over three score years was baptized in the Cimarron River. She formerly lived in Brooklyn, New York, and had Beecher and Talmage for her spiritual instructors for years, but never heard the whole, unadulterated Truth till the unlearned Nazarenes or Bethlehemites sounded the trumpet. ENOCH EBY.

Hutchinson, Kans.

"In studying the Word of God, digest it under these heads: either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together."

Literary Notes.

THE GEM CYCLOPEDIA OF ILLUSTRATIONS, by Rev. J. G. Vaughan, B. D., Ph. D., with an Introduction by N. A. Baty, D. D., is a new work of rare excellence. As a selection of good things from our best religious writers it is the best of anything that we have yet seen, and will prove an almost invaluable help to minister and all religious workers and writers. It is a large volume of 440 pages, beautifully bound in cloth. Price, $2 50 Cranston and Stowe, Cincinnati, Ohio

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

DAVISON—FRANTZ.—At the residence of the bride's parents, July 10, by Eld. Benjamin Fryfogle, John N. Davison and sister Sarah Frantz, both of Sunfield, Mich.

OVERHOLTZER — BOLLINGER.— At the residence of the groom's parents, near Covina, Cal., July 21, by Eld. Peter Overholtzer, Bro. Michael N. Overholtzer, of Covina, and sister Angeline Bollinger, of Centre View, Mo., daughter of Gideon and Lydia Bollinger.

DARIUS OVERHOLTZER.

GILKEY—HAINING.—At the residence of the undersigned, Aug. 7, Mr. Ferdinand Gilkey and Miss Cora Haining, all of Bedford, Meigs County, Ohio.

J. H. GRAHAM.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

STUART.—In the Rush Creek church, Fairfield County, Ohio, May 17, Elizabeth, wife of Friend James Stuart, aged 76 years, 11 months and 2 days.

Deceased was the daughter of Eld. Isaac Beery, and was married March 14, 1841. This union was blessed with eight children,—four sons and four daughters. They also have twenty-three grandchildren and one great-grandchild. Two sons and one granddaughter preceded her to the spirit world. Mother Stuart joined the church of the Brethren in 1851 and continued a consistent member of the same until her death. She leaves a husband and a large circle of relatives and friends to mourn the departure of a faithful wife, a loving mother, and kind neighbor. Funeral services by Rev. Sniff, of the M. E. church.

DAVID HENRICKS.

MOORE.—In Johnson County, Mo., near Warrensburg, Aug. 15, David C. Moore, aged 70 years and 4 months. Disease, cholera morbus. He went to bed one evening feeling as well as usual; next day he was a corpse. He was the father of ten children, of whom eight are still living; among them is Bro. J. H. Moore, of Georgia. A. W. VANIMAN.

STUMP.—In the Pine Creek church, Ind., Aug. 17, Bro. Abraham Stump, aged 63 years, 8 months and 6 days.

Deceased came to his death by walking across the railroad at Teegarden, Ind. The cars struck him and threw him eighty feet, killing him instantly. Bro. Stump was a deacon and filled his place well. He was born in Columbiana County, Ohio. A wife and ten children remain to mourn their loss. All are members of the church except one son. Funeral services by the home ministers.

JOHN KNISLEY.

SCHAD.—Near Bryan, Ohio, Aug. 10, sister Mary, wife of Bro. Joseph Schad, aged 49 years, 4 months and 29 days.

Deceased was born at Burlington, Fulton Co., Ohio. Her disease was paralysis. She bore her suffering with that sweet resignation and fortitude that characterizes the Christian alone. She was for many years a consistent and faithful member of the Brethren church, and died in the triumphs of a living faith.

We sympathize with the bereaved husband and three children that are left to mourn their loss. May God sustain them in their sad bereavement!

Her funeral occasion was improved by the writer and Rev. David Berkebile in the presence of a large concourse of relatives and mourning friends. A. M. RIDENOUR.

MARSHALL.—In the bounds of the Green Mount church, Rockingham Co., Va., July 23, George Joseph Marshall, aged 2 years and 25 days.

SPITZER.—In the bounds of the Linville Creek church, Rockingham Co., Va., July 15, of consumption, Jacob B. Spitzer, aged 35 years, 2 months and 11 days.

MEISELL.—In Locust Grove congregation, Md., Aug. 7, Bro. Ludwig Meisell, aged 86 years and 5 months.

His remains were interred in the Locust Grove cemetery. Services by Bro. S. H. Utz, assisted by Bro. Jesse Root.

M. E. ECKER.

DIVELY.—In the Claar church, Pa., Aug. 3, Flora Grace, infant daughter of Bro. C. F. and sister Rebecca Dively, aged 2 years, 11 months and 26 days. Funeral occasion improved by the writer.

MICHAEL CLAAR.

MAST.—Near Burlingame, Osage County, Kans., July 30, sister Anna M. Mast, wife of Christian Mast, aged 56 years.

She was a kind and loving wife and a most indulgent mother. Nine children mourn their loss. She was beloved by all who knew her. Her disease was heart trouble. Though sick most of the time for two years, she has borne her sufferings with Christian patience,—never complaining. Services by Rev. Lawrence of the Presbyterian church. LIZZIE I. ROOT.

CRIST.—In the same church, Aug. 5, of paralysis of the heart, Cora Frances Crist, aged 10 years, 2 months and 4 days.

Little Cora was taken away very suddenly. She had just recovered from a spell of diphtheria and had gone to her grandfather's, when she was suddenly taken to the home above. Her parents mourn a loss that earth can not fill. May they determine to meet little Cora in heaven! J. P. ZIGLER.

SNYDER.—In the Camp Creek church, Kosciusko County, Ind., Aug. 8, George W. Snyder, aged 28 years and 6 days.

He was taken away in the prime of life and in the vigor of manhood. He possessed good health until within twenty-four hours of his death, which was the result of a kick received from a horse, while at work with it in his barn. He was an exemplary young man, respected by all who knew him. He leaves a wife and two children to mourn their loss. Services by the writer from Job 14: 1, 2, to a large and sympathizing congregation.

GEO. B. SHIVELY.

MOFFIT.—At McCool Junction, Nebr., Aug. 6, of cholera infantum, Linna Ida Moffit, aged 1 year, 1 month and 15 days.

Services conducted by Bro. Jacob Zerne, assisted by the writer. D. B. HEINEY.

BLICKENSTAFF.—In Salem, Marion Co., Ill., Ada Viola, daughter of Bro. Jacob and sister Annie Blickenstaff, aged 1 year and 12 days. Services by Bro. Daniel Ulery.

SUSA ULERY.

TROUTMAN.—In the Yellow Creek congregation, Stephenson Co., Ill., July 18, of consumption, sister Emma Troutman, aged nearly 43 years.

Sister Troutman leaves a husband and four children,—one son and three daughters,—to mourn their loss, but not as those who have no hope. She endured her lingering sufferings with much patience.

Funeral occasion improved by the Brethren from 1 Thess. 4: 13-18.

GILBERT.—In the same congregation, July 29, Daniel Gilbert, aged 79 years, 8 months and 29 days.

Bro. Gilbert was united in marriage to Susan Keeler, Sept. 25, 1836, to which union were born two sons and four daughters, who, with the companion, survive him. Bro. Gilbert's intense longing to depart during the latter stages of his sickness is substantially expressed in Ps. 25: 6. Funeral occasion improved by the Brethren from 2 Kings 20: 1.

D. B. EBY.

PRICE.—In the Indian Creek congregation, near Harleysville, Montgomery Co., Pa., June 17, after a lingering illness, of consumption, sister Sarah, wife of Bro. A. H. Price, aged 57 years, 8 months and 25 days.

The deceased was a faithful member of the Brethren church, and her loss is greatly felt in the family, though they sorrow not as those who have no hope. Her remains were interred in the family burying ground. Services by the Brethren. JAS. Y. HECKLER.

BAUGHMAN.—At New Cumberland, Cumberland Co., Pa., July 26, Amy, daughter of Bro. Joseph F. and Annie Baughman, aged 12 years.

Amy, together with her mother and brother went to Kansas City to stay a few weeks with her father, who is in a machine shop. Soon after they reached Kansas City Amy took sick and was brought home for burial.

BRIGHTBILL.—In Roxbury, Pa., Aug. 1, Elizabeth Brightbill, aged 76 years, 7 months and 16 days.

FARIER.—In the bounds of the [illegible] church, Marion Co., Ill., June 28, of edema and heart disease, friend Henry Farier, aged 50 years, 9 months and [illegible] days.

As a friend and neighbor, he was among the best. He leaves a wife and four children.

BLICKENSTAFF.—In the same church, July 28, little Ada Blickenstaff, daughter of Bro. Jacob and sister Anna Blickenstaff, aged 1 year and 12 days. Funeral services by Bro. Daniel Ulery. MARY CAYLOR.

CUMMINS.—In the Wolf River church, Brown County, Kans., July —, of consumption, grandmother Cummins, wife of the late Austin Cummins.

Deceased was a consistent member of the Dunkard church. She formerly lived in West Virginia, but at the time of her death she was a member of the above church. The funeral services were conducted by the writer and A. Hutchison. Text, Rev. 1, [illegible].

W. H. H. SAWICE.

STUDEBAKER.—At Centropolis, Kans., Aug. 7, Nancy Catherine Studebaker, daughter of Henry and Maria Wertz, aged 17 years, 5 months and 2 days. Funeral services by Thomas G. Winey from Rev. [illegible].

JAMES T. KINZ.

HAUSER.—At Mount Zion, Page Co., Aug. 1, sister Mary C. Hauser, aged [illegible] years, 8 months and 4 days.

Our sister, though sick for over [illegible] years, bore her afflictions with patience, faith in Christ, fully resigned to his will, having a bright hope of a world beyond. She selected Rev. 14: 13 as a text for her funeral services, which were conducted by Eld. Samuel Spitler and the writer.

MARTIN ROHRER.

BEEGHLY.—In the bounds of the Good church, near the town of Liscomb, Marshall County, Iowa, Bro. David Beeghly, aged 85 years, 11 months and 14 days.

Our brother died in the triumph of living faith in Christ, beloved by all who knew him. Services by the writer in the Baptist church in the town of Liscomb, to a large congregation of sympathizing friends. Text, Job 14: 14. A. M. DIKE.

MARKS.—In the Tuscarawas church, Ohio, July 21, friend Sylvester Marks, aged [illegible] years, 2 months and 16 days,

He leaves an affectionate wife, [illegible] children, parents, two brothers and one sister to mourn his departure. He went to bed [illegible] evening in good health, but, in a few moments afterwards, his wife discovered that something was wrong with him. Not being able to get him to answer, she arose, lit a candle, and found that the spirit had fled!

The funeral occasion was improved by Eld. Noah Longanecker and the writer, from 2 Sam. 3: 18, to a large concourse of people. His family has our sympathies in their affliction. May grace be given them according to their day! REUBEN SHROYER.

BAKER.—In the Tuscarawas church, Ohio, Aug. 1, Bro. John W. Baker, son of friend John and sister Adaline Baker, aged [illegible] years, 9 months and 17 days.

Bro. Baker suffered greatly for several months previous to his death, but bore his affliction patiently and without a murmur, being anxious to depart. A few weeks prior to his death he called upon the elders of the church and was anointed with oil in the name of the Lord. The funeral occasion was improved by Eld. N. Longanecker and the writer, from Rev. 2: 10

REUBEN SHROYER



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Sept. 7, at 2 P. M., La Place, Ill.

Sept. 11, Union City church, Pleasant Valley house, 8 miles north-east of Union City, Randolph Co., Ind.

Sept 14 and 15, at 2 P. M., at M. Y. Sparely's 5 miles north-east of Kearney, Buffalo Co., Nebr.

Sept. 11 at 2 P. M., Hamilton church, 2½ miles east of Kidder, Caldwell Co., Mo., on C. B. & Q. R. R., at I. Henricks'. Those coming by rail will stop at Kidder.

Sept. 14 at 10 A. M., Black Swamp church, at Grove meeting house, Wood Co., O.

Sept 21, at 4 P. M., Grenola church 8 miles north-east of Grenola Elk Co., Kans

Sept. 21, at 2 P. M., Pleasant Dale church, Adams Co., Ind., at Oakland meeting-house, ½ mile north of Cregsville

Sept. 21, at John A. Studebaker's, 6 miles north-west of Moline, Kans. Meetings commence on the 18th. Those coming on Southern Kansas R. R. will be met at Moline by notifying John A. Studebaker.

Sept. 21 and 22, at 2 P. M., on O. C. Slifer's farm, 7 miles south-west of Bird City, Kans. Parties coming by rail will be met at Bird City by notifying O. C. Slifer

Sept. 28 and 29, Green land church, Grant Co., West Va

Sept 28 and 29, Coquille church, Oregon.

Sept. 28, at 2:30 P. M., at Lewis Krewson's, Chase County, Nebr., 5 miles east of Lamar and 10 miles east of Colorado.

Sept. 28, Pine Creek church, 8 miles south-west of Newport, Rock Co., Nebr.

Sept. 23 and 29, at 10 A. M., Garrison, Iowa.

Oct. 1 and 2, at 1 P. M., Rock Creek church, Whiteside Co., Ill.

Oct. 1 and 2 at 2 P. M., Greentown church, Ind.

Oct. 2, at 1 P. M., Appanoose church, Kans

Oct. 2 at 4:30 P. M., Bethel church, 3 miles east of Milford, Ind.

Oct. 3, Union City church, Brick house, 1¾ miles north of Union City, Randolph Co., Ind

Oct. 3, at 10 A. M., Santa Fe church, 2 miles east of Banker Hill and 6 miles south of Peru, Ind

Oct. 4, at 1 P. M., St. Joseph church, Ind., at Wenger meeting-house.

Oct. 4 and 5, Libertyville church, Jefferson Co., Ia

Oct. 5, Norcity church, Shelby Co., Mo.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 5, at 1:30 P. M., Locust Grove church, Bush Creek congregation, Frederick Co., Md

Oct. 5, Honey Creek church, Nodaway Co., Mo., 3 miles west of Sheridan, on St. Paul & Kansas City R. R.

Oct. 5, at 10 A. M., Pleasant Grove church, Kans.

Oct. 5, at 2 P. M., Upper Twin Creek church, Preble Co., Ohio, at the Wheatville (central) house

Oct. 5, at 3 P. M., Maple Glen church, at Savage, 9 miles west of Elk Lick, Somerset Co., Pa.

Oct. 5, at 2 P. M., Salem church, Marion Co., Ill.

Oct. 5, at 10 A. M., Springfield church, Summit Co., Ohio

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct. 5, at 4 P. M., Berkey meeting-house, Scalp Level, Pa.

Oct 5, at 2 P. M., Upper Stillwater, O

Oct 5 and 6, at 10 A. M., Portage church, Wood Co., O.

Oct. 5 and 6, at 10:30 A. M., Seneca church, Seneca Co., Ohio, 1½ miles north of Bloomville

Oct 5 and 6, at 2 P. M., at Robert Brown's, 5 miles south of Prairie City, Jasper Co., Iowa.

Oct. 5 and 6, Cedar County church, 4 miles west of Tipton, Cedar Co., Iowa. Those coming direct to the church on the 5th stop off at Buchanan, on the B. C. R. & N. R. R., 2 miles from church house. Those coming by rail inform Jacob Zook, Buchanan, Iowa.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct. 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5 and 6, at 1 P. M., Independence church, Montgomery Co., Kans

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 8, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 8, at 3 P. M., Exeter church, at Bro. S. H. Caylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 8 and 9 at 3 P. M., Shannon church, Carroll County, Ill

Oct. 9 at 4 P. M., Pine Creek church, Indiana, at the east meeting-house.

Oct. 9 and 10, at 1 P. M., Panther Creek church, Dallas Co., Iowa

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct. 10, at 10 A. M., Landessville church, Grant Co., Ind

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct 10, at 2 P. M., Northfork church, Carroll Co., Ind

Oct 10, at 10 A. M., Logan church, Logan Co., O.

Oct 10 and 11, at 1 P. M., Waddam's Grove, Ill.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 1½ miles north of Etna Green.

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Sell.

Oct 11, at 2 P. M., Oakley church, Ill.

Oct. 11 and 12, at 1 P. M., Spring Run church, Pa.

Oct 12, at 2 P. M., Walnut church, Marshall Co., Ind.

Oct. 12, at 4 P. M., County Line church, Allen Co., Ohio.

Oct. 12, at 4 P. M., Milledgeville, Ill.

Oct. 12, at 10 A. M., Pleasant Hill church, Allen Co., Ind.

Oct. 12, Eight Mile church, Markle, Ind., on C. & A. R. R.

Oct. 12, at 10 A. M., Rome church, Oak Grove meeting-house, Hancock Co., O.

Oct. 12, Longmont, Colo. One week's meeting before feast.

Oct 12, at 10 A. M., Green Spring church, at Sugar Grove meeting house, O

Oct 12, at 4 P. M., Yellow Creek church, Bedford Co., Pa

Oct. 12 and 13, at 3 P. M., Bethel church, Nebr

Oct 12 and 13, at 10 A. M., Bellevile church, Republic Co., Kans

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct 12, at 4 P. M., Big Creek church, Richland Co., Illinois. Conveyance will be furnished any time by notifying J. M. Forney, Parkersburg, Illinois.

Oct. 15 at 2 P. M., Antioch church, Ind.

Oct. 20, Lamotte church, Crawford Co., Ill.

Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 29.

Nov. 8, at 4 P. M., Monticello church, Ind.

DISTRICT MEETINGS.

Sept. 27, District of Oregon, Coquille church, Coos Co., Ore.

Sept. 27 and 28, District of Tennessee, in Flat Rock church, Ashe Co., N. C.

Oct. 1, at 8 A. M., Southern District of Illinois, in the Panther Creek church, Woodford Co., Ill.

HARVEST EXCURSIONS

To the Pan Handle of Texas Many of the Brethren having asked me by letter before and since the Annual Meeting, and personally, while at the Annual Meeting, whether there would be cheap excursions to the Pan Handle of Texas, and as I invariably told them I would answer through the "GOSPEL MESSENGER," I take pleasure now in announcing that the Western Passenger Association and the Trans-Missouri Association, in session at Chicago June 26th, agreed to run Harvest Excursions from Eastern points to all points in Kansas, Colorado, and the Pan Handle of Texas, at the rate of one fare for the round trip, tickets good for thirty days from date of sale, and stop-overs will be allowed within the limits at all points west of the Missouri river. The days of sale are August 6 and 20, September 10 and 24, and October 8.

I will be pleased to answer all further inquiries by mail, by sending maps, routes, etc.

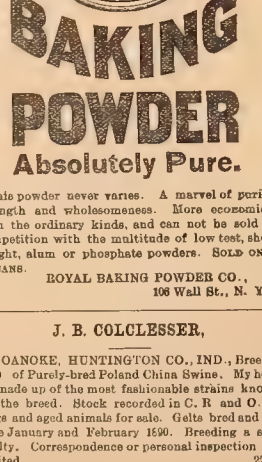
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 10, 1889. No. 36.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

PERSONS, in ordering books not published by us, should be careful to give the full title, the name of the author, and by whom published. If all would do this, delay in receiving them would often be avoided, as it sometimes happens that books bearing the same title are edited by different persons. When we have the title, the author, and the publisher, there can be no mistake made.

THE Sunday-school work for the summer, as far as we have learned, seems to have been successful, not only in keeping the membership at work, and teaching the Scriptures to the children, but a number of conversions have been reported, as fruitage of the work. Some of the seeds thus sown may require a long waiting for a return, but have patience. In the Lord's own good time there will be a coming forth and a good crop. "Many days hence" may be the experience of most of the teaching. But the Lord careth for the good seed, and he will not suffer it to go to loss.

QUERIES AND ANSWERS.

1. Explain Matt. 16: 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." *Question.*—What does the pronoun "it" refer to?

ANSWER.—The church. If the querist had been in doubt as to what the word "rock" referred, we would have thought it necessary to give a more extended explanation. But as to the answer for the above query, we think there can be no question.

2. Where was the church during the Dark Ages, and by whom was it restored?

To these queries, no definite answer can be given. From the apostolic church the decline was gradual. The departure was not made all at once or in gigantic strides. It was by here a little and there a little. One departure followed another, so that, for several hundred years, the digressions were so small that they largely escaped the notice of the historians. Another reason for them not being noticed, was, the changes made were such as were generally accepted by the people and were in harmony with the popular ideas of religion, hence those, who dared to contend for the Truth, made themselves so unpopular that they were not noticed in history except as disturbers and martyrs. Persecutions began, in their darkest forms, when the power and the influence of the true church were overshadowed by the Romans or Roman Catholic church. As this power asserted itself, the true church, by persecution, was driven into obscurity—to the mountainous countries and into caves and dens. These years were called the Dark Ages, because, for the time being, the power and influence of the Gospel were hid and the world received not its light.

To the Bohemian and Waldensian Brethren is generally acceded the honor of holding the "Oracles" in profession and practice, and, as a result, they were the subjects of most bitter persecution. But in what form and under what special name the true church existed, can not be told. The histories of those years are as blind as were their authors. This we know, however, that the true church did exist because of the "promise," and we know that God can not lie.

By whom restored? Practically speaking, there was no restoration, as the church was never lost. For a time it seemed to be hidden, but it always existed. There was no time in the history of the world when God did not have a people, and so it was during what is called the Dark Ages. The church was not lost, but, through persecution, was hidden from the notice of the world. Its coming forth can be attributed to no one man, name or sect. People get mystified on this subject, because they are seeking after apostolical succession through lineal ancestry, forgetting that the Gospel sun moves while the people remain still. When a people or nation forsakes God, his light, —candlestick, — is removed and they are left in darkness, while others receive the light, and become God's people—church—not through a blood lineage, but through the light of the Gospel. This change is not necessarily instantaneous, but gradual. The people of the earth have their time of light and darkness, but not all at the same time, neither is the length of time the same. Yet the sun never ceases to shine, and there is no time when all the people are either in light or darkness at the same time. So it is with Christianity. Wherever the Gospel light shines, there is the church.

The Reformation of the sixteenth century is the accepted time of the church coming out of the darkness of the past ages, but it was only the dawning of the Gospel light that was to increase and shine forth in its full glory. Luther, Calvin, Knox, Melanchthon, Zwingli, Menno, Fox, Mack, and others that might be named, were all recipients of this light in different degrees of its brightness, but did not have it all. They used the light as it came to them. And if we have been doing the same thing to-day, we ought to be enjoying its meridian splendor. If we are the church of Christ to-day, it is because we hold and obey the truth, and not because of any lineal blood succession. God places his seal of churchship on the people that accept and obey the Gospel as given through his Son, independent of name or place. He is the light, and those who walk in that light are his people and church.

3. "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5.

This has reference to fornicators that were suffered to remain as members of the Corinthian church, and seems to be somewhat indefinite as to the true meaning and intention. There are two views given by commentators. The first one is, that all who are outside of the covenant of grace are in the world, and therefore subjects of Satan's kingdom. And those who are expelled for crime, such as is named, are delivered unto Satan. This being done in a public way, makes the man's sin appear to him in all its sinfulness and shame, and in this way his spirit is broken down,—he is humbled, and in this condition brought to repentance, which alone can be the condition of restoration and salvation.

The other and severer view is, that, in his expulsion, he is in a special way given into the hands of Satan, who has power to bring upon him bodily affliction and suffering. This he is made to feel as a penalty for the crime committed, and through the enduring of this penalty he is brought to repentance, which, in the end, will save the spirit.

We accept the former view as being the more reasonable, and in harmony with church discipline, although sin, especially of this order, often is followed with physical sufferings. The sin of fornication and its attendants, is becoming one of the leading sins of the age, and should not be winked at by the church.

4. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10: 26. Does the apostle mean after conversion?

The apostle is here speaking to his Hebrew brethren, including himself; therefore has reference to those who have been converted. In looking at this Scripture we must discriminate between the unregenerate sinner and the one who sins after being regenerated. For the unregenerated man there is no sin for which there is no sacrifice. The sacrifice that Christ made reaches every phase of sin to that of blood. He died to save to the uttermost, but it must be remembered that he died only once. This one death gives to every man the possibility of *one* birth. If, after we have been born again, through the merit of this death, we sin again to death, then we are placed beyond the possibility of salvation, because there is no more sacrifice,—there has been no provision made for another birth, as Christ died only once and made only one sacrifice. Hence the important question, "Is this the sin that is unto death?" The most generally accepted opinion is, that it is the sin of apostasy,—denying the faith and crucifying afresh the Lord of life and glory, —when men willfully and determinedly sin against better light and knowledge. This is a terrible condition for those who have once tasted of the good word of the Lord, and have been delivered from the power of sin. And because of this the warning is given. Let it be a warning to all, not only to avoid great sins, but small ones as well, as little sins lead to larger ones, which may lead to the sin for which there is no sacrifice.

Allen Boyer 1890

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

I BRING MY SOUL TO THEE.

I bring my soul to thee, dear Father,
All stained with pollution and sin,
And hudrened with vices and follies,
Temptations that Satan may win.
Unless thou in mercy wilt pardon,
And cleanse in the blood of thy Son,
Till spotless and pure in redemption,
I shall be forever undone.

I bring my soul to thee, dear Father,
Who rulest in heaven and earth;
To keep for thy glory in heaven—
For the joy of the heavenly birth.
I give it in faith in thy keeping,
O entwine it with eternal bands:
That whether waking or sleeping,
It shall be kept safe in thy hands.

—*Gertrude A. Flory.*

SPIRITUAL BONDAGE.—John 8:36.

BY WM. M. LYON.

Number Two.

We desire to notice, first, that species of spiritual bondage which is confined to the preachers, and which we shall call

MINISTERIAL SLAVERY.

We need not look very far till we find this prevailing to an alarming extent. No denomination is exempt from it, though it may prevail to a greater degree in some than others. It consists in this: Those would-be-preachers who are not free to preach the plain, simple doctrine of the cross, because they are the property of another; they are not their own, they are simply "hirelings," hence they are compelled to preach to please their employers. They are "*tongue-tied.*" The purse-string of the parishioner is used to tie the tongue of the hired preacher.

Doubtless, many of these slaves would like to be free, but rather than labor with their own hands (1 Cor. 4: 12), and give up their big salary, they choose to drag along the heavy chains of religious thralldom. They may sigh and pray for their freedom, but, alas! their sighs and prayers are doomed to go unheeded and unanswered. There is but one road that leads to the city of Liberty, and they are not willing and humble enough to walk upon that, hence they must rankle and clankle on in their chains. Christ is able to make them free, if they were only willing to receive him fully and Scripturally, and then suffer with him. Their slavish chains are forged and made by their own hands. O, what slavery is this! Yet to-day there are thousands who are suffering under this galling yoke of bondage!

Now we would not have you understand by this that it requires *no money* in order to preach the Gospel, but let us be careful that money is not the *leading object* in the work. Let us not sell our liberty in the Gospel for money. Let us not become *slaves* for filthy lucre's sake.

But now we will try to come a little nearer home. So far in the history of our people, we do not think that we can find many, if any, who have become slaves on account of "*big salaries*" paid by the congregation, but we are sorry to say that we fear a great many are in bondage for other reasons that we will now proceed to give.

We have already referred to the wretched state of him who is simply a "hireling," whose mouth is not his own, and we have tried to point out some of the evils connected with this system; now let us try to look at the other side of this question.

I have sometimes thought that while many other denominations seem to have the *one* extreme, possibly we may have the other. While they pay their preachers large salaries, and then expect them to preach to suit them, and thus take away their liberty, how many of our own preachers are there who go about "tongue-tied," and refuse to preach the necessity of giving for the support and spreading of the Gospel! Why? Simply because they are afraid that brethren A. and B. and sisters C. and D. will get offended if they preach the whole, plain truth just as it is given in God's Word. Thereby they would lose,—what? Part of their salary? No; for they don't get any to lose. But what? Why, a little *honor*. Now has Christ made that man free? I answer with an emphatic NO; he is still in bondage of the worst kind, and is worse than the hireling, because he *encourages the sin of covetousness in the congregation* by refusing to preach that God requires his people to support his cause liberally with dollars and cents, and we had better see *one* spoiled preacher, who has become a slave on account of his salary, go down to torment, than to see a whole congregation swallowed up in the awful gulf of destruction for withholding what belongs to the Lord. God has ever taught his people to give for the support of his cause, and to-day he still requires it, and his ministers are in duty bound to preach that part just as well as any other command, no matter what the people, brethren or sisters, may think.

It often puzzles my mind and seems so very strange that *money* is so much more apt to spoil and damn a preacher than anybody else, or even the congregation! This fact would lead us to the conclusion that preachers are manufactured from the worst kind of material, or they would not be *spoiled* so easily!

To-day there are thousands and tens of thousands of blood-bought souls starving and dying for want of the Bread of Life, while the means to supply their spiritual wants are in the hands of those who claim to be Christians, and I am forced to the conclusion that perhaps the greater part of this terrible sin rests upon the ministry, because they are afraid to preach the duty and necessity of giving for the preaching of the Gospel.

Let us not, then, dear brethren, conclude that the desire among ministers for praise, honor and promotion is confined altogether to other denominations. I greatly fear that we can find it much nearer home. I have frequently heard those of our own ministry say that there is just as much Scripture for a supported ministry as there is for anything else taught in the Bible, and yet, some of those very ministers were wearing the muzzle over their mouth, so far as preaching on that subject was concerned. Ask them why they fail to declare this publicly from the pulpit, and they will tell you that they don't like to because they fear they may hurt the feelings of some of the members, and sometimes they seek to justify themselves with this excuse: "I fear some of them may think that I'm preaching for money."

Surely such ministers should pray for more Christian boldness, or perhaps this would be a better prayer for them to use: "Lord, help me that I may not be such a coward,—such a *slave* —so afraid of my brethren and sisters. Make me a free man!" What if the sincerity of our motives is questioned by our brethren or sisters? Does God tell us to be silent in such cases? God pity all such as are thus trammeled down in abject, spiritual slavery!

(*To be Continued.*)

"THE heart speaks louder in the ears of the Infinite than the lips."

WALK IN WISDOM.

BY JOHN FORNEY.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." —Col. 4: 6.

PAUL, as a wise minister of the Gospel, was deeply concerned for the welfare of the church and the salvation of humanity, not only while he had liberty to be with the church, to teach them publicly and from house to house, but his zeal and love for the cause, which he had espoused, did not abate when he was in bonds and in prisons. Above all other things he would care for the prosperity of the church.

This is clearly set forth in his epistles which he wrote to the churches. After he was carried away to Rome, and in prison under Nero, with his fellow-prisoner, Aristarchus, he remembered the church at Colosse, and wrote this epistle in which the text at the heading of this article is found. In this epistle he gives many good and profitable instructions to the believers in Christ Jesus. In the fourth chapter he says, "Masters, give unto your servants that which is just and equal: knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that GOD would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak."

Paul gives us instruction how we shall behave ourselves toward the outsider, hence we have the language, "Walk in wisdom toward them that are without."

Paul well knew that the future growth and prosperity of the church depended on the light they set before those that are without, and that every member of the church is under the deepest obligation to use all wisdom in all his dealings and conversation with the world, that he may be a light to the world and salt to the earth—that his Christian deportment may have the best of influence over them that are without.

My brother and sister, watch and bridle your tongue well, lest your religion be vain. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Let that holy principle be so fully and completely stamped upon our mind and soul, that the good fruits of the Holy Spirit may be scattered all along the path of our life wherever we go, and in whatever we say and do. Then we shall be living epistles of Christ, known and read of all men.

Dear ministering brethren, let us be good examples to the flock, for our life and conduct will be known and read of all men, not only when we are behind the stand, but our conversation *outside* the pulpit will be watched, as the standard of our life and conduct.

I must confess that no man can stop my mouth any sooner, when I reason with him on the subject of our holy Christianity, than when he points out a brother or minister and says, "Look how he jests, cracks jokes, and engages in filthy and foolish talk,—such as I am not guilty of and I am *not* a professor, much less a preacher." If any of our members are guilty of such, let them read Eph. 5: 1-4.

Let him remember the language of Divine Inspiration which says, "Filthy communications corrupt good manners." Let him apply our text, "Walk in wisdom toward them that are without."

A man, some years ago, said to me, "You and some of your brethren preach that the Christian must be separate from the world, and must live a holy life." I said, "We do preach it by the authority of the Bible." His answer was, "That is

all right; you do preach it, but your brethren do not all live it out. I know one who was seen playing cards."

At one time I got a letter, which is now before me, from one outside of the church. I give his own words: "Members go to fairs, march in political rallies, and do not dress in the order of the church."

Such doings, as above stated, should not be once named amongst us, as it becometh saints. Let us walk so as to "have a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better the will of God be so, that ye suffer for well doing than for evil doing." 1 Pet. 3: 16–17.

Jesus said to the apostles when he sent them to preach, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16.

It requires a great deal of wisdom, a well-balanced mind, and a great deal of study, to have the mind always ready, that we may know how we may answer every man as we ought to, so that our words may minister grace to the hearer, more especially so when warned not to answer a fool according to his folly, lest thou also be like unto him." In the next verse we are commanded to "answer a fool according to his folly, lest he be wise in his own conceit." Prov. 24: 4, 5.

The question presents itself, How, then, shall we answer a fool as not to be found like unto him? Surely, we must not give a foolish answer. If any one talk foolish in our presence, or act foolishly in any way, never allow yourself to be carried away by his folly, neither in word or deed, "lest thou also be like unto him." "But answer a fool according to his own folly, lest he be wise in his own conceit."

This can only be done in one way, and that is by always giving a wise answer to any foolish question, or a wise and gentle reproof where there is a foolish act. In that way you can so far exceed a man's folly by your wise answer that he will see his fault, and be ashamed of his foolishness. We see in the example of our Lord Jesus Christ, our Great Teacher, how he always gave wise answers to all foolish and unwise questions of the Scribes and Pharisees which were put to him, such as recorded in Matt. 22: 17, and 22: 29–33. In these passages you see the wise answer the Lord gave them in their folly, and put them to silence. In Matt. 23: 13–22, and many other examples we are taught, not only to silence foolish men in their folly, and strip them of their self-conceit, but to overcome Satan himself by wise answers. Matt. 4: 1-11; Luke 4: 3–12.

Brethren, let us "walk in wisdom toward them that are without, redeeming the time." We are called upon to overcome all evil with good, and it is every member's business to let his light so shine that he may be of some benefit to them that are without, that we may help them to the light of the Gospel, lest our light become darkness, and our life a stumbling-block in some outsider's way and keep him out of the church. The increase of the church *must* come from *without*. Let us all study to show ourselves approved unto God,—workmen that need not be ashamed, is my prayer!

Abilene, Kansas.

BEARING BURDENS.

BY S. O. LARKINS.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6: 2.

It is useless to describe the author of this language, for surely his name should be familiar to every little boy and girl, yet there are thousands of little boys and girls, and a great many grown-up girls and boys who know nothing of him, neither of the One whose law he bids us fulfill.

"Bear ye one another's burdens." This speaks directly to us, and I want to show some of the benefits to be derived from obedience to this injunction.

When we lie down at night we can sleep sweetly, with no remorse of conscience, no unhappy forebodings of evil. We can rest assured that "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." When I come to pass through the dark valley of the shadow of death, I will fear no evil; for the Lord is with me, his rod and his staff comfort me.

"Bear ye one another's burdens." What is your burden, my brother? What is your burden, my sister? Is it the loss of a dear companion,—one that was dear to you and the light and sunshine of your home? Why should your heart bleed, and tears of sorrow roll down your cheeks? Can you not realize that what you have lost, they have gained, and even more? "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Cling closely to the Savior and he will give you rest, joy in your sorrows and peace of mind. He will be to you a father, and ye shall be his sons and daughters. Then the little loss is great gain and we are the winners at last.

The Savior rebuked the wicked lawyers for binding heavy burdens upon men's shoulders that they would not remove. Brethren and sisters often burden others by careless and hasty speech. O what a great burden to a community is a tale-bearer! The weight of his presence is distressing and the sound of his voice is alarming.

How many hearts are bleeding and torn to-day by unkind words! What great mischief has been done by things being repeated a little different from what they were first spoken! How many mountains have been made of mole-hills!

"Bear ye one another's burdens, and so fulfill the law of Christ." The apostle, in the same chapter, says, "For every man shall bear his own burden." This would seem to conflict, yet its true meaning is all right. Every man and woman has a burden that another can not bear for them. This they must bear alone.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." There is great beauty in this language, and when a proper application is made of it to ourselves, it stands out in all its beauty and fullness. We are ready to find fault with others for mistakes of any kind, and very seldom, if ever, take into consideration the cause of the provocation or the peculiar kind of temptation by which they are overcome.

In weighing the faults of others, and before sitting in judgment in their case, it would be well for us to put ourselves in their place and see if they did not do about as well as we would have done. Whenever we can place ourselves in the situation of another, our judgment will be about right.

When the sinner feels the greatness of his sin which is crushing him beneath its ponderous weight and destroying his peace, he becomes willing that the great Burden-bearer of the universe shall remove his load. How long, O how long will men and women carry their load, borne down to the earth, when relief is so easily obtained!

Kind words from a sympathetic heart are as a healing balm and will lighten our burden, whilst a harsh word or rebuke out of place will increase the burden and perhaps crush the bearer beneath its weight. The apostle says we have gifts differing according to the grace given us. Our inclinations and besetting sins are not the same. Our burdens are various in their nature,—that which is a burden to one is not to another. That which weighs one down with grief does not affect another, and if we try to sympathize one with another and encourage one another in these trials of life, the load will be more equally distributed and more easily borne. There is one who sticketh closer than a brother, who will never leave nor forsake us if we put our trust in him, though all others may and do sometimes.

A load is often given us to test our faith, and frequently we carry a heavy load as the result of mistakes and errors made in haste. Christ has taken our heavy load and made us free, and if *he* has made us free, then are we free indeed. There are thousands, yes, tens of thousands who are discouraged and sad; they have sought all the pleasures of earth for relief but, alas, they lie down at night with a heavy and sad heart, distressed, perplexed, weary, and restless,—almost tired of life, not knowing where to find relief. What a change when they hear the invitation,—know, feel, and realize who gives it! The music of the angels' voices when they made known to the shepherds the advent of the Messiah, and sang, "Glory to God in the highest, peace on earth and good will to man," sounds glorious to our ears through the ages, and why shall we not join and swell the chorus until every mountain, hill and dale, throughout the world, shall echo back the sound, and earth's many millions join the triumphant strain, "Peace on earth, good will to man?"

Herington, Kans.

MAMMON AND FASHION.

BY D. C. MOOMAW.

The following well-conceived and ably-written article on "Mammon and Fashion in the Church," was clipped from No. 30 of the *Religious Herald*, a Baptist weekly, published in Richmond, Va. The subject is treated logically and philosophically, and no one can gainsay its teaching. Of course it will not check the onflowing and influwing tide of pride (the butterfly variety) and haughtiness that is overwhelming the wealthy and aristocratic congregations of American Baptists. The bold author, R. C. Ould, who could enunciate such unpopular sentiments, of course did not expect that a feather would fall, or a jewel disappear, or a flounce flounder, or a bustle be put away, or a golden calf less a god, on account of his Philippic. Like a very Titan, however, he has thundered with his iron battle ax on the brazen doors of the fortress of the god of this world,—doors made impregnable by the solidifying process of fifty centuries, but the only effect of his daring deed will be the recoil of the ax on his own head. He had as well try the impossible feat of teaching Beelzebub the pure morality and decency of the Sermon on the Mount, or to convince a libertine that the role of minister of the Gospel would not place him nearer the goal of his heart's ambition, as to make the average Sunday actor or actress on the religious stage abate one jot or tittle of the pomp and circumstance of Fashion's and Mammon's performances. Their motto seems to be,

"Let the old world wag as it will,
We'll be gay and happy still."

Brethren and sisters, let us read and assimilate. Let us see that, although it is not our fight, we do not get so near that, in the prospective hewing and chipping of our Baptist friends, the keen edge of Bro. Ould's Gospel ax finds us within the circle of its heroic operations. He has undertaken a tremendous job, sure, and I pity him from

the bottom of my heart, but, in the classic language of Shakespeare, I say, "Lay on, Macduff."

MAMMON AND FASHION IN THE CHURCH.

"One of the most brilliant writers and clearest thinkers of the nineteenth century has announced that three parts are essential to a perfect system of religion. The three parts are *criticism, dogmatism* and *evangelism*. Criticism is necessary to guarantee the truth, dogmatism to defend the truth, and evangelism to propagate the truth. I propose to apply the first term here presented to guarantee the truth of a plain and simple proposition—viz, Mammon and Fashion within the church are inimical to the church. It becomes painfully apparent to any intelligent observer that popular pests, such as the love of money and the pride of fashion, are enemies to the cause of Christ. The conspicuous hypocrisy of a fashionable church disturbs the normal flow of the spiritual life-current of religion, and discourages the efforts of the faithful followers of Christ. The real disciples of the meek and loving Savior are offended and discouraged by the senseless pride and folly of weak pretenders and noisy professors of abnormal holiness, while the cold and rational world looks down with mingled aversion and contempt upon the glaring contrast that spans the gulf between the lives and the professions of weak and false worshipers. The diminutive brains that characterize the votaries of fashion, present evidence as strong as proofs of Holy Writ that such intellectual attributes are too feeble to grasp and hold ideas as opposite as godliness on the one hand and the flimsy frivolities of fashion on the other.

"Can the pure Spirit of God, the sordid passion and greed of gold, the pride of power and the vanity of fashion, tenant the 'soul's frail dwelling house' and the poor, weak brain of a silly hypocrite at the same time? It is written that it is hard for a rich man to enter the kingdom of heaven. Is it not still harder for the light-winged butterfly of fashion to pass unsinged through the fires of worldly temptation? The love of money and the caprice of fashion are unquestionable evidences of unchristian selfishness. The influence of money and the vanity of fashion have so changed the environments of the church, that God's poor have been spurned from his own temples, because they were plainly clad, and (like their Divine Master, while on earth) had not where to lay their heads. The destitute and humble Christian is no longer a brother or a sister. The slighted children of our Heavenly Father are too poor to array their persons in the costly raiment that feeble and proud creatures so much admire. The pew of God's church is closed to them, because they are not recognized members of fashionable society. It is true they are humble and devout followers of Christ and trusting members of his fold, but they cannot associate, in this world of hypocrites and frauds, with the chosen dudes and dudesses of the foul world's society. The presumptuous sons and daughters of exquisite fashion hold their *empty* heads so high above the heads of their less presumptuous fellows, that the veriest Pharisee would blush at the brazen effrontery of their absurd arrogance.

"God's people should constitute one pure household, where affection and brotherly love, forbearance, charity and good-will shall reign uninterruptedly and forever. The lowest worshiper at the filthy shrine of Mammon, and the weakest votary of the imbecile goddess of Fashion will concede that they do not expect to meet with men or leaders of fashion in heaven. If susceptible of acquiring knowledge, they must know that the 'pomp of heraldry, the pride of power,' and all that beauty, all that wealth can give, 'await alike the inevitable hour when the path of glory leads but to the grave.' They must think, if they are capable of thought, that the greed of gold and the insanity of fashion, with all the puny and insignificant things of life, will halt abruptly at the threshold of the grave.

"They must believe, if they are one degree above the scale of idiocy, that there are no banks and no stupidity of fashion in heaven. There are no millionaires, no queens of society, no flashing diamonds, and no costly silks or ostrich feathers, no satin-lined or velvet-cushioned pews, to rule out God's own poor children from his own home in heaven. The unthinking imposters must know that the darkness of the grave forever conceals their pride. They should know that they can no longer mock the Christ born in a stable with the absurd irony of an aristocratic worship, and clothed in the unseemly raiments of a brazen hypocrisy. They know that their offensive pride must expire with the last breath of their ill-spent lives. They know that they will be denied the childish pleasure of displaying brilliant jewels and costly equipages on the Lord's Sabbath. They know the time must come when they will no longer strive to excite the envy or the admiration of the gaping herd of human creatures.

"How transcendental in its acute absurdity is the boast of wealth and the pride and vanity of fashion when exhibited in the temples of the ever-living God! The money-changers shall be again driven from the temple; they defile it by their presence and their work.

"The vanity and gaudy methods of the fashionable church have proved, if proof was needed, that money has usurped the throne of God.

"This grand and beautiful country, that spreads its magnificent domain from ocean to ocean, and from the tropic to the frigid zone, is yet unable to supply the abnormal demands of egotistical church fashion. This wonderful Union of thirty-eight empires and many territories could not supply a minister of sufficient tone to satisfy the sentimental fancy of a high-pressure congregation. A committee of exquisite dudes, possessing supernatural instincts, were appointed to import a haughty and pious ecclesiastical autocrat to minister to the invalid souls of an exquisite congregation. It is true this act was in violation of a national statute, declaring against the importation of contract labor. But the even balance of justice and the strong arm of the government were made to yield to the demands of Fashion, endorsed by the decree of Mammon. Such extraordinary methods were believed to be 'requisite and necessary as well for the body as the soul.' It seemed that the dormant piety of the fashionable church needed the tilt-hammer blows of an imported giant to impress the hard heads of the sons of Mammon, as well as the soft hearts of the proud daughters of fashion. In our own city, a few weeks ago, a female member of a fashionable church advised a friend, who was leaving here to reside in a western city, to leave the Baptist church and unite with the Episcopalians, assuring her that, as a Baptist, she would not receive that social recognition that the *society church* would give her. This episode needs no passing comment from a religious standpoint.

"What observer has not been annoyed or disgusted at Sunday scenes in our own goodly city—and I claim Richmond is as far advanced in civilization as any other city—by the sight of the long-drawn-out column of Sabbath dudes that infest every avenue to the church—each young scion of fashion, with a well-greased and delicate mustache, and nobby Derby hat, large cane and small legs, often with a cigarette between his bloodless lips, waiting to review the dress parade of fashionable young ladies as they trip by for inspection on every Sabbath day. What impression did the well-read sermon make upon that giddy congregation? Their every thought was concentrated upon their bangs and frizzes, bustles, fine clothes, ribbons, hats, flounces and furbelows. The chief use of such a church is for the display of finery and feathers.

"In a fashionable church in the City of New York (where even the Baptists have wealthy and fashionable churches), the baptistery was so long unused that it became filled with Sunday-school flags, cast-off raiment, second-hand hymn books, and other sacred *debris*, thus unfitting it for the purpose for which it was devised. The sexton of this church was a proud and fashionable man. A fashionable church and a gaudy congregation will have none other than a fashionable sexton. This officer at once served notice on the fashionable minister, when the ordinance of baptism was to be performed, that if that ceremony was repeated he would instantly resign his position.

"A visitor to the Centennial from a remote, rural district reported, on his return, that the most interesting thing he saw at the great Exposition was the 'Theological Garden.' It is probable this unsophisticated agriculturist visited a fashionable church in the City of Brotherly Love, as that is near kin to a zoological garden.

"Now, Mr. Editor, I have written more than was my purpose, and will close with an apt quotation from a well-known writer: 'Ever since the greed of gold sold the Christ and raffled for his garments, it has crucified every form of virtue between two thieves.'—*R. C. Ould.*"

THE BROAD WAY PREFERRED.

BY B. F. MOOMAW.

A SHORT time since while I was in an adjoining County, attending some meetings for preaching and other church work, I was informed of very peculiar proceedings at a revival meeting that had lately been held in that vicinity, where a number of persons, having made up their minds to unite with the church, and the choice being extended, all decided to be baptized by immersion. There were four candidates, and each of them chose to be immersed differently, according to their liking.

In the first case the minister, in the administration, repeated the formula, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," and immersed once backwards. In the second case, after repeating the formula, he immersed twice backward. In the third case, after repeating the formula, he immersed the candidate once forward, and so on. In the fourth case he immersed three times forward, and remarked that if any chose to be immersed six times, he would accommodate them, saying further that some people had much to say about the narrow way, but for himself he preferred the broad way.

Strange to say, that in talking to the people on the subject, not a few justified the proceedings, quoting the Scripture, "According to your faith be it unto you."

How poorly the Scriptures are understood, and how fearfully wrong they are often applied! How needful that they should be every-where explained, so that all may understand that if their faith is correct, the result will be a blessing, and if wrong it will be the reverse! I will illustrate by a single Bible incident:

Adam and Eve were placed in the garden with all the comforts and enjoyments necessary to perfect happiness. They were crowned with the personal association of God himself, while they believed and reverenced him, but, alas, the devil interferes, tells his story, widens the way, they

believe him, and how terrible the consequences! According to their faith, so it was to them! They were driven out of the beautiful garden; the earth was cursed for their sake. Destruction and death deluged the world, and though the Son of God was sent and came to redeem it, and made the sacrifice that he did, and gave a revelation of his Father's will, clearly enunciating what we must do to be saved, and what we may *not* do, the devil, through human agencies, is every-where present with the same device,—part truth and part falsehood,—"To unite with (the) a church is all right, but as to *which*, or whether you *obey* the commandments or *keep* the ordinances, is immaterial, whether Greek or Roman, Mohammedan or Mormon, Predestinarian or Armenian, Papist or Protestant, Universalist or fatalist,—either will do." "According to your faith, be it unto you."

The Bible says, "Be not conformed to the world, but be ye transformed by the renewing of your mind." "Come out from among them." Again the devil is on hand, saying, "It is not intended that you should be so particular about these things. You may walk in the ways of your own heart, and in the sight of your eyes. God knows that you will only be regarded as being wiser and more respectable in your associations."

"As your faith is, so be it unto you," and it is true, according to which side of the line you are on. If on the side of "the faith once delivered to the saints," all will be well; if on the side of the faith delivered to Adam and Eve, and handed down to the present day, on the opposite side of the line, the result will be ruin, death, and remorse forever! "According to your faith, so be it unto you!"

Bonsacks, Va.

THE PUZZLED DUTCHMAN.

SELECTED AND ADAPTED BY HEBER M. HAYS.

It is related that a man who does not believe in immersion for baptism was holding a protracted meeting and one night preached on the subject of baptism. In the course of his remarks he said, "Some believe it necessary to go down into the water and come up out of it to be baptized." But this he claimed to be a fallacy, for the preposition *into* of the Scriptures should be rendered differently as it does not mean *into* at all times. "Moses," said he, "we are told went up into the mountain, and the Savior was taken into a high mountain. Now we do not suppose that either went *into* a mountain but *unto* it. So with going down into the water; it means simply going down *close by* or *near to* the water and being baptized in the ordained way, by sprinkling or pouring.

He carried the idea out fully and in due season closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of his brethren arose and said they were glad they had been present on this occasion, that they were all well pleased with the sound sermon they had just heard, and felt their souls greatly blessed.

Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke the silence that was almost painful. His remarks, in plain English, were as follows:

"Mister Preacher, I am so glad I was here to-night; for I have had explained to my mind some things that I never could believe before. Oh, I am so glad that *into* does not mean *into* at all, but just close by or near to; for now I can believe many things that I could not believe before. We read, Mr. Preacher, that Daniel was cast into a den of lions and came out alive. Now I never could believe that, for the wild beasts would have eaten him right away; but now it is all clear to my mind. He was just close by, or near to, and did not get into the den at all. Oh, I am so glad I was here to-night!

"Again, we read that the Hebrew children were cast into the fiery furnace, and that always looked like a big story, too, for they would have been burned up; but it is all plain to my mind now, for they were just cast by, or close to the fiery furnace. Oh, I am so glad I was here to-night! And then, Mr. Preacher, it is said that Jonah was cast into the sea and was taken into the whale's belly. Now, I never could believe that. It always seemed to be a big 'fish story,' but it is plain to my mind now. He was not in the sea nor the whale's belly at all. He was only near by or close to. Oh, I am so glad I was here to-night!

"And now, Mister Preacher, if you will just explain two more passages of Scripture, I shall be so happy I was here to-night. One of them is where it says the wicked shall be cast into a lake that burns with fire and brimstone. O! Mister Preacher, shall I be cast into that lake if I am wicked? or just close by or near to—just near enough to be comfortable? Oh, I hope you tell me I shall be cast only close by, a good ways off; and I will be so glad I was here to-night.

"The other passage is that which says, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Say, Mister Preacher, does *into* mean into in this passage, or will it bring me just close by or near enough to see what I have lost and leave me at last on the outside?"

A REMINISCENCE.

BY D. E. PRICE.

Some time ago, in conversation with a brother, he made the remark that "we must go into the devil's territory in order to fight him successfully," which gave me some thought on the subject, and the more I thought on it, the more I was convinced of the fallacy of the argument. The apostle Paul, in enumerating the Christian armor in Eph. 6, only speaks of one of an *aggressive* nature,—"the Sword of the Spirit which is the Word of God." *All* of the others are of a *defensive character.*

I am under the serious impression that if we, as Christians, succeed in keeping the devil outside of our own territory (the church), we are doing all that the Holy Scriptures demand of us. It is said by some, and, probably comparatively true, that "the darker the place, the brighter the light will appear." But we should remember that all the light we have we borrow from Christ, who is the great source of light; and since the moon which receives all of her light from the sun, coming in contact with the shadow of the earth, becomes eclipsed; so our light, too, when we unite with the world, in its political movements, or otherwise, may become eclipsed also, and Jesus says, "If, therefore, the light that is in thee be darkness, how great is that darkness?" Matt. 6: 23. Hence we conclude (since Jesus again says, "We are not of the world, but he has chosen us out of the world," John 15: 19), that we occupy dangerous ground when we venture out into the world, even if we do claim our purpose is to fight the devil and sin.

What we mean by going out into the world is, uniting with the world in order to overpower evil by using compulsory means and also taking part with them in public gatherings, gotten up for the gratification of the carnal mind, but we do not mean that the *minister of the Gospel* should *not* go into the dark places of the world in order to preach the Gospel and convince all he can to forsake their evil ways and accept of the Truth and be saved. The Lord, in his wisdom, no doubt knew that we would have all we could do to keep the devil at bay; hence, he does not command *nor allow* us to follow him into the *kingdoms* of the world (for he *claims* the kingdoms of the world and the glory of them, Luke 4: 6), in order to make a success of our Christian warfare.

We read, James 4: 7, 8, "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Let us not venture to follow him too far into his territory when he leaves us, lest we get too far away from our own and he claim us as his subjects. It is quite reasonable that he would, if he finds us trespassing on his grounds.

It would be the safest ground to heed the admonition given by Paul in 2 Cor. 6: 14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Mt. Morris, Ill.

SAD AND TRUE.

"Generation after generation have felt as we now feel, and their lives were as active as our own. They passed away like vapor while nature wore the same aspect of beauty as when she first existed. The heavens shall be as bright over our graves as they are around our paths. The world will have the same attractions for the offspring yet unborn as it once had for our children. Yet a little while and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wend its way, and the prayers will be said, and we shall be left in the darkness and silence of the tomb. And it may be but a short time that we shall be spoken of, but things of life shall creep on and our names will be forgotten. Days will continue to move on, and laughter and song will be heard in the room where we died; and the eye that mourned for us will be dry and animated with joy, and even our children will cease to think of us, and will remember to lisp our names no more."

"CAN'T" AND "TRY."

Can't do it sticks in the mud; but Try soon drags the wagon out of the rut. The fox said "Try," and he got away from the hounds when they almost snapped at him. The bees said "Try," and turned flowers into honey. The squirrel said "Try," and he went to the top of the beech tree. The snow drop said "Try," and bloomed in the cold snows of winter. The sun said "Try," and spring soon threw Jack Frost out of the saddle. The young lark said "Try," and he found that his new wings took him over hedges and ditches, and up where his father was singing. The old ox said "Try," and plowed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plow, no field too wet for Try to drain, no hole too big for Try to mend. —*Sel.*

"The voice of conscience is so delicate that it is easy to stifle it. But it is also so clear that it is impossible to mistake it."

THE BLOOD OF THE LAMB.

BY C. H. BALSBAUGH.

Well Beloved in Him:—

YOUR letter is here. Was long in coming. Was heart-sick for it. Very welcome, as is every fragment that tells of the power of Divine-human Blood to atone sin, deliver from its bondage, and cleanse from its pollution. Justification is judicial and relative; sanctification is God's imputed righteousness made personal, permeating every element, fibre, and function of our being. Depending unduly on justification without seeking still more the deeper work of sanctification, is to fail and stumble and fall, walk in darkness, and bring no fruit to perfection. I was a quarter of a century in the church before I knew the "High calling of God in Christ Jesus." My religion was legal, fluctuating, unsatisfactory, now at noontide, then midnight, now a hallelujah, then a threnody. I knew not the manner, the secret, the rest of *faith*. Were I not as weak as a "bruised reed," I would expatiate. I have been so long at the feet of Gamaliel, have been so thoroughly indoctrinated with the idea of works, have so much to unlearn, and find it so hard to remove the vail of Moses, that I am only an abecedarian in the study and exemplification of the life of God manifest in the flesh.

Your experience is not singular in one sense; yet very singular in another. Now up, up, where you know not, nor how you got there; now down, down, with no passage in the Bible that fits better than Rom. 7: 24. How little we know about God's own peace which passeth all understanding, keeping our hearts and minds through Jesus Christ. Philpp. 4: 7; John 14: 27. The mind *fully* stayed on God brings *perfect* peace. Is. 26: 3. Compare with this the startling language of James 1: 6, 7, 8. A single-minded man has the perfect peace and repose of God. "A *double*-minded man is *unstable* in *all* his ways." To cap the climax: "let *this* mind be *in you* which was also *in Christ Jesus*." Philpp. 2: 5. You are trying your best to please God, but are never pleased with yourself, and constantly doubt the complacency of God. You see flaws in heart and life daily, and have not learned to confide in the perfection of your Substitute as your rest, but are invariably, though it may be unconsciously, falling back on your own endeavors as the ground of your peace. I am glad you can not find it there. The great deception with many of us is that the only peace we know of is that which we get from the conviction that we are doing our very best to do the will of God. If this very best were adequate, no Divine Incarnation had ever been necessary. The more vivid our apprehension of the Divine Holiness, the more hopeless and miserable our case, if we have nothing to rely on but our most conscientious obedience and most faultless righteousness. God's *own righteousness*, in *our nature*, in the *Person of Christ*, in *our stead*—this, only this, is the object of faith and the ground of hope. All else is secondary. The Spirit's work *in* us is based on Christ's work *for* us, and is the answer of faith and the confirmation of hope. As soon as we lose sight of this, we lose the sense of our true position, our hope dims and our peace vanishes. We *must* do our best; but our doing will never bring us abiding peace. That God Himself "died for our sins, rose again for our justification," and "ever liveth to make intercession for us," this alone can give us perfect peace in the midst of all our defections and failures.

Pauline saints are rare now. Christendom has largely fallen into the snare of the "foolish, bewitched Galatians." Assurance is by many termed presumption, if not criminal audacity, just as though it were a terrible insult to God to take Him at His word. Had I *believed God*, as Abraham did, and Paul, instead of, like the bewitched Galatians, turning my back to Mount Calvary and facing Mount Sinai, I would have escaped many a lamentable fall, many a nameless agony, many a furnace of suffering and gloom. The past is irrevocable, and this would be hell to most of us, were it not for the glorious fact that God's past is also immutable. The Blood, the precious Blood, has still all the efficacy to renew and cleanse and heal as when it dripped warm with Eternal Love and Infinite Power from the wounds of the Crucified on Golgotha. No one thinks meaner of himself than when he beholds the *Lamb of God;* and no one is at the same time more restful, happy, and confident of eternal life.

We are as really saved now as to be Israelites before we cross Jordan, redeemed by blood even before we reach the Red Sea. Christ and Christian are correlatives. Apostolic faith and Apostolic peace are for all saints in all times. "Only believe:" how simple it sounds; how deep, radical, difficult the act. Sin is inbred. It etymologically means "missing the mark;" but behind the Target and behind the arrow lies the wrong bias. It is the tap root of human nature. Right at that radix of our being, our faith must triumph. If not, the sense of sin must needs preponderate the sense of salvation. If our faith in Omnipotent Love goes not as deep as our consciousness of defection and demerit, we are weak and miserable. We can do so little for others because we have so little liberty in God ourselves. Our testimony of the indwelling Christ is awkward and hesitating. Who among us doubts that God gave us Jesus as a ransom for the whole race, His blood as our Atonement for all sin? I trust not one. If that provision is appropriated by faith as God means we shall, we will have just as little doubt as to our personal salvation. It is not to God's credit nor our own to depreciate the Blood of the Lamb by the constant repetition, "Oh my sins, my sins." The nature and abyss and horror of sin are indeed dreadful! Only the plummet of Jehovah can sink to the bottom of the bottomless. But the depth and height, length and breadth, power and glory of redemption by Christ, are superabounding. "There is no fear in Love;" there is no doubt in faith. There is no duplicity, or treachery, or flaw in Christ. Believe and be saved. This is all; but less than this is damnation. "Whatsoever is not of faith is sin." Doubt and damnation are synonymous. Rom. 14: 23. The Blood is the Life. In every pulse of Jesus throbbed the Life of Jehovah. Faith identifies us with all that Jesus has done and is. It shows our utter ruin and complete redemption, and *so* accepts the work of Jesus as to share His crucifixion as truly as His resurrection. Faith not only sees that when *God* is made sin for us, there is indeed an *end* of sin, both as to condemnation and dominion; but that there is an infinite surplus of merit sufficient for ten thousand worlds if needed and accepted. Not only is "salvation *of* the Lord," but "God *is* my salvation." The humanity of Christ is only the vehicle; Divinity is Author and Finisher of the work. No matter what the sins—how many or how aggravated—the blood of Jesus whitens from every stain. It not only cleanses but vivifies. It imparts the very life of God. It cancels guilt, and restores the image of Eternal Holiness. It purges from dead works, and sets very God in the centre of our being. Pardon does not satisfy the truly awakened soul. It is the SIN from which come the *sins* that we want eradicated. To be born of God is wholly the work of God, filling us with the fulness of God, holy as He, satisfied as He, holding by faith the undeveloped in ourselves as well as the perfect part in Christ Jesus. This makes the believer more than a match for the Devil. The very gates of Hell shall not prevail a soul hid with Christ in God. All the legions of the pit can not pluck the saint out of the hands of the Crucified. How weak and helpless we are when we attempt to fight the hosts of darkness in our own strength; and how few know how to "take hold of the strength of Jehovah." Hunt up these passages for yourself, and see how awful is unbelief, how impotent is man, how wonderful, glorious, all-sufficient is the Love of God. Doubt wrestles single-handed with self and the Devil. Faith, a Holy Ghost faith, is "*God* working in us to will and to do of His good pleasure." Your letters clearly evince your confidence in my affection. Well, just honor God's declaration as much as you do mine, and you will be so happy that your very sanity might be suspected. "These men are full of new wine." Let them mock. God's drunkards are the only sober folk.

But remember, the righteousness of God by faith not only imparts the merit of Christ, but also His character. It removes not only penalty, but corruption. It not only places all our hope on the one Foundation of finished work in Christ Jesus, it also makes us diligent builders, internal and external. In the all-directing factor of our being we are dead to sin, even if sin still lives in the frontier territories of our Beulah. The serpent is still there, but his head is under the Almighty Victor's heel. Flesh is flesh, but it is servant and not master. We treat it not even as a slave but as an alien. To sin is to die; to believe is to live. We may die to hope while alive with desire, and this always keeps the door of mercy ajar. Watch, pray, trust, rejoice. Trust Jesus as implicitly as He wholly gave Himself to the claims of the law you have violated, and you are safe as He—*exactly as secure*. As soon as self and our ill desert occupy our thoughts and feelings more than Christ, doubt harrows, fear paralyzes, and we are like Samson shorn of his locks —"weak like other men." "They could not enter in because of unbelief." This bars peace out of the soul, and us out of Heaven.

"Looking unto Jesus." This look must come from the eyes in our being's core. If our consciousness of sin is deeper than our look of confidence, we are not saved. He "became flesh," "was made sin," "was wounded for our transgressions, was bruised for our iniquities," "the chastisement of our peace was upon him, by *his* stripes *we* are healed." Wherever these sublime and amazing annunciations appear in the Holy Oracles, *there insert your own name*. It *always* means *you*. So God would have *every* soul read His word. And until it *is* so read, it is a letter that killeth. Christ came not to condemn, but to save. Be sure of this, dear sister, *God loves you;* and Jesus is His Pledge, that what He has shown on the Cross, He will show again at the Bar of Judgment.

"Why are ye so fearful, O ye of little faith?" Just so long as we trust in Jesus, the rolling billows will be rock beneath our feet. As soon as we turn our attention from Jesus to the commotion around and underneath and within, we "begin to sink." "*Wherefore* didst thou doubt?" Faith brings not only justification, but holiness and confidence and strength. We can not be overbold where the cross of Christ supplies the motive. Search for the word *boldness*, and see what familiarity with God faith gives. Pi-hahiroth and Marah and Rephidim and Kibroth-hattaavah are dangerous places in our pilgrimage from Egypt to Canaan. But it is our *unbelief* that makes them dangerous. It is just at such test-spots where God makes His Shekinah most luminous with His smile if we trust Him.

When sense has all it craves, we forget to look at the Pillar of Fire. It is when we "*endure* as *seeing* Him who is *invisible*," that we *realize* the truth of Rom. 8: 18, and 2 Cor. 4: 17, 18. Every sleep is a Bethel and every step a Peniel, if we live under "the powers of the world to come." Ponder all these great Bible words, and ask the Holy Spirit to interpret them to your heart. You will find every one of them printed in the Blood of the Lamb. There is too little *rejoicing* in the Lord among us. Nothing is more natural to faith than "joy unspeakable and full of glory." The word "*believing*" is not only the pivot of 1 Pet. 1: 8, but of "the volume of the Book." It is the one word on which hinges the destiny of the world. Too much of self in many forms, too little dying for each other, too little glorying in the cross, and hence but little of the joy and peace and wisdom and power of God. We must be saved ourselves before we can live and talk Jesus into the consciousness of others. The best sermon is a sanctified man or woman. Life is only a form of death if Christ is not its Alpha and Omega. Whatever we ask God out of this life, we will get. Christ on the Mercy-seat and Christ in the heart never conflict. "Father, I thank Thee that Thou hast heard me, and I know that Thou hearest me *always*." John 11: 41, 42. So it is still. A Christ-life has always the Divine sympathy and the Divine response. The Blood of the Lamb does it all. Its necessity and efficacy are Eternal. The pæan of Rev. 1: 5, 6, is our everlasting song. It will show redder and better and more glorious forever and ever. It is the life and boast and rapture of the believer now and through all Eternity.

Union Deposit, Pa.

OUR NEIGHBOR.

BY ELMER WOLMBOLD.

"Thou shalt love thy neighbor as thyself."—Matt. 19: 19.

WHO is my neighbor? Many people claim that they can not understand it. Is it the person or persons who may chance to live next door, or do they live many miles away? Is it the person who will destroy our property and kill our stock, or abuse us by many evil deeds? Our neighbor is he who will assist us on our journey through life, that it may not be a hard and laborious task. He will have cheerfulness and kind words for us. He will not discourage us when there is darkness before us, but will endeavor to make life bright and happy. He will warn us of any danger, and ever lend a helping hand.

You may call on such a neighbor at any hour of the night and he will arise to do you a favor. Should you be in need and ask him for help, he will not turn you away. He will watch over you, and should you do anything wrong, he will come to you as a brother and tell you of your faults and help you to overcome them. Should you be upon a bed of affliction, he will call on you and, by his kind words and cheerful voice, comfort you.

Kindness speaks louder than words and good deeds go farther than money. Money will perish, but good deeds will never die. Some may ask, "Why is this person so kind and willing to help his fellow-men?" Because he has the love of God dwelling in his heart, and whosoever has the love of God in his heart, will do his commands, and this is one of them, "Thou shalt love thy neighbor as thyself."

In Luke 10: 25–37 we have the parable of the man on a journey who fell among thieves, who beat him and left him by the road-side. There passed that way three men. Two of them looked at him, and passed on, but the third had compassion on him and took him to an inn, and had him cared for. Who was neighbor to that man? We would say, "The last one." We are commanded to do likewise. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13: 10.

We gather from the parable that we must help the poor and needy and those who are in distress. By so doing we will fulfill the second command,—"Thou shalt love thy neighbor as thyself." Matt. 22: 39.

Dayton, Ohio.

A FAMILY OF SMILERS.

BY GERTRUDE A. FLORY.

THERE are only four of them,—father, mother, and two little ones, but they always greet everybody with a smile. The best part about it is, they have smiles for one another, too,—tender, affectionate smiles. Ah, they are a happy family, and no one can remain long in their society without imbibing their sunny atmosphere. Their home seems like a type of the sweet home beyond.

Some one may say, "O, those are manufactured smiles. Go there unexpectedly, and you will find something besides smiles." Well, I have tried it, and the children meet me at the gate,—sometimes beyond it,—with sweet smiles and kisses; the mother, at the door, with the same fond greeting; the father with the old smile of welcome that falls like heavenly balm in the heart. No, no, dear friend, such smiles are not manufactured,—they spring from the fertile soil of love and good will to men, and bubble up in sparkling fountains from the heart. Ah, yes, there are some HAPPY families,—some genial souls in this artificial age, who shed bright, social rays around them and make the world better and brighter for their existence. They are the sunbeams of society. What a cheerless void we should feel, were they all removed!

What a blaze of cheerfulness would illuminate the world, if we, as a family of God's creation, would all smile! As such we owe one another this geniality! Then let us each wreathe our face in smiles,—a ready relief in troublous times!

"Your heart is too heavy-laden to smile?" Some of the sweetest smiles we ever see or dream of, cover aching hearts, or sparkle through falling tears, like stray sunbeams caught in an April shower. Besides, sad-hearted mourner, smiles do not only cheer beholders, but the smiler as well. Nothing helps us to forget our own grief and heart-pangs like trying to make others happy, thus verifying the sacred saying, "It is more blessed to give than to receive."

PASTORAL VISITS.

BY J. S. FLORY.

LAST Annual Meeting passed a decision that each elder in charge of a congregation should see that a pastoral visit is made to each member of the church.

Some think this means that the elder shall visit each member. This is by no means the meaning of the decision. The elder is duty bound to see that every member is visited as stated,—the ministers, including the elder, to do the visiting. When the work is divided up between all the ministers, it is not such a great task.

It is a matter of great importance,—quite different from the mission of the annual visit by the visiting brethren. The pastor, in his visit, should have special reference to the strengthening of the members in their faith, encourage them to a sense of fidelity to their God, their blessed Savior and to the church. He should reason with them out of a heart full of love, as to the importance of living at peace with all men, and especially with those of like precious faith, to submit in all things to the rules of the church. From a standpoint of Gospel principle he should show them that self-will or individual judgment is the great enemy to the peace and prosperity of the church. I mean "judgment relative to matters of a general nature which apply to each for the good of the body." *No one has a right to claim personal liberty where it involves the peace, union or harmony of the church.*

These visits may be made seasons of joy and heavenly comfort both to the visitor and the party visited, and be the means of bringing many a weak wanderer back near to the side of Jesus, and add much to the prosperity of the church in general.

If canvassers, in plying their vocation to make a few paltry dollars, can thoroughly visit from house to house, through heat and cold, over rocks, mountains, and vales, surely the canvasser for souls—the duly-appointed agent to work for Jesus, ought to be inspired by a spirit so noble as to never tire in hunting up the scattered sheep of our Great Shepherd, and feeding them on the life-giving food from Immanuel's ground.

PLAINNESS A NECESSITY.

BY ANNA E. NETTROUR.

THERE has been much said and written on plainness of dress, and still not enough to convince all of our members that it is a Christian's duty to dress plainly. It took me a long time to see that Christ cared *how* his people looked, but finally I decided that a Christian had no desire to look like anything else than a Christian, any more than he had to join in any of the different amusements of the world, which no true Christian will do.

The willingness to be a peculiar people by our dress is nothing more or less than taking a firm stand, always and every-where, for Christ, since we must always be seen, though we seldom need give expression to our feelings, and when we shrink from this, it does seem that, after all, we are not quite willing to come out from among them and be separate.

If Christ's people are to be "a peculiar people," it would seem necessary to take a firm stand on the side of right. How can we expect to convert any one to our principles, if we do not practice what the Scriptures teach us? The world at large knows that the Brethren church professes to be a plain church, and as soon as our members dress like the world, they belong neither to the world nor church. If we truly love the church of our choice, we will be loyal to all of her regulations. If we are not sure we are doing as we should, the sooner we find out what our duties are, the better for us in the end.

It is no more right for Christians to dress like the world than it would have been for the soldiers of the different armies in our late war to dress alike. We all know they had two different uniforms, and no Northern soldier would have thought of wearing a Southern soldier's uniform. And why, let the reader answer.

All different worldly organizations are known by their different badges. In traveling, any one acquainted with their different badges can know if those he meets belong to the Masons, Odd-Fellows, or any other organization. So we should be known wherever we appear, so every one may know whether we belong to the Brethren church or to the world.

Columbiana, Ohio.

"GREAT things are not accomplished by idle dreams, but by years of patient study."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - Office Editor

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Sept. 10, 1889.

SISTER SALOME WATKINS, of Ladoga, Ind., reports three additions to the Little Walnut church recently.

WE are sorry to note that Bro. R. H. Miller returned to his home from Waterloo, Iowa, where he labored on a committee in church work, quite unwell. We hope he may soon be restored to health.

THE school at this place opened on the 4th inst. with good prospects for a larger attendance than usual. The Brethren in charge of the work are encouraged and feel that their labors are appreciated.

BRO. GEO. J. ROYER and his son, Charles D., of Alpena, South Dakota, have been visiting at this place during the last week. Bro. Royer formerly lived at Mt. Morris and he was welcomed to his old home by his many friends.

BRO. NOAH OHMART, of Collins, St. Clair Co., Mo., wishes to learn the whereabouts of his nephews, Simon K. and Ezra Ohmart. Any one able to do so will confer a great favor by sending their addresses to Bro. Ohmart as above.

BRO. D. BURKETT, of the Huntington church, Ind., writing under date of the 1st inst., says that Bro. G. L. Studebaker, of Shideler, Ind., was to begin a series of meetings in that church on the evening of the 1st. We hope the meetings may be blessed by the Lord to the conversion of sinners.

BRO. I. M. GIBSON'S address is now 850 Franklin Street, Philadelphia, Pa. He reached his new home Aug. 28, and so far is well pleased with his surroundings. At the first prayer-meeting he attended in the Brethren's house in Philadelphia, an invitation was given and two came out on the Lord's side.

WE still have on hand a number of copies of the full report of our last Annual Meeting. Any one desiring a copy can secure it by sending 25 cents to this office.

BRO. D. K. REASY has moved to Lincoln, Nebr., and he cordially invites Brethren passing through that City, to call on him. His address is 1428 S. Street, Lincoln, Nebr.

"ONE of the proofs of the divine origin of the Bible is its capability of enduring the test of close and thorough study in its every portion. The more a man knows about the Bible, the more he values the Bible; and the more a man studies the Bible, the more he finds in the Bible that is worth studying. There is always something that is fresh and that is deserving of fresh attention to be found in any and every text of the Bible that is brought under fresh examination. This is the unvarying testimony of every intelligent Bible student; and the fact that this is so is an added reason why the Bible should be studied systematically and persistently."

IN a recent sermon preached by Sam Jones on "Fighting the good fight," he said in part, "There is no such thing as fighting without an issue. Draw the line, then the trouble begins. There was a line drawn called Mason and Dixon's line, and soon Fort Sumter was fired on. Then Northern men came North and Southern men went South. How long would it have taken to conquer the South if half the Northern soldiers went lounging, drinking, and dancing with the Southern army?—just what the church is doing? Don't ask God to turn his guns on the Devil, and kill half the church at the first lick. Joshua drew the line and said: 'Come over on the Lord's side.' He who does this leaves the Devil's territory. If you run your business as you run your church, the sheriff would sell you out in six months. So the devil would sell out your churches—for he has a big mortgage on them—only they won't bring anything in the market of this world or the next." There is a good deal of sound theology in the words of the Southern Evangelist as quoted above, and we submit them to the careful consideration of those who oppose drawing lines between the church and the world.

BRO. J. G. ROYER returned on the 2nd inst., from Rockingham, Ray Co., Mo., where he spent one week in laboring for the church in preaching the Word of Truth. His labors were most abundantly blessed by the Lord, and twenty precious souls were brought into the fold of Christ by baptism. It was felt that, could the meetings have continued a week or two longer, many more who were almost persuaded would have been gathered in, but Bro. Royer's duties at home, connected with his school work, demanded his immediate attention and, with a good deal of reluctance, the meetings were closed and he returned home. There is much to encourage our Brethren in the Rockingham church. They have a goodly land and the Lord is blessing them both spiritually and temporally. May the Lord bless those who have so recently taken up the cross, and make them valiant soldiers in his service. Victory is sure if we but fight the good fight and keep the faith. The Miller and Sommer Debate was held in the Rockingham church, Ray Co., Mo. Only a few months have passed away since its close, and yet, in that time, twenty-eight have been added to the Brethren's church by baptism where the debate was held. Comment is unnecessary. These results speak louder than words and they show that our cause lost nothing in the hands of its able defender, Bro. R. H. Miller. The Truth will stand and its opposers will fail in the end.

THE meetings in Chicago are held in a small house belonging to the Christian friends, on Oakley Avenue, between Van Buren and Jackson Streets. Services every Lord's Day at 3:30 P. M. Sunday-school at 2:30. Prayer-meeting at 7:30, Thursday evening.

"A MAN'S life may be told in his prayers at least as truly as in his actions. Indeed, we never know people aright unless we know whether they pray, and what things they pray for. It is rightly said that 'actions speak louder than words,' but even actions are deceptive. We often do the things we would not, and find not how to do the things we would, but who can understand our faults or virtues, our failings or our victories, unless they know how we deplore the evil and disclaim the merit of the good before the Great Heart-searcher? Men's actions are often inconsistent with each other, and often ambiguous, often at variance with their most cherished purposes; but their prayers, honestly told, reveal the essential qualities of their spirits."

BRO. WILBUR B. STOVER who has been spending the summer with his uncle, J. M. Stover, of Edgemont, Md., and making himself useful by assisting in shipping peaches, has been working in the Sunday-school. He writes under date of Aug. 26th as follows: "It is with a joyful heart I write you to night. As the Lord's work advances, let every heart sing and be glad. On Saturday afternoon we had our harvest meeting, Bro. D. D. Bonsack doing the preaching. The good brother also preached for us on Saturday night, Sunday morning and Sunday night. A week previous we had announced that yesterday's Sunday-school collection would be for the missionary work. Enclosed please find check for full amount, $18.86. Please place it for the General Mission and Church Erection Work, the offering of the Welty church Sunday-school. We are all so pleased with the result of our first missionary effort in this particular direction, that I know we will soon try again. Who does not love to give? It is he who *never* gives."

THIS is the season for the so-called County fairs, or, as they have been more fittingly named, "Agricultural Horse Trots." The one important feature of the modern agricultural meeting is the horse-race; and pool-selling and gambling are the order of the day. The *Polo Press*, one of our County papers, and, by the way, it is one of the best papers in the County, being noted for the high moral ground it takes on all questions of public interest, says: "It is easy to see why a certain class of people patronize fairs and races, when the Aurora *Beacon* explains that one man paid $800 for the exclusive privilege of running a wheel of fortune at the races there, and carried out of the town at least $8,000. Races and gambling of all sorts seem to go together naturally, and when they absorb the funds and overshadow the other features of a County or State fair, it is time to close that fair." The *Press* is right. "Races and gambling of all sorts go together naturally," and it is because the managers of County and State fairs make the horse-race the prominent feature, that the fair becomes simply a place where all sorts of gambling are carried on. Were it not for the deplorable fact that men and women, who profess to follow Christ, attend these fairs, they would soon close. It is the money of professed Christians that keeps them alive. It is the money of professed Christians that goes to make up the purses for the race. We trust that none of our members will attend these gambling affairs. Shun them, for surely you can not afford to compromise your Christian character by paying money for horse-racing and gambling.

Bro. D. R. Prowant, of Dupont, Ohio, reports the baptism of Bro. Jacob Warner at the age of eighty-four years. The ordinance was administered by Eld. John Prowant who is in his sixty-eighth year. It is encouraging to know that both the old and the young may find Christ if they will but seek after him.

Bro. Joseph B. Early, of Salem, Ore., brought to our office last week a sample of Oregon fruit,—plums, pears, and apples. They were beautiful to look at and of most excellent flavor. Bro. Early says that Oregon is a splendid fruit country and that apples, pears, plums, and in the Southern Counties, peaches, grow to perfection. The specimens he left with us bear him out fully in his statements. We like good fruit, and, were we looking for a home in this country, we would be strongly tempted to take a look at Oregon.

Bro. J. E. Young, of Beatrice, Nebr., says: "We know you love to hear of the Lord's work prospering. We love to tell you what he is doing for us. Another lamb was added to the flock in Beatrice on Sunday. Our dear Bro. W. C. Teeter stopped with us over Sunday on his way to his home at Sidney, Nebr. He preached for us Sunday morning very acceptably, for the establishment of the saints and the upbuilding of the Lord's kingdom here. Bro. Teeter seems like one of our family here. We hope he will pass by this way often. Let others not forget the lambs in Beatrice and everywhere."

LEAVES FROM OUR NOTE-BOOK.

In our last we promised to say something about the cause in the North Beatrice church. Our readers, perhaps, remember that two meeting-houses have been erected within the last year,—one in Beatrice and one about seven miles from town. This has been done with much labor and sacrifice on the part of the membership. In town the burden rests mainly on three brethren who determined to build the house and get what help they could. As a result, each of them has had to pay out of his own pocket a little over $500. One of these brethren is J. E. Young, the minister, and rather limited in means. Besides all this he is giving a good portion of his time to the work without remuneration. How he is to get along in this way, we do not know. We hope the brethren and sisters of Beatrice will read carefully the 9th chapter of 1st Corinthians. You should remember that the financial part of the work is the smallest. He who superintends your Sunday-school and preaches twice for you every Sunday, and has the care of the church, to some extent, resting upon him, has the greater burden.

But we want to notice a few of the encouraging features of the work here. Merely building a meeting-house and paying for it is not success. We can not now recall the exact number that have united with the church, but three dozen or more have been added. Most of these have become earnest and active workers. A few, of course, have grown cold, and, it may be, will fall back to their old habits and ways. And this is just what we may expect in our efforts to build up the church in new fields, and especially in towns and cities. There is a class of unsteady, wavering persons who are always on the look-out for something new, and these are likely to come into the church first. If we can, by care and proper teaching, succeed in settling some of these, it will commend our work, and the more thoughtful and steady will be led to investigate our cause. Of course we do not mean that all who come into the church in these places are of this class; often our own Brethren's children and those long acquainted with the church come and make good, substantial members. We are only speaking of the general tendency, to show the necessity of patience, care, and judgment in dealing with members brought into the church possessing such characteristics and having but little previous knowledge of it. The same rules for church government in old and well-established churches will not always apply in these new fields. More teaching and more earnest and well-directed work must be done.

Another encouraging feature in the work here is, the elder in charge is heartily in sympathy with it and exercises good judgment in reference to church work in towns. Just here is where the cause often suffers. Some who have charge of the work in town, insist on things being done here as in the country. Such a state of affairs can never be attended with success. There is a vast difference between city and country work and this difference must be recognized before we can make much headway. We are glad to notice, however, that this hinderance is not in the way in Beatrice, and it adds considerably to our hope for the success of the work there. In short, we think the outlook in Beatrice is good, and we hope Bro. Young and his co-laborers there will have the sympathy and prayers of our people. Then, too, more financial aid would be a help. Bro. Young can not really afford to invest so much of his means, and in addition give so much of his time to the work.

At the meeting-house out of town is where father-in-law Archy Van Dyke, Jacob Kelso, and Levi Shaffer labor. The cause seems to be prospering. There have been a number of additions within the last year. They have a prosperous Sunday-school, superintended by deacon Charley Price, and preaching every Sunday morning. On the whole we observe quite a growth in the church since our visit here six years ago. Of one thing we are very forcibly impressed, and that is, more consecrated laborers are badly needed in this western field. The great and predominating spirit here seems to be to get property, make money, and too many of our ministers have imbibed this spirit. Too many are land agents and preachers. Perhaps there are not as many in this business as there were a few years ago, but it does seem to us that there is a lack of consecration. The mind is too much occupied with the business affairs of life. But when we come to think of it, our ministers are not so much to blame after all. The poor fellows must live, and as it requires just as much effort for them to make a living as other people, and as they have the ministry laid upon them in addition, is it much wonder that they get business and the ministry mixed a little sometimes? To our mind a poor man in this western country, with a family and the ministry, is a genuine object of pity, and if he faithfully struggles through it all, a very bright crown will surely be his. Just now it occurs to us that the ministers of this Beatrice church may think we got our impressions of a non-consecrated ministry from observations here, but not so; our observations have been more general.

DOWN INTO KANSAS.

Last week we went down to McPherson and Newton, Kansas. We stopped at McPherson on Saturday evening, Aug. 10, and remained with Bro. Sharp and family until Sunday morning when we went with Bro. John Keeny down to Newton. Brother and sister Keeny have been stewards at the college for the last year but have now accepted the position of janitor in a Newton school. Sister Keeny had already gone to Newton and we found her living, as she has so long desired to do, quietly with her two daughters, Laura and Emma. In a short time Bro. John Keeny and his family were with us and we truly felt that we were among old friends. In the afternoon we went to a little chapel where we tried to preach to a very small congregation. It had been very rainy all day which, our Bro. Andes said, made it smaller than usual. Bro. L. Andes moved from Mt. Morris, Ill., to this place several years ago and since then has been called to the ministry. He is the only minister here and, we believe, is doing the best he can for the cause. All men are not eloquent preachers, neither have all men the gift of managing a church, but a manifestation of a little of that love that "thinketh no evil" on the part of the membership will help any man most wonderfully. Then, too, my brethren and sisters, if your minister, or some one else in the church, doesn't do right, how much better are you if you do wrong? It is hardly consistent to censure your fellows when you are in the same boat.

We remained with the Keeny family until the next Saturday. Everything possible was done to make us enjoy our visit, and we have not spent a week more pleasantly for a long time. We gave them the parting hand reluctantly and with a sad heart. We have been in the past closely associated. The family lived in our house; we ate together, we prayed together, and our great concern is that we may all meet again in the better life.

But we want to say a little about our visit to McPherson. We spent Sunday, Aug. 18, at this place. Bro. Keeny had returned to finish some work before his final departure, and now became our companion in making visits to some of the Brethren. We had visited Bro. Sharp's the Saturday evening before and found them pleasantly situated, and, as ever, brimful of zeal in their church and educational work. Sister Sharp is one of the Marys in the church, and Bro. Sharp's ability as a preacher and teacher makes him an important factor in our church and educational work. Bro. Samuel Miller and wife, formerly of Dry Valley, Pa, also live on College Place. They have a pleasant home and, as far as church and educational advantages are concerned, we should think they are well situated. In close proximity to the college grounds lives sister Lydia Reiff, formerly Lydia Clapper, of Hopewell church, Pa. She has a beautiful home and is certainly well situated in life. Sunday night we spent with Eld. D. Vaniman who is now located at this place and is General Business Manager of the College. We have known of Eld. Vaniman for years and were glad for the privilege of meeting his family and forming their acquaintance. We hope he may be able to steer the College through successfully and that it may become an honor to the church. But to do this will require hard work and self-sacrifice on the part of more than one.

We attended Sabbath school and preaching twice in the College chapel. The services were well attended by the seemingly interested congregations. Sister B. joins us in an expression of gratitude to our brethren and sisters at McPherson and Newton for their genuine hospitality and marked kindness.

J. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor 16 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him*" "Every man, *according as he purposeth in his heart*, so let him give" "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	Virden, Ill.
D. L. MILLER, Secretary and Treasurer,	Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work

WATCH.—Christianity has no greater or more insidious foe than hypocrisy and false religions,—holding for doctrine the commandments of men and worshiping the gods of this world,—Fashion and Opulence,—more than the God of the Bible. Infidelity, although a blighting curse to humanity, is, however, not necessarily deceptive.—*S. W. Hoover.*

"OUR TRACTS" form a line of gratuitous reading matter, embracing both faith and precept, that in reality and essential, combined instruction, worth, and sterling characteristics, outweighs all the imaginations of inventive genius or the unregenerate mind. The faith of the Bible is the faith of God, and of the pure word,—a faith, persevering and humble, yet resolute and aggressive,—a faith that makes devils fear and tremble, but men of God firm and strong, and which carries with it an influence and power in the life and character of its possessor, that is both superhuman and divine. Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.—*S. W. Hoover.*

MUCH NEEDED.

BY S. W. HOOVER.

WHILE preaching at a place recently where a small number of members are located, but somewhat remote from the main body or congregation, I was very forcibly brought to realize the importance—may I say necessity?—of having hymn books distributed among the members, or, better still, placed in the hands of some active brother or sister, or other person, to distribute among the congregation at such places and meetings.

There are almost always some persons present, who, if invited and furnished with a book, will cheerfully show their appreciation by taking an active part in the singing. Good singing is necessary to spirited and successful meetings, and we cannot have it without books. I, therefore, suggest to all the brethren, and especially those entrusted with missionary work, to endeavor to supply or have all such points supplied with the necessary books. Such will be of great help to the minister, cause, and congregation. Singing is a part of the divine service, and I believe that this matter is as necessary, and as much a part of the work of congregations and our mission committees, as any other.

EVIDENCES OF THE TRUE CHURCH.

BY J. S MOHLER.

Chapter Three.—Church Succession.

By church succession is meant an unbroken chain of physical, organized succession of the church, back to the days of Christ and the apostles.

Many persons rely solely on the ground of succession as a sure test of the validity of the church referred to by Christ. Some ministers make a hobby of church succession for proselyting purposes, as though a mere line of succession were paramount to the doctrine of life and salvation.

We remark that if Christianity depended on physical conditions, and were wholly a physical, instead of a spiritual work, then the claims to physical church succession might be entitled to some weight, but, inasmuch as Christianity is primarily a spiritual work, physical conditions, as direct factors in the work of salvation, are of a secondary consideration. Physical conditions bear the relation of *servants* to the spirit, through which our obedience is made manifest, and our light to shine.

Among the many churches in existence are some that can trace their succession, physically, back to the apostolic age of the world; yet, these same churches, doctrinally, and practically, have deviated far from the simplicity of the Gospel.

There is, however, one kind of succession that is absolutely necessary in order to building truly upon the Rock. It is the true doctrinal succession, after the Gospel pattern. With this succession we are safe, even if some breaks have occurred along the physical line.

To extend this thought a little farther, we use the following illustration: Suppose a man has occasion to go into a far country, perhaps, as an ambassador to represent his country at some foreign court. Before bidding adieu to his companion, he places upon her person, as a mark of his high regard for her, ornaments to be worn by her, as a token of his love, until his return. But during his long absence his wife is compelled, from the force of circumstances, to shift from place to place that she may live. On his return he meets his companion far away from where he left her, but it is not necessary for the husband to ascertain the route his wife traveled during his absence, to learn whether she is really his lawful bride. He at once recognizes her as his true bride by her appearance, voice, gestures, and especially by the ornaments he gave her.

So with Christ,—the Bridegroom of our souls! He has gone into a far country to represent his kingdom on earth at the court of heaven. Before parting from his bride he promised to come again. He left his bride here in the wilderness of sin. He has been absent nearly two thousand years. His bride has shifted from age to age and from place to place, that she might find a resting-place for her weary feet and be nourished in the divine life.

When her Lord comes, the line of physical church succession will not be the *test* as to being his true bride. If we have the ornament of a meek and quiet spirit which is in the sight of God of great price, the ornament of charity, of obedience, of patience, of humility, of forgiveness, of faith, etc., we will at once be acknowledged as his true, chaste, lawful, and trusty bride.

This is the true, doctrinal succession,—building on the Rock! That will be a building that will stand, though heaven and earth pass away. Thus we see that to make a test of church succession as evidence that we are standing on the Rock, is a very insecure foundation on which to rest our heavenly hopes. Indeed, it is very unreliable, and rather an evidence of building upon the sand. May the Lord help us to dig deep and build on the "Solid Rock," that when the storms come, the building may stand to the honor and glory of God!

GIVING TO GOD.

BY LANDON WEST.

THE thought of giving to God is presented most clearly to the reader in the account given us of Abram's meeting with Melchizedek after his battle with the kings. See Gen. 14: 18, 20.

The battle was over and the victory won. Abram had done his part and he had all the spoil, but he felt that it was not all his own, and he wanted to share it with his helpers. The priest of God had helped in prayer; the Lord had given the victory, and Abram had the result, and he wished to share it with all his partners. He wished none of it for himself, but to devote it all to the cause of God. One-tenth he gave to the priest (to the church) and the balance to the world,— to the king of Sodom, reserving only what the young men had eaten and the three young men he named, that they might take their *portion*, but not any more. Abram took nothing for himself, lest it should be said he was fighting for this world, and, hence, like the world. He gave it all to the Lord. What a noble example for the church of our day, and would to God, we could all see it and all follow it!

Abram felt that the Lord had helped him in his work, and he felt that he ought to help the Lord and his work. He recognized the truth that the Lord, Melchizedek and himself were all partners in the work, and he resolved that each should have his share. The tenth given to the Lord's service showed him devoted to his God's house, and all the remainder given back to the world, showed him a man of a pure heart, and that his religion was the highest and best that the world had. It was the best way to lead all men to worship the God whom Abram served that could be shown. It was a light to the world in that day, and it is a light yet.

In our day we need men of pure hearts, and they are the blessed ones, for they shall see God. To show that our hearts *are* pure, that our religion is pure and undefiled, we must give to the church, and to the world, to the poor and the sick, yea, to him that asketh of us, something of what the Lord hath given us. In this way we show the light to the world, and make not only friends to ourselves when we fail, but it recommends the faith delivered unto the saints, shown forth by Jesus Christ, even for his enemies, and down to the end of time by us; if we only give our lives and all we have and are unto God.

"YOUR day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation, all days are swiftly passing away; and the great day, the last day, will surely and speedily come. While it is day we may work the work of God, and do what he has commanded us. But if we idle this present opportunity away it will never return, and the neglect of to-day may never be repaired. To-morrow will bring the work for to-morrow, and every day and every year will bring its appropriate duties. Let the work of to-day be done to-day."

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"FASHION NOTES."

BY SARAH M. SAUNDERS.

PERHAPS this is a rather objectionable title for an article in the MESSENGER. I think, however, that it is very necessary to sound a note of warning once in a while.

When we see the above title in print, we naturally think at once that it refers to fashions in dress. But it is a very different fashion and an alarmingly prevalent one to which I refer,—the fashion, or habit, of backbiting or tale-bearing. This fashion is not confined to any particular season of the year, nor followed especially by women, but is found among all classes of people. It seems to be a natural outgrowth of jealousy and self-esteem, and displays itself in various ways. The one to which I refer in this article is the disgusting fashion of pouring into the ears of strangers uninteresting and, perhaps, greatly exaggerated tales about our neighbors or their children,—unearthing and parading before them all the details of their follies, mistakes, and even old scandals. This is not only repulsive to all well-thinking people, but it is a very low and degrading fashion, and displays a lack of self-respect and good morals.

Not only is this fashion prevalent in communities but it is shamefully prevalent in the church. It seems that there is always some self-delegated person to dig up and ventilate old troubles that might and ought to be undisturbed and forgotten. How much better it would be if we would all attend strictly to our *own* business, "do all the good we can and as little harm as possible," instead of always complaining that "somebody" fails to appreciate us properly. "Sister A. does not exactly meet *my* approval; or Bro. B. is more influential than *I* am; or, perhaps, can preach a *little* more acceptably than *I* can," etc.

Landess, Ind.

"BEHOLD, I THOUGHT."—2 Kings 5: 11.

BY A. FLORY.

NAAMAN, the leper, was a great man. He was captain of the host of the king of Syria, but he was like many of the great men in this day and age of the world, when the prophet of the Lord told him what to do to be cleansed of his leprosy, he did not like to do it. He thought some easier way would do just as well. His servant told him, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" 2 Kings 5: 13.

It is now like it was then,—the common people are more ready and willing to obey than the great and the noble. Paul, in writing to his Corinthian brethren, says, "Not many wise men after the flesh, not many noble, not many mighty are called, but God has chosen the foolish things of the world to confound the wise." 1 Cor. 26: 27. Naaman had already made up his mind how the prophet would cure his leprosy before he heard what the man of God wanted him to do. He thought surely he would come out, strike his hand over the place, and heal the disease. His next thought was, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

He went away in a rage. He did not like to give up his opinions. It seemed as foolishness to go and wash in the river Jordan when it could have been done with so much less trouble at home. Dear reader, never violate a command of God in order to save trouble! How many millions of people are trying to go to heaven on the short and easy road! How many spend all their days thinking, thinking, thinking! How many, when they are told in the Gospel of Christ what to do, think something else will do just as well! How many great doctors of divinity, like Talmage and, perhaps, numbers of others, think that a good, hearty handshaking will do just as well as the holy kiss!

Dear reader, we are safe to do what the Gospel of Christ tells us! If you are smitten on one cheek, and it tells you to turn the other also, never think that a *blow* in return will do just as well! If it tells you to abstain from every appearance of evil, never think that it makes no difference if you are seen at places of questionable propriety. Never think, when God's Word tells you not to be conformed to the world, that a ruffle, a ring, or a feather will do you no harm. Where are your peculiarities, spoken of by Paul to Titus, 2: 14, if you look like the world and act like the world? Christ says, "I know my sheep." All sheep look like sheep. They never look like goats or something else. The true Christian never uses slang or unmeaning words. Christ says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." If you do turn away, dear reader, like Naaman did, will you be persuaded like he was?

Meyerhoffer's Store, Va.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Treasurer's Report.

THE following is a report of money received for aiding in caring for a widow sister,—solicited according to plan of Annual Meeting:

Montgomery church, Indiana Co., Pa.,....	$ 5 50
Maumee church, Indiana Co., Pa.,.....	5 00
Plum Creek church, Armstrong Co., Pa.,..	2 00
Total,.....	$12 50

We render our sincere thanks to God in your behalf. "Ye shall in no wise lose your reward; for as much as you have done it unto one of the least of these my brethren, ye have done it unto me," are the words of our Blessed Master.

J. H. BEER, Sec.

From Kearney, Nebr.

WE held our council Aug. 17. All business was disposed of in brotherly feeling. Four were received by letter. We will hold our love-feast Sept. 14 and 15, the Lord willing.

At this writing, our dear brother, M. Y. Snavely, is suffering severely from the effects of a kick by a vicious horse. Our prayer is that God will spare him, and raise him up again to his family and to us!

JOHN HELSER.

From Cartersville, Virginia.

BRO. GEORGE GRAYBILL commenced preaching for us on the evening of Aug. 17, and remained until this morning. He preached the funeral of Bro. Alfred Painter, who died May 31. His text was John 11: 25. That night and the next he preached for us, seven miles from Bro. Painter's, at our little church in Mt. Hored. The attendance was good.

We, as a little flock, need some one to help us build up our little church. There can never be a flourishing church without a leader, and the most important fact is that love and union should freely exist before any good can be done. If we do not try to work together, and all try to help build up our church, it will finally die.

We all have something to do. We can not expect to prosper if we sit on the stool of idleness, with folded hands, neither should we murmur when we see one trying to build up Zion; but we should help to bear the burden, and not pull down what has been built up. We should do all that is in our power, and not expect one to do all, and some nothing.

We sometimes think we will do too much, but we can never do too much for the cause of Christ, if we do our whole duty, but we can do too little if we are not *very* careful.

We would be happy to meet Bro. Graybill again, and all others who come to preach the Everlasting Truth, that sinners may come flocking to Christ. It requires a great responsibility on our part to set a good example before those who are not following in the footsteps of Jesus. It depends much on our conduct, our walk and conversation. If they see we are not what we profess to be, our profession will be in vain. People watch us when we think they are not.

My prayer is that we may prosper in some future day. It makes my heart sad when I reflect over the matter, but God only knows the hindering cause, and we leave it with him. We can only pray and trust God for the future, that the hinderances may be removed in his own good time. Let us try to do our part, that we may not be held responsible for not doing our part. Let us take the advice of our dear brother,—"Choose you this day whom ye will serve."

We all want a home in heaven's happy land. Even the vilest sinner wants to reach that blessed abode, but he can have no assurance of ever obtaining it as long as he lives in wickedness. May we all live faithful to our profession, that we may obtain that rest that remaineth to the people of God! Search well the Scriptures; reflect seriously and earnestly, that you may find peace with God before it is too late.

"Now is the time to serve the Lord,
The time to insure the great reward."

FLORIDA ETTER.

August 20, 1889.

Our Visit to the Cottonwood Church, Emporia, Kans.

AT our last District Meeting it was decided that Bro. Hope and the writer visit the above-named church, upon request of delegate from said church to inquire into its wants, and to arrange matters, if possible, for the future prosperity of the church.

Wednesday, Aug. 7, was the day appointed to begin meetings. The writer met with the church on time, but Bro. Hope failed to meet with us for some cause. The services were held in Emporia, in the Baptist church. The attendance, at first, was small but gradually increased from evening to evening till Sunday night, when we had quite a large attendance, with good interest.

On Saturday, Aug. 10, the church was called together in council. Bro. Flack, the resident minister, was present; also Eld. Stouder, of the Verdigris church. The church was fairly represented.

The business was all amicably adjusted. Bro. Flack being alone, and the members much scattered, he can not minister to the spiritual wants of the church as much as would be desirable.

We found no serious charges resting against any one. True, there is some disorder, which, I

believe, will be properly adjusted in course of a little time.

What the church there needs, more than anything else, is a live, active elder among them,—a shepherd to look after the lame and wandering ones, and to feed the sheep and lambs of the fold out of the rich treasures of God's Word. The church seems to be famishing for more spiritual food.

Their love-feast is appointed for Sept. 21. Ministering brethren in adjoining churches will please bear this feast in mind and lend a helping hand! Elders and ministers, in good standing, seeking a location in the West, should remember this church. Address Bro. L. Flack, Emporia, Kans. J. S. MOHLER.

Through the Hills.

THE Mission Board of Southern Ohio had made arrangements for Eld. Landon West and the writer to pay a visit to the scattered members in Adams County, Ohio, about the middle of August, but before the time for starting had arrived, Bro. West's health would not permit him to make so long and rough a journey as one is compelled to make among the hills.

Bro. Jonas Horning very reluctantly consented to make the trip, and let Bro. West drive through with Bro. Jacob Garber a week later. Accordingly I took the early train at Camden on the "Pan Handle," and arrived in Cincinnati about 8 A. M. Bro. Horning came over the C. J. & M., arriving about noon. Here we parted company with Eld. J. S. Flory, God only knows when to meet again.

Having several hours in the city I concluded to visit the Zoological Gardens, about six miles from the Grand Central Depot. The "Zoo" is one of the principal attractions in our country. Few people get time enough to see it as they would like. I can not attempt a description, but let it suffice to say that the grounds are beautiful and fascinating, and one may see almost every species of animal,—bird, reptile and fish known to naturalists.

The Custom House, Exchange and Tyler-Davidson Fountain are pleasing structures, but one regrets the extravagant expenditure of money in the superfluities on these buildings.

Our route was the Chesapeake and Ohio R. R. Crossing the great iron bridge a few hundred yards above the noted suspension bridge, we pass through Covington and Newport, Ky., and then, for eighty-five miles, all the time in sight of the Ohio, we steam along the "Old Kentucky Shore," and arrive at Rome a little after dark. The town is on the Ohio side, and a quiet little place of some three hundred industrious, good-hearted people.

The river at this place is about a mile wide, and the view we get of the river and mountains, from our hotel, is grand. The next day we were obliged to hire a hackman to drive us ten miles, as those we had expected from the country did not arrive. Our first meetings were held on Churn Creek in a union church house. We had five meetings with them,—all well attended, and much interest manifested. The ministers who had visited them, and the members who had been converted under their ministry, had left their lights burning, but death and distance stood between them, and much of the good work, done in the days gone by, is thus lost.

From there we went to Turkey Run and held three meetings in the Shawnee school-house. These were also well attended, and the tracts we distributed were eagerly read. Seven sisters and two brethren met with us here, and all were much revived.

They are making an effort to get a house built for worship, and I pray God's blessings upon their work.

They evidently need that, and then they need a resident minister. There is a grand opening for our people there. Who will go over to possess the land? We held meetings at a private house for the especial benefit of a poor, afflicted sister, poor in this world's goods, but rich in good works.

I suppose the oldest woman in the County attended this meeting. She was ninety-four years old, yet her mind was active and strong. One poor, crippled sister we did not get to see. Here Bro. Horning and I parted company,—he to join brethren West and Garber at the Marble Furnace, and I to Rome. Having to remain till a late hour in the night for a boat, I had sent an appointment for a meeting. The Methodist church was kindly furnished, and a large crowd assembled.

Tracts had been distributed when we came up, and the reading of them had awakened an interest. The house is open at any time.

At 4 A. M. I boarded the "Big Sandy," and at high noon we were steaming into the "Queen City." At 4:30 P. M. I left for Barnett's, and by eight was at home with my family. The Lord had tenderly cared for them and me during our separation. "May the good ship of Zion sail on!"

A. G. CROSSWHITE.

Gratis, O.

From the Pan Handle of Texas.

AUG. 7, at 6:14 P. M., I met Bro. E. Eby at the train at Higgins, Texas, and conveyed him to my home,—twenty miles away,—at Lipscomb, Texas. Next day we went twenty-five miles north-west to the place where the Brethren have settled. This was Thursday. On Friday a council was held with the Brethren. Three brethren and four sisters presented their letters, which were read. All agreed to be subject to our General Brotherhood.

To more fully organize the Lipscomb church, there was a choice held for deacon, which fell on Bro. Samuel Fager, who was installed according to the usual order of the church by Bro. Eby, amidst great solemnity. May God sustain him in the discharge of his duties! This leaves the Lipscomb church in good working order, with two ministers in the second degree, one deacon, and twelve members. A letter was granted to the writer who intends to go to a new field of labor.

On Saturday we returned to Lipscomb. We stopped on the way and took dinner with sister Burger and her two sons. On Sunday brother Eby preached twice to small but attentive congregations, at Lipscomb. On Monday we journeyed in its toward the Cimarron church. We staid over night near the Beaver river and continued our journey the next day. We arrived at Bro. Moore's before noon and found them all in good health, excepting sister Brown who is much afflicted, and desires the prayers of God's children every-where in her behalf.

The Cimarron brethren had appointed a meeting for every evening during the week. Bro. Eby preached on Tuesday and Wednesday evenings to fair congregations with good attention. On Thursday was their council, preparatory to their love-feast on Saturday. The business of the council passed off pleasantly. Having had the oversight of the Cimarron church, and being about to change my residence, I proposed to the church, after the proper council, that they ordain one of their number to the eldership. To this the church agreed by choosing Bro. Elihu Moore, — he being the oldest in office. He was installed in the usual manner by Bro. Eby, assisted by the writer. May God give him grace sufficient for his day and trial. One was received of the council by baptism,—an old lady, aged sixty eight years.

The writer preached to the little flock on Thursday evening, and on Friday Bro. Eby left us for his home, so we enjoyed a week of pleasant intercourse and labor in the churches with him and the brethren, that gives us a foretaste of heaven. We continued the meeting on Friday evening, and on Saturday at 10 o'clock. At 3 P. M., Bro. Ennis preached, and in the evening the usual services were had. On Sunday, at 10 A. M. and 3 P. M. we had preaching again, with increasing interest. The aged sister, received on Thursday, not having been able to be present at the love-feast, on Saturday, on account of sickness, and having a desire to commune with her brethren, a private communion was held on Sunday evening for her benefit, which was greatly enjoyed by all. Then the parting hand was given, and on the morrow the writer returned home.

WASHINGTON WYLAND.

A Sad Accident.

ON Saturday afternoon, Aug. 24, two little girls, aged respectively about five and seven years,—daughters of Bro. Daniel and sister Mary Wysong, living near Nappanee, Ind.,—accompanied their brother (a young man), to a field on the back part of the farm, where he was engaged in burning some stumps. While he was engaged about thirty rods distant from the little girls, little Nina, the youngest of the two, set fire to corn-stalks, with which she intended to light another stump. From the burning corn-stalk her clothing became ignited, when she and her little sister, screaming, started to run to their brother. Before he could reach them, however, her clothing was all burned off excepting a small portion about the neck and shoulders. Her body was so badly burned that death followed in a few hours,—about eight o'clock the same evening. The shock upon the young man, who had taken his little sisters with him to the field, was so great, that he has been lying in an unconscious and critical condition, since the fatal results of the accident, up to the present writing, — about forty-eight hours. He seemed to take all the blame upon himself, because he had invited the little girls to go with him to the field. Little Nina remained conscious until just a few minutes before she died, and was able to tell her parents all about how the sad accident occurred. She would frequently call for some member of the family to come to her, especially the oldest son of the family, to whom she seemed to be especially attached. As he is yet in an unsaved state, I wonder whether little Nina is not calling from the other side of the river, "Where is Mell?"

She asked her mother a little while before her death, whether she would die soon, and when told, she thought not, he said, "I'll try not to." The last act in which the children were noticed to be engaged before the accident, was in the forenoon of this day, when, at a neighbor's house, with other children, they were having meeting, and were noticed to sing, in an earnest manner, a few lines of the hymn: "Farewell, vain world, I'm going home," with the chorus: "When the last trumpet sounds, I'll be there."

Little did any one think that so soon little Nina would indeed leave this vain world and cross the river to greener pastures!

This sad circumstance, with its surroundings, has not only caused the family to be broken-hearted, but has cast a gloom over the whole community, but, bless God, there is one who came into the world to heal the broken-hearted. The funeral was said to be the largest ever held in this part of the country on the occasion of the death of a child. The services were conducted by the writer,

assisted by Bro. Peter Stuckman. Nina Wysong's age was five years, six months and ten days.

In writing the account of this sad circumstance, as is usually done, I have been calling it an "accident." Was it? Is it an accident when a soul is called into eternity? The Master says, "The hairs of your head are numbered." Was not the finger of God *somewhere* in this circumstance? Might it not have been to warn you, dear unconverted friend, to prepare for a higher and a nobler life? Might it not have been to us, dear brother and sister, a call to a closer walk with God? Let us, at least, make an application that will be beneficial to us in time and in eternity!

J. C. MURRAY.

From Argos, Ind.

I MET with the Brethren in worship near Argos, Marshall Co., Ind., in the Walnut District. We had a pleasant Sunday-school before preaching, conducted and superintended by brethren Aaron Swihart and Edmund Beckner.

We had meetings at 10 A. M. and 4 P. M., after which we had the privilege of helping two persons to put on Christ by baptism. The Walnut District has a bright prospect before her. Her troubles seem to be over. The church now has a quiet time, and is beginning to work again. Our brethren should try to *build up* such places, and strengthen the cause! J. H. MILLER.

From La Porte Church, Ind.

UNDER the above caption, I had prepared a short notice of our harvest meeting on the 17th, and the meetings immediately afterward, for publication in GOSPEL MESSENGER. The notice was withheld and the reason assigned by the editor is, that he feared somebody might construe it into "self-praise," because it would go in with his sanction. Self-praise I abhor, and regard it as evidence that one "thinks more highly of himself than he ought to think." In preparing the article referred to, however, this point was not overlooked, and the language was as sparing as the truth would admit of. Indeed, I thought the MESSENGER columns were to "tell it unto the churches," when something good was offered, and if it hit the editor, he must either submit or vacate the "sanctum." I yield, however, to his better judgment, and ask pardon for the intrusion.

This much I offer as an explanation for the non-appearance of a notice of our meetings in the MESSENGER, and hope it will be satisfactory to those who were anxious to have it appear.

THURSTON MILLER.

From the Mission Field.

AUGUST 2, in company with Eld. H. P. Hylton, we started for St. Paul, Carroll Co., Va., on horseback, a distance of forty miles, to hold some meetings. We held one meeting on the way, and on Sunday morning, the fourth, we commenced meeting in a new church that Bro. Jacob Whisler, with some assistance, had built with his own means. This house is quite roomy, well lighted, with good floor and seats. I am inclined to believe that if we had more brethren like Bro. Whisler, we would have more church houses in the land than we have at present.

At the time, mentioned above, we preached two short sermons in the forenoon. At 4 P. M. we met again and preached the dedicatory sermon of the new church. On the fifth we met again and held two meetings. The congregations were not so large, but the interest was good. There are only eight members here. The prospect is that others will come to the church in the near future.

On the morning of the 6th we left for Glenwood, same County, a distance of twenty miles. Here we remained five days, and held ten meetings. Part of the time the audience was small, as the farmers were so busy with their oats and hay crops. The best of order and good interest were manifested. At this place we have several members. They have no church house, and are too poor to build one themselves. They have three kind friends, however, who are willing to help, and now they have a house on the way, of which the frame work, — twenty-seven by forty feet in size—is already finished. Providence permitting, all will be finished by November next. This house is to be free for the various denominations. The Brethren will have their part in it.

We think the prospects are that many more can be gathered into the fold in the near future. We returned home on the twelfth day, and found all well, for which we thank the Lord.

J. H. SLUSHER.

Floyd C. H., Va.

From the Valley Church, Botetourt Co, Va.

THE Brethren who have the oversight of the church in Botetourt, we feel assured, have the cause at heart, and are trying to keep house in the fear of the Lord. We are in union, as was manifested at our last church council, when everything passed off pleasantly, and all seemed to feel that it was good to be there. Several have been added to our force in the last two years, and still they come. May God help them to continue to come and make faithful soldiers of the cross! We contemplate holding our love-feast Oct. 5.

Bro. J. H. M. Beahm, of Bridgewater, was with us Aug. 25th, and gave us an able discourse from Gal. 6: 4. He has many warm friends here and all were glad to see him. WM. S. GREENWAY.

Cloverdale, Va.

From Chippewa Church, Wayne Co, Ohio.

A GOODLY number of the members of the old Chippewa church convened in council on Saturday, Aug. 10. Elders Cyrus Hoover and Samuel Garver were present from adjoining churches.

At the request of our elder, Bro. Garver acted as Moderator. A good deal of work was before the meeting, but everything passed off pleasantly. We were very sorry, indeed, that several of our number had become tired of serving God in the good old way, and wanted to turn back to the fleshpots of Egypt. They had been kindly admonished by the brethren, yet seemed to think there was more pleasure in the service of Satan than in that of God. Oh! poor deluded souls that we are! Who shall protect us from the wrath to come?

The missionary cause was not forgotten, and we hereby give a short account of our method of working. Two years ago we began with the plan recommended by our Brethren at Annual Meeting, *viz.*, the "Penny-a-week system." Two sisters were appointed by the church to solicit each member at least once a year, thereby giving all an opportunity to give who wished to do so. The result was very encouraging. The proceeds of the first year were about $65.00. The second year they were in the neighborhood of $75.00. Our membership is about one hundred and fifty, or perhaps more.

We do not give these figures to boast, but to show what can be done if the plan laid down by our brethren is carried out.

In soliciting an opportunity is given to each one to give as the Lord has prospered him,—a penny a week, more or less. Many give *more* than a penny a week; some few, less; while there are yet others who fail to give anything. We are, nevertheless, encouraged that we are making progress in the right direction, even though we are not yet doing all that is required of us.

May God awaken us all to a sense of our duty, that we may go forth in the discharge of our Christian duties more faithfully than ever, realizing within ourselves that "the Lord loveth a cheerful giver."

The brethren also appointed a love-feast to be held at the Beech Grove church house, Oct. 12, commencing at 10 o'clock A. M.

On Sunday, July 28, a husband and wife were received into church fellowship by baptism. A young brother was also received at our quarterly council in May. May the Lord bless them and all of us, that we may live faithful until death and finally enjoy the home prepared for us at God's right hand. FLORA I. HOFF.

Creston, Ohio.

Field Notes.

AUG. 16 Eld. J. B. Hylton and I left home to visit some isolated Brethren in Carroll and Grayson Counties, Va.

Tidings had been received from Elk Creek in Grayson Co, that a man desired to unite with us. He had been a member of the M. E. church for seven years, but, on hearing the doctrine of the Brethren, he decided that IT was apostolic.

A ride of fifty miles over mountains, and rivers, and valleys brought us to the desired place. Here we met with a small congregation on Saturday afternoon where our elder brother spoke to the people about the yoke of Jesus, and insisted on the people to get under that yoke.

On Sunday a very large crowd assembled from far and near, to witness the apostolic mode of baptism. We tried to tell them something about faith, and how they might prove to the world that they were in possession of faith.

After services we repaired to the water side, and there, in the presence of one thousand witnesses, perhaps, our young brother was buried beneath the liquid waters of Elk Creek.

Here we have now five members, which, we hope, will be a nucleus around which many others will gather, until sufficient material is gathered to organize them into a working body.

On Wednesday we left the little band to hunt for other sheep in the mountains of Carroll. We found a few here and there, and, with one exception, all said they were in the same faith as when they united with the church, and willing to labor with the church for an increase of holiness both in themselves and others.

We spent ten days with them and in traveling, preached thirteen sermons and traveled about one hundred and fifty miles. My fellow-traveler got very sick and was unable to work one day, but the Lord gave him strength again.

C. D. HYLTON.

Hylton, Va.

From North Webster, Ind.

WE, the Brethren of the Tippecanoe church, Kosciusko Co., Ind., held our harvest meeting, Aug. 11. We had a good meeting, large congregations, and good attention to the Word preached. One was received into the church by baptism, to walk in newness of life. The missionary cause was also remembered, and a collection held for that purpose. This is as it should be. We receive such bountiful blessings from the Lord that we should freely give him that which belongs to him. The earth and the fullness thereof belongs to him! DANIEL ROTHENBERGER.

"NOT only strike while the iron is hot," said Cromwell, "but make it hot by striking."

From Holyoke, Colo.

I JUST got home from Sherman County, Kans., where we had a very pleasant council-meeting Aug. 3. We also enjoyed some pleasant visits with the members and others, the week following. We held some meetings with good interest. On the 10th the members of the Fair View church came together to commemorate the sufferings and death of their dear Savior. They were made to rejoice to see members from Quinter church, also from Thomas and Cheyenne Counties, Kans, and from Good Hope church, Colorado. Forty members communed and many spectators were present. The ministers from abroad were B. B. Whitmer, Charles Brown and J. I. Smith. All expressed themselves as being much built up in the faith once delivered to the saints. On Tuesday evening we met with the members of the Cheyenne church in council. They set the time for their feast for Sept. 21, at Bro. Esrom Slifer's, nine miles south-west of Bird City. I then made my way to Dundy County, Nebr., where I had one meeting near Max with good interest. Next day I went to Necl, same County. We had quite a large audience in the hall, with marked attention and good interest. Next morning, in company with Bro. Richard and sister Short, we made our way into Chase County, Nebr., to Bro. Charles Travis' and met with the members there in council. We had a pleasant interview, and on Sunday had two meetings with deep interest. We had Sunday-school in the morning, which seems to be quite interesting. Bro. J. K. Sharp is their Superintendent.

JOHN S. SNOWBERGER.

From Nocona, Texas.

I HAVE often been encouraged by reading the news from the churches, and especially since we came here from the East. We have been south of here and labored in the cause of our Master in Parker and Erath Counties. In Parker we met some very faithful members,—nine in number. Bro. Ira Buckley is their minister. Two were added to their number by baptism while we were there, and Bro. K. G. Tennison was elected to the ministry. Hope he will be able to do great good for the cause of the church. I would say, the little flock there well deserves the prayers of the church. They have had great persecutions and trials to pass through, but they trusted in God and a brighter day appears to be dawning for those dear brethren and sisters. We were with them, in worshiping our kind heavenly Father, some eight times. We then went to Erath County, where we met four of Father's children,—Bro. George Snapp and wife, formerly of Virginia, and Bro. Hall and wife, whom Bro. Albert Vaniman baptized about a year ago. He is the first and last one of our ministers to that County until we went, so those of you who are isolated can appreciate a little of the joy. These members are workers. The MESSENGER and tracts are kept in circulation all the time. Bro. Hall and wife gave us an account of how they were brought to Christ by reading tracts and papers furnished them by Bro. Snapp. They at first read them to laugh over, then laid them away for a long season. Finally they read them again for curiosity's sake, commented upon them and at last looked for the Scripture references and found them in keeping with the tracts and papers. By the teachings of the Sacred Word and brother and sister Snapp's influence, as living epistles, these inquirers were converted to God. I speak of this to encourage our tract and MESSENGER work, and our faithful brethren and sisters who, by their influence, work for the Master. We held eight meetings here but there were no additions to the church. One may plant, another water, but God only can give the increase!

After being absent from loved ones seventeen days, I returned and found them all well. Bro. Henry Brubaker, whom we left very sick, is well again. All the praise be to God!

ABR. MOLSBEE.

An Impostor.

DURING the month of June last, a very suspicious person passed through our section. He gave his name as B. F. Slateson, a native of Switzerland, claiming to have been educated for a priest, at Rome, and as having emigrated to America about three or four years ago. He said that he entered the Brethren's school at Huntingdon in order to acquire a knowledge of the English language, and he claims to have been at Huntingdon for two years, that he was baptized there October 1, 1888, and licensed to preach soon after coming into the church.

While at school at Huntingdon he claims to have defrayed his expenses by lecturing and preaching in the surrounding neighborhood and vicinity.

He was a man, small in stature, of light complexion and smooth face, and gave his age as twenty-six.

He traveled afoot and carried a Bible and singing book. He lectured and preached three times while at "Top of Alleghany." His delivery is very good and his discourses are directed to the exposure of the Catholic doctrine. His memorandum book was filled with notes of lectures which he delivered about Huntingdon and elsewhere.

The above is a brief history of the man who claims to be a minister of the Gospel of Christ. After conferring with the Principal of the Huntingdon school, who informs us that such a man never attended school there, and other facts, brought to bear in the case, we are convinced of the fact that he is a wolf in sheep's clothing,—an impostor and a deceiver. The above is given in order that the Brethren, as well as others, may not be imposed upon by an individual of such description.

WM. L. WILMOTH.

Top of Alleghany, W. Va.

Literary Notes.

INFIDELITY REFUTED BY INFIDELS. By Samuel P. Sprecher, D. D. 12mo, 92 pages, paper, 25 cts. New York: Funk & Wagnalls.

As implied in the title, the object of this treatise is to array infidels against each other, and, in their fruitless effort to demolish *Christianity*, observe how they demolish *themselves*. It is interesting to watch the development of infidel theories—so various and contradictory—to explain the facts of the Christian religion and to properly dispose of its author, without admitting the existence of a supernatural element. Dr. Sprecher takes up the old theories of Imposture, Self deception, Rationalism, Myth and Legend, and shows how they were successively exploded by skeptics who had some fancied improvement to offer. He then shows that modern infidelity, as represented by Robert Elsmere, is an unsatisfactory rehash of an old attempt to give Christ a good character, while denying his divine nature, his miraculous power, and his resurrection-life. Finally, he gathers some glowing infidel testimony in commendation of the person of Jesus and the benefit of his religion, and shows that this admitted fact is the Gibraltar of Christian evidences.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BECKNER—HULLINGER.—In Rossdale, Kansas, at the residence of the undersigned, Aug. 14, Bro. Henry A. Beckner and Sarah A. Hullinger, all of Olathe, Kans.

WM. HOLSINGER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

LUTZ.—At Shannon, Ill., July —, Catharine T. Lutz, aged 39 years, 1 month and 19 days.

The deceased was the wife of Bro. John B. Lutz and a daughter of Bro. Peter Bowman, of Lena, Ill. After a sickness of two weeks her spirit was called home to her God.

Her last prayer was, "Oh Lord, we can not understand why all this is, but thou knowest. Look down on us this morning. I know I have come short of doing thy will, but thou will forgive. Help us to do thy will. Take me near thee, and to my home in heaven. Amen." She had obeyed the command of the Lord and called the elders and was anointed. Funeral services by Eld. D. E. Price.

The deceased left two infant babes,—Flora and Laura. Aug. 14, Flora passed to rest and was interred by the mother's side, aged 1 month. Laura passed to rest Aug. 19, aged 1 month and 5 days. D. ROWLAND.

PENROD.—In the Pokagon congregation, Mich., July 31, of dropsy of the heart, Bro. Isaac Penrod, aged 85 years and 1 month.

Deceased has been a member of the church about 34 years, and was loved and esteemed by all his neighbors. Three days before his death he was anointed in the name of the Lord, and then expressed himself as having, to the best of his knowledge, fulfilled God's holy commands. He then was anxious to depart this life and be forever at rest. He leaves a wife (a consistent sister), and three children to mourn their loss. The church feels that a loving and zealous brother has been called from labor to reward. Funeral services from John 11: 23, by J. Stretch and the writer. A. A. MUNSON.

OXLEY.—In the Buck Creek church, Ind., infant son of Rebecca Oxley, aged 26 days. Funeral services by Bro. David Replogle from Matt. 19: 14. ISAAC B. WIKE.

EUCHELBERGER.—In Churchtown, Pa., June 13, Mary Jerome Euchelberger, aged 1 month and 7 days. DAVID NIESLEY.

BAHNEY.—Within the limits of the Roann church, Ind., Aug. 22, sister Louisa Bahney, aged 19 years and 14 days.

She passed away peacefully and said she was going home to God. Funeral services conducted by brethren D. Swihart and Isaac Deardorff from Jer. 7: 3. JOSEPH JOHN.

BRYANT.—In the North Beatrice congregation, Nebr., Aug. 13, sister Susan Bryant, aged 34 years, 9 months and 9 days.

She leaves a husband and six children to fight on till death. Three of the little ones are quite small and will need the help of some of those good mothers in Israel. Sister Bryant was one of those Christians who could bear much suffering patiently, and never spoke ill of any one. God send us many such! Funeral services by the home ministers. J. E. YOUNG.

PAINTER.—In Cumberland County, Va., May 31, Bro. A. L. Painter, aged 57 years, 6 months and 27 days.

The deceased has been a member of the Brethren church for four years, and lived an exemplary life before all, thus showing by his works that he had been with Christ, and learned of him. Our brother was zealous in the cause of his Master, and loved by all who knew him. This was manifest on the day of his funeral. Services by Eld. George Graybill, of Botetourt County, Va.

The deceased leaves an affectionate wife, four daughters and one son, to mourn their loss. The writer was with him a few days before his death, when our brother expressed himself as being resigned to the will of God.

GANGER.—At Wakarusa, Ind, June 30, sister Mary, daughter of Bro. John and sister Bettie Ganger, aged 18 years, 10 months and 13 days.

She had been sick for several months and endured the most terrible agony and pain that human beings can suffer, but notwithstanding all this, she bore all in great patience.

She called for the elders of the church and was anointed with oil in the name of the Lord. She was anxious to depart and live with her God, and could scarcely wait till death would come.

She, occasionally, had glimpses of the home beyond and admonished those around her to live faithful and meet her in heaven.

She united with the church at the age of fifteen and was a bright and shining light. Although we all feel that a deep gloom is cast over the church, yet we glory in the victory she has won. The high esteem in which she was held was manifested by the large concourse of friends at her funeral.

Let us all so live that when we must pass over the river of death we may be as ready as our dear sister was! ELLEN ROOSE.

HOSTETTER. In the Ridgely church, Caroline Co., Md., sister Amanda, wife of Samuel Hostetter, aged 39 years, 3 months and 17 days.

Deceased was a faithful member, a pious wife, and a Christian mother of eight children. They moved from Lebanon County, Pa., to this place, about four months ago. About ten days previous to her death she was taken down with malarial fever. After eight days' illness she got paralysis of the heart, which ended her life July 23. Before she died, she called her husband and children to her bedside and admonished them. Her remains were taken back to Pennsylvania. Funeral services by brethren Jacob Longanecker, Cyrus Bomberger, and the writer, from Rev. 7: 16, 17. J. Y. KING.

RIBBLETT.—In the Conemaugh congregation, Cambria Co., Pa., sister Sarah Ribblett, aged 49 years, 5 months and 12 days. Services by the writer.

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Announcements.

LOVE-FEASTS.

Sept 11 and 12, Scott Valley church, Kansas, at Bro Peter Howe's, nine miles south of Waverly, and ten and one-half miles northeast of Burlington. Brethren will be met at Burlington, Waverly and Westphalia, by notifying E. J. Miller, or Charles Yearout, Westphalia, Kansas.

Sept. 12, at 2 A. M. Wakendah congregation at the Rockingham meeting-house, Ray Co., Mo.

Sept. 12, at 5 P. M., South Bend church, Ind.

Sept. 13, at 10 A. M., Sugar Creek church, Whitley Co., Ind

Sept. 15, at 4 P. M., Wade's Branch church, in Forest Park, Chetaun, Kans. Assembly Hall and the cots of the Chautauqua Association have been secured for the accommodation of all who wish to lodge on the ground

Sept. 14, at 11 A. M., Deep River church, Iowa.

Sept 14 and 15, at 2 P. M., at M. Y. Spavely's, 5 miles north-east of Kearney, Buffalo Co., Nebr

Sept. 14, at 2 P. M., Hamilton church, 2½ miles east of Kidder Caldwell Co., Mo. on C. B. & Q. R. R., at A. Hendricks'. Those coming by rail will stop at Kidder Station.

Sept. 14 at 10 A. M., Black Swamp church, at Grove meeting-house, Wood Co., O.

Sept. 14 and 15, at 10 A. M., Sabetha, Kans.

Sept 21, at 11 A. M., Kilbuck church, Ind., 9 miles west of Muncie, on the Jackson St. Pike. Those coming by rail will be met at Reed Station, by notifying Job Malsong, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind

Sept 21, at 1 P. M., Grenola church, 8 miles northeast of Grenola, Elk Co., Kans

Sept. 21 at 2 P. M., Pleasant Dale church, Adams Co., Ind., at Oakland meeting-house 4 miles north of Geneseville

Sept. 21, at John A. Studebaker's, 6 miles north-west of Moline, Kans. Meetings commence on the 18th. Those coming on Southern Kansas R. R. will be met at Moline by notifying John A. Studebaker.

Sept. 21 and 22 at 2 P. M., on O. C. Shifer's farm, 7 miles south-west of Bird City, Kans. Parties coming by rail will be met at Bird City by notifying O. C. Shifer

Sept 18 and 20, Greenland church, Grant Co., West Va.

Sept 28 and 29, Coquille church, Oregon.

Sept 28, at 2:30 P. M., at Lewis Keewson's, Chase County, Nebr., 5 miles east of Lamar and 10 miles east of Colorado.

Sept. 28, Pine Creek church, 8 miles south-west of Newport, Rock Co., Nebr.

Sept. 28 and 29, at 10 A. M., Garrison, Iowa.

Sept. 28, at 10 A. M., Maumee church, Defiance Co., Ohio. Brethren coming by railroad will stop off at Sherwood

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa

Sept. 28 and 29, at 2 P. M., Verdigris church, 2½ miles north-west of Madison, Kans., at John Ivy's.

Oct. 1 and 2, at 1 P. M., Rock Creek church, Whiteside Co., Ill.

Oct. 1 and 2, at 2 P. M., Greentown church, Ind.

Oct. 2, at 4 P. M., Appanoose church, Kans

Oct. 2, at 1:30 P. M. Bethel church, 5 miles east of Milford, Ind.

Oct. 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct 2 and 3 at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 2, at 2 P. M. Cerro Gordo church, Ill

Oct. 3, at 2 P. M., Arcadia church, Ind.

Oct 3, Union City church, Brick house, 1½ miles north of Union City, Randolph Co., Ind

Oct. 5, at 10 A. M., Santa Fe church, 2 miles east of Bunker Hill and 6 miles south of Peru, Ind

Oct. 4, at 4 P. M., St. Joseph church, Ind., at Wenger meeting-house.

Oct. 4 and 5, Libertyville church, Jefferson Co., Ia

Oct. 4, at 10 A. M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co., Ind., 8 miles west of Plymouth and 4½ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting

Oct. 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 5, Novelty church, Shelby Co., Mo.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5, at 2 P. M., Silver Creek church, Huntington Co., Ind.

Oct 5, at 1:30 P. M., Locust Grove church, Bush Creek congregation, Frederick Co., Md

Oct 5, Honey Creek church, Nodaway Co., Mo., 2 miles west of Sheridan, on St. Paul & Kansas City R. R.

Oct 5 at 10 A. M., Pleasant Grove church, Kans.

Oct. 5, at 2 P. M., Upper Twin Creek church, Preble Co., Ohio, at the Wheatville (central) house

Oct. 5, at 2 P. M., Maple Glen church, at Savage, 9 miles west of Elk Lick, Somerset Co., Pa.

Oct. 5 at 2 P. M., Salem church, Marion Co., Ill.

Oct. 5, at 10 A. M., Springfield church, Summit Co., Ohio

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 19 miles south west of Hutchinson.

Oct 5, at 4 P. M., Berlioy meeting-house, Scalp Level, Pa

Oct 5, at 2 P. M., Upper Stillwater, O

Oct 5 and 6, at 10 A. M., Portage church, Wood Co., O.

Oct. 5 and 6, at 10:30 A. M., Seneca church, Seneca Co., Ohio, 1½ mil s north of Bloomville

Oct 5 and 6, at 2 P. M., at Robert Brown's, 5 miles south of Prairie City, Jasper Co., Iowa.

Oct. 5 and 6, Cedar County church, 4 miles west of Tipton, Cedar Co., Iowa. Those coming direct to the church, on the 5th stop off at Buchanan, on the B. C. R. & N. R. R., 2 miles from church house. Those coming by rail inform Jacob Zook, Buchanan, Iowa.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct 5 and 6, at 1 P. M., Independence church, Montgomery Co., Kans

Oct. 5 and 5, at 1 P. M., Arnold's Grove church, Ill.

Oct 5 and 6, at 10 A. M., South Mardi church, Kans.

Oct 5 and 6, North Beatrice church, Gage Co., Nebr., 4 miles north-east of Beatrice.

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct. 5 at 2 P. M., Vermilion church, Cornell, Ill., on the Streator Branch of the Wabash railroad.

Oct. 5, Lick Creek congregation, near Bryan, Williams Co., O

Oct 5 at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M. P. R. R trains will be met at Eagle, on B. & M. R. R., at Greenwood

Oct 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Oct 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Gripe's, 6 miles south-east or McCune and 8 miles south-west of Monmouth.

Oct. 5, at 2 P. M., Saline Valley church, Kans., at L. W. Fitzwater's, 5 miles south-east of Lincoln Center, Lincoln Co., Kans

Oct 5, at 10 A. M., South Beatrice church, Nebr. On Friday conveyance will leave Holmesville, on U. P. R. R., Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R.

Oct 5, at 10:30 A. M. Maple Grove church, 4 miles north of Ashland, Ohio.

Oct 5, Plum Creek Pa

Oct 5, at 1:30 P. M., Marsh Creek church, Adams Co., Pa. Those coming by rail will notify B. F. Kintner, Gettysburg, Pa., and he will procure conveyance to place of meeting

Oct 8, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 8, at 3 P. M., Exeter church, at Bro. S. H. Caylor's, 4 miles south-east of Meriol Junction, Nebr.

Oct 8 and 9 at 2 P. M., Shannon church, Carroll County, Ill.

Oct. 9 at 1 P. M., Pine Creek church, Indiana, at the east meeting-house.

Oct 9 and 10, at 1 P. M., Panther Creek church, Dallas Co., Iowa

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct 10, at 10 A. M., Landisville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct 10, at 2 P. M., Northfork church, Carroll Co., Ind

Oct 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 10 and 11, at 1 P. M., Waddam's Grove, Ill

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 4½ miles north of Etna Green.

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Sell.

Oct 11, at 2 P. M., Oakley church, Ill.

Oct. 11 and 12 at 4 P. M., Spring Run church, Pa.

Oct 12, at 2 P. M., Walnut church, Marshall Co., Ind

Oct. 12, at 4 P. M., County Line church, Allen Co., Ohio

Oct. 12, at 4 P. M., Milledgeville, Ill.

Oct 12, at 10 A. M., Pleasant Hill church, Allen Co., Ind.

Oct. 12, Fight Mile church, Markle, Ind., on C. & A. R. R

Oct. 12, at 10 A. M., Rome church, Oak Grove meeting-house, Hancock Co., O.

Oct. 12, Longmont, Colo. One week's meeting before feast.

Oct. 12, at 10 A. M., Green Spring church, at Sugar Grove meeting-house, O

Oct 12, at 4 P. M., Yellow Creek church, Bedford Co., Pa

Oct. 12 and 13, at 3 P. M., Bethel church, Nebr

Oct 12 and 13, at 10 A. M., Bedford church, Republic Co., Kans

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct. 12, at 4 P. M., Big Creek church, Richland Co., Illinois. Congregation will be furnished any time by notifying J. M. Feeney, Parkersburg, Illinois

Oct. 15, at 2 P. M., Antioch church, Ind

Oct 26 at 2 P. M., Dorrance church, Kans

Oct. 30, Lamotte church, Crawford Co., Ill

Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26

Nov. 8, at 4 P. M., Monticello church, Ind.

Sept 11, at 3 P M., Maple Valley church, Iowa, at the home of Joseph Penrod, 4 miles south of Galva, Ida Co., Iowa.

Sept. 21, at 2 P M , Navarville, Ill

Oct. 2 and 3, at 2 P M , Buffalo Valley church, Union Co., Pa.

Oct 3, at 10 A. M., Dry Fork church, Jasper, Jasper Co., Mo.

Oct. 3, at 10 A. M., Cedar Lake church, Ind.

Oct. 3, at 2 P M , Raccoon Creek church, Montgomery Co , Ind

Oct 3, at 5 P M , St Joseph Valley church, 8 miles north of South Bend, Ind

Oct. 5, at 2 P. M., Alleghany church, Grant Co , W. Va

Oct. 5, Coventry church, Chester Co., Pa. Railroad station, Pottstown on either the Philadelphia & Reading Railroad or the P S. V. Div

Oct. 5, at 2 P M , Farmers' Grove church, Juniata Co , Pa

Oct. 5, at 10 A. M., Owl Creek church, at Ankneytown meeting-house, Ind Meetings will commence Sept 28, and continue until Oct. 6.

Oct 6, at 3 P. M., Johnstown church, 2½ miles south of Johnstown, at the Walnut Grove meeting-house, Cambria Co , Pa

Oct. 8, Yellow Creek, Elkhart Co., Ind.

Oct. 8 and 9, at 2 P. M., Lost Creek, at Freedspring, Juniata Co., Pa.

Oct. 8, at 10 A M , Prairie Creek church, Ind., at the Sugar Grove meeting-house

Oct 10, at 10 A M , Spring River church, Jasper Co , Mo , 9 miles north-east of Carthage, at C. Holdeman's Those coming by rail will stop at Carthage, where they will be met on the 9th

Oct. 10 and 11, at 1:30 P. M , Meadow Branch meeting-house, Carroll Co , Md. Those coming by rail will stop off at Westminster, on the Western Maryland Railroad.

Oct. 12, at 2 P. M , Meyersdale, Pa.

Oct. 12, at 10 A. M., Chippewa congregation, at the Beech Grove meeting-house, Wayne Co , Ohio.

Oct. 12, at 1:30 P M., Mill Creek, Rockingham Co., Va.

Oct. 12, at 10 A. M., Buck Creek church, Henry Co , Ind.

Oct. 12, at 2 P. M., Donald's Creek church, Madison Co , O., 3 miles north-west of Lowdon. Those coming by rail will be met in Lowdon, at 11 A. M. on day of meeting.

Oct. 12, at 2 P. M , Neosha church, Neosha Co , Kans.

Oct 12 and 13, Mingona church, Barber Co , Kans

Oct 12, Fairview church, Appanoose Co , Iowa Series of meetings to begin one week previous

Oct. 13, at 3 P. M , Conemaugh church, in the Horner meeting-house, 2 miles north of Mineral Point, Cambria Co , Pa. A series of meetings will commence on Saturday evening, Sept. 28, and continue until Oct 13.

Oct 13 and 14, at 4 P M , Lewistown, Mifflin Co., Pa., Dry Valley meeting house. Nearest station is Maitland.

Oct 14, at 10 A. M., Wolf River church, Brown Co , Kans

DISTRICT MEETINGS.

Sept 27, District of Oregon, Coquille church, Coos Co., Ore

Sept. 27 and 28 District of Tennessee, in Flat Rock church, Ashe Co., N. C.

Oct. 1, at 9 A M Southern District of Illinois, in the Panther Creek church, Woodford Co , Ill

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☞ *Elder Joseph Leedy*, of the German Baptist Church, Huntington, Ind., says: "For a number of years I was a great sufferer with Catarrh, which had caused me to be very hard of hearing, and I had almost constant, copious discharges from front part of my nose and back into my throat. I gave Dr. Yingling's treatment a trial. In six weeks my hearing became good, the discharges stopped, and the dizziness was checked."
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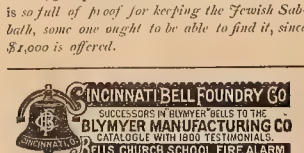
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THE above is the title of a tract now being printed at this office. Just the work to circulate where those who keep the seventh day are disturbing the churches. With a copy of this a boy ten years old can meet any Sabbatarian minister in the land. Single copy, 5 cts. $3.00 per 100 If the New Testament is *so full of proof for keeping the Jewish Sabbath, some one ought to be able to find it, since $1,000 is offered.*



THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 17, 1889. No. 37.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

ELD. J. T. MYERS, of Oaks, Pa., is in town, visiting his mother-in-law and family. He will remain only a few days.

THE good work with us is still moving slowly forward. Last Sunday two weeks ago an aged father was baptized, expressing a strong desire to lead a better life. On last Sunday a mother and young son were baptized. Thus our number is still growing larger, and our hope is, that, with our growth in number, we may have a corresponding growth in grace and truth.

THE tendency of the age is world-ward and for change. To change sometimes is all right. Indeed, change is often desirable,—from wrong to right is always commendable. But of the right we should be certain, and when right is the desire, we can well afford to take time for thorough investigation. Things are not always what they seem to be, and, to avoid disappointment, we should know what they really are before we embrace them.

IT is now after harvest. The crops of the year have been largely gathered, and the time for seeding and sowing is again here. A large acreage will, no doubt, be sown. How will it be with the spiritual sowing? The farms are large, and every man, woman and even child can have a good field for sowing. A large acreage should be sown, as in this sowing there need be no disappointments. No storms, no fires, no floods can enter in and destroy the work done on the Lord's farm.

THE Normal Opening, on Tuesday morning, Sept. 3, was unusually encouraging, and the prospects for a successful school year are good. The percentage of members and members' children is large, and will be increased by those who will yet come in. This is especially encouraging to us, as our wish and prayer is that our school shall be made worthy of our church patronage in every respect. We are laboring to this end, and ask the sympathy and prayers of all who are interested in having our children provided with schools wherein the principles of the truth and the church are inculcated in connection with their literary attainments.

SOME people don't sleep well or rest easy unless they can give forth for public view the bitterness they entertain against such as are not exactly as they are. We don't wish to meet a Pharisee with his own manner of expression, but we are sure we don't care to be like him whose only prominent characteristic is fault-finding, and whose motes are quite as large as those which he is trying to pull out by the use of unkind insinuations. The world don't need much of such Christianity. Instead of helping along that which is good, a stone is thrown in the way, and then the wonder is, Will it be understood? Yes, sour milk will always make its whereabouts known.

THE Brethren of the Coventry church, Pa., expect to set apart for worship a new church house during the present month. The building of church houses during the present summer does not seem to have been as active as in former years. Why this should be so, we don't know, as many of our churches have been abundantly blessed with this world's goods, and therefore it can not be for lack of means.

THE unsightly bustle that lately was such an important appendage to the female costume, has gone out of style, and all good people are glad of it. We don't wonder at the worldlings being subject to the Goddess of Fashion, because they are subjects of that kingdom, but it does seem strange that those who have been delivered from the bondage of sin, and have become subjects of the better kingdom, should, willingly, and in open violation of the law of the Kingdom of Christ, turn back again and be made servants of the evil one and his rulings. This wonder pertains not to our sisters alone, but to our brethren as well. Let us all show our loyalty to the church, to the truth, and to good common sense by standing aloof from all such things as have no value or merit outside of style and fashion. There is no reason why the devil should make dupes of us to our eternal shame and misery.

IT is with deep sorrow that we chronicle the death of our much-esteemed young brother, Francis A. Stiles, of Belsano, and, lately, a student of our school. Bro. Stiles was a young man of exceptionable moral and Christian character, and a close student. He had passed the Junior examination, and intended to enter the Senior class at the present Fall Term opening. He was home during the vacation, and, during this time, took sick and died. He had his home with Bro. Good, of Belsano, where he was held as a son, and where his loss is deeply felt. The following we extract from a letter received from sister Hannah Good:

> My heart is laden with sadness and overflowing with grief over our loss on one hand, and on the other hand I feel that he was a sheaf ready to be gathered into the heavenly garner. I feel it a wise arrangement of Providence in calling him so early in life, thus securing him from the many trials and temptations that beset us in life. Many times during his pilgrimage here, he would sit by my side, open his heart, and relate his experience, and tell how he was made to rejoice in trying to follow his Redeemer. I knew him often to anoint his head and fast. And when he got to earning something for himself, he would count out one-tenth of his earnings for the Lord, and when he saw a place of need, his money would go. I feel that it would be a benefit to many of us to take lessons from his experience and schooling in Christ. When I think over the many virtues of our darling boy, I am made to wish that his life could be more fully known, that it might make impressions on the characters and lives of others. He was much delighted at the thought of returning to Huntingdon, where he had formed so many pleasant associations. * * Letters are still coming to his address from students who expected to meet him at the opening of the Fall Term. * * In our estimation, Francis was one of those whom as you learned to know, you learned to love. He came to us in his thirteenth year, and in his seventeenth year he united with the church, and remained faithful till death. He died on the eleventh day of August, aged 22 years, 2 months and 11 days. Funeral services conducted by Eld. David Hildebrand."

It is with pleasure that we give this tribute to Bro. Stiles as a good student and a consistent Christian while with us, and assure the stricken family that they have the sympathies of us all. And our prayer is that God, who is the great Healer, may greatly comfort them in this, their time of bereavement.

CHURCH DECLINE WHY?

AN elder writes us that his church seems to be on the decline, and that the members don't seem to have any life in them. He wants to know what to do. As we don't know the elder's personal circumstances, it would be a difficult matter to suggest a remedy.

But let us suppose a case—one as it may exist. This elder is a well-to-do farmer. He owns, side by side, two or three good farms. He has a family of boys and girls who are "brought up to work." Early in the morning, while the stars are yet shining, they are called from their slumbers to begin the work of the day. The mother and the girls, in haste, prepare the breakfast, and without family worship, they are hurriedly called to the table. After a short offering of thanks by the father, that they have heard repeated in the same words from childhood up, the meal is eaten, and all are off to the fields, as if life and death depended on the amount of labor performed during the day. The noon and evening meals are disposed of in the same way. After this the plans for the next day are rehearsed, and then the children are told to go to bed early so that they may be ready to get up early in the morning.

On Sunday morning the same rush and push is shown, until all the feeding, etc., is done, and the horse gotten ready for the elder to go to church, while the family is unprovided for, and left to spend the day as circumstances seem to favor. Thus day after day and week after week is spent, until the children get the idea that father's business is to boss during the week, and preach on Sunday to the old folks who are members, and that it is their privilege to do as they please when they can, and help father to make money the balance of the time.

When a father, a minister, an elder, shows conclusively that his heart is set on making money more than on his ministry, what kind of an influence can be expected to go out from him? What will his children think about his religion, and how many will embrace it, and become efficient workers in the church? Like father, like children; like preacher, like members. If an elder can not win his own children to Christ, why should he expect to win others? And if he is more concerned about his farming and farms, why should not his members be the same? Some of the children of our members, deacons, ministers and elders are sad commentaries on their Christianity. And if what the Wise Man said is true—"Train up a child in the way he should go," etc, — there must be some notable exceptions to this general rule, or else the training is not in the way they should go.

Of course, elders and ministers are not always the cause of cold and declining churches, but in seeking after the cause, they should examine well first at home, because this is the nearest place to find at least some of the causes for such troubles.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

EARTH WEARY.

I once desired a robe and star-gemmed crown,
To wear in blissful mansions of the blest;
But only now, to lay my burden down
And have a place at Jesus' feet to rest,

Where I can hear the murmur of the stream,
Which glides in silvery ripples from the throne,
And listen to the music, like a dream,
That fills all heaven with melodious tone.

My feet are weary with the toils of earth,
Yet I have scarcely passed the morn of life;
The joys we know are of such transient worth,
And even in our pleasure pain is rife.

Our songs are changed to sighs, our smiles to tears,
And friends forsake us for a trifling toy:
All vernal blooms and summer verdure sears
In autumn frosts and winter's stern alloy.

Bright prospects fade like shadows of a cloud;
Desire by non-reality is chilled;
Hope vanishes, by doubts and fears that crowd
The care-worn heart, with sad temptations filled.

Death clasps our loved ones in his strong embrace,
And lays our cherished treasures in the tomb.
Thus all earth-joys with sorrow interlace,
And fade, as fragile flowers shed their bloom.

O, world of vanities! O, world of gloom!
I turn away from all thy trifling toys,
And seek a fairer clime, where fadeless bloom
Clothes hill and dale in everlasting joys.

O, Father, I am weary! Let me lay
My burdened spirit at thy blessed feet;
Shed o'er my soul a beam of perfect day
From Christ's enrapturing face, divinely sweet!

Then, Lord, when I have bathed my earth-worn soul
In love's enchanting fountain heaven affords.
Through all thy courts a song of praise shall roll,
To thy eternal name, in angel chords!

Gertrude A. Flory.

MELCHISEDEC.

BY DANIEL HAYS.

Melchisedec is historically presented to us in Genesis as king of Salem, and priest of the Most High God. He brought forth bread and wine, and blessed Abraham on his return from the slaughter of the kings. After the lapse of nearly a thousand years, his name appears in Psalms, associated with the Messiah, typically as follows: "Thou art a priest forever after the order of Melchisedec." Another thousand years rolls by and the writer of Hebrews brings Melchisedec again before us as being "without father, without mother, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."

The writer of Hebrews founds an argument on what is said of Melchisedec in Genesis and in the Psalms, to prove the superiority of Christ's Priesthood "after the order of Melchisedec," to that of Aaron. The silence of Scripture concerning his genealogy explains what is meant by his being "without father, without mother, without descent." His typical character is seen in his name, "King of Righteousness, King of Peace;" and that he had an unchangeable priesthood.

He was greater than Abraham, because he blessed Abraham and received tithes of him. For this cause he was greater than Aaron, and the Levitical priesthood, who were made priests "after the law of a carnal commandment." "But the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 7: 28.

Christ is, then, priest forever after the order of Melchisedec. He offered himself once for all, entered into the Holy Place, the true heavens, to make intercession for us. Melchisedec was king as well as priest. So is Christ. He was born king; and the 110th Psalm declares, "Thou *art* priest *forever*." Christ reigns as King of Peace, and intercedes as priest forever.

Speaking of the priesthood, the writer of Hebrews says, "Every highpriest taken from men is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins." But Melchisedec appears before Abraham without any sacrifice save the offering of bread and wine, which seemed to be typical of the higher offering of the Son of God, and of the communion bread and wine, of which it is said, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

Moore's Store, Va.

A FEW THOUGHTS.

BY ABR. MOLSBEE.

We have had articles headed thus before, and one of them has caused me to choose this heading. One thought is, Why do not brethren and sisters, writing for the Messenger, give their address? A very interesting part to the reader is left out, as he does not know where it is from. The name of place and State will make articles more interesting. Sometimes we wish to ask some question on a subject, and to ask it through the Messenger would not be well as it probably would lead to different views or, rather, controversy.

I have thought that the wives of poor ministers (financially poor), often feel sad when they see that so many notes of travel are headed in the Messenger, "Wife and I left for," etc. It makes the poor wives feel sad in their lonely condition, husbands gone nearly one-fourth, or more, of their time, and they are so poor that their wives have to work and take care of their families the best they can and stay at home all the time. I have often thought of the poor minister's wife. She works hard all the week and then encourages her husband to go and fill his appointments, warning sinners and encouraging saints, saying, "I'll do the best I can until you come back." I like to see preachers' wives traveling with them,—but let the wives tell about it.

I have thought it strange for brethren and sisters, writing for ministerial help, to say, "We want an able minister, one able to defend the doctrine of the church," "We want a faithful minister," etc. When such qualifications as these are asked for (as it is said, but probably meant differently), we can hardly find brethren who will offer their services; and those who offer their services, we fear, feel a little egotistical; for a minister who answers a call that is made for an *able* minister will be looked upon with a little suspicion by some. I have thought that if we would say, "We want a good preacher," or, better yet, "We want a preacher; come and help us," it would be better. I would feel very loath to fill a call like the former, but would freely respond to one like the latter. I have had an experience of nearly thirty years in preaching, and I think such adjectives or expressions as "able," "faithful," "able to defend," "well qualified," and the like, would be good to use after the minister has been tried and has proved his ability, if used at all. Some ministers whose grammar, logic, and rhetoric may not be the best, are great workers for the Master and his cause.

I have thought that if our brethren, in doing business in the church, especially trying cases, were true to the cause and would try the case instead of the brother or sister, it would result in doing all our church work at home, instead of at District Meeting and the Annual Conference. In our church work we should try the case, and convict whoever is guilty and acquit whoever is innocent. I think that poverty or wealth, relationship or high position in church should have nothing to do with the case. Let us try this plan and we will settle our business at home, where it ought to be settled.

Nocona, Tex.

WHAT WILL HEAVEN BE TO US?

BY GERTRUDE A. FLORY.

What will heaven be to us? All that we desire, all that we have hoped for, and a great deal more. We do not know whether all memory of earth-life will be taken away. But "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Hence we know that the sadness of death will trouble us no more, for God has said it will not. And though we meet and recognize the loved of earth, we shall not miss the absent ones, for there shall be no pain nor parting there. We may have friends there, but no foes, for it is a kingdom of eternal peace. No tears shall mingle in our praise, for "God shall wipe away all tears" from our eyes. There we may shout glad hallelujas till the courts of heaven ring, for never a sigh shall break that anthem of harmonious chords.

But, in order to have heaven around us, we must first have it within us; and if we would enjoy heaven above, we must enjoy it below, for long before our tongues had lisped a word, or our brains conceived a thought, the Holy One declared, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Luke 17: 20, 21. And Rom. 14: 17 tells us, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," thus representing a heaven within us. In numerous passages of Scripture, "the kingdom of God" and "the kingdom of heaven" are used as synonymous terms; and this is why we combine heaven and earth, because we must have the kingdom of heaven within us before we can enter the everlasting kingdom above—must "put on Christ" (Gal. 3: 27) before we can hide our life with him in God, Col. 3: 3. Thus the kingdom of heaven and earth is but a foretaste of the joy above.

We pass through the former to gain the latter, as we pass through the conflict to gain peace, and fight the battle to win the victory. We do not forget the conflict and the battle when peace and victory are won. Ah, no! but the pain and toil are past—exchanged for serene and calm joy. Therefore we fancy that, when the old heaven has passed away for the new, though we shall vividly remember each toil, tear, sorrow, tribulation and affliction endured on earth, there shall be no sadness connected with it, for we shall realize that the blissful state we enjoy is but the sequel of our former pain and woes. O, what a thought! The mystery how great, how measureless, how grand!

As David consoled himself with the thought of going to the little son who could not return to him, so we look forward to the happy time when we shall be joined to the dear ones forever gone from earth by a bond that can not be severed. And when we stand in the celestial courts and look over the glorified throng and there recognize one whom on earth we had known only as a foe, a rapturous shout will burst from our holy lips that he was counted worthy of immortality, and *is* united with us in everlasting love. Ah, blissful thought! there may be friends in heaven, but no foes!

Before the Blessed Shepherd placed me in my mother's arms, she laid my baby sister in his tender bosom for all eternity. When I could move about and understand that a darling from our household band had gone to the home beyond, I sat at mother's feet and questioned, "What hair, and eyes, and lineaments adorned that cherub face?" And even from that bereaved heart came the answer, "Some time you may go where she has gone, and then you shall know." One of my cherished dreams is to greet that angel sister in celestial glory. And, by faith's lustrous sight, I pierce the vail that hides that world from this, and view, amidst a multitude of baby worshipers before the great white throne, a little brother freed from suffering and deformity and clad in the glorious habiliments of heaven. The speechless tongue is loosed and tuned to angel melodies! While here he was my special charge, and shall I not know him there? "Ah, yes," the Infinite replies. But there are dearer, sweeter ties than those of brother and sister, severed here that shall be reunited "over there." Not after the flesh as we know them here. No, no! but in God's own appointed way. We need not know how. It is enough to be assured that we shall be "as the angels in heaven."

We stand beside the coffined form, weeping the bitterest tears that ever fell on ice-cold brows, because we feel that the slumberer must awake in gloomiest night and death. How shall we be consoled for those absent faces in the eternal heaven? By the sweet remembrance that a loving God did all to save them from their woeful state that even GOD could do. Never a pang of grief shall mar our bliss, for with glorified wisdom we shall understand, with God, that their reward is "the wages of sin," hence justly given.

Another thought presents itself. A numerous host of God's faithful ones have crossed over the dark river; many more are crossing now, and many are yet to follow. Will they have forgotten that they were brethren of one common faith, followers of one glorious Leader and meet as strangers on the other side? Will they gather around the sumptuous board spread with the delicious Marriage Supper and remember no more when they sat together at the Lord's table in the earthly kingdom and partook of a supper in anticipation of a heavenly supper in the evening of the world? Will they not rather remember that their labor is done, the victory won, and that they are gathered home to enjoy the blessed promises of a loving Father? He who girded himself and served is none other than the blessed Christ, who purchased all this glory by the shedding of his blood on Calvary? Truly they will not forget Calvary. Their rapturous hearts will overflow with praise that they are counted worthy of so much joy, bliss, love and peace in an eternal habitation not made with hands, where sorrow, pain and conflict never more shall trouble or affright. And we fancy that song of praise will be a sweet verification of Eph. 1: 3–12. Thus we pass from the sweet anticipation to the glorious realization, from a heaven begun on earth to its completion in the kingdom on high, "whose Builder and Maker is God."

La Porte, Ind.

HONORING SELF.

BY JOSEPH PENCE.

In our Sunday-school lesson for Aug. 17 we find at the heading, "Saul Rejected by the Lord." If we go back a few lessons to the time when Samuel anointed him king over Israel, we will learn with what humility he received this message. Now, when we see how humble Saul was and how willing to do God's will, we are made to wonder why, in so short time, he should be rejected and deprived of his kingdom. But if we study closely what is embodied in the lesson of Aug. 17, we will clearly see that he honored himself more than God. It was because he deemed his way better than God's and thereby thought to gain honor from the people. We now see that he has lost his humility, and self is more than God.

Do we see people to-day following in the footsteps of Saul? I would answer, Yes, numbers of them. We have but to look around us, and our eyes will behold many who would rather have the praise of men than the approbation of God. Go to the popular churches of to-day and what do you see? In the majority of cases you will find self more prominent than God. There we see the minister whose solemn charge it is to deal out the Bread of Life to his congregation, trying to please the people more than to save their immortal souls. Why does he do so? What is he afraid of? Is he afraid of God? No; he is afraid that he will not be popular with the people unless he preaches to suit them. Thus we see him explaining the parts that best suit the people, and passing over the rest. Will God accept such service? Was not Saul punished for passing over part of God's command? Thus we see we can not obey part of his Word and still be acceptable with him. He will have our whole service, or he will have none of it.

We not only find self prominent among the clergy, but others, professing to be followers of Christ, show, by their actions and conversation, that they think more of self than of God. Many think more of sacrificing themselves at the shrine of fashion than of reverencing God's name.

I fear our own dearly beloved Brotherhood is not entirely free from this great sin. Some of us may, if we probe to the depths of our hearts, find some of this old Adamic nature about us. Let us throw off the yoke of pride, and put on the robe of humility so that we can follow in the footsteps of the meek and lowly Nazarene!

Meyerhœffer's Store, Va.

RIGHT LIVING.

BY A. HUTCHISON.

Do we realize what a fearful thing it is to live in this world? It is not uncommon to hear persons speak of death with some degree of feeling, indicating the magnitude of the question. But why refer to death with a greater sense of feeling than to life? Life is really the more important of the two; for if we live the life of the righteous, then we will find death to be only the medium by which we will be transferred from scenes of sorrow, suffering and affliction to scenes of joy, peace and happiness. We can not enter into the joys of our Lord in their full perfection until we have tasted death.

When our blessed Redeemer was in the very throes of death he said, "It is finished." So may his followers say of this life when it is ended and we are ready to be offered. We may truly say, and say it like Bro. Paul, with feelings of exultation, "It is finished." Our imperfect life is finished. And we will then begin a new life, one of unalloyed bliss; for we shall see our glorious Lord and Master and be like him. This can not be without we first pass through that ordeal called death. Therefore we can not see why death should be so dreadful. It is true that death is not inviting to this mortal body. But when we look at the case properly, it seems to me it would greatly help us to meet the monster.

But the fearful part is the living; for, upon the life we are now living depends all the rest. Therefore it is a fearful thing to live. What is true of dollars and cents, is true of life and death. We frequently hear it said, "If you will take care of the cents, the dollars will take care of themselves." So if we take care of our life here, death will take care of itself;—or, rather, if we take good care of Jesus and his work and character here, he will take care of us over there. We learn that God is a jealous God. He is jealous of his holy name; and our great business here is to so live as not to bring reproach upon the name and character of our great High-priest. We learn that he says, "He that is ashamed of me in this world, of such I will be ashamed in the world to come." Then, if this be true, and doubtless it is, well may such a one shudder at meeting death; for after death is the judgment. Then a realizing sense of the true worth of life will force itself upon that one with an awful power. Oh, what have I lost? This question will come then with a meaning never before realized. An eternity with all its blessedness is lost. And what have I gained? I have lost all the pleasures of a Christian life here, and the privilege of dwelling with Jesus, my blessed Redeemer; and I must forever be denied the pleasure of meeting my saved friends in a world of bliss. I have lost the privilege of dwelling with my little babe in heaven. Oh, what is there that I have not lost! And all this for a few short-lived pleasures in the service of sin! I heard the notes of warning proclaimed with no uncertain sound. I thought I would yield to the call and give my life to the Lord, but I found myself bending to the insinuations of that old enemy who is ever ready to deceive. I said to the Holy Spirit, Go thy way for this time. I am not quite done serving sin yet; have me excused this time. I will call for thee after awhile. But O, I am sick now, my physician says I must die, and now it is a fearful thing to die!

Centre View, Mo.

THE SECOND BEAST.

BY W. F. GILLETT.

Number Four.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. 19: 20.

In the midst of this persecution, when both Jews and Christians are about to give up in despair, the Lord will make his appearance and deliver them out of the hands of their oppressors. See Zech. 12: 8; also 14: 3–5. He will also punish the beast. It seems that all the wicked and all nations will wander after the beast, Rev. 13: 3, and will be fighting for the beast when Christ comes. Great will be their surprise when the Lord comes to punish them, insomuch that they will cry for rocks and hills to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? Rev. 6: 16, 17. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25: 31. "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." Hos. 4: 1.

The third angel said with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which

is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

The above Scriptures ought to be enough to show that the fate of the beast and those that worship him and receive his mark, is terrible. Who can imagine the horrors of the lake of fire and brimstone? The prophet Daniel saw that the beast was slain and his body destroyed and given to the burning flame. Dan. 6: 11. "The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 21.

This beast has killed a great many Christians with the sword, and he that killeth with the sword, must be killed with the sword. Rev. 13: 10; Matt. 26: 52. This beast Paul refers to when he says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth." 2 Thess. 2: 8. Hence we see that, when the Lord comes without sin unto salvation, the beast will be slain, and they shall fall upon the mountains of Israel, and their bodies will be given unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Ezek. 39: 4; 33: 27.

Further on we read: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19: 17, 18. "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan." Ezek. 39: 17, 18.

We have noticed now what the fate of the beast will be. The prophet Jeremiah says that the "slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried." Jer. 25: 33.

THE TRIUMPH OF CHRIST'S KINGDOM.

BY H. W. STRICKLER.

Number One.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Dan. 2: 44, 45.

In these words we have a prophetic description of the kingdom of Christ, as the fifth empire that should arise from the date of this prophecy. This empire is spiritual in its nature, universal in its extent, and eternal in its duration. A certain author, in commenting upon this text, says, "This monstrously huge and most wonderful image which so terrified and alarmed the king of Babylon in his dream, and produced so much anxiety when he awoke, denoted four of the great empires of the world. Its head of gold was a representation of the kingdom of Babylon. Its breasts of iron pointed out the Medes and Persians. Its belly and thighs of brass exhibited the Grecian empire, which was to succeed the Medio-Persian empire under the reign of Alexander the Great. Its legs of iron were descriptive of the Roman empire in its glory; and its ten toes, of iron and earth mingled, represented the same empire when its glory had, in a measure, departed and it became divided into ten kingdoms of Europe. This latter description was intended to represent the same circumstance as the ten horns on the head of the Roman beast in the book of Revelations."

Whether the above conclusion is correct or not, it is certain that the Roman empire was once so great that it crushed beneath its iron sway the different kingdoms of the earth, bringing them all into subjection to its supreme authority. This great Roman beast with its voracious teeth, most cruelly and inhumanly devoured thousands of the followers of Christ.

The kingdom of Christ is here represented under the similitude of a little stone, cut out of the mountain without hands,—without human power or wisdom,—but by the power of the holy spirit of the Living God. This stone proved more than a match for the great image of gold, and of iron, and of brass.

The Messiah appeared in the form of a servant and was born of a virgin in the town of Bethlehem. He lived a life of poverty and persecution from his cradle in the stable, to his sufferings on Calvary. He died a painful and ignominious death and was buried in the grave, but his flesh was not permitted to see corruption. He arose from the grave the third day and ascended to heaven, having first delivered his divine commission to his disciples,—to "go into all the world and preach the Gospel to every creature." After his ascension to heaven, he sent the holy spirit to give efficacy to the preaching of the Gospel,—to prove the authenticity of the Christian religion, and to "convince the world of sin, of righteousness, and of judgment."

The apostles immediately commenced the work committed to their charge. They persevered and prospered in their divine employment, for the hand of the Lord was with them. The stone cut out of the mountain began to roll from Judea toward this great golden-headed image with a fearlessness that was truly wonderful, so that it bruised most fearfully the legs of the image. This "little stone" is yet on "the threshing-floor," and there it will continue until it has beaten to powder the golden-headed, iron-legged image. Finally the little stone will become a great mountain, fill the whole universe and abide forever.

1. The certainty of the accomplishment of this prophecy, in the first place, is founded on the promise of the Father. "For thus saith the Lord, I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the earth." Acts 13: 47. "I, the Lord, have called thee in righteousness and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 6, 7. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49: 6. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8. "All nations shall come and worship before thee." All that the Father hath given him shall come unto him, and the gates of hell shall not prevent or hinder them.

2. The certainty of the accomplishment of this prophecy is founded on the Son's qualifications to perform the work the Father had given him to do. No one knows the Father in all the perfections of his attributes, in all the wisdom of his councils, and in all the immutability of his purposes but the Son, and no one knows the Son but the Father, as he is the same with the Father in his divine nature. To him, then, belongs the same divine nature and glory as the Father, for he is the brightness of the Father's glory and the express image of his person. Heb. 1: 3.

None but a divine person could make such a promise, and none but a divine person could receive such a promise as is contained in the eternal life and salvation of the countless millions of the human race. Therefore the knowledge of Christ is as necessary to eternal life as the knowledge of the Father. "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." John 17: 3. He is the faithful witness, the first begotten from the dead and the prince of the kings of the earth,—the "Alpha" and the "Omega," and the Creator of all things. He must, consequently, have been in existence before the first creature was made, and hence must be eternal. He is before all things, and by him all things were made. He is God over all, blessed for evermore,—the eternal, infinite, and immutable God, hence he is perfectly able to accomplish the glorious and magnificent work which he has undertaken. He is not only able to set up his kingdom according to prophetic representation, but also to support and maintain its glory, for it shall stand forever, and never be destroyed. It shall not be left to other people but it shall break in pieces and consume all other kingdoms.

The kingdoms of this world shall become the kingdoms of our God and his Christ. Rev. 11: 15. It is our most reasonable service to render obedience to him. Then, dear brethren, let us take fresh courage. Christ is able to conquer all our enemies. We shall soon be more than conquerors through him that hath loved us. Oh, brethren, let us all submit to his government, and bow to his scepter! Zion's king is adored by men and angels. All the combined powers of darkness have not power or wisdom enough to impede the progress of Immanuel's kingdom, for he will do all his pleasure and his counsel shall stand forever!

Zion's advocates, be not discouraged; quit you like men! Behold your king holds the seven stars in his right hand, a sharp, two-edged sword proceedeth out of his mouth, and his countenance is as the sun shining in his strength. He is clothed with a garment white as snow and girt about his loins with a golden girdle, and his eyes are like a flame of fire. His voice is as the sound of many waters and he has the keys of hell and of death. He is able and fully determined to reign triumphantly from sea to sea, and from the rivers to the ends of the earth. "The government shall be upon his shoulders, and of his government and peace there shall be no end."

Loraine, Ill.

(To be continued.)

LIFE AND IMMORTALITY.

BY SOLOMON SCHUBERT.

"Who hath brought life and immortality to light." 2 Timothy 1: 10.

Let our minds be drawn to our real interest in this momentous theme! Do we indeed believe in immortality? See the thoughtless multitude! Do we see the true faith? No, never! Faith engages man's mind far otherwise.

Let us think a moment! We are engaged in a solemn struggle. Nothing concerns us so much as the life beyond. Soon we shall pass into

eternity! Eternity,—what are its mysterious, countless, impenetrable ages? Do I *know* myself? I want to know one thing,—how I may land safely on that eternal shore! May God help me to leave this poor, stranded wreck of time and pull for the shore of eternity!

Why is man so much in love with the flesh-pots of Egypt? What is earth that it should so engross our minds? Is human life so insignificant that we can recklessly thwart God's high purposes? Do we not know that the period of human existence does not terminate our being? In order to secure the future and eternal life, we *must* comply with the terms of God's infinite Word.

An inspired man understood well our interest in life and immortality. How impressive the language: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13–14.

O, how high the mandate! How much God is to be feared! Do we thus know our duty? Shall we thus be judged? Let us, by all means, keep God's commandments, that we may enter into eternal life.

We are under many obligations to serve our Creator. He is rolling our earth on its rapid course round the sun, giving us day and night, seed-time and harvest. He keeps the beautiful moon in her appointed place, that she may give light by night in due season. He watches over every living thing, not man only, but each one of his creatures, beast, bird, fish, or insect, and gives life and food. Without him not one of us could live a second. In him we live and move and have our being. Not a tree could put forth a leaf, not a blade of grass, ear of corn, fruit, or flower, could grow without his almighty care. He must be present, then, always present, and always at work.

God's greatest manifestation of mercy was in our redemption, in bringing life and immortality to light through Jesus Christ. In the beautiful language of the Psalmist, the true Christian may exclaim: "I am poor and needy; yet the Lord thinketh upon me." Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-bed, in the "Consumptives' Home," was asked the cause of his perfect peace, while in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus, and when I am unable to think of him, I know that he is thinking of me." Oh, the tender mercy of our Loving Father, who has anticipated every emergency in our journey! When our pilgrimage is ended, we shall sleep a sweet, a holy, a heavenly, a resurrection sleep, and then arise and soar away to the "mansions of light." "Thanks be unto God for his unspeakable Gift."

Alvada, O.

THE SIN AGAINST THE HOLY GHOST.

BY FRANK STEVENS.

We read that the sin against the Holy Ghost is "blasphemy." Matt. 12: 31; Mark 3: 28; Luke 12: 10. Now, what is blasphemy? "Attributing the miracles of Christ to the agency of Satan," I hear several say. Very good, as far as it goes, but may it not comprise a broader field? We read in Ezek. 20: 26, "Your fathers have blasphemed me in that they committed a trespass against me." So a trespass against God is blasphemy; also, "sinning" and "trespassing" are the same, Lev. 5: 15; therefore one blasphemes God in disobeying his law. Tit. 2: 5. Again, "For it is impossible for those who were * * * made partakers of the Holy Ghost, * * * if they fall away to renew them again unto repentance." Heb. 6: 4–6. In so doing they disobey the divine law, trespass against God, and blaspheme the Holy Spirit.

But we can not justly refuse to receive expelled members. They may have failed in some way and never have received the gift of the Holy Spirit. Acts 8: 23. Then, if we refuse them, we are guilty in the sight of God and will have it to answer for on that last great day. If they are guilty of blasphemy, we are not to judge, and the matter is between them and their God.

SUNDAY-SCHOOLS AS A HELP TO THE CHURCH.

BY J. T. ELLIS.

In looking at the work of the Sunday-school and its benefits, I am made to wonder why so many members of the church are not more interested in the work! Looking at other churches, so earnestly at work, and some of our Brethren's children attending their schools, I come to the conclusion that we are neglecting a sacred duty by being inactive.

It is our duty to raise up our children in the nurture and admonition of the Lord, and to instill into their young minds the true principles of the Gospel, so that false doctrines can make no inroads upon them. Oh, that I could impress upon the mind of every brother in the church the importance of going to work for Christ! We would not see so many of our Brethren's children joining other churches. If we were filling our mission as we ought, we would see every brother at work. We would not drive four or five miles on Sunday to visit some friends, and keep them from attending Sunday-school or meeting.

We do not realize the influence we exert on those around us as members. I have been noticing the impressions made by some of our aged members on the minds of the children under their training. I will mention one case in our school. Sister Hardman, a sister three score years of age, has had charge of a primary class of little girls for the last two years. She adapted herself to their little minds and has their full confidence. If the proper influence be exerted, the result will always be in favor of Christ and his cause.

When, in looking over the world, we see so many poor children who have no Gospel privileges such as we enjoy, we are made to realize our neglect of duty to fallen humanity. Let us not be satisfied with salvation for ourselves, but labor to extend its blessings to others!

River, Ind.

KINDNESS.

BY MARY A. SNELL.

That we should obey our parents is a command from High Heaven, but that we should treat them kindly, is no less a command. This applies not only to those near and dear to us, but to all with whom we may meet in our every-day life.

How often, though, when enjoying health, and the pleasant associations of our friends, in an unguarded moment, do we speak an unkind word, or cast an angry look of reproach at, perhaps, our best friend! It may seem small at the time, but it has its sting, and we must, sooner or later, pay the penalty. It will bring sorrow to our hearts and, perhaps, wakeful nights, of which our Heavenly Father only knows the pain. Then, what would we not give, could we only recall that *one* word or look! We can ask our friend to forgive and forget our unkindness, and they may readily do so, assuring us that all is forgotten! How sweet those kind words, so softly spoken! But oh, the sting of remorse that they have left!

Kindness from one who has felt *our* unkindness should cause us to think *more* sorrowfully and be more careful! I think we could more fully realize the importance of kind acts, should one of our dearest friends, whom we have loved and cherished, give us an unkind word with an angry frown,—such as would chill our very heart. Then could we realize, to the fullest depths, the importance of ever bestowing kindness upon all. This may sometimes seem a hard task, but, by the help of our Divine Father, we can accomplish it. Kindness will make friends in this world when all else fails, and will help to smoothe the dark and turbid waters when we are called to cross the river of death.

Dayton, Va.

THE CARCASS.

BY JAS. Y. HECKLER.

"Wheresoever the carcass is there will the eagles be gathered together."—Matt. 24: 28.

There are so many different opinions about this passage of Scripture that there can be no harm in giving some explanation on it, for we all know that a carcass is a very disgusting and offensive thing. The different opinions of people about this Scripture, when compared with each other, do more to confuse than to enlighten the mind on this subject. Now we want to know what the *Savior* meant by it, for that *only* can be the true meaning. Not a few people among the different denominations of professing Christians are of the opinion that the Savior meant himself to be the carcass, and the saints to be the eagles, and by their ways of explanation they can make it appear quite plausible. But this will never do; we all know the nature of a carcass, and the Savior would not compare himself to such an offensive thing.

A certain minister in converesation, recently, said he could not believe that the Savior meant himself to be the carcass, but he believed that he meant it to be the city of Jerusalem, and all those wicked Jews the eagles; and he braced up his opinion with considerable Scripture too, but he also is wrong. We all admit that the Savior was, at that time, speaking prophetically of the destruction of Jerusalem. He knew what he was saying and his language at that time was to be understood partly in a metaphorical or allegorical sense. He had just been telling his disciples of the false Christs and false prophets which would arise at the time spoken of, of the performance of their great signs and wonders, of their powers to deceive and lead astray, and then brought in this simile, "Wheresoever the carcass is, there will the eagles be gathered together."

Can there be anything more disgusting in the ears of the true Christian than the hollow sound of the false prophet's trumpet? Real and true Christians have the spirit of Christ, and if false prophets are offensive to them, how much more so must they have been to Christ, who was the true Prophet? He could well afford to compare those false prophets to carcasses, and their followers to eagles or vultures. And this, we say, is what the Savior meant by it, for wherever the false prophet is, there will his followers be. Wheresoever the carcass is, there will the vultures gather. The Jews did not know that their desolation was at hand. They were then blindly seeking to free themselves from the Roman yoke, and to have the kingdom restored to Israel, as the disciples of Christ already had supposed the Savior would do. Josephus tells us of a false prophet in those days, who gained thirty thousand followers. Here was an instance where the vultures gathered around the carcass in fulfillment of Christ's prophecy.

Harleysville, Pa.

SPIRITUAL BONDAGE.—John 8:36.

BY WM. M. LYON.

Number Three.

We have already pointed out two different kinds of slavery among the clergy, and now we wish to notice another form of servitude to be found in the ministerial ranks. The class to which we now allude is a large one. They would like to be free, many of them at least, but they are almost compelled to drudge constantly six days out of seven in order to make a living of some kind for their family, while the spiritual work that claims and *should* engross their attention, must be left undone, and, too frequently, almost unnoticed by them. This is a burning shame, and a disgrace to any church, yet we know whereof we affirm, and these assertions are only too true. In my imagination, I can see thousands of these poor preachers standing before the judgment bar of God, testifying against those who have kept back what belonged to the Lord, the withholding of which made slaves of those whose time should have been spent in attending to divine things instead of temporal affairs.

In our last article we referred to those who, through fear, failed to preach the duty and necessity of giving for the support and preaching of the Word of God, and now we see the result,—a feeble, puny, poverty-pinched set of preachers,—*slaves*, and a congregation with but very little spiritual life in it. This is slavery of the meanest kind. This ought not so to be. If the congregation would retain life and vigor, it must have the necessary Gospel food administered. To do this requires the steady, earnest, persistent efforts of the minister, therefore he must have time. But if the congregation fail to supply his temporal wants, if they are not willing to exchange carnal things for spiritual (1 Cor. 9: 11), if the time that should be spent by the minister in preparing spiritual food for the congregation must be taken up in securing the comforts and necessaries of life for his family,—in other words, if they close with their own hands the door of liberty against the poor preacher, and thus force him into slavery to serve his own family, how *dare* they expect him to be able also to serve them? Is this the freedom that the Lord of glory has promised to give? "If the Son, therefore, shall make you free, ye shall be free indeed."

When Jesus Christ does a work, it is a perfect one; if he once loose the fetters, then comes perfect freedom. The full liberty that the Son gives, gives the minister time to attend to the "Father's business."

Our Savior teaches us that as he did the will of the Father, so shall we do the will of the Son. This makes us free and we can then abide in his love. John 15: 10. Then, if the preacher has been made entirely free to do his Master's will, surely then he will have *some* time in which to look after the work; or is this work of so little consequence that it only requires a fractional part out of every seventh day?

The Great Liberator was constantly engaged in the great work of salvation, going "about doing good, and healing all that were oppressed of the devil, for God was with him." Acts 10: 38.

When we take into consideration the infinite worth of the soul, and the price of its redemption, when we consult the will of God and learn that our spiritual interests are not to be compared with temporal concerns, and then take a glance at the church and see the desperate struggle going on,—not a struggle for the saving of souls and for the building up of the walls of the heavenly Jerusalem, but a mighty striving, and pushing, and managing to heap "treasure together for the last days," Jas. 5: 3; when we see that "the love of money is so great that, instead of providing ways and means for the heralding of the Gospel, instead of loosing the preacher's hands from the necessity of having to toil continually to keep his family above want, instead of the church saying to him, "Jesus Christ has made you free, go, work, teach, preach," she virtually says, "You are not free, look first after temporal things; then, if you have any time left, you may devote that to the work of the ministry."

Ah, my brethren and sisters, is not this a sad picture and, nevertheless, is it not a true one?

Perhaps some may think *slavery* too strong a term. If so, please give me a better name for it. If Christ has not made us free, surely we are still in bondage.

God's plan alone can make us free. The church must pay the cost of redemption. Is she willing to do it? May God help her to set her captives free!

(*To be Continued.*)

"THE WORD MADE FLESH."

A LAY SERMON BY GEO. L. JENNINGS.

"The Word was made flesh, and dwelt among us, * * * full of grace and truth."—John 1: 14.

Glorious word! What can Unitarians do with this first chapter of John's Gospel? God spake, the Word (Son) executed through the Holy Spirit.

I shall not attempt to picture the wondrous love and condescension displayed in the life of Jesus, the Godman. Many pens, more eloquent than mine have failed in the task. Men hope to be able to put on immortality, but who, having immortality, would desire to put on mortality? The Word did this. Christ became mortal and gave up, for a time, the glory of the Father. He became the most lowly of mortals, and why?

Mortality seems to be repelled by immortality. It is drawn down, down by the attractions of earth. The little spark of spirituality that exists in man is overwhelmed and almost in some cases, entirely smothered by the mass of earthly dross that weighs it down.

God sent his servants, the prophets, to reason with man during thousands of years, but it was in vain. Mortality could not do the work. They were themselves but mortal, and could not reach "within the vail." After they had reached their highest point, there was yet a space to be bridged over!

Angels could not do it. They could come down from heaven, but they were not mortal, they could not live as examples for man, and their precepts were lost in the mass of dross before mentioned.

So it became necessary for an immortal to put on mortality, that God might commune through a Mediator with humanity and lead them Godward by his example. This is the scheme of redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This being the case, if we wish to profit by this most excellent offer,

WHAT IS OUR DUTY?

The condition is stated in the text above, belief. We must "believe that he is, and that he is a rewarder of those that diligently seek," and put their trust in him.

Simply *believing* is not enough. We must believe that it is our duty to *seek* the Lord diligently if we would be saved. Under the old dispensation we were taught that our God is a jealous God and would suffer no rivals. This is equally true of Christ. He will tolerate no other religion and, thank God, there is no need of any other. "In this world an hundredfold, and in the world to come life everlasting." Brother, is not that enough? Sister, what more is there to desire? What is there for which we would exchange Jesus? Jesus our Savior, Shepherd, King!

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

So sang the poet and the true spirit of Christianity re-echoes in the song. But how about the new religions that are springing up around us? A man may be a Mason or an Odd-Fellow, and yet be a member of one of the *popular* churches. I verily believe that after all he must choose between Christ and his order. These orders are not consistent; they will not go along together, hand in hand. The lodge may teach brotherly kindness, but not charity — Christian charity. They are *unchristian;* they accept all men, of whatever belief or character as brethren, and if a Christian should so count himself, he would be "unequally yoked with unbelievers."

It is a sad thing to see, as I have seen, a Christian minister preach a sermon and leave Christ out for the sake of pleasing the brotherhood to which he belongs.

A man who joins a lodge and lives up fully to its teachings, does well as far as it goes, but he must not expect any credit for it in the Book of Life. Man-made institutions do not reach far enough to influence the Book-keeper there.

I have heard men say that Freemasonry was all the religion they wanted. It may be a little religion will go a long way with some men, but though such religion will do to live by and answer all the requirements of earth, at the dying hour we want something better,—something that will reach over the chasm into the unknown. I defy any man to produce a man-made institution that will afford comfort in the hour of death. If these associations are all that are necessary, why was it necessary for the God-man to come and suffer and die to save man?

Brethren, let us not be deceived. Peter said to Christ, "To whom can we go? Thou hast the words of eternal life." Let *us* lay hold on the promise of the Savior, and never depart from it. Not one of these lodges has anything good to add to the Christian religion. Then, why divide our forces? Can he be accounted a true Christian who enters the Christian warfare with so little confidence in God that he must cast an anchor to the windward so that, in case of failure, he may recover himself!

The old law, as quoted by the Savior said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." If this commandment were kept in the spirit, all our religious vitality would be given to Christ and his church. She needs it, and it will be a good investment for us. If following Christ does not employ all our talents, let us go out and tell the good news to others,—those who are wandering in the wilderness of this world!

Middletown, Ind.

THE WRONG BOOK.

BY A. FLORY.

The Apostle Paul, in preaching the Gospel of Christ to the Gentiles, met with much opposition. He says, "We wrestle not against flesh and blood, but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 12.

Spiritual wickedness is doing more in keeping persons in darkness in this age of the world than any other power. Bibles, almost innumerable, have been printed and scattered broadcast over the United States and many parts of the Old World, and yet this darkness prevails? Why? Simply because those Bibles have been distributed largely by evangelists or spiritual advisers, who neither preach nor practice the whole Gospel?

I once heard it related that one of those missionaries, when ready to return to his native land, distributed Bibles in a locality among the heathen, and told them to practice the things they found written therein. When he returned to them again he wished to know if they did the things they found in the books. They said they did, and in giving a detail of the things, they said they had washed one another's feet. He said to them that that was not necessary. Their reply to him was, "You have given us the wrong book."

This is not unreasonable. Persons would readily obey the Bible if it were not for this ruling power. Christ reproved the Pharisees for doing this kind of work. He says, "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23: 13.

Is this kind of wickedness less prevalent now than in former days? I think not. The rulers of the darkness of this world are numerous. They administer in high places. The higher they rank, the greater their influence. Popular religion every-where is controlled by them. Thousands and, perhaps, millions of people, living in this land of Bible liberty know but little of the contents of the sacred Word, as a result of their *own* investigation. They depend largely on their minister for their information.

A few years ago, at a revival meeting of one of the popular denominations, a number were converted. Among the number one requested to be baptized by immersion, and as the minister did not like to do this, he deferred the matter. He went to her house and talked with her and read a few texts on the subject of sprinkling, that had no reference to baptism. As a result he convinced her that sprinkling would do just as well. If all persons would read the Bible and heed the warning given by Christ, where he says, "Take heed that no man deceive you," no doubt numbers would obey *Christ's* commands, that otherwise do not.

Dear reader, if you believe the *whole* Gospel of Christ, how does it agree with the practice of the popular churches in modern times? Are they not using the wrong book? If they are not, they are perverting the right one. If this condition of things did not exist, no doubt numbers of common people would accept and obey the whole Gospel that now are obeying only part of it. This power will rule till Jesus comes, when Satan will be bound, and the knowledge of the Lord will cover the earth as the waters cover the sea. Then this power will exist no more!

Meyerhœffer's Store, Va.

THE LORD'S ORDINANCES.

BY JOHN FORNEY.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." —1 Cor. 11: 2.

How shall we know how Paul had delivered the ordinances to them? By what rule may we determine this matter and be on safe ground? I can see only one safe way to do so, and that is to take Paul's advice, "Be ye followers of me, even as I also am of Christ." So we see Paul had to learn it from Christ, and had no choice of his own in this matter, for it was told him, "Arise, and go into the city, and it shall be told thee what thou must do." Acts 9: 6. Paul could not manufacture anything to his own liking; but he had learned it of Christ, and Christ had learned it from the Father, for he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Jno. 5: 19. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." Jno. 12: 49-50. Then our way is open and clear; for Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6.

This, then, brings us right where we have to learn the ordinances — to Christ — where Paul learned them. And I do thank my God that he has sent his Son into the world to be our way and example in all things; for if we had to learn the ordinances from man, we would be at a loss to know how many there are or what they are, or how to keep or perform them.

We understand that any established rule or order given by God, through Jesus Christ and his holy apostles, to the church, for God's children to practice, can properly be called an ordinance, such as baptism, prayer, anointing the sick with oil in the name of the Lord, James 5: 14, the salutation of the holy kiss, feet-washing, the Lord's Supper, and the Communion of the body and blood of the Lord. In fact, anything that God has commanded his children to do, as divine service, belongs to the ordinances, and must be done just as the Lord ordained it to be done.

The Old Covenant had many of this kind of services that were called ordinances. Heb. 9: 1-10. Some professed Christians only acknowledge two ordinances or sacraments in their churches, as they call them, namely, baptism and the Communion; and then they do not keep them as Paul received them from the Lord and gave them to the church. So, my dear brethren, let us look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." See 2 John 1: 8, 9.

My dear brethren and sisters, be not deceived, for God is not mocked. Jesus said, "Take heed that no man deceive you." "And many false prophets shall arise, and shall deceive many." Paul says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." Acts 20: 30, 31. Many have gone out since these warnings were given to the church, but where is the church now that keeps the ordinances as they were delivered by Christ and the apostles to the churches? All the ordinances but two are dropped out of some of the churches, and they are so changed and so differently used from what they were when delivered to the churches, that there is very little left but the name any more. Paul could no longer address them with a letter of praise that they have kept the ordinances as he had delivered them unto them.

When we examine historians they tell us that the churches, in the first four hundred years of the Christian era, kept the ordinances, such as feet-washing, the Lord's Supper, and the Communion of the broken bread and the cup of blessing in memory of the body and blood of the Lord. Doctor Smith says, in his Bible Dictionary: "At some point in the feast, those who were present, men and women sitting apart, would rise to salute each other with the holy kiss." Page 488 of the edition of 1868. And if there is no church any more in the world that keeps those ordinances as they were delivered to the church, they will stand as a monument and as a witness against all the churches in the great day of judgment.

Let me say to you, beloved brethren and sisters in Christ, "Be ye steadfast, unmoveable." You need not fear that the God of heaven will complain that you have followed his Son Jesus Christ too closely in his examples, and that, in so doing you lived and walked too close to the rule of the letter at the expense of the spirit. Let us all be so filled with the spirit of Christ that we may be able to run the full length after the teaching of the letter in all the ordinances and examples of Christ. We need not apprehend any danger of falling under the displeasure of God, because we walk step by step in all the ordinances blameless, like Zacharias and Elisabeth of old.

Let not the child of God feel alarmed if he should be told that in his conduct, in being so precise in his practice there is too much mimicry to retain the spirit. Let us remember that the Lord said, "The words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." John 6: 63, 64. Therefore, my brethren, let us be sure that we follow the teachings of his Word, and then we are sure to retain the spirit also. All the ordinances must be obeyed as the Lord has given them, no matter what name we may give to the services, whether we call it a mechanical action through which we must pass, or an act of choice on the part of the members.

It is very clear that feet-washing at one time was not a choice with Peter, but he had to submit to it nevertheless, or have no part with his Lord and Master. The church at Corinth kept the ordinances for which they got praise; but, for the disorder in which they kept them, rebuke and reproof took the place of praise amongst them.

I will say to you, dear reader, whoever you are, you may go and examine your Bible, from one end to the other, and you can not find one case where God rejected or condemned a man because he followed the instruction of the letter of the law, which God had given him to do, too closely. But it was always for not doing, or for doing differently from the letter of instruction.

We will look at a few examples in conclusion:

1. Remember Adam and Eve in the Garden of Eden.

2. Remember Lot's wife.

3. Remember King Saul when he was sent to destroy the kingdom of the Amalekites.

None of the above lived up to the letter of the law, as they were called upon to do, and so, then, had to suffer the penalty of the law. In fact, the Bible is so full of such examples that it is not necessary to use any argument. No difference what the nature of the command or ordinance was, when men obeyed, the blessing promised followed, and when it was violated by man, or changed in the least, the curse was sure to follow. Paul well said, Heb. 10: 28, "He that despised Moses' law died without mercy under two or three witnesses." And again, Heb. 12: 25, "See that ye refuse not him that speaketh: for if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

We can never be too particular in following the footsteps of Jesus. The nearer we can imitate Christ's example, the better for us; for "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 1: 9.

Abilene, Kansas.

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Sept. 17, 1889.

ONE was baptized at Stuttgart, Ark., recently.

FROM Bro. D. H. Replogle we learn that two were added to the Buck Creek church, Ind., Aug. 25th, by baptism.

WE are glad to learn that the labors of the committee, sent by Annual Meeting to the Washington church, Ind., terminated successfully.

IN this issue of the MESSENGER will be found one hundred and fifty-nine announcements of love-feasts, to occur during this and the next two months.

BRO. GEO. L. STUDEBAKER, of Shideler, Ind., is laboring for the Brethren in the Salimony church, Ind. We hope to have a report of the meetings next week.

BRO. ABRAM BOWMAN, of Hagerstown, Ind., has been visiting at Mt. Morris during the past week. He expresses himself as well pleased with our little town and surrounding country.

BRO. A. W. AUSTIN, of Reed, Cook Co., Tex., reports one applicant for baptism at a point where the Brethren have not preached before. He says, "Now is the time for work. Come, brethren, send on your workers. We will furnish the congregations."

AT the reorganization of our Sunday-school at this place on the 5th inst., Bro. O. P. Hoover was elected Superintendent with Bro. T. T. Myers and Bro. G. N. Falkenstein as Assistants. May God bless these brethren in the important work placed upon them by the church! The school is in a flourishing condition and is doing a good work. Last year the school raised and paid over to the General Mission fund $70.75. This shows what may be done by making an effort. The expenses of the school are met by private donations, and the penny offerings go to the Mission fund.

BRO. C. C. ROOT recently visited the Wolf River church, Kans., and held some meetings for the Brethren. One was added to the church by baptism, so reports sister Fanny Root.

IN the Nettle Creek church, Ind., there are on the ministerial list the names of four brethren, the youngest of whom is seventy-eight years. It is not often that so many ministers are found in one church who have all so nearly reached the great age of four score years.

IT is stated that during the year 1888, nearly five hundred works on theology were published in the United States. With so many religious books to read, we, as a people, ought to be getting better. Perhaps a little less modern and speculative theology, and a little more of the simple teaching of Christ would be just as good for the people.

AN exchange says that in the State of Texas there are forty-nine county-seats in which the Gospel is not preached. Here is work for forty-nine men of God,—to go where the Word is not preached. Who can say, in view of this statement, that there is not work for the Missionary and Tract Committee? May the Lord open our hearts and our pocket-books so that the Gospel may be preached!

BRO. J. P. STUDEBAKER, of Litchfield, Ill, writes, under date of the 4th inst., that they are having an excellent meeting at that place. Bro. David Troxel is preaching for them and the spirit of the Lord is being made manifest in their midst. Three have come out on the Lord's side and others are near the kingdom. May the good work continue until many sons and daughters be born into the kingdom!

THE churches in the Northern District of Illinois are being solicited for money to purchase or build a meeting-house in the City of Chicago. The amount required will be about $4,000. This seems like a large sum of money, but when the importance of the work is taken into consideration, the money is as nothing. Knowing the liberality of the District we have no doubt but that the money will be raised and a meeting-house secured in Chicago.

ONLY those who have had the experience know the amount of labor required to read over all the manuscript that comes to the MESSENGER office and to get it ready for the compositor. The work is exceedingly trying to the organs of sight, and ever since the office editor's eyes partially failed, Bro. L. A. Plate, our efficient foreman, has been rendering him valuable assistance in this work. He has read manuscript and prepared it for the paper for some time, and that he has done it well we only need refer our readers to the columns of the MESSENGER.

BRO. GRANT MAHAN and his wife, sister Emma, left us on the 7th inst., to visit for a short time with sister Mahan's parents near Warren, Ill. From there Bro. Mahan goes to Michigan University to finish a course in English and Modern Languages, commenced three years ago, but given up on account of ill health. He has been engaged for several years in the MESSENGER office and wrote an occasional article for the paper. During his stay with us, Bro. Mahan gained the love and esteem of all with whom he came in contact, and he takes with him the good wishes of all who know him. We shall miss him from the office and in the Sunday-school where he was an efficient teacher. We pray that the Lord may bless our brother and sister in the work that they have undertaken, and make them a blessing to the church and to humanity.

THE *Brethren's Quarterly* for the fourth quarter of 1889 is now ready to send out. The very instructive and interesting lessons, together with the copious and suggestive notes, render the *Quarterly* a very desirable help in Sunday-school work. Price, single copy, 10 cents; three copies 25 cents; eight copies and over, five cents each; fifty copies and over, four cents each.

THE oats crop of the State of Illinois is placed this year at 130,000,000 bushels. If the Lord's tenth of this immense crop would find its way into the mission fund, there would be over two and a half million dollars for the work of spreading the Gospel. What a grand work might be done if God's people would but give the one-tenth of their increase to the Lord!

THERE are many things in this world that are not worth knowing; indeed it may be said that there are many things that it is better never to know. There are depths of useless knowledge that it pays no one to sound. There are thousands of books printed every year that are not only useless but harmful. To read them is not to become better but worse. The world would be better off if a grand conflagration of its useless books would take place. There would be less evil in the world than there now is.

"IT is an excellent thing for any person to realize the fact that the world is not all contained within the limits of his own horizon. Some horizons shut in nothing but mountain and valley; some, nothing but miles of plain; some, nothing but leagues of sea. An amusing instance of the kind of mistake that is made by people who are ignorant or forgetful of this simple fact is given in the recent experience of a lady traveler in Asia. One of the Malay rajahs confided to her his willingness to learn English. 'But,' he said, 'there is this objection to English, that it is only spoken by about a dozen people in the world, even counting the Governor of Singapore and his followers; while wherever you go—to the north, south, east, or west, or beyond the wind—you find Malay spoken.' That Malay was right so far as his own horizon was concerned; but what infinite horizons lay beyond him! And what infinite horizons of truth lie beyond many a prim Anglo-Saxon who mistakes his own little horizon of personal knowledge for the boundaries of God's everlasting universe!"

RECENTLY, a man by the name of Brodie, dressed in a rubber swimming suit, swam, or rather, was carried over the Niagara Falls. He was taken out of the water below the Falls in a state of unconsciousness, but was soon restored to consciousness, and it was found that he had not been seriously injured. It does seem singular how men will risk their lives to gain notoriety in this world. In Brodie, Graham, and others of their class, who, in their foolhardy attempts to gain a cheap distinction, risk their lives, we have an illustration of what men will do to gain the applause of their fellows. These efforts are simply a love of ambition which leads men into the very jaws of death, and that, too, only to enable them to say they have accomplished something that no one else has ever tried to do. The worst feature about it is that no good comes from it. The world can never be made better, and the sum of human happiness is not one whit increased by these performances, and to risk life in this way is absolutely sinful. What is to come out of it for the man who performed the feat? In a few weeks some cheap city museum will advertise, as one of their attractions, the man who swam over Niagara Falls, and the dimes and quarters of many professed Christians will go to enrich the museum man.

MAKING THE CHURCH POPULAR.

THE religion of Jesus Christ is founded upon the eternal Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." God's Word is immutable and unchangeable, "the same yesterday, to-day, and forever." This proposition being true, it follows without argument that a commandment given, or a precept laid down, or a principle of truth established by God's Word can not be legally changed by men, and they who undertake to make a change or set aside a principle, will justly fall into condemnation.

It is not to be presumed that God has given his Word and his truth into the keeping of any one man or set of men, for every one that thirsteth may come to the Waters of Life, and all who obey Christ and continue in his Word are his disciples and to them is given the spirit of truth. "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

But how strangely out of harmony with the proposition laid down above is the modern idea of God's Word, and of the relation of the church to the world! The popular notion of the day demands that the church must conform to the spirit of the age in which we live, and that her usages and practices must be changed to suit the times and the people; that many of the commandments did well enough in the days of the apostles and in the early days of the church, but now we have advanced, we have made many improvements, we have progressed, and these things must be dropped and set aside as non-essentials. Little by little these demands have been acceded to by the churches, until in many of them to-day the commandments are mostly set aside.

The old cry that has been heard for centuries is heard none the less to-day, and its plea is, let the church adopt popular methods so that she may induce people to come into her communion. If you draw the line too rigidly you will keep the people away from the church. This is and has been the plea for years on the part of those who feel that they are called to reform the church. The idea that the religion of Jesus Christ is based on the fixed and unchangeable laws of God, is lost sight of, and the modern theological reformer insists upon a creed with sufficient elasticity to meet the various wants and demands of the age in which we live.

Take for example, the question of secret societies. In the olden times it was held that the religion of Jesus was broad enough, high enough and deep enough to cover every want of humanity. The church had such old-fashioned notions about things in general that she actually taught that it was her duty to visit the sick, feed the hungry, clothe the naked, and care for the helpless, but modern thought has grown beyond the limits of such notions and the work of the church now must be supplemented by oath-bound, secret societies, whose duty it is to look after the wants of those who join in with them. When this supplemental device was first brought up, many of the churches opposed it. They argued that Christians should love one another, that it was the duty of the church to care for her poor, but, one by one, the different denominations dropped these ancient notions as relics of superstition and joined heart and hand with the more advanced thought of the age.

Only recently a large and respectable Christian organization, that had clung with considerable tenacity to its opposition against secret societies, changed its constitution to conform more nearly to the demands of the age in which we live, and now they admit the secret society as a supplement to the church of Christ.

The change was not effected without considerable opposition and it took a long time for the modern reformers to get in their work, but by the use of the old arguments, they at length succeeded. They said, "Our opposition, as a church, to secret societies hinders our work. Especially is this true in the towns and cities. We can not successfully compete with other churches who admit all classes. Our efforts are crippled, and the work of gathering in souls, hindered. We must bring the church to conform to the age in which we live and to the conditions by which we are surrounded. It is useless for us longer to set ourselves against popular opinion; let us change and then we shall grow great in the world." These arguments prevailed and while a minority of the church entered its protest, yet the measure was carried and thus the church moved a long step worldward and became one of the popular churches of the day.

Many years ago such old-fashioned men as Calvin, Knox, John Wesley, Roger Williams and others, preached strong sermons against the folly and sin of fashionable dressing, and the churches, which they were instrumental in building up, listened to their teaching, and obeyed and carried out the principle of plain dressing, taught in God's Word. But times changed, and popular taste and the wants of the age demanded that the churches must open their doors to those who wear gold and pearls, diamonds and costly array, and popular taste carried the day, and those churches are as fashionable now as the world can possibly desire them to be. The old fogy notions had to go. They hindered the progress of the church. You could not get people to come into the church unless you would allow them to do as they please in matters of taste. Fashionable people must be saved. They won't give up their gold and jewelry and costly array and so we must take them in any way. Paul's notion about dressing don't suit this age and it must go, and go it did so far as some of the churches are concerned.

This plan of popularizing the religion of Jesus Christ began many centuries ago, and, if age can give respectability to a custom, this ought to be respectable for it is nearly as old as the church itself. The apostles thought it right to obey the Master in all things, and, being led by the Holy Ghost, they established the church and gave such directions as were needed for the guidance of God's people in this world. They spake and wrote by inspiration of the Holy Ghost. Their successors followed in their footsteps, but only a short time elapsed until some would not endure sound doctrine, and they set about to change some of the simple commandments of the New Testament, doubtless because they did not seem to suit the popular taste, and were a hinderance to the cause.

The early Christians, in imitation of Christ's example and in accordance with the practice of the apostles, partook of the Communion, in connection with a full meal, which they called the Lord's Supper. They washed one another's feet, they saluted each other with a holy kiss, they distributed to the necessities of the saints, they lived lives of simple, unostentatious piety, they walked with humble boldness in all the commandments of their Blessed Master, considering that his was the right to command, theirs, the duty to obey. But after a time these things became unpopular; changes and innovations were made. The Supper was abused and set aside by the Roman church and many other of the simple commandments shared the same fate, and so the work of changing the practice of the church has gone on until, at least in some of the churches, there remains but little of Christ's teaching.

Imagine, if you can, the apostle Paul coming into one of our fashionable city churches to-day. The minister arises to preach from the apostle's own words: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." As he arises from his cushioned chair you may see a diamond flashing on his bosom, and as he lifts his hands toward heaven and utters the solemn words, "Let us pray," gold buttons, richly set with pearls, glisten about his wrist. Around and about him are the leaders of fashion, members of his wealthy congregation. Diamonds flash and silks rustle as stately heads recline slightly in prayer. The minister preaches twenty-five minutes. He tells his congregation that the apostle's meaning is that they should not put their minds on fashionable dress. "You may wear gold, diamonds and pearls, but you must be careful not to put your minds on these things; if you do, you will commit a sin. As long as you are humble you can wear these things, but if you grow proud, and humility is not in your hearts, then you had better lay them off." And so the congregation comes to look upon their diamonds and silk as so many evidences of their humility, and they say, "There is more pride in plain dressing than in fashionable."

What think you Paul would say were he permitted to stand up and speak to that audience? Think of him and of his life work, of his suffering, of his stripes, of his chains, of his prison life, and, most of all, of his teaching! Do you think he would be allowed to fill the pulpit in that city church for a single month? Nay, verily. A council of the official board would be called at once and he would be notified, that, owing to a dissimilarity of views, his services were no longer required by the Crœsus church. They would inform him that the views held by him in regard to the church ordinances, and on dancing, theater going, card-playing, wearing of gold and pearls and costly garments are not in accord with the demands of the present age. They were doubtless all right 1850 years ago but the world has advanced. Progress has been made, and the church must meet the demands of the age. If these sentiments and doctrines be insisted upon, it will break up the church; can't keep up a church in the City on any such principles, and, therefore, to avoid trouble and discord, they, with many regrets, ask the apostle to look for another charge. In closing, they kindly suggest that he may possibly be able to find a charge in the country, where the conditions are somewhat different.

Reader, is this picture a figment of the brain? Is it not drawn fully in accord with the facts in the case? Search the Scriptures and see if these things are not so. Compare the churches of to-day with the apostolic church and draw for yourselves the contrast, and then remember that God's Word is unchangeable, "the same yesterday, to-day, and forever."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give: not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8, 12.

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DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

GIVING TO GOD.

BY LANDON WEST.

Number Two.

ONE of the strongest reasons why every servant of God should aid the church and work with his best effort is, because to do so is to secure a guardian for ourselves and also for our children. Our time, our gifts, and the burdens borne for the cause and for the church are never lost. If we give to aid the poor, to feed the hungry and clothe the naked, and to spread the name of Christ, it is lending to the Lord, and to make friends both for ourselves, and also for our children. If we fail in health, or in property, we have friends both on earth and in heaven, and we will suffer no want that can not be supplied.

What we give to the Kingdom of God and the spreading of his Truth will yield more for our children than the treasures we give them direct, and if our children should ever come to want, the work we have done for Christ, and the gifts by us to his Kingdom, will yield more for our own offspring than if given directly to them. It is a bequest they can not spend so long as they show any respect for the house and the people of God. It can not be lost. Then let us all do something for his name by giving to others of the blessings the Lord has so freely given to us, that we may all have store laid up in Heaven!

Lanier, O.

EVIDENCES OF THE TRUE CHURCH.

BY J. S MOHLER.

Chapter Four.—The Doctrine of Election.

THE doctrine of Calvinistic election teaches that God from all eternity, predestinated a certain part of the human race to be saved, and the other part to be lost. We have learned that those who believe this doctrine generally find themselves among the saved ones, and plead "*election*" as the test.

If this doctrine were true, then free moral agency, or the power of choice finds no place in the human family, as a condition of salvation. According to this doctrine it would be no shame on the part of the wicked to be cast away, since they could be no party in their condemnation. On the other hand, there would not, necessarily be any just cause of rejoicing among the saved, since they were perfectly passive in the whole matter.

The truth is, that the place of torment becomes additionally grievous to the wicked, because of wasted opportunities. While they lived in the world, they might have escaped that place of torment, and secured heaven; but, *they would not*, and the result is they are self-condemned. Justly so. It is the remembrance of the happiness they might have secured, but which they forfeited through negligence, or willful disobedience that makes the sufferings of the wicked doubly painful.

On the part of the righteous it is the pleasing remembrance in glory, that, when the Savior called, they obeyed. Like Mary, they made that *good choice* that shall never be taken from them. They also remember that they chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

They lived, suffered, and died for Christ. This, after victory is obtained and heavenly rest is secured, makes heaven so joyous and rest so sweet!

God has endowed us with moral faculties sufficiently clear, whereby we can discern between right and wrong. We also possess the power to choose the right, or the power to choose the wrong, and as we choose so will our condition be,—whether happiness, or misery.

There is a sense, however, in which the doctrine of election is consistent and true, *i. e.*, by choosing the Truth as it is in Christ. By this rule we may all become of the elect. This is true Gospel election, but the Calvinistic doctrine of election is an unsafe test to rely upon, as to building on the Rock.

WORDS AND ACTIONS.

BY JAMES WEIMER.

OUR actions should always agree with our words. Our words should be of such a character that we need not be ashamed when they are spoken of.

Will telling the people that we are working for the Lord, and that we are Christians, make us such? How often do we hear the words, "I am a Christian?" We have seen acts of such people that did not correspond with their words. I once heard a professed minister of the Gospel say, "I want to do what is right, and I *am doing* what is right. I want to be a Christian, and I *am* a Christian. I want to go to Heaven, and I *am going* to Heaven." His actions and words, however, are of such a character that we are made to doubt. Why? Because he denies by words and acts the commandments of Jesus Christ.

Actions speak louder than words. What the world is looking for, and what they should see is *more* noble Christian actions, even though there be fewer words. If the Christian world would live out their profession and show to the world by their actions that they are what they profess, then it would require but few words to accomplish a great work. Ministers of the Gospel would not need to labor so hard and wear out their mental faculties, without any effect, if there were true consistency every-where.

While the minister should live out every principle that he teaches, the members, also, should adorn themselves with the helmet of righteousness, lest the minister's labors be in vain. If all work together in peace and harmony,—for Christ, the interest of the church, and in exemplification of the life of Christ in daily walk and conduct, there will be a mighty work done for Zion!

We need not wonder if the world does not become Christianized, while the *professed Christian* does not live a life to correspond with his profession! The Christian is "known and read of all men." He need not tell the people that he is a Christian. They *know* it. He can not hide it from them.

If we were required to openly announce our evil deeds or not speak at all, we would quite likely not have much to say. Let us put on the robe of righteousness that the world may not only *hear* but also *see*. Let us live in peace by being submissive to the church, and following the Master. Then we may be "living epistles known and read of all men."

Oh, that unruly member of ours that conveys to the people the thoughts of our minds! It is a source of so much harm, if we have not the controlling power over it that we should have! If properly controlled, it may be the source of joy and comfort in this life and that which is to come. But we find it the hardest task to control the organ of speech. It is a work of a life-time!

If Christians would always think, speak, and act as though they were in the immediate presence of God in person, their light would shine so brightly that the world would rejoice and believe. But while we are not in the presence of God in person, he knows our thoughts, hears our words, and sees our actions.

Then, let us ever remember, Our actions must correspond with our profession! Then we may be lights to the world as the Savior would have us to be!

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Under date of Aug. 31, Bro. Michael Keller, of Great Bend, Kans., writes: "The brethren and sisters held their harvest meeting on Saturday, Aug. 24, in the Walnut Valley meeting-house. Bro. Lewis Fahrney did the preaching for us."

—"The quarterly council in the Woodland church, Mich.," writes Bro. S. D. Katherman, "occurred Aug. 31. We were all made to feel glad that one who had strayed from the fold returned again, and was reinstated in church fellowship. We also decided to have our next Communion Oct. 3, at 10 A. M. Our church seems to be in love and union, for which we feel thankful to the Giver of all good."

—Under date of Aug. 27, Bro. Willis White, of Washington, Kans., writes: "Aug. 24 our love-feast was held at Bro. Jacob Merkey's. The weather was most beautiful for the occasion, and we had a glorious feast indeed. Brethren Samuel Holdeman, Levi Eby, William Lugenbeel, Albion Daggett, I. L Conner and Daniel Smith were the ministering brethren that came to our assistance. The Word was ably held forth to a large congregation."

—"A Few Thoughts on Preaching," is the title of a short essay by Bro. D. R. Prowant, from which we glean the following: "Ministers should be on hand at the appointed hour, so that the meeting may be opened at the proper time. Preliminary remarks, before prayer, should be short. After Scripture reading, enter upon your discourse with the energy of a Peter, the zeal of a Paul and the loving-kindness of a John. Do not expect to tell all you know in one sermon. Forty-five minutes is quite long enough, and if you have spoken by the Spirit of God, he will do as great a work through your instrumentality as if you had talked longer. Above all, when through preaching, do not cease *praying*. Pray mightily that God may bless the seed sown, and water it with your tears!"

—Bro. Horace Whisler writes: "In GOSPEL MESSENGER No. 33, I read an essay, entitled, 'Are We Ready To Meet Jesus?' I was deeply impressed with these words. Yes, dear brethren and sisters, may we all ask ourselves the question, 'Are we ready in our present condition?' If our Redeemer were to come to this world, with all his holy angels, to receive his own, would he say to us, 'Well done'? May we search the Scriptures, and endeavor to prove faithful to our baptismal vow."

—Bro. J. D. Showalter writes: "The Peabody church held its quarterly council Aug. 17. There was but very little business on hand, so the most of the time was occupied by the ministers in giving good and wholesome instructions. The church was in favor of having a love-feast this fall. On Sunday morning Bro. M. M. Eshelman preached the Word of Life. Brethren and sisters, it seems to me as though our hearts should be lifted up in praise to God who gave us such a bountiful harvest!"

—Under date of Aug. 29, Bro. John H. Topper, of Auburn, Dekalb Co., Ind., writes: "Our quarterly council, at the Cedar Lake meeting-house, occurred Aug. 24. There was considerable business before the meeting, which was settled to the satisfaction of all present. Our congregation, I believe, is now in good working order. Bro. G. I. Patterson is Superintendent of our Sunday-school, assisted by Bro. David Hoover. Our Communion meeting will be held Oct. 3, to begin at 10 A. M. Brethren coming by railroad will be met at the trains."

—Under date of Sept. 2, Bro. S. B. Shirky, of the Wakendah church, Ray Co., Mo., writes: "Aug. 24, Bro. J. G. Royer commenced a meeting in the Rockingham meeting-house. He preached in all fourteen discourses. As a result, twenty souls returned to God and acknowledged Christ in baptism, we hope to walk with him. Many of them were our children, yet young, who, in their tender years, gave themselves to the Lord. This, with the meetings Bro. Hillery held, makes in all twenty-eight since the Miller and Sommer Debate. The cause has not suffered in Bro. Miller's hands. The meetings closed with good interest."

—Under date of Aug. 21, Bro. D. S. Clapper, of Yellow Creek, Pa., writes: "The Brethren of the Licking Creek church held their harvest meeting Aug. 16 to 18. It was largely attended by the Brethren. The ministers present were, Eld. N. Martin, William C. Koontz, Samuel Ritchey and D. S. Clapper. Brethren Absalom Mellott and Jacob Weller were ordained to the full degree of the ministry during the meeting. They have now become the successors of the aforesaid N. Martin, who had charge of this little band heretofore. My prayer is that those brethren may have the blessing of the Lord upon them!"

—"Why is it?"—says Bro. Uriah Fink,—"that railroad companies and other incorporated bodies are so particular about the men whom they hire to fill some important position in their business, and why do they always prefer such as are total abstainers? Not long ago a little incident occurred in my presence which impelled me to write these lines. An inquiry was made by the representative of a certain incorporated body, about to transact some business with an acquaintance of mine. Among other questions one was, 'Is he a *total* abstainer, or a *moderate* drinker, or an *habitual* drinker?' Now, dear reader, to which class would you rather belong, had the same question been asked about you? Remember, moderate drinking often leads to *habitual* drinking, and habitual drinking leads to drunkenness and a drunkard's grave. Total abstinence is always safe and preferable!"

—Bro. D. C. Moomaw writes: "By special request, I expect to go to the City of Altoona, Pa., in October, to assist the Brethren in a series of meetings. About Nov. 1, I will visit the Lunenburg, Va., congregation and remain several weeks. The field of my succeeding operations in the revival work, will be confined to the First District of Virginia. If nothing prevents, I hope to visit the Bedford congregation, near Liberty, in December. May the Father's blessing attend all our efforts!"

—Sister Louise Moore, of Shelby, Iowa, writes: "As mother and I are sitting alone this beautiful Sabbath afternoon, I can not help but express our loneliness through the MESSENGER. We are living here without a brother or sister near us, and hardly ever get to hear the Word preached, as we live eighteen miles from the nearest place of meeting. Father being dead, circumstances are such that we can not get to meeting very often. We would be glad to have some of our ministering brethren come and preach for us. We live within forty rods of the school-house, that can be had at any time for public worship. Brethren, do not forget us! It is hard to live without meeting-privileges."

—From the White church, Ind., Bro. D. C. Campbell writes: "We are glad to say the good work is still moving on slowly at this point. One more has been added to the fold since our last report, making in all, since February last, twelve by baptism. We hope the cause will still move on! Let every brother and sister hold up the banner of King Emmanuel! Let us show to the world that there are hearts that are yet loyal to him as king, and may the lambs of the flock be found faithful to the cause which they espoused, that some of their former associates may be yet brought into the fold! May the care of the divine Father ever be with all, and may his good Spirit lead all safely home to the haven of eternal bliss!"

—Some of the inconsistencies of Seventh-Day Adventism are exposed by Bro. E. Hopkins in the following: "Seventh-Day Adventists have been preaching for years that the United States Government is to make a Sunday law. Why? God revealed this to Ellen White. Now they set themselves to work (claiming to be the Lord's only people on the earth) to defeat the predictions of Almighty God, as revealed by the mouth of his only prophet in the latter days. Do these men really believe what they say? Do they hope to accomplish their task? They also tell us that God has shown Ellen White that his coming is near. Would it not be just as sensible for them to get up a petition to prevent Christ from making his second advent? What do they mean? If they can prevent, or make worthless, what God has said in one prophecy, can they not in another?"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Herington, Kans.

I WILL try to write a little about what a loving Heavenly Father we have, and how good he has been to me. Last summer I was very sick. I had nearly passed over the river. All hope of my recovery had been given up. I called for the elders of the church, to anoint and pray for me in the name of the Lord. I thought the Lord would take me home to rest with him, but I wanted to be anointed, because of that blessed thought, to have my sins forgiven. I knew I would get home and live with Jesus. But Jesus would have me well again, and so he made me better after that, and when I was fourteen years old, I was quite well again.

I am so glad that I have such a good Heavenly Father who hears us and gives us all we ask for. O how I wish all people would serve their Father! Let us not be afraid to show a good example for the world. Dear sisters, let us not be afraid to let our friends or the world, see that we wear a cap, but let us do as Jesus tells us to do—wear it whenever we pray. Let us all work for Jesus, for soon he will come. Can we, then, say we are ready to go with him? If not, then, come and let us get ready, and be up and working for Jesus. He has something for us all to do.

There are many who have not yet heard anything about Jesus. They ought to know something about him. Do not let this world keep you from doing the things that Jesus wants you to do, for soon all these things will be gone, and then what will become of those who would not do as Jesus told them? It makes me feel very sad to see people put on so much style and not think of the poor people who have nothing.

Dear brethren and sisters, let us all do what we can to get poor sinners to Jesus! Jesus will soon be here. We do not know when he will come, but let us all be ready to meet him. Let us all thank the Lord for all the kindness he has bestowed upon us!

ANNA HOPE.

Notice to the Housekeepers of the Churches of the North-Western District of Ohio.

You will please collect and send in the apportionment for general expenses made at last District Meeting, as seen on Minutes of said meeting, as there are now claims sent us for more than the treasury contains. You will, therefore, attend to the matter at your earliest convenience, so that all claims on the treasury may be met promptly.

LEANDER SCHUBERT, Treas.

Alvada, Ohio.

From Ladoga, Ind.

SINCE my last report we have enjoyed some very happy meetings. At Bethel four have been added to the fold of Christ,—one of our children, a dear sister in the flesh, and two cousins. I feel that our prayers are being answered in impressing these dear souls to search the Good Book and to come to Christ ere the dew of the morning is gone. The oldest was only fifteen, and the youngest scarcely twelve years of age. These dear children do not live without prayer, and may their prayers, with ours, be heard in behalf of those that are not yet ready to come!

SALOME WATKINS.

From Ten Mile Congregation, Washington Co., Pa.

THE little flock at this place was made to rejoice, and why should not we rejoice when Christ says that the "angels in heaven rejoice over one sinner that repenteth!" Luke 15: 10. Even so we were made to rejoice at our last regular meeting at the Brick church. When, after meeting, an invitation was given to come to Christ, one came forward and, like Ruth of old, said: "Thy people shall be my people, and thy God my God." Ruth 1: 16. We then went to the waterside where prayer was wont to be made; and "buried him by baptism with Christ into death," we hope, to "walk in newness of life." N. B. CHRISTNER.

Odell, Pa.

"EVERY day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate."

Notes by the Way.

AUGUST 21st I met elders David E. Price, David Eby, Ed. Forney, and M. Newcomer in the Woodland church, Fulton Co., Illinois, to complete our work as a committee. We were kindly received by all. After two days' reviewing previous work, on the request of those who as yet had not accepted our former work, I am glad to say that, with four or five exceptions, the work was accepted. We were pleased to see the kind, Christian spirit that prevailed during the time we were there, and especially at the close of the work. While some of the brethren and sisters realized that they must make some sacrifices for the good of the church there, we rejoiced at their willingness to make those sacrifices, and believe they will be greatly rewarded for making them. The spirit under which they took hold of work, looking to the future, shows their earnestness and sincerity in accepting the work of the committee. It speaks well for the cause there, and we hope all of the brethren and sisters of that church, and other churches will continue to labor harmoniously to build up the cause, as they seemed disposed to do.

Leaving there August 23, we met with Eld. Robert H. Miller, and Isaac Barto in the Waterloo, Iowa, church, August 24 and completed our work on the 27th. Here, too, with one or two exceptions, our work is accepted, and we were made to rejoice at the excellent spirit that prevailed during the work, and particularly so at the close.

From here we went to Mt. Morris, August 28th. Meeting with Eld. E. Forney on the train, on the morning of the 29th, we went to the Washington church, Indiana, where Eld. Jesse Calvert resides, and we there met Eld. Jacob Rife, a member of the committee. Our work began on the 30th, and closed after a four days' hearing of their difficulties. The proceedings here were marked with a kind spirit through all the work. The best of order prevailed all the time, and the meeting ended by all present accepting the work. The arrangements entered into, and the expressions of faithfulness to the principles and work of our Brotherhood gives assurance that a brighter day is dawning on the church at said place. We were pleased with Eld. Calvert's disposition, and with the disposition of the church and adjoining elders to give the Committee every possible facility in its work. Our labors here closed under such favorable aspects that we feel if all will labor together, as they so sincerely seemed to desire to do, they, too, will rejoice with us.

At all the places, visited by us, there were strong evidences of love to the Brotherhood. These, while very encouraging to us, also promise strength and comforting results to them. To love the Brotherhood is one of the commandments of the Lord. After awhile, dear brethren and sisters, we are going to have a reunion in our Father's glorious kingdom, and it will be a reunion,—not of the feeble, pain-stricken, dying, or aged,—but of those in the vigor of eternal youth. Happy day! Only be faithful to God and to each other!

We enjoyed our short call at Mt. Morris, indeed, with the family of Bro. Joseph Amick and in the MESSENGER office, with Bro. D. L. Miller and Bro. Amick. I believe it is generally accepted that they are the right men in the right place, and yet theirs is not altogether a rosy path. Splinters fly at them with a "vim" at times, and they frequently are advised that they are not perfect. But I imagine they are in a situation favorable to broaden their philosophy, and to make their charity very elastic. What is the use, anyhow, of having a charity as frigid as an iceberg,—that will fly all to pieces, and pieces so little, too, that they are entirely lost to view, when touched ever so little? Well, in respect to attaining the grace of charity in an enlarged form, I suppose to be an editor is just the thing, but then, you know, that we would all prefer that somebody else might get the drilling necessary to make that trait flexible. What a lazy set we all are, anyhow! We want the blessing, but then we want the Lord to let us have our own way. If that is the way to be a Christian, who can not be one?

Incidentally the brethren at the Mount said to me, talking on the Minutes of Annual Meeting, that some Minutes, ordered a year ago, have not been paid for yet,—that something like one hundred dollars is back yet. Well, I felt sorry to hear this. Now, brother, if you got any and did not pay for them, how do you feel about it, anyhow? Now, you know that is not at all right to do that way. You just sit down now before you *forget it again* and write an apology to Bro. J. G. Royer, and back up your apology with the money you owe. Just try it once, and see how good you will feel over it. You will feel fifty per cent more like a man after you have done it. Just quit making yourself feel ashamed by not paying those whom you ought to pay, and if you do not feel better after you have paid it, let me know and I believe I can tell what's the matter.

Another thing. Brethren have said to me that Bro. Robert H. Miller ought to have the proceeds of the sale of his Debate book, instead of them going into the Missionary Fund, as he is getting old and feeble, and has not much property. These brethren thought it would increase the sale of the book, as many would buy it in order to benefit Bro. Robert. Well, this strikes me as about right, and I would move that our Editors and Mission Committee put the matter in that shape. Who will second the motion? Let us have word all along the line on the subject. What do you, brethren editors, say on the matter?

S. S. MOHLER.

From Hartley, Texas.

THERE are very few members here,—not nearly as many as we would like to see, and those who are here need much encouragement, and the prayers of our dear Brethren.

Bro. J. R. Gish's "Notes from the Highways and Hedges," have the right ring, and should be sounded *long* and *loud*. If the Brethren could see and fully realize the condition of the many thousands, here in the South, who have never as yet heard the Word, as preached and practiced by our people, they surely would make more effort to spread the Truth where it is so much needed.

If you do not know just where to go, ask the Lord, and you will soon see the Hand that is beckoning you to Macedonia.

Those of the readers who have read Bro. Flory's article in No. 34, have seen that I am going to leave the Pan Handle of Texas to settle in Southern California. I have been here nearly six months, but my health is still failing me, and I have lost twenty-five pounds in weight. My disease is catarrh of the head, and while this is a good climate for some diseases, it does not suit mine. I am not weary of this part of God's heritage, but for my own good, and that of my family, I must seek another climate. My friends will, from this date, address me at Los Angeles, California.

I have had many enquiries since my return from California in July, and will say that should any one wish information, I will be pleased to give such data as I may have at hand, by enclosing stamp. We expect to locate quite a colony of Brethren near Buena Park, about fifteen miles south of Los Angeles. I am surprised that so few of our Brethren are in the State.

Since my return from California, I am informed that a large Congregational House of worship is being erected, where, four weeks ago, there seemed to be but a vast plain. Brethren, can we not unite our forces,—live more for others and the Gospel, and not so much for our comfort and pleasure? God wants *volunteers*, and men who are not ashamed to practice what they preach. Bro. Flory says that we "should go in and possess the land." We are loth to leave the dear brethren and sisters in Texas, but hope and pray that God may soon fill the vacancy. T. J. NAIR.

From Floyd County, Georgia.

As it is evident that portions of the South will, ere long, be occupied by members of the Brethren church, I would, as a friend and well-wisher to them, and to any enterprise they may feel inclined to undertake, whether of a moral or material order, refer them to the Dykes' Creek region in Floyd County, Georgia,—six miles east of the City of Rome. There is, at present, by a combination of circumstances, a body of land in the market, comprising about two thousand acres, which might be secured and "colonized" by those wishing to settle in the healthy regions of the fast-improving, Southland.

Knowing as I have all my life the great moral worth, the industry, the thrift, and the peace-loving qualities and sentiments of the Brethren, and the benefit which their religious and industrial worth would confer upon a community, I, with many others, give any who desire to settle in our mild, genial climate, and among our social, generous people, a most cordial invitation to "come and see." I can refer you to Eld. Isaac Long, of Rockingham County, Virginia, Eld. Fred Sherfy, of same County and State, to the Reeds, Brubakers, Arnolds, Kleppers, Neads, and others, of Eastern Tennessee, as men who know me, and who have seen and heard enough of the great field of the New South, now ready for the reapers to enter, and do good work for the benefit of themselves, and for the *Master's* work of peace and love. T. F. JEFFRIES.

From Yellow Creek Church, Pa.

AT our late council-meeting we decided to hold a harvest meeting on the first Sunday of September. Bro. James Sell was present on that occasion and preached on Saturday evening, and Sunday morning and evening. The attendance was good, and our children's meeting in the afternoon was also well attended. Quite a number of children were present, and all seemed to be interested. Three or four brethren spoke to them, and gave them good instructions. Bro. Sell spoke on the subject, "Children, Obey your Parents in the Lord for this is Right." If children would all obey their parents, parents would not have as much trouble as they sometimes have. Sometimes parents may do all in their power to bring up their children in the right way, and yet fail.

Among these children was a six-year-old boy who was carried away a distance of about two miles by the waters of the Johnstown flood. Our sympathies are drawn out for the many poor little children who are left without parents. The father of this little boy was saved, but his mother was drowned. BARBARA HOLSINGER.

From Franklin Grove, Ill.

"YET there is room! Still open stands the gate,
The gate of love; it is not yet too late
Room, room, still room; oh enter, enter now."

A FEW weeks ago, while standing on the grassy banks of the Franklin Creek, in the beautiful grove of Franklin, witnessing the baptismal scene of four maidens in the bloom of youth, and notic-

ing the solemnity which seemed to pervade the vast assembly, a question arose in my mind something like the poetess, Annie S. Hawks, expressed

"Who'll be the next to follow Jesus,
Down through the Jordan's rolling tide."

To-day, September 6, a young man and his wife, were made willing to enter the "gate of love" and of proffered mercy. I fondly cherish the hope that they may ever walk in newness of life,—worthy of the vocation whereto they have been called.

I hope all the readers of the MESSENGER have read the editorial in No. 33 of present volume: "After harvest." It is so applicable and appropriate! C. H. HAWBECKER.

From the Powell's Valley Church, Oregon.

THIS little band of members met in council August 24 Our dear elder, M. M. Bashor, was here to conduct the meeting. Our dear elder, as a true shepherd, admonished the flock to stand firmly on the foundation of Christ, and always to forget the past, and press onward and upward to the mark of the prize of the high calling in Christ Jesus! Dear brethren and sisters, let us try to live nearer to our blessed Master, and ever strive to walk in that strait and narrow path that leads to glory. In the evening and Sunday following, we had two excellent sermons by Eld. M. M. Bashor. Being deprived of preaching by the Brethren for six months, the words spoken were as a refreshing shower of God's blessings, and we feel that the members were built up, and sinners made to see their condition. May the Lord bless the labors of our dear brother!

The GOSPEL MESSENGER, to us, is a great comfort. Our hearts have been gladdened in reading of the progress and success of the mission work. We hope there will be a universal response to the appeals for aid, that the cause may not suffer and that God's holy name may be glorified!

MARGARET METZGER.

Gresham, Ore.

From North Manchester, Ind.

IN reading the MESSENGER we learn that the churches generally are holding harvest meetings, or special thanksgiving services for the bountiful harvest with which God, in his goodness and great love, has blessed us. The members of the Manchester church have enjoyed the benefits of *two* such services. August 15th, Bro. Alexander Miller, of Nappanee, Indiana, came to us and preached an interesting discourse, appropriate to the occasion. This service was held in what we call our "West" house. Ten days later Bro. W. R. Deeter, of Milford, Indiana, held a like service in our church house in town. O, how forcibly were we reminded of our indebtedness to God for his rich blessings, and how our hearts should go up in gratitude to him from whose great store-house we receive the bounties of life! Surely, God has remembered us! Let us praise his holy name!

A. L. WRIGHT.

From Waterloo, Iowa.

THE South Waterloo church is moving along in love and union. We have great reason to be thankful to the Lord for his great blessings, as he has greatly blessed us both temporally and spiritually. Bro. T. T. Myers, of Mt. Morris, Illinois, came to us June 16, and held a series of meetings for us. The Lord blessed his labors to the conversion of twenty-eight souls. Two more were baptized shortly afterwards, and three more since.

About the same time, Bro. J. G. Royer preached at Spring Creek, which also belongs to the South Waterloo church, and four were baptized there, making, in all, thirty-seven baptized and one reclaimed. Two young brethren have since handed in certificates of membership.

We have a prosperous Sabbath-school, which is a great help in our church work. May we all try to be faithful workers in the Lord's vineyard! There is a work for us all to do!

SUSAN IKENBERRY.

To the Churches in the Southern District of Iowa.

I TAKE this method of informing you that the funds in the District and Home Mission Treasury are exhausted. The Minutes of District and Annual Meetings must be paid out of said fund, besides Annual Meeting made a levy upon us, which we have paid. The time is now here to make our arrangements for the prosecution of active mission work through the winter. We are at present doing some work at three different places, and the reports are encouraging. There are also many other places where work should be done, throughout the district. God has surely blessed us temporally the last season. Will we let souls perish almost in our midst for the want of the Bread of Life, when we have abundant means to send it to them? "Let us make FRIENDS with the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations."

The Savior says, "Ye are my *friends* if ye do whatsoever I command you." The word "friends" here has a much deeper meaning than what we generally understand by that term.

Send all contributions to A. J. Wine, South English, Iowa, and pray that our mission work may be the means of salvation to many precious souls! PETER BROWER.

From Quinter, Kans.

A VERY sad mistake occurred sometime in July, which resulted in the death of Bro. Alfred Thompson. Our brother was employed by a cattle man in the southern part of our County. Not feeling well he procured some medicines in capsules,—quinine and calomel. By some means he made a mistake and took two capsules of calomel instead of the quinine as he should have done. The result was, he was badly salivated, and barely escaped bleeding to death. After a week he took to bleeding again, and, upon meeting an attack of malarial fever, in his emaciated and weakened condition, he died Aug. 15. He was buried on the 17th, in the cemetery at Quinter.

Bro. Thompson was a young man of promise, and by his good, moral habits, had gained many friends. He had his home with our dear brother and sister Peek, in the bounds of the Quinter church, who did all they could to make him comfortable during his last days. B. B. WHITMER.

From the Lost River Church, W. Va.

THE Brethren held their quarterly council Aug. 30 and 31. The meeting passed off quite pleasantly, and our hearts were made to rejoice with the angels in heaven, to see one dear sister and two brethren follow Christ in baptism. This morning another brother confessed his sins, and was baptized. This makes eleven precious souls added to God's family within the last month.

We have preaching on the first Sunday of each month. We also have a prosperous Sunday-school. Our Superintendent is Bro. S. W. See. Bro. Beam, of Bridgewater, Va., on his return trip from the West, stopped with us, and preached one interesting sermon for us. J. R. MATHIAS.

Mathias, W. Va.

From Bear Creek Church, Montgomery Co., Ohio.

TO-DAY, September 4, was the quarterly council-meeting in the Bear Creek church. All business before the meeting passed off pleasantly. The church being in need of a minister, decided to hold an election, which resulted in the choice of Bro. Josiah Eby to the ministry. May he be a "workman that needeth not to be ashamed," so that when his labors in the church are ended, it can be said of him, he has done what he could. The church at this place is in love and union, for which we are thankful. HETTIE A. LONG.

From Union Bridge, Md.

THE Committee to George's Creek,—D. Long, D. B. Arnold and E. W. Stoner, accompanied by Uriah Bixler, who were also to go to Elk Lick and Markleysburg, performed their mission between Aug. 17 and 25, and the churches in the Brotherhood have the promise of the much-needed reform in the two latter churches. In the former, I am sorry to say, the elder, rather than accept our advice, took a course by which he is no longer a member of the church, and Eld. Valentine Blough now has the oversight of the George's Creek church, Fayette Co., Pa.

I reached home Aug. 26, and found all well, thank the Lord! E. W. STONER.

From Lingleville, Erath Co., Tex.

AUGUST 12 Bro. Abe Molsbee arrived at our place for the purpose of holding some meetings with us. He labored with us until the 16th, preaching, in all, eight sermons. Although there were no immediate results, we trust the reaping will begin in the near future. Come again, Bro. Abe!

I take this method of returning thanks to all the dear brethren and sisters who sent me back numbers of THE GOSPEL MESSENGER. I will distribute them, and hope they may be the means of bringing many souls to Christ. MAMIE HALL.

Aug. 31.

In Memory of Emma Love.

AFTER some weeks of wasting sickness, our much-esteemed sister Emma has gone,—just as she had entered the harvest-field of Christ! She was called home before the tempter could bring to bear any of his artful ways, which tend to draw one away from Christ, and back into the world. This should be a consolation to the grief-stricken parents and brothers and sisters.

Sister Emma was so kind and charitable, not only to the family, but to all around her, that we can not help but weep at her departure. Yet we know that it was God's will, and we are disposed to yield always to his ways, even though they may seem mysterious to us. In that beautiful land to which she has gone, she is free from the pains she endured while here. When we "gather at the river," is it not a sweet consolation to think that among the loved ones gone before, we will meet her on the other side?

Sister Emma was the daughter of brother and sister Love. She was twenty-one years of age, and died on the morning of Aug. 19. Funeral services by brethren J. E. Eikenberry and S. F. Brower, assisted by our neighbor, Eld. Wilson, on the afternoon of Aug. 20.

She died, surrounded by the family, and, during her last week on earth, spoke frequently of her faith and trust in her Savior, and longed to be at rest. To the God who gave and the God who took away, let us look for consolation, through the medium of Jesus Christ, the world's Savior!

O. D. LYON.

Sidney, Nebr.

From Manassas, Prince William County, Va.

WE had our council-meeting last Saturday, Aug. 24, at 10 A. M., in the Valley meeting-house. The business passed off very satisfactorily. After all common business was disposed of we held an election for a minister and two deacons. Bro. M. G. Early, of Nokesville, Va., was elected to the ministry, and Abram Hinegardner and David Kerlin to the deacon's office. The three are worthy brethren and good workers, and, no doubt, will fill their offices to the glory of God and the building up of the church of Christ.

At 2 P. M., same day and place, we had our harvest meeting. Eld. John Flory, of Bridgewater, Va., was with us; also Eld. Jacob Hedrick, of Midland, Eld. Dennis Weimer, of Bealton, Va., and A. Conner, of this County. Bro. Flory preached a very good thanksgiving sermon to an attentive audience.

On Sunday, at 10 A. M., Bro. Flory preached in the grove at the Nokesville school-house to the largest congregation I ever saw there. At 3: 30 P. M. there was meeting at the Valley meeting-house. It was the hour for Sunday-school. The Superintendent told the children that Bro. Flory would teach them that day. He told us many good things that afternoon, as he had in the forenoon in the grove. We say, Come again, Bro. John; it does us good to have you here; it gives us more zeal and love.

We rejoiced at the last-named meeting, to see a brother, who had been standing outside for some time, come to the church. He said he wanted to be one of us, one among us, and would work with us in the church of Christ. I saw and felt the tears stealing down the cheeks for joy to see him come into the church, where we all have a promise if we hold out faithful to the end. Brethren, remember us in your prayers! We are trying to build up churches here in Eastern Virginia, where, a few years ago, our church was not known. O, how glad we would be to see members move in here! We need more preachers, deacons, and other members to help push the work of the Lord.

T. S. HOLSINGER.

From Chippewa Creek Church, Mich.

OUR church is in love and union. Brethren Isaiah Rairigh and S. M. Smith were with us June 10, at which time we had a council-meeting for the purpose of reclaiming a brother who had strayed away from the fold. We were made to rejoice to see the wanderer return home. Since that the brother called for a minister to come and baptize his wife. Bro. George E. Stone came and administered baptism to the dear sister, who now also rejoices in the hope of eternal happiness. Our elder, Bro. E. Bosserman, came to us Aug. 14, by request of our beloved Bro. Pauckstad, who has been afflicted with consumption for about a year, and desired, once more, to partake of the sacred emblems of the body and blood of Christ. Arrangements were made that day for a love-feast the same evening. Our brother was so low that but five could be permitted to be in the room and commune with him.

The Brethren at this place, at their last council, decided to hold their love-feast Sept. 28. Those coming by rail will please stop off at Rodney, where they will be met by the writer the day before, and also on the 28th, if coming by the 10:40 A. M. train. WM. F. JEHNSEN.

From Rock Run Church, Elkhart County, Ind.

OUR harvest meeting was held Aug. 11. Eld W R. Deeter preached a thanksgiving sermon to about six hundred people,—holding their attention during the entire sermon. After dinner, Bro. Deeter talked to the children, which was very interesting to both young and old. It was pleasing to see how ready the children were to answer questions. There were about 100 children and in answer to a question presented by Bro. Deeter on the liquor question, they all seemed to be Prohibitionists. Can we not all draw a lesson from this? Brethren, do not forget the children! A collection was held for missionary work which amounted to twenty dollars. S. BURKETT.

Literary Notes.

RANDOM SHOTS AT LIVING TARGETS.—By H. W. Holley. 12mo, 238 pp., cloth, $1 co New York: Funk & Wagnalls.

Here is a book that was evidently written *to produce conviction*. It illustrates and elaborates the elements involved in the Temperance Reform with great vigor and considerable ingenuity. Prose and poetry are commanded to do the author's bidding. Keen satire is employed to show the weakness of current arguments in favor of license. The author makes a strong case by applying the license principle to various other evils. By this unexpected *reductio ad absurdum* he captures the resisting reader and crowns the conquest with a hearty laugh. In a similar way he makes the hopeless inebriate teach the folly of "moderation," the futility of "regulation," and the necessity of "prohibition." Political chicanery is painted with a master's brush. Ministers, deacons, and church-members who put the weight of their influence on the side of the saloon, are treated as their complicity deserves. Sober logic, racy rhyme, sparkling wit, cutting irony, amusing hyperbole, and biting sarcasm mingle in the varied scenes. The book has teeth, and the teeth have edge But truth-lovers will keep awake while they read, and rise refreshed for the fight against giant wrong. It is a good book for family reading.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BOSHELL—WEIMERT.—At the residence of the bride's parents, Aug. 28th, by the undersigned, Mr. George Boshell and Miss Rebecca Weimert, both from Barton County, Kans. MICHAEL KELLER.

PELTON—BURCHAM.—At the residence of the bride's parents, Bro. Arthur Pelton and Miss Sithay Burcham. Ceremony performed by J. E. Young.

MILLER—SMITH.—At the residence of the bride's parents, Sept. 1, by the undersigned, Bro. J. Carson Miller, of Moore's Store, Va., and sister Ida M. Smith, of Saltillo, Lancaster Co., Nebr.

D G. COUSER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WHEELER.—Near Odell, Washington Co., Pa., Aug. 21, infant son of Friend —— Wheeler, aged 6 months.

Services were held at the Pigeon Creek church of this place, improved by the undersigned from Amos 4: 12, to sympathizing friends. N. B. CHRISTNER.

PROWANT.—In the Auglaize church, Aug. 24, of cholera infantum, Jennie Merle, daughter of N. and C. Prowant, aged 1 year 5 months and 11 days. Funeral services by Daniel Prowant.

PRIEST.—In the same church, Aug. 4, of heart disease, Libbie Priest, aged 17 years, 2 months and 27 days. Funeral by Eld. John Prowant.

PRIEST.—In the same church, Jesse, son of N. and S. Priest, aged 2 months. Funeral services by Eld. John Prowant.

GOOD.—In the Dry Creek church, Linn Co., Iowa, Aug. 30, sister Catharine, wife of Bro. Abraham Good, and daughter of Eld. David Albaugh, of Blair Co, Pa., aged 61 years and 10 days.

She was a true and faithful member. Her husband has lost a true companion, and her children, five sons and two daughters, have lost a good mother, kind and faithful. Her disease was dropsy, and her suffering great. For the last six months she had to sit on her rocking-chair day and night. She longed to go to Jesus. Funeral by S. Miller and the writer from Heb. 13: 22.

THOS. G. SNYDER.

SNYDER.—In Montgomery County, Ohio, Aug 15, Barbara Snyder, daughter of David and Hannah Miller, aged 84 years, 4 months and 17 days.

Deceased was married to David B. Snyder in 1827, by David Crip.e. She was baptized by Bro. Ettei, rear Amity, Ohio, in June, 1829. She was the mother of three children,—Noah, Hannah and Eliza. Hannah died in June, 1870. Sister Snyder has been a widow for twenty-nine years. Her husband died of dyspepsia, April 28, 1860. She has been afflicted for a long time and has not attended church since May, 1879. Funeral services at Toms' Run church, from 1 Pet. 1: 3, 5, by elders John Bowman and the writer. LANDON WEST.

HENRICKS.—Near Colton, Henry Co., O., Aug. 24, sister Joanna, wife of friend George Henricks, aged 28 years, 3 months and 12 days

Deceased was born in Seneca County, Ohio. She bore her suffering patiently, and was fully resigned to the will of God. A few days prior to her death she called the writer to her bedside to be anointed. She leaves a husband, three children,—one an infant about a week old,—a widowed mother, one sister and four brothers to mourn their loss. Funeral by the writer.

DAVID BERKEYBILE.

BAKER.—In the Columbia City District, Whitley County, Ind., April 22, sister Mary Emeline Baker, wife of Bro. Henry Baker, aged 32 years.

Sister Baker left a husband, three children, a father, three sisters and three brothers to mourn their loss, which is her great gain, for she was prepared to meet her God in peace.

Funeral services at the Baptist church by Eld. Leonard Hyre, to a full house of sympathizing friends.

BAKER —At the same place, July 30, Lester Leroy, son of Bro. Henry and sister Mary Baker, aged 3 months and 19 days.

Funeral services by D. A. Workman, to a very large concourse of people.

EGNER —Near the same place, July 23, Martha Elizabeth, daughter of friend David and Ida Egner, aged 1 year, 4 months and 23 days.

Little Lizzie was an only child and loved by all her friends. Funeral services by Bro. D. A. Workman. RETTIE L. WORKMAN.

LUTZ —In Germany Valley, Huntingdon Co, Pa, Aug. 5, Permelia Lutz, consort of Abraham Lutz, aged 60 years 2 months and 11 days.

She leaves a sorrow-stricken husband and five daughters. Since the death of her mother the eldest daughter has confessed her Savior before God and witnesses, and we fondly hope that in the near future the father and the other sisters may follow her example.

Funeral services conducted by the writer, from John 11: 28, to a large and sympathizing congregation.

Sister Lutz was respected and esteemed by all who knew her. She had been afflicted for some time, but at last passed away, seemingly, easy and peacefully to her reward.

J. R. LANE.

KINGERY.—At McCool, Nebr., Aug. 23, sister Sarah A. Kingery, aged 48 years and 23 days.

She leaves a husband and eight children to mourn their loss. Services conducted by Bro. Joseph Brubaker, assisted by the writer, from Rev. 14: 12, 13, to a large concourse of people. D. B HEINEY.

HARTSOUGH —In the Pine Creek church, Marshall Co., Ind, Aug. 28, sister Mary Ann, wife of Bro. Luther Hartsough, aged 57 years, 6 months and 3 days.

Sister Hartsough leaves a husband, one son and several step-children to mourn their loss, which, we firmly believe, is her eternal gain, as she lived an humble, devoted life in the cause of our Heavenly Father. A severe attack of typhoid fever was the cause of her death. Services by the writer and Bro. Amos Peters from Matt. 5: 3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven!" S. N. EVERSOLE.

STOCKMAN.—In Knapp, Dunn Co., Wis, July 30, Bro. Samuel Stockman, aged 82 years, 9 months and 4 days. He was in full fellowship with the Brethren church. Funeral services by the Brethren.

J PIPPINGER.

RICHARD In the New Haven church, Gratiot Co., Mich, Aug. 25 Bro. James Richard, aged 52 years, 10 months and 25 days. Services by the writer to a large concourse of friends and neighbors.

BENJAMIN FRYFOGLE.

HOUSEBERG —In the Wyandot church, Crawford County, Ohio, July 18, Elizabeth Houseberg, aged 25 years, 5 months and 25 days. Funeral discourse by the undersigned from James 4: 14, latter clause.

ENLIS —In the bounds of the Seneca church, Crawford County, O., Aug. 24, Philip Enlis, aged 70 years, 8 months and 27 days. Funeral discourse by the undersigned, from Heb. 9: 27, 28.

S. A. WALKER.

HENICE.—In the Camden church, Jay Co., Ind., June 21, Bro. Christian G. Henice, aged 52 years, 7 months and 22 days.

He leaves a wife and seven children to mourn their loss, which is his eternal gain. Funeral services by Bro. Wilson Hutchison, assisted by the writer.

MOSES CRUEA.

SHICK.—At Lena, in the Waddam's Grove church, Stephenson County, Ill., sister Catharine, wife of William Shick, aged 74 years, 11 months and 20 days.

Deceased was born in Wurtemberg, Germany, Aug. 20, 1814. Services by the Brethren. ALLEN BOYER



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Announcements.

LOVE-FEASTS.

Sept. 21, at 2 P. M., Naperville, Ill

Sept. 21, at 11 A. M., Killbuck church, Ind., 9 miles west of Muncie, on the Jackson St Pike Those coming by rail will be met at Reed Station, by notifying Job Mahoney, Reed, Delaware Co., Ind., or Walter Bowers, Gilman, Madison Co., Ind

Sept. 21, at 4 P. M., Grenola church, 8 miles northeast of Grenola, Elk Co., Kans

Sept. 21, at 2 P. M., Pleasant Dale church, Adams Co., Ind., at Oakland meeting-house ½ mile north of Craigsville

Sept. 21, at John A. Studebaker's, 6 miles northwest of Moline, Kans. Meetings commence on the 18th Those coming on Southern Kansas R. R will be met at Moline by notifying John A Studebaker.

Sept. 21 and 22, at 2 P. M., on O. C. Slifer's farm, 7 miles south-west of Bird City, Kans. Parties coming by rail will be met at Bird City by notifying O. C. Slifer

Sept. 18 and 20, Greenland church, Grant Co., West Va

Sept. 18 and 20, Coquille church, Oregon.

Sept. 28, at 2:30 P. M., at Lewis Krowson's, Chase County, Nebr., 5 miles east of Lamar and 10 miles east of Colorado.

Sept. 29, Pine Creek church, 8 miles south-west of Newport, Rock Co., Nebr.

Sept. 28 and 29, at 10 A. M., Garrison, Iowa.

Sept. 28, at 10 A. M., Maumee church, Defiance Co., Ohio Brethren coming by railroad will stop off at Sherwood.

Sept 28 and 29, at 11 A. M., English River congregation, Keokuk Co., Iowa

Sept. 28 and 29, at 2 P. M., Verdigris church, 3½ miles north-west of Madison, Kans., at John Ivy's.

Oct. 1 and 2, at 1 P. M., Rock Creek church, Whiteside Co., Ill.

Oct. 1 and 2, at 2 P. M., Greentown church, Ind.

Oct. 2, at 4 P. M., Appanoose church, Kans

Oct. 2, at 4:30 P. M., Bethel church, 3 miles east of Milford, Ind.

Oct. 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct. 2 and 3, at 2 P. M., Buffalo Valley church, Union Co., Pa.

Oct. 2 and 3 at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 3, at 10 A. M., Dry Fork church, Jasper, Jasper Co., Mo.

Oct. 3, at 10 A. M., Cedar Lake church, Ind.

Oct. 3, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind

Oct. 3, at 5 P. M., St. Joseph Valley church, 3 miles north of South Bend, Ind

Oct. 3, at 2 P. M., Cerro Gordo church, Ill

Oct. 3, at 2 P. M., Arcadia church, Ind,

Oct. 3, Union City church, Brice house, 1¼ miles north of Union City, Randolph Co., Ind

Oct. 3, at 10 A. M., Santa Fe church, 2 miles east of Bunker Hill and 6 miles south of Peru, Ind

Oct. 4, at 1 P. M., at St. Joseph church, Ind., at Wenger meeting-house.

Oct. 4 and 5, Libertyville church, Jefferson Co., Ia

Oct. 4, at 10 A. M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co., Ind., 5 miles west of Plymouth and 5¼ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting

Oct. 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill

Oct. 5, Novelty church, Shelby Co., Mo.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 2 P. M., Alleghany church, Grant Co., W. Va.

Oct. 5, Coventry church, Chester Co., Pa Railroad station, Pottstown, on either the Philadelphia & Reading Railroad or the P. S. V. Div

Oct. 5, at 2 P. M., Farmers' Grove church, Juniata Co., Pa

Oct. 5, at 10 A. M., Owl Creek church, at Ankneytown meeting-house, Ind. Meetings will commence Sept. 28, and continue until Oct. 6.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct. 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5, at 2 P. M., Clear Creek church Huntington Co., Ind.

Oct. 5, at 1:30 P. M., Locust Grove church, Bush Creek congregation, Frederick Co., Md

Oct. 5, Honey Creek church, Nodaway Co., Mo., 3 miles west of Sheridan, on St Paul & Kansas City R. R.

Oct. 5, at 10 A. M., Pleasant Grove church, Kans.

Oct. 5, at 2 P. M., Upper Twin Creek church, Preble Co., Ohio, at the Wheatville (central) house

Oct. 5, at 3 P. M., Maple Glen church, at Savage, 9 miles west of Elk Lick, Somerset Co., Pa.

Oct. 5 at 2 P. M., Salem church, Marion Co., Ill.

Oct. 5, at 10 A. M., Springfield church, Summit Co., Ohio

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct. 5, at 4 P. M., Berkey meeting-house, Scalp Level, Pa

Oct. 5, at 2 P. M., Upper Stillwater, O

Oct. 5 and 6, at 10 A. M., Portage church, Wood Co., O.

Oct. 5 and 6, at 10:30 A. M., Seneca church, Seneca Co., Ohio, 1½ miles north of Bloomville.

Oct. 5 and 6, at 2 P. M., at Robert Brown's, 5 miles south of Prairie City, Jasper Co., Iowa.

Oct. 5 and 6, Cedar County church, 4 miles west of Tipton, Cedar Co., Iowa. Those coming direct to the church on the 5th stop off at Buchanan, on the B. C. R. & N. R. R., 2 miles from church house Those coming by rail inform Jacob Zook, Buchanan, Iowa.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct. 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5 and 6, at 1 P. M., Independence church, Montgomery Co., Kans

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A. M., South Morrill church, Kans.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct. 5 at 2 P. M., Vermilion church, Cornell, Ill., on the Streator Branch of the Wabash railroad

Oct. 5, Lick Creek congregation, near Bryan, Williams Co., O

Oct. 5 at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A. M., Weeping Water church, Cass Co., Nebr. On M. P. R. R. trains will be met at Eagle; on B. & M. R. R., at Greenwood

Oct. 5, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. E. Grine's, 6 miles south-east of Mecune and 6 miles south-west of Mommouth.

Oct. 5, at 2 P. M., Saline Valley church, Kans., at L. W. Fitzwater's, 5 miles south-east of Lincoln Center, Lincoln Co., Kans.

Oct. 5, at 10 A. M., South Beatrice church, Nebr. On Friday conveyance will be at Holmesville, on U. P. R. R. Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R.

Oct. 5, at 10:30 A. M., Maple Grove church, 4 miles north of Ashland, Ohio.

Oct. 5, Plum Creek, Pa

Oct. 5, at 1:30 P. M., Marsh Creek church, Adams Co., Pa Those coming by rail will notify B. F. Mitzinger, Gettysburg, Pa., who will procure conveyance to place of meeting

Oct. 6, at 2 P. M., Johnstown church, 2½ miles south of Johnstown, at the Walnut Grove meeting-house, Cambria Co., Pa.

Oct. 8, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 8, at 3 P. M., Exeter church, at Bro. S. H. Caylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 8, Yellow Creek, Elkhart Co., Ind.

Oct. 8, at 10 A. M., Prairie Creek church, Ind., at the Sugar Grove meeting-house.

Oct. 8 and 9, at 2 P. M., Lost Creek, at Freespring, Juniata Co., Pa.

Oct. 8 and 9, at 3 P. M., Shannon church, Carroll County, Ill.

Oct. 9 at 4 P. M., Pine Creek church, Indiana, at the east meeting-house.

Oct. 9 and 10, at 1 P. M., Panther Creek church, Dallas Co., Iowa

Oct. 10, at 10 A. M., Spring River church, Jasper Co., Mo., 9 miles north-east of Carthage, at C. Holdeman's Those coming by rail will stop at Carthage, where they will be met on the 9th

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct. 10, at 10 A. M., Landesville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct. 10, at 2 P. M., Northfork church, Carroll Co., Ind

Oct. 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 10 and 11, at 1 P. M., Waddam's Grove, Ill.

Oct. 10 and 11, at 1:30 P. M., Meadow Branch meeting-house, Carroll Co., Md. Those coming by rail will stop off at Westminster, on the Western Maryland Railroad.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 4½ miles north of Etna Green.

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Sell.

Oct. 11, at 2 P. M., Oakley church, Ill.

Oct. 11 and 12, at 4 P. M., Spring Run church, Pa.

Oct. 12, at 2 P. M., Walnut church, Marshall Co., Ind.

Oct. 12, at 4 P. M., County Line church, Allen Co., Ohio.

Oct. 12, at 4 P. M., Milledgeville, Ill.

Oct. 12, at 10 A. M., Pleasant Hill church, Allen Co., Ind.

Oct. 12, Fight Mile church, Markle, Ind., on C. & A. R. R.

Oct. 12, at 10 A. M., Rome church, Oak Grove meeting-house, Hancock Co., O.

Oct 12 at 2 P. M., Meyersdale, Pa.

Oct. 12, at 10 A. M., Chippewa congregation, at the Beech Grove meeting-house, Wayne Co., Ohio

Oct. 12, at 1:30 P. M., Mill Creek, Rockingham Co., Va.

Oct. 12, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 12, at 2 P. M., Donald's Creek church, Madison Co., O., 4 miles north-west of Lowdon. Those coming by rail will be met in Lowdon, at 11 A. M on day of meeting.

Oct. 12, at 2 P. M., Neosha church, Neosha Co., Kans.

Oct 12 and 13, Mingona church, Barber Co., Kans

Oct 12, Fairview church, Appanoose Co., Iowa Series of meetings to begin one week previous

Oct. 13, at 3 P. M., Conemaugh church, in the Horner meeting-house, 3 miles north of Mineral Point, Cambria Co., Pa. A series of meetings will commence on Saturday evening, Sept. 28, and continue until Oct 18

Oct. 13 and 14, at 4 P. M., Lewistown, Mifflin Co., Pa., Dry Valley meeting-house. Nearest station is Maitland.

Oct. 14, at 10 A. M., Wolf River church, Brown Co., Kans

Oct. 12, Longmont, Colo One week's meeting before feast.

Oct. 12, at 10 A. M., Green Spring church, at Sugar Grove meeting-house, O

Oct. 12, at 4 P. M., Yellow Creek church, Bedford Co., Pa

Oct. 12 and 13, at 3 P. M., Bethel church, Nebr

Oct. 12 and 13, at 10 A. M., Bellevile church, Republic Co., Kans.

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct. 12, at 4 P. M., Big Creek church, Richland Co., Illinois. Conveyance will be furnished any time by notifying J. M. Forney, Parkersburg, Illinois

Oct. 15, at 2 P. M., Antioch church, Ind

Oct. 26 at 2 P. M., Derrance church, Kans.

Oct. 20, Lamotte church, Crawford Co., Ill

Oct. 20, at 4 P. M., Stony Creek 4 miles east of Nebbesville, Hamilton Co., Ind.

Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 29

Nov. 8, at 4 P. M., Monticello church, Ind.

Sept 21 and 22 Cottonwood church, Kans., at L. H.

Sept. 28 at 9 P. M., Chippewa Creek church, Mich., at Wm. L. Johnson's

Sept. 28 and 29 at 2 P. M., Nocona church, Montague Co., Texas, at Henry Brubaker's, 3 miles north of Nocona

Sept 28 and 29 at 2 P. M., Salem church, Reno Co., Kans., 2 miles south and 3 miles west of Nickerson.

Oct 3 and 4 at 10 A. M., West Branch, Ill

Oct. 3, Mineral Creek church, Johnson Co., Mo

Oct 5, Pokagon church, Cass Co., Mich

Oct 5 and 6 at 2:30 P. M., Auchwick congregation, Huntingdon Co., Pa., at Sugar Run church, in Hill Valley

Oct 5 and 6 at 4 P. M., Pipe Creek church, Miami Co., Ind

Oct 5 and 6 at 4 P. M., James Creek church, Huntingdon Co., Pa

Oct. 5 and 6, Spring Run church, Fulton Co., Ill. Those coming by rail stop at Prairie City. Notify John Peck, Avon, Ill., how many persons there will be, and on what train they will come.

Oct. 5 at 10 A. M., Burr Oak church, Jewell County, Kans

Oct. 5 and 6 at 1:30 P. M., Locust Grove church, 5 miles north-west of Mt. Airy, Md., on B. & O. R. R.

Oct 9 at 2 P. M., Lower Miami church, Montgomery Co., Ohio

Oct. 10 and 11 at 10 A. M., Franklin Grove, Ill

Oct 10, White Oak church, Montgomery Co., Ind., 4½ miles west of Colfax

Flack 8, 5 miles west of Emporia.

Oct 11 at 10 A. M., Spring Creek church, Kosciusko Co., Ind

Oct. 11 at 10 A. M., Camden church, Jay Co., Ind., 7 miles north of Redkey and 3 miles south of Camden

Oct. 12, South Waterloo church, Iowa.

Oct 12 at 10 A. M., Swan Creek church, Fulton Co., Ohio, on Lake Shore R. R., half way between Delta and Wauseon. Those coming by rail stop at Delta and notify I. Berkebile or G. A. Hall

Oct. 12 at 2 P. M., Bethel church, Holt Co., Mo., at Bethlehem meeting-house, 5½ miles south-east of Mound City.

Oct. 12 at 10 A. M., Beaver Dam, near Union Bridge, Md., on W. M. R. R.

Oct 12 at 2 P. M., Beaver Creek church, Sangerville, Va

Oct 12, Turkey Creek church, at Mt. View, Benton Co., Mo. Warsaw is nearest railroad station

Oct 12 Maple Grove church, Kans

Oct. 12, Slate Creek church, Conway Springs, Sumner Co., Kans.

Oct. 12 and 13, Tearcoat, Hampshire Co., W. Va

Oct 18, Fredonia, Kans

Oct 31, Beaver Run, Mineral Co., W. Va.

Nov. 1 at 10 A. M., Massasinewa church, Delaware Co., Ind., Union Grove meeting-house. Those Coming by rail stop at Shideler

Nov 1 at 1 P. M., Pleasant Hill church, near Virden, Ill

Nov 2 at 10 A. M., Wichita church, Sedgwick Co., Kans

DISTRICT MEETINGS.

Sept. 27, District of Oregon, Coquille church, Coos Co., Ore

Sept. 27 and 28, District of Tennessee, in Flat Rock church, Ashe Co., N. C.

Oct. 1, at 8 A. M., Southern District of Illinois, in the Panther Creek church, Woodford Co., Ill

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 24, 1889. No. 38.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

AGENTS for the German and English Hymn Book, as used by the Eastern District of Pennsylvania, will have their orders filled promptly by addressing H. R. Gibbel, Lititz, Pennsylvania.

THE Missionary Board of Middle Pennsylvania, will meet at Huntingdon on Sept. 20th. We hope the Board will arrange to do some effective work during the winter. And to do this they will need the hearty co-operation of all the churches of the District. Those churches that have not contributed their dues, should do so soon.

WE again kindly ask our correspondents not to mix things. Don't write business on one side of the sheet, and an obituary, or love-feast announcement on the other. The right way is to write each item on a separate slip, on one side only. By remembering this we will be saved the trouble of copying, and mistakes will be avoided.

WE had a short call from Eld. J. M. Mohler last week. He was on his return from Fayette County, Pennsylvania, where he had been called to assist in the dedicatory services of a new church house, recently built by the Brethren there. Bro. Mohler expects to spend the fall and winter in evangelistic work, of which there is always plenty to do.

THE great need of the world to-day, is a religion that reaches the lives of those who profess it. It seems to us that God must be wearied in so much empty profession, form and self-righteousness. It would be a good thing for all of us, to get down to a prayerful and practical study of the Scriptures that we may become more fully imbued with the spirit and practice of those who were its true representatives.

BRO. I. M. GIBSON is now the settled minister of the Philadelphia church, and we do hope that under his ministry the church may prosper, and greatly enlarge its borders. As this is one among the first Brethren churches established in America, a large number of our Brethren are deeply interested in its welfare. Let the brethren and sisters there labor and pray for the divine blessing upon Bro. Gibson's work. And we are sure that many others will do the same thing.

IN reply to our request in regard to the Almanac, we are getting a number of suggestions, some of which are timely and practical, while others are not. One suggests that we give a number of biographical sketches of ministers who have been prominent in the church. This we would be pleased to do, but who is to write them? It is an easy matter to say how a thing ought to be done, but not so easy to do it. However, we will do the best we can to give the church a good Almanac, and will accept all the help that is given us. It will yet be in time to receive copy, if prepared and sent at once.

OUR possibilities for furnishing our patrons with good and cheap Bibles, are unexcelled. Neatly finished, good binding and clear, large print are features in a Family Bible that should not be overlooked, and these are the things we claim for our Bibles. The prices range from $2.50 up to $10.00, and still higher, if wanted. From $4.50 to $6.50 will give Bibles good enough for any ordinary use, containing all that is found in Bibles of higher prices. When ordering, send us the amount of money you wish to invest, and we always send the best we can for the money received. From the large number we sent out, there has not a single complaint been made. We also furnish "Oxford," and "Teachers'" Bibles for prices ranging from $1.50 up, according to size of type and style of binding.

MINISTERIAL INTERCHANGE.

ONE of the pleasant and desirable features of the church, to us, has been the frequency of our ministerial exchanging. And we are sorry that there seems to be less of it of late years than formerly. The effects of these exchanges were always beneficial in more ways than one. We learn, and are instructed, from each other, and in this way receive special advantages. Then, too, the social relations between the different congregations are maintained, and a greater unanimity of faith and practice is preserved.

We have always been favorable to this interchange, and will here say that we shall always be pleased to have the good old custom practically carried out with us. Ministering brethren passing, are invited to stop off and give us a call.

If at all convenient, stop over Sunday, or on Wednesday evening, and preach for us. We have preaching service twice every Sunday, and prayer-meeting on Wednesday evening, at which time a sermon is always an agreeable substitute.

Come and *see* how we do, and also become acquainted with the workings of our school. A personal interview is always more satisfactory than flying reports, which have no author except Old Mrs. Gossip, "They say," which is the *ignis fatuus* curse of human society.

That there is a decline in ministerial interchange must be evident to all, and with that decline there seems to be growing a correspondent coldness and selfishness. When a clannish disposition becomes apparent among us, there is cause for alarm, because such a disposition leads towards division, and if not removed, will end there.

What we most need, outside of the pure Gospel truth, is to cultivate and strengthen our bond of union. And there is nothing that will do this so effectually as frequent Christian association.

Coldness and uncharitable feelings are usually held and entertained because of misunderstandings—because we don't know each other's motives. The social feelings enkindled at our District and Annual Meetings do more to strengthen our bond of union than all the decisions we can make. The human soul is not molded by law but by love. And love is the outgrowth of Christian association. Love is not so much a law-maker as it is a good factor in the fulfillment of law. Therefore, whatever conduces to the growth of this principle should be encouraged as an auxiliary to the good of the church, and the promotion of the cause of Christianity.

THE REAL AND THE UNREAL.

LIFE is real, so it is said, and it is true. There is a real, natural existence, but with this real there is a great deal that only *seems* to be, or, to put it in a more direct way, there is much that is not what it seems to be. When we were a boy, the crows persisted in pulling out the newly-sprouted corn, and to keep them from their purpose, we were set to work to make a "scarecrow." This we did by getting a forked stick, about the height of a man. By turning the forked end downward and nailing a piece of wood near the top at right angles, we had the skeleton of a man.

On top we tied or wrapped a straw band, which formed the head, and then dressed the lower part in a man's suit. Stuffing this with straw, and we had a man to place in the cornfield to watch crows, or, rather, to scare them. At first this worked quite satisfactorily. But the crows, by a little inspection and experience, soon learned that the man was not a real man—it only seemed to be a man, because it had the outward appearance of a man. And as they learned this, all man-fear departed from them, and the straw head and old hat made a suitable place for them to alight and spy out the tender blades of corn as they pushed through the soil.

Now, we are often fooled and played upon in the same way. When we judge by outward appearance only, we will soon find, if we make search, that there are many like our scarecrow, who have not much inside but straw.

This too often applies to the professing Christian as well as to the common sinner. The outside is not so much to blame as the inside. When we tried to make the crows believe that our straw man was a real man because he had on a man's clothes, we played a fraud on them. We do the same thing to our fellows when we try to play Christian outwardly only. We are not what we seem to be, and therefore stand before the world as religious frauds. "And his *life* was the light of men." Yes, so it was said of the Master, and so let it be said of us.

Our success, as a church, depends largely on the truthfulness and piety of our membership, and each one of us, as representatives of the church should feel, wherever we are and wherever we go, that we are witnesses for Christ, and that our showing is real — that we are living epistles, known and read by all men. Such living will preach Christianity louder than it can be done from the stand and pulpit.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE SPIRIT'S CALL.

AT DAYBREAK.

"O, slumberer, rouse thee! Despise not the truth;
Give, give thy Creator the days of thy youth.
Why standest here idle? 'The day breaketh'—see,
The Lord of the vineyard is waiting for thee!"

"Sweetest Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy and earthly love:
Scarce yet has dawned the day,
Sweetest Spirit, wait, I pray."

WHEN THE SUN IS HIGH.

"O, loiterer, speed thee! The morn wears apace;
Then squander no longer thy remnant of grace;
But haste while there's time! With thy Master agree!
The Lord of the vineyard stands waiting for thee!"

"Gentle Spirit, prithee stay;
Brightly beams the early day;
Let me linger in these bowers,
God shall have my noon-tide hours.
Chide me not for my delay,
Gentle Spirit, wait, I pray."

WHEN THE SUN DECLINES.

"O, sinner, arouse thee! Thy noonday is past;
Already the shadows are lengthening fast.
Escape for thy life! From the dark mountain flee!
The Lord of the vineyard yet waiteth for thee."

"Spirit, cease thy mournful lay:
Leave me to myself, I pray!
Earth hath flung her spell around me;
Pleasure's silken chain hath bound me."

* * * * * * *

Hark! Borne on the wind is the bell's solemn toll;
'Tis mournfully pealing the knell of a soul!
Of a soul that despised the kind teachings of truth,
And gave to the world the best hours of its youth!
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more!

—*Selected by Anna Nettrour.*

SPIRITUAL BONDAGE.—John 8:36.

BY WM. M. LYON.

Number Four.

OUR remarks in the preceding articles on this subject have had reference principally to ministers: we now turn to the laity, and, lest our deacons should feel themselves overlooked, we shall include them in the number.

Our aim is to set forth the right and condemn the wrong, no matter where it is found, to hold up truth and expose error, to contrast spiritual conditions, as exhibited in the church to-day, with what they should be, as revealed from heaven, making special application of our text.

It is quite evident that many who think themselves free, and enjoying the full liberty of the Gospel, are bound down in unconscious servitude. How often do we find our own members speaking of the inconsistencies and superfluities of those who belong to fashionable churches, when we can find the same things existing right among us! The devotees of the simple and foolish fashions of the world are not free,—they are slaves so far as those things are concerned, at least, whether they are professors of religion or not, whether they be found among the Presbyterians, Lutherans, Methodists or the Dunkards.

How often do we hear the expression, "He is a perfect slave!"—it may be to strong drink, or to his delicious cud or sweetly-scented pipe, or it may refer to any other disgusting habit. If the Son has made us free,—if Christ be in us the "hope of glory," surely, then, we will have power sufficient to tear loose from the world, the flesh and the devil, and, having once separated ourselves from these evil things, if we "*continue in* the Word" (John 8:31, 32), we shall never again be brought into bondage. But if we yield to temptation, to any of the allurements of the devil, to any of the fascinating charms of the world, to the extent that we give way to the adversary, to that extent we are not free, but become slaves. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

If we would be perfectly free, and belong wholly and solely to God, our *bodies*, as well as our souls and spirits, must and will be entirely consecrated to him, but if the devil can only get a mortgage on a little piece or parcel of the Lord's property, the probabilities are that it will not be very long till he will become sole proprietor. What we mean by this is, that if we allow Satan to cheat us out of only a part of our liberty,—the perfect freedom that the Son alone is able to give,—he (Satan) will not be satisfied with a small part but will continue to encroach upon our rights, until he shall have gained complete control over us; hence the admonition of Paul: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

But let us look all along the Gospel class, and see how many we can find who are not free. Here are quite a number who are slaves to

PUBLIC OPINION.

They are always afraid of what "*the people*" will think or say. Instead of submitting the propriety or impropriety of every contemplated act to God, they are governed by popular sentiment among the people. Sins, both of omission and commission, are largely due to the fact that they feared the people more than God. Surely such are not free. "Let God be true, but every man a liar." Rom. 3:4.

It is right and proper, and, indeed, it is our duty, to have and show due regard for the feelings in every respect, but when positive duty intervenes, let us be careful that we do not serve the creature more than the Creator. Rom. 1:25. "If the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. Instead of halting between two opinions, and wondering whether the people will endorse every "*this* and *that*" of our lives, let us ask ourselves the question, "Will it please God?" This we *must* do if we wish to be free, and not slaves.

The same will apply with reference to dress. How many are there who are not free in that respect! I believe that there are thousands in the church to-day that would like to be free, so as to conform to the general order of the church in regard to the matter of apparel. They will freely admit that the Gospel rule will not allow the vain and foolish fashions of the world; they are also ready to confess that Christians should dress plainly, yet they have not the moral courage to "*live it out*;" they allow the world to pluck away from them some of their Christian liberty, and thus get into spiritual bondage, and suffer the enemy to reduce their spiritual strength and capacities, until, perhaps, they are never able to regain their power and freedom. O, what a pity that we can't all be free in such an easy matter as this!

But there are many who tell us that they know it is wrong to indulge in certain things, yet they say, "I can't help it." Take for example the habit of using tobacco. I have never yet found a brother, nor even any one else, but who would willingly acknowledge that the tobacco habit was a bad one: and they will advise others never to begin the practice, yet those who thus talk, and at the same time *indulge*,—those very people virtually declare they are not *free*—they are *slaves*, because they are not able (or at least they *think* so) to cut loose from this filthy fashion, so they go on in bondage. They seem to forget that the eternal God hath said, "My grace is sufficient for thee." What a pity, then, that the grace of God and the power of Christ, the great Liberator, should not be sufficient to deliver all from *this* evil, as well as any other!

If we do not enjoy this full freedom that Christ alone is able and has promised to give, surely, then, it is our own fault, and we shall have to suffer the consequence. We get the idea, therefore that if we expect to enjoy the fulness of God's blessings (and this we all desire, if we would be perfect Christians), then, without a doubt, we can not suffer the enemy to hold us in bondage, but the Son must make and keep us free; and this will he do, if we are but willing to hear him in all things. If we refuse to do this, we refuse to be what God would have us be, and hence have no right to *claim the promises in full*.

(*To be Continued.*)

A FEW THOUGHTS ON BAPTISM.

BY I. S. ROTHROCK.

BAPTISM is a holy ordinance, instituted by Christ. It is the door of entrance into the visible church of God, and is not to be administered to any until they have professed faith in Christ, and obedience to him. Acts 5:14. They that believed were baptized, multitudes, both of men and women. Acts 8:12. But when they believed Philip preaching concerning the kingdom of God and the name of Jesus, they were baptized, both men and women. Acts 17:4. "They who believed consorted together with Paul and Silas; of the devout Greeks a great multitude, and of the chief women, not a few."

Christ's commission to his apostles was, "Go teach all nations, baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost." The injunction to impart knowledge and instruction implies capacity to *receive* such knowledge and to exercise the understanding in the right use of it. In this way faith comes by hearing, and hearing by the Word of God.

Divine Writ tells us that, "except a person be born of water and of the spirit, he shall in no wise enter into the kingdom of heaven." "He that believeth and is baptized shall be saved," etc. It is an outward means by which Christ communicates to us the benefits of redemption.

Obedience to the revealed will of God yields the answer of a good conscience toward God. The apostle tells us that we may purify our souls in obeying the truth. Remission of sin and the gift of the Holy Ghost are not promised until after the water baptism. Thus it is made a means of salvation.

Speaking of the mode of baptism, Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, even so we also should walk in newness of life, for if we have been planted together with him in the likeness of his deatb, we shall be also in the likeness of his resurrection." Rom. 6:3. The Holy Spirit, by Paul, uses the words, "buried with him in baptism," to impress upon our minds an important, sacred truth as plainly as a burst of sunshine on a cloudy day. He gave the specific act "bury" to the generic verb "*baptizo*," and thereby plainly establishes the form.

"Bury" is the primary meaning of the ancient

Greek word "*baptizo*." If Christ, the Holy Spirit and Paul, in speaking of the ordinance of baptism, used the primary meaning of the word "*baptizo*,"—dip, plunge, immerse, bury,—how dare we depart from their examples and established rule?

That there was but *one* form practiced is plainly evident. Paul says, "Know ye not that so many of us as were baptized, were baptized into his death? Therefore we are buried." "So many of us," means all of us. Then he says, "Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them unto you." Better still he says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." Not, "the pith and essence of the doctrine in some other form," but in the *identical* form delivered. If the *form* was of no account, why did Paul praise them and thank God that they obeyed the form that was delivered unto them? No wonder that Jude exhorted his brethren "to earnestly contend for the faith which was once delivered to the saints!"

THE TRIUMPH OF CHRIST'S KINGDOM.

BY H. W. STRICKLER.

Number Two.

DIVINE Writ tells us: "From the rising of the sun even unto the going of the same, my name shall be great among the Gentiles." Mal. 1: 11. "There shall be a handful of corn in the earth upon the top of the mountains." Ps. 72: 16. The high, uncultivated mountains (which it would have been impossible to cultivate had it not been for infinite wisdom), are founded upon the Rock of Ages, having this important motto inscribed upon it, "*I will draw all men unto me.*"

This being the case, "the fruit of the handful of corn shall shake like Lebanon." The heavenly wind shall carry the seed to the uttermost parts of the earth, so that young Lebanons shall grow up almost everywhere, even on the mountains of not only the East, but also the West. It was but a small handful of this heavenly seed that Peter sowed on the day of Pentecost, and, afterwards, in the house of Cornelius, but it was carried from Jerusalem to the islands of the seas, even down to this, the nineteenth century, so that nothing is more visible and abundant than the fruit of the little seed that was sown.

The Lamb's Bride upon the earth sings, "Ride gloriously and triumphantly; be exalted above the heavens, and let thy glory be above the earth." Ex. 15: 1, 2. Brethren, do you not know that the moment the saints begin to sing below, the heavenly choir strikes its golden harps? "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5: 12.

These songs of praise, and this angelic joy and triumph ascribed to our Savior and God, and the echo of the spirit of prophecy, respecting the rise and progress of Christ's Kingdom, have reached the ears of "Beelzebub," the prince of the power of the air, and has made him exceedingly angry; for he knows that his time is short; he knows the desire of all nations is come, and that Christ's Kingdom must spread from sea to sea, and "the glory of his person, the excellency of his office, and the efficiency of his atonement, covers the whole earth as the waters cover the sea." Satan trembles when contemplating the final proclamation,—that the kingdoms of this world have become the kingdoms of our God and of his Christ. All the powers and principalities of darkness see the progress of the little stone,—how it rolls against the images of the East and West. All the kingdoms of Satanic power are now shaking; even the worshipers of Juggernaut and the Ganges may be saved as brands out of the burning.

On the one hand Satan sees the rapid increase of Messiah's kingdom, and on the other hand he sees the great angel with a mighty chain in his hand, almost ready to bind him hand and foot, and cast him into the bottomless pit. No wonder he fears the *Temperance* movement, and opposes benevolent and missionary institutions of the present day, for he knows that they work for the God of Heaven, who is about to set up a kingdom which will never be destroyed.

When the little stone, spoken of in Dan. 2: 45, shall become a great mountain, and shall fill the whole earth, the glory will consist of three things:

1. The victory obtained.
2. The blessing bestowed.
3. The duration of the kingdom.

In the victory obtained we behold the great golden-headed image consumed and broken to pieces. The stone cut out of the mountain is represented as rolling toward the image with great velocity, like a stone cut off and let loose from the top of a high and steep mountain. Suddenly and unexpectedly it will strike against the head of the golden image, till it is crushed to the ground, like *Dagon* before the Ark.

Ever since the little stone was cut loose, it has kept in motion, bounding and rebounding, butting and rebutting against the head of the beast in a violent manner, increasing in velocity every time it turns, till the gold, the silver, the brass, and the iron are separated and ground to pieces.

In turn, the little stone grows to be like a mountain, filling the whole earth. This victory is to be obtained by the Word and Spirit of Christ, in connection with Divine Providence. It is a victory over the devil, over sin, and over death. On the morning of the resurrection there will be no enemy but death, for the last enemy that shall be conquered is death.

Satan is the prince and god of this world. He has many agents, such as "Fashion," "Alcohol," etc. To-day Beelzebub's kingdom is being kept up by Rome, Mohammed, and the adherents of other false religions. All these shall be destroyed, and the period is not far distant. Instead of the darkness of paganism, there shall be light. Unto Zion it shall be said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" Soon it shall be said, "Babylon is fallen! That great city, because she has made all nations to drink of the wine of the wrath of her fornication." Then all the saints shall shout, "Victory, victory, victory, through the blood of the Lamb."

Loraine, Ill.

HOW WE MAY LET OUR LIGHT SHINE.

BY SARAH M. SAUNDERS.

IN our intercourse with the world at large, and the church in particular, we become more and more convinced of the frailty of human nature. In studying the habits and customs of people we can plainly see that we are all poor, weak, imperfect beings at our best estate. It appears that even where our better judgment, on more mature reflection, ought to see the errors and mistakes of our lives, we do not seem to profit by our past experience to the extent that we might.

We sometimes wonder why it is that young and thoughtless persons will persist in irreverent and giddy conduct and conversation while attending our Communion meetings. Let me ask, dearly beloved, are we not, to a great extent, responsible for their conduct by our own example? When we come together to break the bread of Communion, or, in other words, to celebrate the death and sufferings of Christ, the Son of God, we do not always display reverence and godly fear as we should, neither do we manifest that solemnity that such occasions seem to demand. I will just name a few things of which we are guilty, which darken the light that is in us.

Our meetings are appointed for 10 A. M. We gather at the place appointed, from far and near. Feasting and merriment seem to be the order of the day. We have our little ones, of whom the Savior said, "Of such is the kingdom of heaven," decked in the most fashionable apparel, and they are allowed the liberty of the house, and naturally take the liberty to ramble from "cellar to garret." Sometimes they race up or down stairs, making such confusion that some of our old people fail to hear and understand what the speaker is saying, compelling him to speak unbecomingly loud to be heard at all. The "home members" are worn out preparing a feast for the "mixed multitude." After dinner the "visiting" members lounge around in and out doors, idly passing away the afternoon in,—may I say?—"foolish talking and jesting," smoking cigars, chewing tobacco, and other vain amusements.

Beloved, how do such meetings correspond with our profession and attire? Let each one of us consider our ways and answer for ourselves.

There is yet one other thing I would like to call our attention to, that is, levity and thoughtlessness at the Supper table. Occasionally we see *members* engage in conversation at supper, which, unless it is *absolutely* necessary, we ought not to do, neither should we eat in a hurried and greedy manner, but with reverence and godly fear and with due solemnity, keeping the sacredness of the occasion before our minds. O, how much brighter our light might shine if we would have a uniform time for meeting together on such occasions, say 3 P. M., and spend the time until supper is prepared in divine worship, thereby getting all our minds in a proper frame for the evening exercises, and concentrating our thoughts to the importance of the ordinances, thus commanding the respect of those without, and insuring good order and attention, and keeping our children interested in the work of the church.

SEARCH THE SCRIPTURES.

THE nobility of the Bereans lay in their receiving the Word with all readiness of mind and then in searching the Scriptures daily whether these things were so. A candid reception of truth, no matter of what kind, nor from what direction, is a token of a noble mind. It is invariably associated with a faithful searching of the Scriptures when the truth under immediate consideration is Gospel truth. No man can regard himself as a sincere enquirer after "the truth as it is in Jesus," who does not daily refer all his investigations to the Bible touch-stone. It followed as a matter of course that "therefore many of the Bereans believed." Prejudice, resistance or indifference to the truth and neglect of Bible research are fruitful sources of religious darkness and error, both doctrinal and practical. "Ye do err, not knowing the Scriptures." Any man who attempts to substitute the "inward monitor" for the "revealed will Word of God" will inevitably grope in darkness. *Ed.*

"WORKING for the good of others is not to be undertaken simply with a view to reward. We must engage in the Lord's work from nobler incentives than the thought of recompense. In the results of the work itself there is motive enough to work. To save a soul from death, or to minister in any way to the Lord's own people, might be joy and honor enough for any heart."

THE SUNDAY-SCHOOL LESSONS FOR THE FOURTH QUARTER.

BY L. A. PLATE.

SOMETIMES it is well before commencing, to take a view of the work before us, so as to better understand the general surroundings. This is especially so with the Sunday-school lessons. Looking at them as a whole, we can see the connection between each one and their significance. We have, as it were, a birds-eye view of the Scripture scenes portrayed to us in the sacred narrative.

Leaving the last quarter with the death of Saul, we enter upon a new era in Jewish history, which brings us to

LESSON I.

THE TRIBES UNITED UNDER DAVID.

2 Sam. 5: 1 12.

It is wise to wait patiently until God is ready to give what we need. As in the case of David, so now, God will always find means to accomplish his ends. And as God rules all, we must never forget to undertake all we do in his holy name. He is the sure foundation. If we build on him, we shall not be forsaken. Then, as David took away the stronghold of the Jebusites that no enemy might dwell in the holy city, so must we drive out sin from our hearts, that Christ may dwell therein and make it his abiding place.

LESSON II.

THE ARK BROUGHT TO ZION.

2 Sam. 6: 1-12.

While it is a very good thing to attend zealously to divine ordinances, yet we must always take the *right* way for it. David should have moved the ark as the law prescribed, then there would have been no necessity for the "steadying" by which Uzzah lost his life. Good intentions are, in the sight of God, altogether out of place, when there is a violation of the law. Will the Lord hold *us* guiltless if we *neglect* the study of his law, and thereby fail to do as he commands?

LESSON III.

DAVID'S THANKSGIVING PRAYER.

2 Sam. 7: 18-29.

To do something for the Lord was David's desire, and though God did not permit him to do the very thing he *wanted* to do, yet a far grander prospect was opened to him as a reward for his faithful desire,—his kingdom should endure forever! Christ, the illustrious offspring of the house of David, will indeed reign until the end of time. God's promises are sure, and they are equally glorious to us as in the days of David. If we show in our lives that we trust God fully, and that the extension of his work is the burden of our prayers, he will open a vision of glory for us, of which we can form no conception.

LESSON IV.

SIN, FORGIVENESS AND PEACE.

Ps. 32: 1-11.

David, while he had fallen and transgressed in the sight of the Lord, yet, in the verses of our lesson, he comes to God with a penitent heart. He is cast down, yet not forsaken. His sin weighs heavily upon him, yet he knows that God is gracious, and abundantly able to pardon. So, too, should we feel when sin has ensnared us, and, better yet, let the sad mistake of David be a warning to us, not to rely on our own strength. "Let him that thinketh he standeth, take heed, lest he fall."

LESSON V.

DAVID'S REBELLIOUS SON.

2 Sam 15: 1-12.

While Absalom's course may have been, in a measure, an outgrowth of David's sin,—which, though pardoned, yet left unextinguishable traces behind it,—we can not repress a feeling of sympathy for David, in the deep affliction that comes upon him in the rebellion of his own son. By the way, Absalom is a good illustration of the man, in the church or State, who wants an office. By the very course he takes, in order to GAIN the office, he shows that he is not competent to fill it properly. Doing one's work well, and trusting in the overruling hand of Providence, will, in the end, fit us for something greater. The call will be made, whenever the time has come that we should leave the smaller duty for the greater one.

LESSON VI.

DAVID'S GRIEF FOR ABSALOM.

2 Sam. 18: 18-33.

Perhaps one of the saddest things in this world is the shipwreck of a soul, especially when there were great possibilities of doing good. Whenever, as in the case of Absalom, the whole course of a man's life is wrong, we may well write "*failure*," as the final result of such a life. And while David grieved, and desired that he might have died in Absalom's place, yet all this teaches us that it is better to *so live*, that our children, by our example, may be induced to lead a godly life. *Then* we need not grieve if they die, for we know they are in the Paradise of God,—safe in the arms of Jesus.

LESSON VII.

DAVID'S LAST WORDS.

2 Sam. 23: 1-7.

After a stormy day, there may be a glorious sunset, and so we find that in David's last years the clouds were gone, and he often had glimpses of the glory-world beyond. In his last words, as we have them in our lesson, he expresses the same tender confidence in the Almighty, that he so often portrays in the Psalms. It would be well if we, in these latter days, could leave self and cling closer to Christ. There is safety in the Shadow of the Great Rock.

LESSON VIII

SOLOMON'S WISE CHOICE.

1 Kings 3: 5-15.

The Lord gives all the privilege of choosing. While he gives us the best if we ask for it, we should also ask him to give us grace that we might make the proper use of what he does give us. If we "seek first the kingdom of God and his righteousness," God will add such things as are best for us. This he did in the case of Solomon, and this he will do for us.

LESSON IX

THE TEMPLE DEDICATED.

1 Kings 8: 54-63.

Glorious as was the temple dedicated by Solomon to the worship of God, it is not to be compared to the blessings of the later dispensation brought in by Christ, wherein the body of every true believer is a *temple* of God. Now each one, redeemed by the precious blood of Christ, may look forward to the glories of the City "made without hands," where, on the golden-paved streets, he may spend an eternity in praising him who "sitteth upon the throne," surrounded by a multitude of the heavenly host.

LESSON X.

SOLOMON AND THE QUEEN OF SHEBA.

1 Kings 10: 1-13.

As the queen, overwhelmed by the splendor of Solomon's palace, acknowledged, "The half was not told me," so, too, the Christian will realize, when he once experiences the full extent of God's goodness and power. The believer may not be able to express, in their fullness, those heavenly feelings to others, and they, if unbelievers, may not even believe them, yet, if a man is truly born of God, the inward happiness far outweighs all the pleasures of earth. A pilgrim on earth, he looks forward to the heavenly mansions.

LESSON XI.

SOLOMON'S FALL.

1 Kings 11: 4-13.

For everything there is a cause, and if we look for the reason why Solomon, with all his wisdom, was unable to walk uprightly, we find a succession of causes that tended to his ruin. Polygamy, bad company, toleration of evil, lawless pleasure, ambition and pride, and a number of minor evils that might be named, were only so many steps on the downward grade. True wisdom should have taught Solomon to avoid taking the *first* step, and we should profit from his sad experience by avoiding even the appearance of evil, ere it overcome us and hurl us downward to destruction.

LESSON XII.

CLOSE OF SOLOMON'S REIGN.

1 Kings 11: 26-43.

Lord Bacon once said, "The saddest sight in the world is, to see a man walking in procession at the funeral of his own greatness." This applies to Solomon in the sad ending of his life. Favored by God with superior advantages, his latter days should have been his best, and as a sheaf fully ripe he should have been gathered to his fathers. Instead of all this we see God's judgment descending upon Solomon and his house for the dishonor brought upon the holy name of Jehovah.

Let the lessons of this quarter, dear brethren and sisters, teach us to be more faithful and watchful that we may not, in the end look back upon a misspent life, but rather look forward to a crown that rewards faithful effort.

SUNDAY-SCHOOL WORK.

BY GRANT MAHAN.

A GREAT deal more might be said about the Sunday-school and its usefulness than has been said. We do not seem to realize how much less attention is given to the Sunday-school in the winter than in the summer. But a simple statement will show the difference. The *Brethren's Quarterly* is printed at Mt. Morris. For the second and third quarters of the year more than three times as many are printed as for the first and fourth quarters. This goes to show that there is less than one-third as much work done in our Sunday-schools in the winter as in the summer. Each one should draw his own conclusions, and find out whether he is doing what he ought to do.

In the *Journal des Ecoles du Dimanche* for September, 1889, the Editor says: "A certain number of Sunday-schools are in vacation at this time, and it seems to us that this fact, from year to year, tends to become general. We regret it, for our part, and we wish to point out in all frankness the reasons which lead us to believe that there is in this a danger for the future of our work.

"Our fundamental objection is that, in making the Sunday-school share in the vacation of the daily school, two absolutely distinct institutions are assimilated. The school of the week is a school, and only that; the Sunday-school is essentially a worship. There are all sorts of good reasons why the first should rest from work from time to time, but there are none for the second. No one thinks, at least in France, of suppressing public worship during two months of the year; then why suppress the worship of the children? Have they less need than their parents of the continuity, of the permanency of the religious exercises of Sunday? Is it not necessary to teach them early in life that worship and prayer together are the duty and the privilege of Christians in every season, and that they have the right to deprive

themselves of them only for very great reasons? Is there not danger, in giving them a holiday for several weeks, of inculcating the idea, already too much propagated about them, that public worship is a sort of luxury of existence which one indulges in when he has the time or inclination, but which one can do without and not lose anything; or, worse yet, that it is a duty of which one wishes to get rid as soon as possible?

"What! you have fifty-two hours a year to teach the children of our churches concerning their most important interests, and yet it is necessary to deduct many which bad weather, sickness or other causes take from you, and you are going, deliberately, to curtail them still more, by closing your Sunday-school for two months! . . . . .

"Ask yourselves, I pray you, what will become of your children thus left to themselves during nine or ten Sundays! The great part will spend in the street the hour which they would spend in the house of God; they will contract the habits of vagabondage, or at the least of the profanation of the Lord's Day; they will forget what they have learned during the rest of the year. And when they shall return to you in October,—and not all will return,—you will find them *distrait*, frivolous and wearisome.

"I have asked: What will become of the children? I add: What will become of the school itself? I would be very much surprised if the incoming were as great as the out-going. The annual interruption will have furnished an occasion quite natural to certain pupils to find out that they are large enough to quit attending the school. . . . . .

"I know it will be said to me that, in many of the schools of the city, the necessity of having a vacation obtrudes itself, because the pupils and their teachers go into the country. I admit that in fact some schools see their *personnel* reduced a half or two-thirds for this reason. But these schools are a very small minority and, in the most of our churches, our schools are attended by children who change their places but little. These children, idle during all the week and exposed to all the temptations of idleness, would have double need that the Sunday-school come to re-act against the temptations of the week. And I do not see why, even in the schools, a part of the *personnel* of which has gone away to the country or to the bathing places of the sea, those who remain should be deprived of the Sunday-school."

There is a great difference between the Sunday-school work in France and in this country. Over there they have a great difficulty to contend against, and that is that the Catholics are much more numerous than the Protestants. The difficulty seems only to make them more zealous in the work. The custom in that country has been to have vacation during the months of August and September—less than half as much vacation as our country schools take. But the point on which particular stress should be laid is the one made in comparing the Sunday-school with the daily school—there are reasons why children should rest from labor, but there are none why children should cease to worship for a time.

The fact that a half or two-thirds of the children quit coming in the winter is no reason why the others should be deprived of the Sunday-school. And if all the children were absent, could the older persons do better than to spend an hour each Sunday in the study of the regular lesson? In this way they keep the connection, and are prepared to do better work when the schools are full again. It is the earnestness, the zeal, of the teacher or preacher which has the influence over those who listen.

We are too negligent in many of our duties, and we can not afford to be. There is a time coming, and it is not far distant for any of us, when we must give an account for the wasted opportunities. We have none too much time to do our work, and if we lose a great deal of what we do have, we will not be likely to hear the "well done" at the end of the world. We all want to hear those words, for then we will be supremely happy through all the ages that are yet to come.

Nora, Ill.

NEW TESTAMENT GREEK.

BY JAMES NEFF.

Number Seven.

THE varied application of a word often necessitates (if indeed we may not say, creates) for that word a variety of meanings. Even with reference to the use and application of many words in the New Testament this truth is very apparent.

For the present let us make a brief study of the word *bless* and its derivatives. In view of the fact that the Scriptures show that God blesses man (Heb. 6: 14); that man may bless man (Matt. 5: 44; Luke 2: 34); that man may bless God (Luke 2: 28; Jas. 3: 9); that man (1 Cor. 10: 16), and even Christ blesses objects without life (Luke 9: 16), we are prompted to ask

WHAT IS A BLESSING?

We shall first consider the *verb* in the active voice (*to bless*). There is but one Greek word so translated in the New Testament. This is *eulogeo* and means, literally, *to speak well of*, to praise. It occurs more than forty times, and in the Authorized Version is rendered *bless* every time but once (Luke 1: 64), where the participial form is rendered "praising." The Revised Version, however, has "blessing."

Doubtless the Revision Committee made this change for the sake of uniformity, and not because the word *praising* did not express the sense of the original; for, as we have shown, the primary meaning of *eulogeo* is to speak well of, to laud or to praise.

Now let me cite a few passages where a consistent and reasonable rendering will allow only this meaning of the word. In Luke 2: 28 we read: "Then took he [Simeon] him [the Lord's Christ] up in his arms, and blessed God." That is, he spoke well of, lauded, or praised God. In Jas. 3: 9 we read: "Therewith bless we God * * * and therewith curse we men." That is, we speak well of, or praise God and speak evil of, or curse men. Now if we can find no passage in which this meaning of *eulogeo* will not apply, we have done with *eulogeo* and have so far found but one kind of blessing. But let us see. Read with me Luke 24: 50: "And he led them out as far as to Bethany, and he lifted up his hands and blessed them." Did he simply speak well of them, or praise them? No; he did not do this, but he did more. The act of lifting his hands shows an attitude of prayer. He invoked the favor of God upon them. In Matt. 5: 44 *et al*, Christ commands us to bless them that curse us. Does he mean that we should praise them? No. Does he mean that we should simply speak well of them? No; we often could not do that truthfully. We might often speak kindly in answer to reproach, and thus return a blessing for a curse; but this is not all that Christ meant to teach. He meant that we should have that love for them and interest in them which will lead us to invoke the blessings of God upon them. It was thus that Christ blessed the little children.

Has this word any other meaning? Read Matt. 26: 26: "And as they were eating, Jesus took bread and blessed it," etc. Did Jesus praise or speak well of the bread? No. Did he invoke the favor of heaven upon it? No; not simply this. He asked God to bless, consecrate or sanctify it to their use.

We find still further that when this word is asserted of God it has yet another meaning. When God blesses he regards with favor, or grants, or bestows some real benefit, either spiritual or material. This is the kind of blessing God bestowed upon "all nations" in Abraham. See Gal. 3: 8. This is the kind of blessing God bestowed through his son Jesus "in turning every one of you from his iniquities." Acts 3: 26. It was this favor of God which Gabriel announced to Mary as hers in Luke 1: 28.

Covington, O.

(To be Continued.)

GIFFORD'S ADVICE TO JOHN BUNYAN WHEN UNDER CONVICTION OF SIN.

"THERE is naught for thee to do but to seek pardon at the foot of the cross. Consider this: If thou dost feel a thousand times more than thou canst ever do, yet thou wilt not ever feel enough the sore burden of thy sins. Consider how many and black are thine iniquities, and how persistent thou hast been in rejection of the mercy of God proclaimed in Christ Jesus! Oh, it is good for thee to realize how black and foul thou art, and how desperate thy case is apart from Christ. Thou art like a man being drawn from a pit by a single rope. He does naught but cling to the rope tied around him; if that rope break, he must be dashed to pieces; all his salvation depends upon the rope of another, held in another's hand. That rope is the work of Christ for thee, and he who cast the rope will pull thee out of thy peril and distress.

"But I would specially charge thee not to rest content until thou art established on the Rock Christ Jesus. Be well persuaded, and that by Scriptural proofs alone, that thou art passed from death unto life. Fill thy spirit from the well of the Bible. Drink deeply and often of its gracious words if thou wouldst be strong. Depend upon it, it is neglect of the Bible that causes the anguish and weakness of many Christians; thou canst not be strong and useful save by the influence of the inwrought Word, and to it I would commend thee."

THE PASSIONS.

AN old man was once walking with a little boy, and came across four shrubs. The good man said to his youthful companion: "Pull up the least one." He obeyed with ease. "Now, the next." He obeyed, but it did not come so easily. "And the third." It took all his strength to move its roots, but he succeeded. "Now, the fourth." In vain the lad put forth all his strength. He could not move the roots. They had gone strongly into the earth, and no effort could dislodge them. Then the wise old man said to the ardent youth: "This, my son, is just what happens with our passions. When they are young and weak one may, by a little watchfulness over self and the help of a little self-denial, easily tear them up; but, if we let them cast their roots deep into our souls, then no human power can uproot them—the Almighty hand of the Creator alone can pluck them out. For this reason, my child, watch well over the first movements of your soul, and study, by acts of virtue, to keep your passions well in check.—*Sel.*

BISHOP HALL says, "The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. What good, then, in being a man, if one has neither himself, nor a neighbor, nor God?"

EXTRAVAGANCE IN THE USE OF MONEY.

BY GEORGE L. JENNINGS.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"—Isaiah 55: 2.

THE prophet had a desire to know why or wherefore the people spent their money for that which is not bread. He tells them, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat: yea, come, buy wine and milk without money and without price." Isa. 55: 1. As we pass along on our journey through this world, we have to wonder and are almost ready to ask the question with the prophet, Why is it that so many human beings who claim to be intelligent, spend their money for that which is not bread, and their precious time, that God has given them for usefulness, in labor that is of no account, and in the end satisfies not?

One of the greatest sins of our day is extravagance in dress. American women, instead of aiming at that perfect simplicity which ought to spring from our republican institutions, ape the fashions of the most dissolute nations of Europe, and outshine queens and empresses in gorgeousness of attire. The church even falls into the same sin, with only faint and occasional efforts to oppose the tendency of the age.

The excess of sinful adornment develops some of the dangerous propensities of the heart. Such devotion to self cultivates that selfishness which is always repulsive: it monopolizes so much of the person himself that little regard is paid to others. It also interferes with intellectual and moral improvements.

There is usually not much intelligence among toilet worshipers, for so much time is spent or given to dress, that little or none is left for reading or study.

If you spend so much time in furnishing your *exterior*, your *interior* will be very poorly furnished indeed. If young people would spend the hours, they consume in vanity, in storing their minds with religious information, and in the performance of deeds of charity, how much more happy would be their lives! How much more useful would they be in the world!

Do not hang out the colors of vanity, for a showy dress is the advertisement of a vain mind and a proud heart. Come to Jesus so that you may have inward principles to guide you, and ask for pardon and a new heart. Learn of him and, like him, you will become meek and lowly in heart, and that will preserve you from the fashions of the world and sinners.

Christ says, "Pride cometh out of the heart." Then the wearing of gold and other ornaments is undoubtedly the fruits of a proud heart. The apostles have given specific directions, that women should adorn themselves in modest apparel. 1 Peter 3. Peter and Paul have positively forbidden the wearing of gold and costly array. These commands and teachings of the holy apostles are just as binding on us to-day as any other commandment within the lids of the Sacred Volume. The Word tells us if we are guilty of disobeying one commandment we are guilty of the whole.

No doubt there are numbers of fashionable churches, who have never seen nor read the teachings of the apostles. They have never heard a sermon on the subject. And what shall we say about their disobedience?

Disobedience to God's command has been punished through all generations. Moses, after he had led the children of Israel through the wilderness to the Promised Land, was not permitted to enter in, on account of disobedience at the waters of Meribah. So it will be with every one of us if we disobey and make light of the commandments that Christ and the apostles have given to us in such plain language, for we will, like Moses, enter in through the gates into the city.

When we look around and see the vanity and display of pride, even in the church, we are made to think of Paul. It cost him many tears. In Philpp. 3: 18 he says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Philpp. 3: 18.

David tells us how sin affected him, "Rivers of water run down mine eyes because they keep not thy law."

By the language of Jeremiah we see what feelings were awakened in him, witnessing the sins of his day: "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughters of my people."

When we look around and see the sin and disobedience in our day we have great cause to use the same language as did the prophet. Those who have professed to follow the Blessed Master in all his appointed ways, are guilty of disobeying his teachings and substituting for them their own opinions. They should remember Lot's wife. She was commanded to escape out of Sodom and Gomorrah and not look behind her. She made an *effort* to escape, but not proving true to the command she had received, she looked back,—became a pillar of salt, and failed to reach the place of safety. So it will be with all who make an effort to start on the way, and stop or look back before they receive the crown.

If we begin to murmur or think it hard to perform each and every command that is made obligatory upon us, we are in great danger of losing the crown. No doubt Lot's wife had many things in the city which she did not like to part with. No doubt there are many now in our day who have a desire to grasp after worldly affairs. Examine yourself and see if you do not desire to be esteemed great in the eyes of the world? Probably you imagine that by following the world you can gain the good will and approbation of the great men of the world, and at the same time be a Christian, or at least bear a Christian name. But, remember, you can not serve God and Mammon. We can do nothing better than to turn our attention to the pages of the Word of God, and there see what has befallen the unrighteous and false worshipers in every age of the world. We can see how true worshipers have always been blessed and have enjoyed the favor and complaisant smile of God.

Middletown, Ind.

TO MAKE READY A PEOPLE FOR THE LORD.

BY A. HUTCHISON.

WE might institute the inquiry right here, What is necessary in the case? We feel safe in affirming that a good deal is necessary.

It is a fact, well established by divine authority, that man, while living in the unrestrained indulgence of the carnal lusts, can not enter into the place prepared for the pure and the good. Then something must be done for such an one, that he may be made meet for the Master's use. The power of the Holy Spirit must be brought to bear upon him in such a way as to cause him to say like Saul, "Lord, what wilt thou have me to do?" When he makes a surrender of his own will, and is ready to say, "Not my will, but thine be done," then, and then only, is he on the safe side of the question.

As long as the *carnal* man predominates, the man, thus constituted, is unfit for the Master's use. "The carnal mind is enmity against God," hence a radical change must be effected in every unregenerate person, as a preparatory measure, before he can be used in the Lord's work. This is not the work of a moment, of a spasmodic out-burst of an emotional character, but an intelligent investigation of the facts in the case, and a hearty accepting of the Scriptural testimonies upon the subject.

"Without faith it is impossible to please God." "Faith cometh by hearing, and hearing by the Word of the Lord." So, then, it is apparent that the Word of the Lord must be used as an agent in the preparatory steps, in getting the man ready for the Lord's use, as well as in the use of the man in the Lord's work after he is made ready.

The great and principal difficulty in the way is a lack of the full surrender of the will of the man. Few persons would refuse to be saved, if they could be allowed to fix the *conditions* of salvation. If they could only be allowed to have their *own* way in a few of the conditions, it would be a great relief to them. We must not forget that it is *Jesus* who must save us, and we ought to allow him to lay down the rule for the government of our words and lives, and to indicate the limits beyond which we dare not go. Failing to do this, we thereby declare that we are not willing that God's will shall be done *in* us and *by* us. We are, therefore not ready for the Lord's use, and just so long as such a condition of things exists, we are in an unsaved state. We can not be saved until we become dead, so far as our wills are concerned. When man fully consents that the Lord's will shall be supreme over all, he is then ready for the Master's use, and, consequently, is in a state of salvation. Christ can then dwell in that heart, because *self* has been cast out. When we look at the use the Lord has for us here, it is enough to inspire us with a holy zeal that we may fill our high calling with credit to ourselves, and with honor to the Lord. While Christ was in the world he was the light of the world, but when he was about leaving the world he made a transfer of this work to the church. Hence the greatness of the work now committed to us. We become the representatives of Christ and of the grand principles which he has incorporated into his church. Listen to the following, "He that saith he abideth in him, ought himself also so to walk even as he walked." 1 John 2: 6. Do we walk that way?

Centre View, Mo.

FEED MY SHEEP.

BY A. FLORY.

CHRIST commanded Simon Peter to feed his sheep. No doubt Peter was well acquainted with the occupation of herding and feeding sheep, as this practice was common in the land of Palestine.

Sheep must be well cared for, if we would have them thrive. If fed on inferior food, they will become lean and weak, and when a storm sweeps over the land, many of them may get lost. With the best of food, sheep will thrive, and be able to withstand the wintry blasts. There must be a shepherd, to care for them tenderly. If left without a shepherd, dogs and wolves will enter the fold and destroy the sheep.

Just so it is with the church of Christ. Bad ruling in the church produces the same result as improper care with the sheep. If decisions of Annual Meeting would be strictly regarded, such trouble would be avoided. Some elders allow pride to enter the flock entrusted to them. If this is persisted in, it will ruin those in their charge. Some will get weak and sickly, and others may stray away. As a result many will be lost to the church. This was manifest during our late church troubles. All churches, as far as I know,

that worked in harmony with decisions of Annual Meeting, had but little, if any, trouble. This has been our experience in the Valley of Virginia.

Missionary work should be of the right kind. To send out brethren, to preach and establish churches, who are not in order, and do not regard decisions of Annual Meeting, is very unwise. Such work will result in but little, if any good. The work will be according to the pattern. Missionaries should be in *harmony* with the church. They should work fully up to her decisions. The requirements of the church should be fully presented to all applicants and accepted by them before they are received into the church, by baptism. If delayed until after that time, they will not be likely to accept them. This kind of work brings trouble into the church.

The most successful missionary work is done by doing like Paul did. He dwelt two whole years in his own hired house. He remained long enough to establish churches and get them in working order. He ordained elders in every church. To send brethren to remote places, where our doctrine is not known, to preach a few sermons and get a few lambs into the fold, and then pass on and leave them exposed to the wolves for twelve months, is not good policy. They are young and tender, and easily overcome by the surrounding influences. If well cared for a few years, they will become strong and more able to resist the enemy. Jesus told Peter to *feed* his sheep, because he knew they would not prosper without being fed and tenderly cared for.

Meyerhœffer's Store, Pa.

OUR RESPONSIBILITY TO GOD.

BY G. W. BUNTAIN.

Our responsibility to God is, or ought to be, one of the most important and solemn thoughts that could cross our minds. The fact that we are living this life here below but once, and that we must and shall give account for our privileges and enjoyments here, ought to cause us to realize that we are responsible beings to God. We enjoy many blessings, both spiritual and temporal, that some persons in other nations do not. All this ought to make us feel our great responsibility to God for the proper use of these many privileges.

These temporal blessings are not all that God has given us. After the human family had fallen from the lofty position in which he had placed them, down into the valley of degradation and sin, he made provisions by which man might again be re-instated and find favor with God through Jesus Christ. We ought to feel thankful that the plan of salvation has been given on such easy terms, that it is within the reach of every one. All may accept it if they are only willing, but the great trouble is to conquer the stubborn will.

Sometimes, when an error is committed and we are called to an account for it, we are ready to attribute our mistake to the weakness of the flesh, and plead that the adversary overcame us, or that, in an unguarded moment, the carnal mind took possession of us. If we were to investigate the case, we might find that it is only a lack of will power to crucify self. There may be wrongs committed and, doubtless, there are, that we can truly call weaknesses of the flesh or errors of the head, and not of the heart.

The object of Christ's coming into the world was to save his people from their sins, and when we come into the church by baptism we put on Christ, and rise, to walk with him in newness of life. We ought to become dead to sin, if we have put on Christ. After we have taken up the cross, we should follow him daily, knowing that he came to save his people *from* their sins, and not to save them *in* their sins. We ought to keep ourselves pure, since God can not look upon the least of sin with any degree of allowance. Christ came to save us from our sins, and if he is not saving us from our sins, and making such men and women of us as the Gospel directs we should be, it is evidence that there is a mistake somewhere,—we have not taken the proper course. The power that was in God's Word to bring Paul out of error and darkness, is still in it, and is just as powerful to save us from our errors, if we have it properly applied. The same power that caused men in the apostles' day to cry out, "Men and brethren, what shall we do?" will, if properly applied, cause us to say at all times, and under all circumstances, "Not my will but thy will be done, oh, God!"

Union, Ohio.

CHILDREN AND THEIR WORK.

BY W. H. ROOSE.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12: 1.

This admonition of Solomon is directed to the youth of the present and future, as well as to those who lived in his time. Those who are taught the existence of a God,—of his love toward all his creation, and of his dealings with the human race, can not help but realize that they are indebted to him for all the blessings they enjoy.

God always works in accordance with the laws of order. These laws have wisdom for their basis, and become a part of God's creation, and if we live in harmony with those laws we can not help but be happy. This is what Solomon wishes us to do. He wants us to forget neither our Creator, nor his laws. Obedience is indispensable to true happiness. When we forget God and his laws, we also cease to be happy. While Israel remembered God, they enjoyed their existence, but when they forsook him and wandered after strange gods, they were in darkness. They did as many do now, who do not acknowledge God, nor respect his laws,—sell their chances of life for a pittance.

There is yet another way to remember God, — by thanking him and worshiping him for all the good we receive from his hand. Many good men and women are doing all they can for you and me. They rank from the silvered hairs of many winters to the noble youth. They battle for the utter destruction of sin and the misery it inflicts upon unsuspecting humanity. Soon the veteran soldiers will be called to their reward, and their places must be filled by others that are willing to aid the cause.

All are not "workers with God." Many fall by the wiles of the tempter. The strength of sin grows in proportion to the growth of population. Satan carefully studies the best methods of ensnaring the unwary and leading his victims to the brink. His agents will not permit a single stone to remain unturned that would hinder their progress.

God, too, has ever had able men and women on his side. His army of workers has not yet been too large. God still calls for volunteers to fight the battle for right. "The battle is the Lord's, and he solicits your aid, and in order that you may do your work more effectually, it is important that you be trained and disciplined in the work before you, while young. Remember, that example has more power to convict than precept.

Evil habits, while easily formed, may become deeply rooted. When they grow upon you, it will take more than ordinary courage to abandon them. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." This shows that when a child is taught to walk in the way of God, he will not depart from it when he gets old. Why? Because he finds that it is right, and brings many blessings. It creates peace and good-will toward men; it tends towards union and perfects in love, and all our goings are established. The early training and practices build a walled fortress about our hearts, and strengthens our inclinations to resist wrong.

Children need not wait, however, until they become men and women, to begin their work, but may begin now. But what can children do? "Even a child is known by his doings, whether his work *be pure*, and whether *it be* right." The element of future fruitfulness is possessed by the plant long before its fruit appears. The eaglet makes many an attempt to fly before it mounts upward on tireless pinions and opens conflict with the storm. Where are we to find the active spirit of the church or the philanthropist of the world, if children are not trained to the ministry of love? If earth is ever to be a counterpart of heaven, it must be through Gospel love; if sinful man ever expects to rejoice in the presence of Deity, he must get this love, cherish it in his heart, and manifest it in his life.

The child Jesus said to his parents, "Wist ye not that I must be about my Father's business?" All may work nobly and earnestly for God and humanity. Even a child has its peculiar sphere of usefulness which no one else can occupy so well. He has attractions and moves in a circle of influence that neither man nor angels can claim. No, we can not do without the little ones; the good they have already accomplished can not be told. While they may not preach in sublime sentences, they have often moved men to tears whose stubborn hearts withstood the pleadings of a faithful wife and loving mother. Their stirring appeals, —earnest and touching entreaties, — have caused many a drunkard to leave the cup untouched.

In all our work for humanity, we should remember that even in the lowest there yet remains a spark of the true spirit, and if we strive aright, we may fan that one little spark into a flame. It may become a glowing ember that will sometime light some other benighted soul. Let us be gentle with the erring. Hailstones destroy, while the same element, reduced to the milder form of rain, nourishes whatsoever it watereth.

Much depends upon the influence of your surroundings in shaping your life for the future. Do right from principle and not from fear, and in time you will do so from second nature. Remember, we all have a work to do, and all our time must be employed in accomplishing that work. The time we spend in hunting for little faults in our neighbor's conduct, will be lost in training our own minds.

One important thing for the child to do is to reject the company of those who idle away their time on street corners, in billiard halls, saloons, etc. Such boys, as a rule, use bad language, learn to chew and smoke tobacco, and to drink strong drink. Thus you are likely to form bad habits.

Reader, beware! Look well to the path you choose! Look well to your reading matter! Good literature forms good characters. It will inspire you to do good. It will make you bold. You will have courage to say, "No," when evil presents itself. You will be a power for good, and be respected and loved by all.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work on immortal minds—if we imbue them with principles, with the just fear of God and our fellow-men, we engrave on those tablets something that will brighten all eternity.—*Daniel Webster.*

The Gospel Messenger,

A Weekly at $1.50 per Annum

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.

R. H. Miller, S. S. Mohler, D. Hilbert.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Sept. 24, 1889.

THE address of Eld. W. Wyland is changed from Lipscomb, Texas, to Payne's Store, same State.

As announced last week, we are now ready to fill all orders for the *Brethren's Quarterly*, and hope the demand will show that a goodly number of our schools intend to continue during the winter. For an extended notice of these lessons we refer our readers to another column.

THE great question, for those intent upon making the world better, and saving the young from joining the great army of criminals, is that of *preventive* work. As in other cases, so in this,—"An ounce of prevention is worth a pound of cure," and while there is much that is heroic in the efforts we see made to *rescue* and *reform* wrong-doers, there is far more virtue and good sense shown in the endeavors to *prevent* wrong-doing. In the downward path which leads to criminal life, the first step is by far the most important, and just at that point the utmost effort should be expended.

IT is often said that only the good is beautiful, but is not this a mistake? Were it true that everything that is beautiful to look upon in this world were good, and evil were always repulsive, then who would not do right, for it would be an easy task to do good? The tempter may come to us in a beautiful form, for he may be transformed even into an angel of light to lead us out of the path of right. We can not be governed by appearances. What may seem to us beautiful, may be Satan's offering to tempt us, and what may seem unattractive to us, may be God's offering to lead us to a higher life in his service. We need to remember that there are beautiful things in this world that are not good, and that there are good things that are not beautiful.

THE Brethren of the Silver Creek church, Ogle Co., Ill., will hold their love-feast Oct. 5 and 6, commencing at 3 P. M.

"FIFTY years ago seven shoemakers in a shop in the city of Hamburg said, 'By the grace of God we will help to send the Gospel to our destitute fellow-men.' In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would only take 150 of such men to carry the Gospel to the whole world in twenty-five years. Even if there were no more than 2,000,000 of Christians in the world to-day, yet if every Christian would but be the means of every year leading only a single person to Christ, in ten years the whole world would be converted."

"THERE are some words which can never quite get over their base origin, however courtly the company in which we may find them. Sneering is one of these words; sarcasm is another. Sneering is a word which is closely allied to snarling, and in the old Germanic languages it indicates the grin of a dog when it opens its lips and shows its teeth all ready for a bite. Sarcasm carries the idea one step further. That means an actual tearing of the flesh. But, when you come to think of it, does it show much wisdom, or ability, or learning, to pride one's self on one's proficiency in arts which take their most appropriate names from the ill-tempered snarl of a dog, or from the savage act of a savage beast?"

A YOUNG man had been arrested and brought before a justice, charged with committing a theft. He was not more than eighteen years of age, and he did not look like a thief, yet the proof was strong against him. When questioned as to his age and place of residence he answered indifferently, but when asked his name he turned to the judge in a hesitating manner and said, "Must I answer that question?" "Yes," was the answer. With a look of keen anguish in his countenance, he asked again, "If I give my name, can it be kept from my mother?" He did not want his mother to know that he had fallen so low in sin, and this was the thought that troubled him most. "*What will mother say?*" has kept many a boy and girl from doing wrong and falling into sin. And how good it is, always, to ask the question, "What will mother say?" when tempted to do evil. Who can measure a good Christian mother's influence over her sons and daughters?

"THERE is a gain in systematic and thorough Bible study; there is a gain in intelligent Bible-reading, topically or by a single book at a time; there is also a gain in the regular daily reading of the Bible, chapter by chapter, in course, throughout the year. This latter reading may, at times, be perfunctory, but it has its practical value even then. Those men who are most familiar with the Bible in all its parts are commonly those who have been in the habit of reading the Bible through, in course, year after year, and who have thereby become gradually familiar with portions of the Bible which they would not have looked up in ordinary topical reading or study. Nor does this formal reading of the Bible interfere with more earnest and thorough occasional Bible-reading. On the contrary, it makes that kind of reading all the more satisfactory when it is undertaken. It is a good thing to read a chapter in the Bible at the close of the day's work, even though its reading be somewhat irksome, and the temptation to sleep be a strong one for the hour. But that should not be one's only way of Bible-reading; nor is it likely to be."

"KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used."

LAST winter heavy rains fell in Palestine, and especially around about Jerusalem. As a result, it is reported that the entire north wall of the ancient pool of Siloam has fallen down and the reservoir has been filled up with masses of the wall so that neither its bottom nor even its water can be seen. Thus this important landmark of antiquity is rapidly falling into complete ruin, and unless an effort is made to restore and preserve it, the pool, to which Christ sent the blind man to wash, will soon be entirely obliterated. When we visited the pool, in 1884, it was in a good state of preservation and there was sufficient water in it to afford bathing and swimming facilities for a number of Arab boys who were thus enjoying themselves as we passed by the famous pool. The water of the fountain that has, for at least two thousand years, emptied into the pool, it is said has forced its way under the stones and earth, and, as before, flows through the pool into the canal below.

FROM May 27th to July 1st the General Synod of the Moravian church was in session at Herrenhut, in the south-eastern part of Saxony. This body, which is the highest ecclesiastical authority among the Moravians, meets only once every ten years. It settles all questions of church doctrine and determines the fundamental features of Moravian church order and discipline, elects bishops, and supervises the important missionary work of the church. The Moravians are most active in mission work. With a membership of only thirty-three thousand at home, they have over eighty-four thousand members belonging to their various missionary posts, which are to be found in all parts of the world. They support and manage a hospital for lepers, at Jerusalem, where many of these unfortunate ones are cared for. They pay, annually, more money *per capita* for mission work than any other church in America. The founder of the Moravian Brotherhood was the great reformer, John Huss, who was burned at the stake for his adherence to his religious convictions, July 6, 1415.

"DYING from overwork in the cause of Christ is more talked about as a danger than encountered as a reality in the Christian church. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are more Sunday-schools that are languishing because of the want of energy in those who conduct them, than there are superintendents who are endangering their health and usefulness by too great devotion to their Sunday-schools. There are classes that make no progress because inactive teachers sit before them and yawn through a lesson which they have not prepared, and which they have not earnestness enough to teach if they were prepared. There are Christian men who let their church run down because they are too indolent to keep it up. Yet, some of these same men make their own secular business succeed. It is only as Christians that they are indolent. It is a shame to do the world's work well and Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask him to bless your parish work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it is made real by the utmost we can do."

FEEDING THE MULTITUDES ON SUNDAY AT OUR ANNUAL MEETING.

SINCE the close of our last Conference, held at Harrisonburg, Va., the subject of feeding so many people on Sunday, with the great amount of labor incurred, has given rise to several queries and articles; the first asking if the labor cannot be lessened, and the second calling attention to the fact that, in the opinion of the writers, there was a great deal more labor performed at the place of meeting on Sunday than seemed to be necessary, and that, as a result, the Brethren have been subjected to unfavorable criticism by other denominations. In view of this we propose to offer a few thoughts on the question, for we believe if the matter be clearly understood it will be seen that no blame can attach to the church, and that a heavy responsibility is placed upon the committee who have charge of feeding the people on such occasions.

The question of feeding such a large number of people at our Annual Meetings on Sunday has long claimed the attention of our thoughtful brethren and it has been carefully considered by our own Conference. A paper relating to this question was presented to Annual Meeting, held at North Manchester, Ind., in 1888. Article 9, Minutes of Annual Meeting for that year reads as follows:

9. "A number of papers were presented, requesting Annual Meeting to discontinue the practice of feeding a mixed multitude on Sunday (Pentecost). The papers were referred to a committee which reported as follows:

'We, your committee, after carefully reading the papers submitted to us by Standing Committee, beg leave to make the following report: However much we may be in favor of avoiding feeding a mixed multitude on Sunday, we are met on every side by the impracticability of such a course, as our Annual Meeting is often held where there are but few Brethren; hence we decide to make no general change, but advise Committee of Arrangements, where such Meetings are held, to dispense with the traffic of everything on Sunday except what is really necessary, and that all cooking be done on Saturday, to avoid as much labor as possible on Sunday.

SAMUEL H. MYERS,
E. W. STONER,
D. E. PRICE,
JACOB RIFE,
SAMUEL DRIVER.'"

Report adopted.

From this it will be seen that it is contrary to to the advice of our Conference to sell anything on Sunday "except what is really necessary." It is also advised "that all cooking be done on Saturday to avoid as much labor as possible on Sunday." The object in passing the above report of the committee was, to keep the sanctity of the Lord's Day and to devote the time to divine service. As a people, we believe in keeping the Lord's Day as a day of rest and of worship; a day devoted fully to the Lord's work. At the same time we remember that man was not made for the day but the day for the man. Hence we attend to all works of mercy and necessity on that day. Under a work of necessity comes the question under consideration. The multitudes must be fed lest they faint by the way, and the feeding involves more or less labor.

It was estimated that from fifteen to twenty thousand people were on the meeting grounds at Harrisonburg, Va, on Sunday, and only those who had the experience can realize what it means to feed such a large multitude of people. There is labor to be done if the people are to be fed. We believe the Committee of Arrangements did the best they could under the circumstances. We did not hear any one complain that they did not get enough to eat. There may have been some things sold at the lunch room that might have been dispensed with as not "really necessary." If so, then, in this respect, there should be an improvement in the future.

If those who are disposed to criticise could have the responsibility of feeding the people at one of our Conferences on Sunday, placed upon them, they would find out how it is themselves, and would be much less disposed to offer criticisms. It is so much easier to look on and see others bearing a responsibility and doing the work, and to tell how it ought to be done, than to take hold and do it ourselves. Just criticism, however, is good and we should aim to improve on the past, and if those who have charge of our Conferences in the future will follow closely the advice given by Annual Meeting, we think every objectionable feature will be removed and the sanctity of the Lord's Day will be unbroken.

A TERRIBLE PICTURE.

A PROMINENT judge who has presided for many years over the courts in Chicago, recently gave his views on "The Effects of the Saloon on Society" to the *Inter Ocean* of that City. The picture he draws is an appalling one, showing as it does that to the use of intoxicants and the corruption of the saloon are to be traced nearly all the evils that curse society. It should be remembered that these words were spoken by a man who is familiar with the subject, having had before him thousands of criminals, made so by strong drink. He said in part:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Nor only are the saloons of Chicago responsible for the costs of the police force, the fifteen justice courts, the bridewell, but also for the criminal courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is the root of the evil. The gambling houses of the city and bad houses of the city are the direct outgrowth of the boon companions of drink. Of all the thousands of prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents and husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations; fully 90 per cent of them come about through drink and dissipation. Go into the divorce courts; fully 90 per cent of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the court here every Thursday, a moderate estimate is that 70 per cent are alcoholism and its effect. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that it is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The County agent and poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers and thugs, generally, of to-day, who are prosecuted in the police courts and the criminal courts, are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak. 'This saloon,' that 'saloon,' the other 'saloon,' —saloons, saloons, saloons figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons, armed revolutionists were drilled above, under, or in the rear of saloons; treason made assignation in saloons, and time and time again witnesses say, 'We went to such and such a saloon for wine and beer.' There is not a country under the sun in which lurks so much treason, revolution and murderous treaty as in our 'saloon' of the United States, and notably in all large cities. These saloon pests harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law-breaking in America are hatched in saloons, and the admitted fact is palliated by the axiom that saloons are headquarters for town, city and even national election gerrymandering.

"The liquor counter is the scaffold on which a half hundred beautiful, vital American things are assassinated, and on which scores of horrid public plagues are glorified."

PROHIBITION.

JOSEPH COOK, the celebrated Boston lecturer, gives the following reasons why we should have prohibition in America. In looking them over it seems to us that they are sound and logical and can not well be controverted.

1. "It would effect an important reduction of taxes. The citizens pay millions more annually to the whisky shops than for all the expenses of the State government.

2. "The whisky ring is a leech, fattening on every other trade and occupation, and itself producing nothing useful in return. The liquor tax in Maine is three cents annually on each member of the population; in license New Jersey it is $2.40.

3. "Eight-tenths of the crimes committed in the State are produced by intoxicating beverages directly or indirectly, and the business which makes criminals is itself criminal.

4. "Science, by showing that alcohol has a local affinity for the brain, and that habits of drinking necessarily manufacture paupers and madmen, demonstrates the right of government in self-protection to interfere by prohibitory legislation with the sale of intoxicating liquors as a beverage.

5. "Prohibitory laws have stood for twenty-three consecutive years on the statute-books of Maine, and have effected so much in the reduction of taxes and in the improvement of the government of cities and in the amelioration of the drinking customs of the people, that it is notorious that no political party in Maine dares now propose the repeal of prohibition.

6. "Great cities are likely to rule the American republic; they will also ruin it if they are governed by the whisky ring as they have been in a majority of cases thus far in our history. The predominant political influence of the whisky ring in great and corrupt cities is incompatible with the success of American institutions, or with safety to life and property under universal suffrage in mismanaged municipalities.

7. "These facts being fully appreciated on the eastern sea-board of the United States, where the people have suffered much from the mismanagement of cities, the most crowded part of the nation is anxiously watching every experiment with constitutional prohibition, and all friends of temperance and of social order wish it success."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE GREAT NEED.

BY J. S. FLORY.

THE crying want of the day is, more laborers in the field,—this great world,—to labor for the spreading of the Gospel and the perpetuity of the faith once delivered to the saints. This faith must be held inviolate in the churches composing the one universal church of the Living God.

The missionary cause to-day does not so much lack *system* as it does efficient *workers* to go out and labor with might and power to do the work of evangelizing the world. There must be a cause or causes why there is such a dearth of laborers. We have many in the church to-day, and among that number quite a number of young brethren, whose circumstances in life are such that they might be sent,—men who can endure the heat and labor of the work, but who, with all this, are not the men suited to the work, from the very fact that they have not the manifest evidences that they are full of the Holy Ghost. Without this divinely-ordained qualification, it is useless to send them out.

The Holy Ghost's office, in part at least, is to bring to remembrance the "all things" spoken by Jesus, and among those things is the doctrine of non-conformity to the world and the sayings of the Savior. "If he neglect to hear the church let him be unto thee as a heathen man and a publican." The principle standing out here, involves a duty as binding on every member of the church as that of "repent and be baptized." If disobedience is not an evidence of a lack of the true spirit of God, in any one, then we know not wherein there is such evidence.

In view of this fact what we want is *evidence* on the part of our brethren that they have the proper qualifications necessary for evangelists or laborers in the field. *Intellect* is one of the things often necessary to cope with opponents, in order to meet them on their own ground, but *non-conformity* to the world in action or appearance, as well as in theory, is one of the essentials necessary to meet opponents on Gospel grounds.

Facts are stubborn things, and we speak from actual occurrences when we bring out the following incidents to prove the position we take and the reason we urge the importance of being consistent, in order to become efficient workers.

A young brother, so-called, made a preaching tour through a certain section of country where there was a number of churches. His appearance showed conclusively that he had more respect to the customs of the world than to the customs of the church. He talked very well, but avoided allusion to the doctrine which says actions speak louder than words, or that the outer is an index to the inner life. As a result, nine-tenths of the members had an unfavorable opinion of the brother so far as being a proper person for the work, or as an evangelist. He lost the approval and confidence of the church by the mistake of catering to his own opinions and desires. To please the *few* that were like-minded, he lost the influence of the many, so that they could not conscientiously hold up his hands in bidding him God-speed in the course he pursued.

Another young brother passed the same way and preached in the churches. He gave evidence, by word and deed, that he had the same mind that was in the Lord Jesus,—meek, humble and obedient. He did not shun to declare the whole counsel of God in a way that put a decided veto to all self-will or worldliness, clinging to the redeemed of God. The church had not much to say about his ability, but he had the confidence of all, and, as a body, they would have voted for him to go out as an evangelist, if it had been so ordered.

Not long since a young member of the church said that the Annual Meeting was afraid to have young men go out as missionaries for fear some one would be converted that the old brethren would have no hand in. Of course the expression savors of an evil surmise, but it affords an opportunity of saying in reply thereto, that the old brethren every-where are more than anxious to have a whole army of young members in the field, especially young ministers who are not too hampered by the care of a family, stock or lands,—such that can go out and *stay* out, and do the much-needed work. But what is needed and expected, is, that they themselves first be living epistles of the life and character of their Lord and Master,—that they be fully imbued with the spirit of true humility and that their love for the church and her peculiarities originate from the heart. They should be truly converted so that they can preach the entire doctrine of the church with such force that the conversion and conviction of the hearers may be in harmony with the entire church polity. Then there will be no trouble on account of them not having done their duty.

The church is right in being careful that only truly regenerate men, as far as it is possible to so judge, be sent out. Let me say right here to my young brethren every-where, "You can lose nothing, worth having, by coming out fully in your whole life in defense of the non-conforming principles of the Gospel. The church has no rule or custom, at variance with non-conformity, as taught by the Gospel." With this principle maintain all others, and do the work your hands find to do. Never push yourself forward for the public ministry, but do what you can. No matter what your station in life is,—if worthy, the church will seek you.

Never for a moment let the tempter retain the thought in your mind that the church does not understand or appreciate your talent or calling. Self-called men are poor exponents of God's truth. There never was a time in the history of the church, that there was a wider field open for true men, —men fully consecrated to the work,—to become useful in the church, than now. The same may be said of sisters in the church. Principles, especially, applying to our sisters are being ignored, and we want them to stand forth in defense of the same so determinedly that the scoffers will be silent, and the timid made strong.

The obedient always get along nicely; it is the disobedient that are always getting into trouble themselves, and making trouble.

May the spirit of the Lord lead us all into the way of right, that we may all provoke one another unto love!

Tuhunga, Cal.

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Five.—The Christian Name.

"The disciples were called Christians first at Antioch."—Acts 11: 26.

WHETHER the name Christian was given in derision, or in honor, or merely for convenience, is rather difficult at this date to determine, neither does it make any material difference. We wish to call attention to the fact, however, that there are churches organized and specially named "The Christian Church." Members of those churches lay much stress upon the mere name. Some, even, go so far as to claim, that, to be a member of such a church, is good evidence of building upon the Rock.

We remark that the mere name either of a person or of a church does not impart any merit or moral character.

If *names* imparted moral qualities, then every person, named after another, would inherit all the qualities of character of the person he was named after. A great many persons have been named after George Washington, but, not one of them has inherited the moral qualities of Washington. Then, to merely assume the name *Christian* is no evidence that such an one is a Christian. This would be trusting a mere shadow and will deceive in the end. The real value of the Christian name consists in the character from which it is derived.

If there is no Christian character back of the name, it is a mere, empty title. *Character* is the important thing. Some people of excellent Christian character have been called ugly names. Christ said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10: 25. The inference is, calling one by an ugly name does not make him a bad man; and calling us by the Christian name does not make us Christians.

Then, to depend on a special church name for salvation, is extreme folly and implies a false conception of the conditions of salvation and the formation of Christian character.

Morrill, Kans.

THE FATAL MISTAKE.

BY WM. M. LYON.

IN a recent MESSENGER, a certain sister, in giving the report of their late harvest meeting, refers to the idea advanced by the minister who taught that it is our duty to give when "we have enough and to spare." Right here many make a fatal mistake and suffer themselves to be deceived.

They wait, and *wait*, and WAIT, and WAIT till they feel that they have "enough and to spare," before they can go down into their pockets, forgetting that *all* they have belongs to the Lord. They talk about the "Lord's part." Why, bless you, my dear brother and sister, did you ever think that the Lord's share is *all* of it?

Ah, how often have our deacons and soliciting brethren, when trying to collect for the treasury

of the Lord's house, heard the pitiful reply, "I guess I can't do anything for you this time, we've got along so poorly this year" (and just then the mind runs back to last year, and the response is concluded by), "and I believe, too, I gave you a little something the last time you were around."

Now, I'm not sure, but I'm greatly inclined to the opinion that all this follows as a natural result based upon the principle of giving when "we have enough and to spare."

The trouble is, people never get enough for themselves; then, how can they get anything for the Lord? We have already referred to the answer of those who refused to give to the Lord, and I will here remark that we have known this to be the case when the one solicited was worth thousands.

I repeat, "Let us look at the principle upon which we give or refuse to give. I fear there is the fatal mistake. If we wait till all our own wants, both real and imaginary, are satisfied, we'll have but little, if anything, left for the Lord.

Let us take God's plan for it and it will be otherwise. Let us remember that God wants his part out of all our goods and gains, whether they be much or little.

Let us examine ourselves in this matter. It will pay.

Union Bridge, Md.

HOME AND FOREIGN MISSION WORK.

BY D. F. STOUFFER.

THERE is, at the present time, a great and important work agitating the church of the Brethren, presented under two headings,—"Home" and "Foreign" Mission Work. "Home Mission" is a local work, hence falls under the supervision of local churches. A necessity of a work of this kind arises from the fact that, in the majority of local churches, there are places where the doctrine of Christ, as taught and practiced by the Brethren, has not been heard. It occurs to me as wonderfully strange that there is not a more united effort in pushing forward this work. The church claims to have the spirit of Christ. If Christ were here personally and would see souls, so near the borders of his church, starving for bread, his spirit would call loudly, "Go out into the streets and lanes, and hedges and highways, and compel them to come in."

Oh, how I wish we would all see the importance of the work, and realize the individual responsibility that gathers around us in the accomplishment of this most noble work! I am inclined to believe that we would not feel content in simply talking about it at our church and District Councils, but would make it one of our daily efforts.

Let us look at this work from a proper standpoint. How is it? Are we doing what we can, or are we at ease in Zion? Just now the words come rushing in, "Woe unto them that are at ease in Zion."

I was recently called to fill a mission appointment, referred to by Bro. Brindle in MESSENGER No. 34. I had the pleasure of meeting Bro. D. Ausherman, who is one of our practical missionary workers. We preached several sermons to the people, and the Word preached had a most telling effect upon the people. Old men and women wept, and there appeared to be a general shaking up of the dry bones. I agree with Bro. Brindle in wishing that all the Brethren, and sisters, too, could have seen what I saw. They would surely help the mission cause more than they do.

The call has been so urgent for our return that we have arranged to meet with them in the near future.

One of the pleasant features of my visit was, to meet my dear old uncle, John P. Stouffer, who has passed the line of three score years, and all that time away from his God. While together, kneeling at the altar of prayer, holding him up to God as a special object of our petition, the fallow ground of his heart was broken up, and, as he wept, his heart responded, "I yield; I yield." Next day, as we traveled together, we came to a certain water, and Uncle said, "See, here is water; what hindereth me?" Finding nothing to hinder, preparations were made, and right there he was led down into the water, and, before a congregation of curious spectators, he consecrated himself to the Lord. His last words in our separation were, "I want to be faithful until death. Pray for me!"

At the place where the meeting was held, there were no members. We made our home with strangers and truly they labored to have us feel at home. While with them, they did not wait to see if the preacher had a place provided for him, but came up, and said, "Come to my house, and make that your home."

I shall ever remember the kind spirit of a certain lady, who, while we were seated around the supper table, announced the future arrangements, —"You are all to come back here, and let no one persuade you away, as we are prepared to entertain you. Come and feel at home!" That appeared so much like the spirit of Christ that it made us all feel happy. Thanks to those people for their kindness!

Benevola, Md.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited** for this Department We have an advertising page, and, if necessary, will issue supplements.

Echoes from the Highway.

LEAVING Chicago Aug. 20, we came direct to Denver, Colo., where we tarried a few hours and thence went to Longmont. Since here we have attended meetings with the dear ones of like precious faith in this and adjoining County. The cause is moving along with occasional accessions to the church, both by letter and baptism. They have had several additions by baptism recently.

When we came to this country, sixteen years ago, it was yet a Territory, sparsely settled. The buffalo and Indian roamed at large, but now they have disappeared before the tread of the busy and enterprising pioneers. The country has rapidly settled up; large farming communities are turning the desert into a charming expanse of beautiful farms, with thriving towns, here and there, full of the noise and commotion common to marts of trade and commerce. I found at that early day, here on the wild frontier, one member as a farmer, and two in the mines, with letters of membership sixteen years old. The first person baptized in this part of the "Far West" is now a minister of the Brethren in Nebraska. As usual, where the banner of Jesus is unfurled to the breeze, to be looked upon by sin-diseased souls, the work progressed, the waters were frequently moved, other laborers came to the work, and the church has maintained the principles of the Gospel. For seven long years there was scarcely a ripple of trouble to mar the peace of the Brotherhood, but as time rolled on, as every-where else, troubles, more or less, came, but it is to be hoped out of all of them such lessons have been learned as will enable God's children here to be better fitted for the warfare against sin and Satan, and that the blessedness of harmony and union may the more fully be appreciated. A good stone church-house has been erected, in which the Brethren meet week after week to teach the young the truths of the Bible and to labor in word and doctrine in the service of God. At a number of other points meetings are held. One elder, four other ministers and a corps of deacons constitute the official body, which, in connection with a company of active, working members, ought to make the strongholds of Satan totter In several other parts of the State of Colorado, churches have been organized, which, if well supported by missionary help, ought to prosper.

As time rolls on and the works of iniquity increase, it stands us all in hand to be more vigilant, more earnest and more self-sacrificing in this great work of maintaining the integrity of our non-compromising principles of the Gospel, and the spreading of the good news of salvation, until many thousands, that now know not the truth, are brought to the cross of Christ. J. S. FLORY.

Longmont, Colo.

From Salimony Church, Ind.

WHILE laboring in the cause of our Master in the above-named church, a sad accident occurred, resulting in the death of sister Adaline Wike, wife of Bro. Jacob Wike, who resides near Huntington, Ind.

Tuesday morning, Sept. 3, as sister Wike was doing her morning work, she went to adjust a window curtain. Attempting to mount a chair, she fell across the chair, hurting herself internally. A doctor was summoned, and though all was done that kind hands could do, she died Wednesday morning at 3 P. M.

Sister Wike was a faithful companion, a devoted sister, a kind and loving mother, —one who had her children in subjection. She was loved by all who knew her.

Sister Wike's age was thirty-six years, eleven months and one day. She was the mother of six children, one having preceded her to the spirit land. Bro. Wike and his children have the sympathy of the entire neighborhood. Funeral services were conducted at Lancaster by the writer, assisted by Bro. Samuel Murray, to a large concourse of friends. GEO. L. STUDEBAKER.

From Neutral, Kans.

THE members of this little band met in council on Saturday, Aug. 31. The business of the meeting was to arrange for a love-feast, and to effect an organization. The new organization took upon itself the name, "New Hope." They had one resident minister in the first degree, Bro. A. B. Lichtenwalter, and also one deacon, Bro. Shepherd Capron. They decided to hold an election at the love-feast Sept. 7, for a minister and a deacon. This was done. The lot for minister fell upon Bro. Frank Fornaman. In the choice for deacon, two were so near a tie, that the matter was submitted to the church, and they said (and I think wisely too), "Install both." Their names are Daniel Barger and Norman Nice. These brethren were then installed into their respective offices. Bro. A. B. Lichtenwalter was advanced to the second degree of the ministry. They made choice of Bro. Samuel Edgecomb, of McCune, Crawford Co., as their elder. These members unanimously agree to work with the general Brotherhood. The bounds of the organization are within Cherokee County, Kans., and take in the members about Neutral, and also those in and about Columbus.

This new organization, though not so large in numbers as some, yet seem hopeful, as their adopt-

ed name, "New Hope" would indicate. While they may feel, at present, as if they were too weak to cope with influences around them, yet they should remember that one only who has Christ to help, always has a majority.

It was the privilege of the writer to spend a little over one week with them, and while the meetings were small, because of other meetings in the same village, still we were made to feel as if the efforts of the few members here were not in vain. The principles of the Truth, being eternal, must stand.

While at Neutral I was called upon to witness the very sudden death of Bro. Norman and sister Sophia Nice's little son, only a little over two years old. He was playing, as usual, in the morning, and between five and six o'clock P. M., he left for the glory world. Oh! how heavy the stroke! But the Lord knows best, therefore we must submit.

The love-feast was an occasion of joy to all those who participated, as far as we were able to judge from appearances. Two were baptized.

To-day, Sept. 9, the writer is in Columbus, the County-seat of Cherokee County. I preached here last night in the M. E church to a very full house of attentive hearers. We expect to have preaching at the same place again to-night. To-morrow the appointment is out in the country at the Bethlehem house, where I will remain until Friday morning. From there I go to McPherson, and then home. The weather has been rather dry here for some time past, but there have been some pleasant showers recently. The brethren, sisters and people generally, in this country, are ready to bid a hearty welcome to all good people to come and locate among them.

A. HUTCHISON.

From New Haven Church, Mich.

THE brethren and sisters of this church met in council Sept. 7. The weather was very pleasant. After the meeting was opened, Dr. A. W. Flowers, an aged brother of seventy-two years, addressed us in a very impressive manner, pointing our minds to the rapidity of time, and the great necessity of union. It really seemed as though we were all with one accord in one place. Love and union were the prevailing elements. We decided to hold a series of meetings in the near future. While many of our old, faithful brethren have passed away, we are still trying to maintain the apostolic customs and practices.

JOHN STONE.

From Canada.

AUG 5 wife and I left our home near Mulberry, Indiana, for Canada. We arrived safely at Bro. Jacob Cober's, near Hespeler, Canada, Aug. 6. We remained six days with the four members at that place. Aug 12 we bade farewell to them and came to Bro. Samuel Horner's, near Gormley, the same evening,—a distance of sixty-seven miles,—where we make our home. Here we expect to work in the cause of the Master.

My health was bad before we left home, and is not much better yet,—but is improving somewhat. I think in a short time I will be able to work in the mission field, in compliance with a call made by the General Missionary Committee.

Since my arrival I have held several meetings with good interest. At present our meetings are held in a good house that was built by the surrounding neighborhood several years ago, and is open for all denominations except one.

I have been asked how many of our members are living in Canada. According to my knowledge there are twelve, including wife and I. The members are living about ninety-four miles apart,—four at Hespeler, sixty-seven miles south-west from this place, and two twenty-seven miles north-east from here. So, dear brethren and sisters, you can see the field is large and the labor arduous. Will you come to our help in your prayers? When you assemble in large numbers in the house of the Lord, think of the few, here in Canada, of us who have left home, brethren and sisters, friends and children!

The GOSPEL MESSENGER is still making its way to a few families in Canada. May it be the means of bringing conviction to many hearts!

J. W. METZGER.

From Cold Water Church, Butler Co., Iowa.

WE held our love-feast at Greene, Sept. 7. The meeting was larger than usual and very enjoyable. All was love, peace, and happiness. The speakers present were brethren Fowler and Beaver, of Chickasaw County, Wm. Eikenberry and E. J. Hoff, of South Waterloo, Ia., and the home ministry. We had good preaching. Brethren John D. Shook and Wm. H. Eikenberry were elected to the office of deacon, and three brethren were re-instated into that office. The charge of office was given, and the church received them in a very impressive manner.

The church here is now looking forward with bright prospects. Seven souls have been received into the church this year by baptism. Quite a number have been received by letter and some reclaimed.

Bro. Emmanuel Hoff and wife, of Waterloo, Iowa, are now on a mission tour to Wright and adjoining Counties. Bro. Hoff has already been at Greene, and with the Brethren in Franklin County, for some time. He preached eight discourses in our church at a place, where the Brethren have not preached often. There seemed to be good interest. Bro. Hoff is young, but preaches the Word with power. Time will tell the harvest.

Bro Hoff is working for the Mission Board. He travels by private conveyance and can fill any call in the mission field. We are fully persuaded that good results will follow from this work. May the Lord bless Bro. Hoff and his dear companion!

H. W. HANAWALT.

From Sugar Ridge Church, O.

SATURDAY, Aug 31, Bro. I. J. Rosenberger and Bro. Joseph B. Light came to us and commenced a series of meetings, which they continued until Tuesday, Sept 3, the day of our love-feast. It was an enjoyable occasion, and one long to be remembered. All seemed to be encouraged on their way Zionward, and we feel to thank the dear ministering brethren from other congregations who so kindly assisted us during our love-feast, by dealing out the Word of Eternal Truth to the edifying of both saint and sinner.

Brethren and sisters of Sugar Ridge church, let us remember the feast of love we enjoyed, and if we meet no more as we did that day, oh, let us be faithful so as to meet each other where parting will be no more!

Our Sunday-school was re-organized April 14 with the writer as Superintendent, assisted by Bro. David Nansickle. The school is well attended by both old and young, and I trust a good work may be accomplished through the Sunday-school at this place. Let us all be more determined to work for Jesus and his cause! There is a work for us all to do. Let us do it while it is called to-day! Sept. 1 we had a children's meeting. Bro. I. J. Rosenberger and Bro. Jos. B. Light talked to the children from John 10. The meeting was very interesting to young and old, and I hope that we all may remember what we heard. I stated to the school that the penny collection of that Sunday would be sent to the treasurer of Children's Mission. The collection amounted to $1.19. We thank all for the money thus donated. "God remembers the cheerful giver."

D. W. C. RAU.

McComb, O.

Here and There.

IN March we reported fourteen baptized in the Green Tree church since the first of the year. Since then, we are happy to report, twenty-two more have been baptized by the writer in the beautiful Schuylkill River, only about a quarter of a mile from the church,—a place made sacred by the many baptismal scenes in the last forty years. In all, over ninety have been received by baptism into the Green Tree church in the last three years, and, with but little exception, we think are doing as well as can be hoped for. We hope and pray the good work may continue on, not only so far as numbers are concerned, but also in a corresponding development of Christian piety of an apostolic type. For such a development we are hoping, praying, and, by the grace of God, shall labor.

TRIP TO HUNTINGDON.

Sept. 3 we got on board of the Express train at our home station *en route* for the above place, and, after a six and a half hours' very enjoyable ride, reached the place in safety. The weather being delightful, and the scenery grand and fascinating at many points along the route, made it a trip long to be remembered by the writer, with the exception of the marks of the horrible devastation and destruction along the different rivers and streams, caused by the recent floods, of which the papers gave graphic descriptions. Suffice it to say, the devastation of the flooding and destruction of property all along the line of the Pennsylvania railroad,—not to say anything about the loss of precious lives—is beyond description. In the language of the sacred historian, "The half was not told."

While at Huntingdon, we made our home with Mother Quinter. The immediate family now consists of Mamie and Grace. Mamie is the older one of the two daughters, and has been attending Swarthmore College, when in session, for the last year. She expects to return again for the fall term to complete her studies. Grace, the youngest in the family, is still attending school at the Brethren's Normal.

While at home with Mother Quinter and the girls—and we were there from Tuesday until Saturday — our mind would revert time and again to gone-by days, when Father Quinter made us all feel good by his smiling and godly presence. Oh, how we did miss "papa," as we used to call him! At night, when lying awake in bed, we tried to imagine his presence and form before our eyes, and it did seem to us at times as if his very form became visible to us, and then disappear again. Beloved and dear Father Quinter, we hope to meet thee, all of us, by and by in the better world! Until then may the good Lord help us to be faithful to him, to the church of his choice, and to each other as a family composed of a broken-hearted companion, mourning and sorrowing children.

Mother Quinter and the children, of which my wife is the oldest, will all miss, when gathered together in the home, the earnest implorations that used to go up from Father Quinter's heart and lips to the throne of mercy in behalf of his, now mourning, little family. But, blessed be God, if we all follow him as he followed Christ, and ever aim to pattern after his work and sweet life—for his was a *sweet* life—and ever giving heed to his counsels for our good, we need not "sorrow as those who have no hope" for the one only gone

on before; for we shall meet again, as we sometimes sing:

"It is the hope, the blissful hope,
Which Jesus' grace has given —
The hope, when days and years are past,
We all shall meet in heaven."

THE SCHOOL.

It gives us no little pleasure to report the interest and progress in the school work of the Brethren in Huntingdon. If we are correctly informed—and we think we are,—the number of students considerably exceeds what it was last year at this time. But the gratifying feature about the work, to us at least, is the fact, that there are quite an unusual number of young brethren in attendance, which is as it ought to be. Brethren, send your sons and daughters to our schools, even should it cost you more to do so, and you will be aiding the cause, while, at the same time, it may prove to be the very thing needed to bring your boy or girl, as the case may be, into the church. And so far as the school at Huntingdon is concerned, we feel it is well managed. The Brethren, those who are engaged in the good work are self-sacrificing, and anxious, more than ever, to make the school productive of good, not only as a school power, but so far as the general principles and doctrine of the Brethren church are concerned.

The new building that is being put up by the Brethren there to afford additional school advantages is fairly under way, though they are considerably hindered in the work in not being able to secure the lumber as fast as they like to have it. We hope they will be able to have the building in good shape before winter sets in; especially as it is desirable to have more room to afford necessary accommodations to do the desired school work. And right here we want to say, Brethren, don't think those who are engaged in the school work of the church are having a good time of it; far from it. From beginning to end it is a work of sacrifice and self-denial, and yet a work so important and far-reaching in its results, that we all ought to feel a willingness to co-operate with those engaged in the work in whatever way we can. We would like to express our mind freely on the school question, right here and now, but as our communication is already of greater length than we had hoped it would be, we shall desist from saying any more on the question for the present

We very much enjoyed our short visit of a few days with the folks at home, and friends and brethren in the little Huntingdon church. Both the church and school there are near to us, perhaps, because Father Quinter was vitally related to both.

To our Huntingdon Brethren and friends we would say, we wish you all a hearty "God prosper you!" J. T. MEYERS.

Oaks, Pa., Sept. 10, 1889.

Wayside Notes.

SEPT. 1 I had the pleasure to meet the Brethren in Solomon's Creek church at their harvest meeting. Bro. Edmund Forney, from Northern Illinois, addressed the congregation, using the parable of the unjust steward. Our attention was particularly called to the fact that we must be careful not to waste the Lord's goods. The sermon was full of rich gems, and I am sure we could profit by it.

The writer was called upon in the afternoon to address the children. The children seem to appreciate these little talks. After that Bro. A. H. Puterbaugh was called upon to address the young men and ladies upon the issues of the present age, and warn the young against the many sins they are exposed to. That closed the meeting at Solomon's Creek.

* * *

The committee (sent by Annual Meeting) then met in the Washington church to adjust such difficulties as might come before them. The meeting lasted four days, and, considering the great amount of business before the meeting, I never saw a committee that got along more pleasantly with business. The church was well pleased with their decisions, and all received the report. Oh, how good it is when brethren can dwell together in unity and love! How much hard labor and study could be avoided, and money and time saved, if all the members would observe one thing, and that is, to do right!

* * *

Sept 7 wife and I met with the members in the Berrien congregation, Michigan, at their love-feast. A number from adjoining churches were present. Eld. James Miller, formerly from Portage church was present. Bro. Miller's age begins to tell on him, and it is presumable that, according to nature, he will not remain long with us. When I was a boy, I can well remember seeing those old standard-bearers of the cross, while in the vigor of manhood, call long and loud to sinners, to repent and turn from sin's destructive way, and come to that loving Savior, whose voice so pleasantly is calling, "Come, for all things are now ready." When I call to memory some of those old soldiers of the cross, whose bodies are now quietly resting in silent graves, I am made to wonder what has become of their children and grandchildren. Elders Jacob Miller, David Miller, Abram Whitmore, James Tracy, and others, traversed, thirty and forty years ago, this beautiful land, called Portage Prairie, and the adjacent Counties. They have now crossed over the river. Soon we all shall meet them at the great judgment bar of God. Eld. John Knisely officiated at the Communion services. Twelve ministers were present. The meeting, indeed, was an excellent one. At this meeting I had the pleasure of meeting brother and sister Flory. I had not met with sister Gertrude Flory for ten or twelve years. How pleasant it is to meet and renew such acquaintances! Sister Flory, like Bro. C. H. Balsbaugh, and others, who are laboring under the hand of affliction, are only instruments in the hands of God to do much good for the church, and help to labor for the blessed cause of Christ. Bro. Landis, from Darke County, Ohio, was present. We met members from ten different churches.

Berrien church feels much revived. One sister, who had left and gone with the fast element, came back to the church.

* * *

We stopped with Bro. Noah Early. He and wife accompanied us to the Catholic institutions. The first place of interest was to visit "St Mary's." This department has no males, excepting the priest, who preaches for the sisters of charity and female students. If only our sisters could be so easily known by their appearance as those Catholic sisters! They were anxious to know what our profession is, and if all of our sisters dressed as sister Miller does. They greatly admire plain dressing. We were next brought one mile east to "Notre Dame." This is the oldest part of the institution. Here may be seen a number of missionary priests, who wear their peculiar coat, and, like the sisters, can be easily known by their appearance. They do not feel ashamed of their uniform, and why should we? They claim to have about 700 students. Here may be seen oil paintings in a remarkable state of preservation, reaching back to the thirteenth century. I saw a German Bible over 200 years old. They also have a book of music in which the notes are written on sheepskin, several hundred years old. Coins of all descriptions, from all countries, may be seen here, reaching back many hundred, and, in some instances, over 1000 years.

The Catholic people are much engaged in collecting relics of all descriptions from all parts of the world. If our people would try half as hard to spread the Gospel as do those Catholics, our Brethren would soon take the Bible into all lands.

The Catholics make use of every possible means to extend their cause. Frequently you may notice that a man, having met with the loss of his wife, goes to Notre Dame, and upon the condition of being cared for during the remainder of his life, agrees to become one of the workers there. All his property, upon entering the institution, goes to the church. Thus thousands of dollars are brought to Notre Dame every year. They own over 600 acres of land, and all is carefully farmed. All the orphan children whom they can find they will induce to enter their schools, and once brought in contact with their methods and form of worship, nine out of ten will become Catholics. I am astonished to see so many Protestant children there. No wonder the Catholics are getting so strong a foot-hold in the United States.

* * *

Sept. 12 we met with the Brethren in the South Bend district, Indiana, at their Communion services. The meeting was largely attended, and the order good. At this meeting I met elders David Ruple, James Miller, John Knisely, Thurston Miller and others. Wm. C. Teeter, of Sidney, Nebr., was also present and helped to make the meeting pleasant. Two were baptized at this meeting. One was an aged brother; the other a sister of about eighteen years of age—a mute, who had never been taught to read the Bible. Yet she is more wise, and understands her duties towards God better than some who have every advantage of Bible knowledge. J. H. MILLER.

Milford, Ind.

From Circleville, Pendleton Co., W. Va.

We are still trying to labor in the Lord's vineyard, and although the great work is not moving onward as we would like to see it, we are encouraged by the Brethren from the Valley of Virginia, who come to us occasionally and administer unto us the words of eternal Truth.

Aug. 10 and 11 brethren Martin P. Miller and Lewis Showalter preached the Word of Eternal Life at Dry Run. Aug. 11 Bro. Miller preached a funeral sermon at Circleville, in which we were pointed from the silent tomb to the Celestial City, with warmth and ability. Aug. 12 and 13 these same faithful workers ascended the mountain, known as the "Hunting Ground," where the writer lives, and labors in the great work. Here they preached two sermons with zeal and earnestness. From this point they went on their way to other appointments, at Friend's Run Aug. 14 and 15, and at Smith's Creek, Aug. 16. Aug. 17 and 18 the writer and wife were permitted to meet them again at Hammer's church, near Franklin, this County, at the love-feast held by these brethren, Bro. Miller officiating. After hearing a good sermon, on the morning of the 18th, we once more took the parting hand, and returned home. The brethren went on their way to meet other appointments, and then to seek their homes in Rockingham Co., Va., where loved ones awaited their coming. May the Lord shower, upon them and their work, his richest blessings! GEO. W. GRADY.

"ONE of the mistakes in the conduct of human life is to suppose that other men's opinions will make us happy."

From Eglon, W. Va.

Our love-feast at this place occurred Sept. 7 and 8. We had a feast of love in deed and in truth. There were brethren and sisters here from far and near. About fourteen ministering brethren labored for us. Bro. G. S. Arnold, of Mineral Co., W. Va., officiated.

Our church is still increasing. On Saturday morning one young sister was baptized. Several were added to the church this summer. Let us, dear brethren and sisters, hold out to the end! A few more days and then we can strike glad hands in heaven, where there will be no parting, and where all will be joy!

RACHEL WEIMER.

From Juniata, Nebr.

Our love-feast, Sept. 7 and 8, was a feast to us all. We had an able corps of laborers. The ministers from abroad were Jesse Y. Heckler, Uriah Shick, Lamar Miller, J. M. Nofziger, A. Titus and E. Rothrock, S. M. Forney, etc. There were more ministers present than on any previous occasion. Two were baptized on the day of the meeting. They were old people and had belonged to the Mennonites. Nearly fifty members communed. May God continue his blessing to us! Brethren, remember us, out here, in your prayers! We have more work and calls than we can attend to. Come and help us! DAVID BECHTELHEIMER.

Notice to the Members in the North-eastern District of Kansas.

All those who subscribed for the "Miller and Sommer Debate" at the District Meeting of North-eastern Kansas and have not received the work, should forward their names, with $1.50 enclosed, to me. In that way I can have the books sent by mail, direct to purchaser, thus saving express charges. GEO. BRINDLE.

From Blue River Church, Ind.

Our harvest or thanksgiving meeting occurred Sept. 1. Brethren Jeremiah Gump and Daniel Snell were with us and preached the Word with power. Bro. Snell also preached at a school-house three miles east of the church, and his labors at that place stirred up quite an interest. The people speak well of his preaching. WM. BROWN.

From Falling Spring Church, Franklin Co., Pa.

Our quarterly council was held on Sept. 7. The weather being very inclement, the attendance of members was small, and in consequence of that, some business of importance was left over until Sept. 25, when we will meet again, if the Lord will. One dear sister was reclaimed who had wandered from the fold. May the Lord help her to be faithful till death! One was baptized lately,—a young sister of thirteen years. Oh, how important to remember our Creator in the days of our youth! Our Communion meeting will be held Oct. 12 and 13, at 10 A. M., at the Hade meeting-house.

WM. C. KOONTZ.

From the Field.

On the last day of August we commenced preaching at the Wassam school-house, near Reece, Greenwood Co., Kans., and continued over two Sundays. The Communion services which we had were something new there. Two were added by baptism and a church organized. A young brother, Peter Nelson, formerly a minister of the United Brethren church, was elected to the ministry, and J. J. Wassam to the deacon's office. Eld. D. Stouder assisted. The church was named Spring Creek. Thus there is another branch added to the Southern District of Kansas.

G. W. STUDEBAKER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

GISH.—In Bourbon County, Kans., Sept. 3, of malarial trouble, Omily T. Gish, wife of Bro. Christian Gish, aged 61 years, and 18 days.

Sister Gish was married to Christian Gish, Dec. 18, 1851. She leaves a husband and five children,—two sons and three daughters,—to mourn their loss. Mother Gish was esteemed by all who knew her, and in her death the community sustains a loss hard to repair. Funeral discourse by the undersigned from 2 Cor. 5: 1. A. J. HIXSON.

GRAYBILL.—At Lowry, Bedford Co., Va., Aug. 2, Katie Graybill, aged 1 year, 8 months and 20 days.

Little Kate was killed by a railroad engine, and was buried in the corner of the yard where the little brother and sister often linger with roses to adorn the little mound.

She has gone to be one of the angels, and if we would but listen, we might, by faith, hear the flutter of snowy wings and the echo of that sweet voice in the Paradise of God.

J. C. BEAHM.

KLINE.—At Stephen's City, Frederick Co., Va., July 29, Bro. Joel Kline.

While the whole community is bowed in sorrow at this sad dispensation of an Allwise Providence, we are happy in the thought that we mourn not as those who have no hope. In the relation of husband, father, brother, or friend, his life was so adorned with all the Christian graces, that we feel assured of that mature preparation on his part, that fitted him for the solemn event of death. He was a minister of the church of the Brethren, and such was his piety and love for the worship of God, that, in spite of feeble health, he was seldom absent from his place in the house of God. SAMUEL KLINE.

BURNS.—In the Union church, Marshall Co., Ind., Aug. 9, of dropsy of the heart, sister Elizabeth Burns, aged 76 years, 2 months and 6 days.

Deceased leaves two sons and two daughters, all members of the church but one,—to mourn their loss. She was the sister of Eld. John Knisley, now of the Pine Creek church, Ind. "Aunt Betsy," as she was usually called, joined the Brethren church when yet a young woman, and lived a consistent Christian life until her death. Funeral services by Eld. Jacob Shively.

JOSEPH BURNS.

KAUB.—At Paxton, Kans., Sept. 8, Jacob Kaub, aged 85 years, 5 months and 4 days.

He was sick one week only, suffering from congestion of the bowels. Funeral services by the Brethren. JOHN SHERLY.

REED.—At Alum Ridge, Floyd Co., Va., Sept. 2, sister Lucy Reed, aged 71 years, 5 months and 15 days.

She united with the church in 1839, and lived a devoted life until the Lord called her home. Two of her little ones preceded her in death. She leaves a husband and eleven children to mourn their loss. Funeral services by F. W. Dove and Bro J. B. Pence, at Pleasant Valley meeting house

MARK A. REED.

KARN.—Near Tippecanoe City, Miami Co., Ohio, Sept. 6, sister Catharine Fair Karn, aged 81 years, 7 months and 4 days.

She was a faithful member of the church for many years, and loved by all who knew her. She leaves seven children and a large circle of friends to mourn their loss. Her husband, Bro. Abraham Karn, preceded her to the spirit world four years ago. Funeral services by Eld. Jesse Stutsman and the writer.

I. J. ROSENBERGER.

ALDRIDGE.—In the Locust Grove church, Frederick Co., Md., Aug. 3, Bro. George W. Aldridge, aged 82 years, 7 months and 27 days.

His remains were interred in the Locust Grove cemetery. Funeral services by Bro. S. H. Utz. We sympathize with the aged and bereaved wife, who is left to mourn her loss. May God sustain her in her sad bereavement. M. E. ECKERS.

HARTER.—In the Nettle Creek church, Wayne Co., Ind., Aug. 3, Bro. Levi Harter, aged 66 years, 1 month and 15 days.

Deceased leaves a kind companion, two sons and one daughter to mourn their loss. He was a consistent member of the church about forty years and died in the triumph of a living faith. His disease was supposed to be cancer of the stomach. He kept his bed for about thirteen weeks, much of the time suffering great pain, which he bore with Christian fortitude. Services by the Brethren.

MATCHETT.—In the bounds of the same congregation, Aug. 24, little Della, daughter of friend David Matchett and wife, aged 6 years, 6 months and 28 days. Disease, diphtheria.

MATCHETT.—Out of the same family, Aug. 29, of typhoid fever, Dora Matchett aged 15 years and 7 days.

Thus, in less than one week, the monster death has torn from the embrace of these kind parents two of their tender lambs, leaving them with but two darling little boys to mourn their loss. Oh may they prepare to meet those dear daughters that have gone to represent their little family on the evergreen shore! Services by Eld. Daniel Bowman and the writer, at the West River church, East Dalton.

TEETER.—Also in the same congregation, in Hagerstown, of scarlet fever, Eva Irena, daughter of friend John and Catharine Teeter, aged 3 years, 5 months and 26 days.

Though our natural affections are strong toward our tender offspring, let us be reconciled to God's will. Knowing the sweet innocence of little Eva, it makes her a proper associate for the society of angels. Funeral services from the language of Jesus, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven," by Lewis Kinsey and the writer.

ABRAHAM BOWMAN.

STILES.—At the home of his sister, near Johnstown, Pa., Aug. 11, Francis A. Stiles, aged 22 years, 1 month and 28 days.

Bro. Stiles was a noble man and a model Christian. He was baptized at the early age of sixteen, since which time he lived as an active and devoted member in the Brethren church. May the dear young friends, for whom he so often prayed, realize that life is uncertain, and, like him, prepare to meet their God. Bro Stiles was attending school at Huntingdon, Pa., and had come home to spend the summer vacation, expecting to return in September; but malarial fever claimed him as a victim, and a few days later he slept the sleep of death. He was an adopted son of Bro. Levi and sister Hannah Good. Great in soul, yet lowly in disposition, he won the good will of his fellow men, and his death has cast a shadow over the loving hearts of many. But God knoweth best, and we dry our tears in the hope of a sweet reunion in our Father's kingdom. SADIE C. BRALLIER.

CALVERT.—Elmer E. Calvert, April 22, aged 24 years and 22 days.

H. H. BRALLIER.

EBY.—In Dayton, Ohio, Millard F., son of Bro. John and sister —— Eby, aged 30 years, 2 months and 1 day.

Deceased leaves a wife, two small children, and a large circle of sympathizing friends to mourn their loss. He was one known only to be loved. He possessed the characteristics of true manhood,—the fruits of early Christian training. Funeral services were conducted by Eld. P. J. Brown, of Congress, Ohio. ISAAC FRANTZ.

NEFF.—In Honey Creek, Henry Co., Ind., Aug. 27, sister Sarah Newlin, aged 69 years, 7 months and 2 days.

She united with the Brethren church in 1860, and continued a faithful member until death. Services by the writer.

BOUSLOY.—At the same place, Aug. 29, Mary Helen, daughter of Benjamin and Elizabeth Harvey, aged 31 years, 9 months and 28 days.

She was married June 10, 1876, to D. L. Bousloy. To them were born five children. On the evening of the day above mentioned, while milking a cow, she was kicked by the animal upon the chin, which dislocated her neck and she died almost instantly. Funeral services by Bro. John McCarty from James 4: 14. D. F. HOOVER

DIERDORFF.—At McPherson, Kans., Aug 10, Mabel N., daughter of Mr. and Mrs. A. F. Dierdorff, aged 8 years, 7 months and 24 days.

Little Mabel was a remarkably bright child for one of her years, and to know her was to love her. Her pure life and earnest Christian devotion, we hope, may be a bright and shining light to lead those who mourn for her to a higher and nobler life in God's service. Many long weeks she lay on a bed of suffering, but no murmur or word of complaint escaped her pure lips. Each night she could be heard sweetly pouring forth her words of faith and praise in prayer to the God she trusted. She has been taken when yet a tender blossom, ere she had felt the blight of sin or the bitter heartaches of this cruel world. Her gentle spirit has returned to the God that gave it, pure and undefiled.

Listen! Methinks I can catch the echo of the words spoken long ago by him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." C. B. L.

PECK.—In the Falls City church, Nebr., Aug. 28, sister Mary Peck, aged 74 years and 26 days.

Deceased was united in marriage Sept. 1, 1839, to Elias Peck. They moved to Richardson County, Nebraska, their present home, in 1873. Sister Mary leaves a kind husband, seven children and twenty-four grandchildren to mourn their loss.

At the tender age of twenty years she cast her lot with the church of the Brethren and continued faithful for fifty-four years, never wavering in faith.

Her suffering of about seven weeks seemed to draw her nearer to her dear Savior, and was patiently borne. She was anointed according to James 5, and at last fell asleep in Jesus.

Her funeral was largely attended, and, with great solemnity, conducted by elders Mohler Davis, and the writer. Her remains were laid away in the Silver Creek cemetery.

R. K. BERKEBILE.

9



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Announcements.

LOVE-FEASTS.

Sept 21 and 22, Cottonwood church, Kans., at L. H. Flack's, 3 miles west of Emporia

Sept 28 at 6 P M, Chippewa Creek church, Mich., at Wm. F Jehnzen's.

Sept. 28 and 29 at 2 P. M., Noconna church, Montague Co., Texas, at Henry Brubaker's, 3 miles north of Noconna

Sept 28 and 29 at 2 P M, Salem church, Reno Co., Kans., 2 miles south and 3 miles west of Nickerson.

Oct. 1 and 2, at 1 P. M., Rock Creek church, Whiteside Co., Ill.

Oct. 1 and 2 at 2 P. M., Greentown church, Ind.

Oct. 2, at 4:30 P. M., Bethel church, 3 miles east of Milford, Ind.

Oct. 2, at 10 A. M., Lick Creek church, Owen Co., Ind.

Oct. 2 and 3, at 2 P M, Buffalo Valley church, Union Co., Pa.

Oct. 2 and 3 at 4 P. M., Appanoose church, Franklin Co., Kans.

Oct. 3, at 10 A. M., Dry Fork church, Jasper, Jasper Co., Mo.

Oct. 3, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind.

Oct. 3, at 2 P. M., Cerro Gordo church, Ill.

Oct 3, at 5 P M, St Joseph Valley church, 3 miles north of South Bend, Ind

Oct 3, at 2 P. M, Arcadia church, Ind.

Oct 3, Union City church, Brick house, 1¾ miles north of Union City, Randolph Co, Ind.

Oct 3 at 10 A M, Santa Fe church, 2 miles east of Bunker Hill and 6 miles south of Peru, Ind.

Oct 3 and 4 at 10 A M, West Branch, Ill

Oct. 3, Mineral Creek church, Johnson Co, Mo

Oct 5, Pokagon church, Cass Co, Mich

Oct. 4, at 1 P. M, St Joseph church, Ind, at Wenger meeting-house.

Oct 4 at 4 P M., Dunnings Creek church, Bedford Co., Pa.

Oct. 4 and 5, Lititz ville church, Jefferson Co., Ia

Oct 4, at 10 A M, Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co, Ind., 5 miles west of Plymouth and 5½ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting

Oct. 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macompin Creek church, Montgomery Co., Ill

Oct. 5, Novelty church, Shelby Co., Mo.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 2 P. M., Alleghany church, Grant Co, W. Va

Oct 5, at 2 P M, Farmers' Grove church, Juniata Co, Pa.

Oct 5 at 10 A. M., Oak Creek church, at Ankneytown meeting-house, Ohio. Meetings will commence Sept 28 and continue until Oct. 6.

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co, Ind.

Oct. 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5, at 2 P M, Clear Creek church Huntington Co, Ind.

Oct. 5, at 1:30 P M, Locust Grove church, Buck Creek congregation, Frederick Co, Md

Oct. 5, Honey Creek church, Nodaway Co, Mo., 3 miles west of Sheridan, on St Paul & Kansas City, R R.

Oct 5 at 10 A M, Pleasant Grove church, Kans.

Oct. 5, at 2 P. M, Upper Twin Creek church, Preble Co., Ohio, at the Wheatville (central) house

Oct. 5, at 3 P. M, Maple Glen church, at Savage, 9 miles west of Elk Lick, Somerset Co, Pa.

Oct. 5, at 2 P M., Salem church, Marion Co, Ill.

Oct. 5, at 10 A M., Springfield church, Summit Co., Ohio

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 9 miles south-west of Hutchinson.

Oct 5, at 4 P M, Berkey meeting house, Scalp Level, Pa

Oct 5, at 2 P M, Upper Stillwater, O

Oct 5 and 6, at 10 A. M., Portage church, Wood Co., O.

Oct. 5 at 2 P M, Vermillion church, Cornell, Ill, on the Streator Branch of the Wabash railroad

Oct 5, Lick Creek congregation, near Bryan, Williams Co., O

Oct 5 at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A M, Weeping Water church, Cass Co., Nebr. On M. P. R. R trains will be met at Eagle; on B & M. R. R., at Greenwood

Oct 5, at 1 P. M, Elkhart Valley church, Elkhart Co, Ind

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Gripe's, 9 miles south-east of Mulvane and 6 miles south-west of Moore ath.

Oct. 5 and 6, at 3 P. M, Maple Valley church, Cherokee Co., Iowa, 2 miles south-west of Aurelia.

Oct. 5, at 2 P. M, Saline Valley church, Kans., at L. W. Fitzwater's, 6 miles south-east of Lincoln Center, Lincoln Co, Kans

Oct. 5, at 10 A. M., South Beatrice church, Nebr On Friday conveyance will meet Holmesville, on U P R. R., Beatrice, on B & M. R. R., Rockford, on Rock Island R R.

Oct. 5, at 10:30 A. M, Maple Grove church 4 miles north of Ashland, Ohio.

Oct. 5, Plum Creek, Pa.

Oct 5 at 4 P M., James Creek church, Huntingdon Co, Pa

Oct 5, at 1:30 P. M, Marsh Creek church, Adams Co, Pa Those coming by rail will notify B F Kitzinger, Gettysburg, Pa, who will procure conveyance to place of meeting

Oct. 5 and 6, at 10:30 A M, Seneca church, Seneca Co., Ohio, 1½ miles north of Bloomville

Oct. 5 and 6, at 2 P. M., at Robert Brown's, 5 miles south of Prairie City, Jasper Co., Iowa.

Oct. 5 and 6, Cedar County church, 4 miles west of Tipton, Cedar Co., Iowa. Those coming direct to the church on the 5th stop off at Buchanan, on the B C R & N R. R., 2 miles from church house Those coming by rail inform Jacob Zook, Buchanan, Iowa.

Oct. 5 and 6, at Biddle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct 5 and 6, at North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A M., South Morrill church, Kans.

Oct 5 and 6 at 2:30 P M, Aughwick congregation, Huntingdon Co, Pa, at Sugar Run church, in Hill Valley

Oct 5 and 6 at 4 P M, Pipe Creek church, Miami Co, Ind

Oct 5 and 6, at 1 P. M, Independence church, Montgomery Co., Kans.

Oct 5 and 6, Spring Run church, Fulton Co, Ill Those coming by rail stop at Prairie City Notify John Pool, Avon, Ill, how many persons there will be, and on what train they will come.

Oct. 5 at 10 A. M, Burr Oak church, Jewell County, Kans

Oct 5 and 6 at 1:30 P. M, Locust Grove church, 5 miles north-west of Mt Airy, Md., on B. & O R R.

Oct 6, at 3 P. M., Johnstown church, 2½ miles south of Johnstown, at the Walnut Grove meeting-house, Cambria Co, Pa.

Oct 8, at 4 P M., Woodbury church, Bedford Co., Pa.

Oct. 6, at 3 P. M., Exeter church, at Bro. S. H. Caylors, 4 miles south-east of McCool Junction, Nebr.

Oct. 8, Yellow Creek, Elkhart Co., Ind.

Oct 6, at 10 A. M, Prairie Creek church, Ind., at the Sugar Grove meeting-house

Oct. 8 and 9, at 2 P. M., Lost Creek, at Freespring, Juniata Co., Pa.

Oct. 8, at 10 A. M., Price's Creek, Preble Co., O.

Oct. 8 and 9, at 3 P. M., Shannon church, Carroll County, Ill.

Oct 9 at 2 P M., Lower Miami church, Montgomery Co, Ohio

Oct. 9 at 4 P. M, Pine Creek church, Indiana, at the east meeting-house.

Oct 9 and 10, at 1 P M, Panther Creek church, Dallas Co., Iowa

Oct 10, at 10 A M, Spring River church, Jasper Co., Mo., 9 miles north-east of Carthage, at C Hoddeman's Those coming by rail will stop at Carthage, where they will be met on the 9th

Oct. 10, at 2 P M, Pigeon River church, Ind.

Oct 10, at 10 A. M., Landisville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind

Oct 10, at 2 P M, Northfork church, Carroll Co., Ind

Oct 10, at 10 A. M., Logan church, Logan Co., O.

Oct 10, White church, Montgomery Co, Ind, 4½ miles west of Colfax

Oct. 10 and 11 at 10 A M, Franklin Grove, Ill

Oct 10 and 13, at 1 P M, Waddam's Grove, Ill

Oct. 10 and 11, at 1:30 P. M, Meadow Branch meeting-house, Carroll Co, Md. Those coming by rail will stop off at Westminster, on the Western Maryland Railroad.

Oct. 11, at 4 P M., Camp Creek church, Kosciusko Co, Ind. The meeting will be held 4½ miles north of Etna Green.

Oct 11 at 10 A M, Spring Creek church, Kosciusko Co, Ind

Oct 11 at 10 A M, Camden church, Jay Co, Ind, 7 miles north of Redkey and 3 miles south of Camden

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Price S H.

Oct 11, at 2 P. M., Oakley church, Ill.

Oct. 11 and 12, at 4 P M., Spring Run church, Pa.

Oct 12 at 2 P. M, Walnut church, Marshall Co, Ind

Oct 12, at 4 P. M, County Line church, Allen Co, Ohio.

Oct. 12, at 4 P. M, Milledgeville, Ill.

Oct. 12, at 10 A M, Pleasant Hill church, Allen Co., Ind.

Oct. 12, Eight Mile church, Markle, Ind, on C & A R. R

Oct. 12, at 10 A. M, Rome church, Oak Grove meeting-house Hancock Co, O.

Oct 12, at 2 P. M, Aleysordale, Pa.

Oct 12, at 10 A. M., Clay pews congregation, at the Beech Grove meeting-house, Wayne Co, Ohio

Oct. 12 at 1:30 P M, Mill Creek, Rockingham Co, Va.

Oct. 12, at 10 A. M., Buck Creek church, Henry Co, Ind.

Oct. 12, at 2 P. M., Dunkle's Creek church, Madison Co, O. 3 miles north-west of Lowden. Those coming by rail will be met in Lowton, at 11 A. M on day of meeting

Oct. 12, at 2 P. M, Neosha church, Neosha Co, Kans.

Oct. 12, Fairview church, Appanoose Co, Iowa Series of meetings to begin one week previous

Oct. 12, Lynemont, Ohio One week's meeting before feast

Oct 12, at 10 A M, Green Spring church, at Sugar Grove meeting house, O

Oct 12, at 4 P M., Yellow Creek church, Bedford Co, Pa

Oct 12, at 1 P. M., Big Creek church, Richland Co, Illinois Conveyance will be furnished any time by notifying J M. Kerney, Parkersburg, Illinois

Oct 12 South Waterloo church, Iowa.

Oct 12 at 10 A M, Swan Creek church, Fulton Co, Ohio, on Lake Shore R R, half way between Delta and Wauseon Those coming by rail stop at Delta and notify I. Beckebite or G A Hall

Oct 12 at 4 P M, Bethel church, Holt Co., Mo., at Bethlehem meeting-house, 9½ miles south-east of Mound City

Oct. 12 at 1 P M, Pigeon Creek church Ten Mile congregation, Washington Co., Pa.

Oct. 12 at 10 A M, Beaver Dam, near Union Bridge, Md, on W M R R.

Oct 12 at 2 P M, Beaver Creek church, Sangerville, Va.

Oct 12 Turkey Creek church, at Mt View, Fenton Co, Mo Wabash is nearest railroad station

Oct 12 Maple Grove church, Kans

Oct 12 Slate Creek church, Conway Springs, Sumner Co., Kans.

Oct 12 and 13, Mingona church, Barber Co, Kans

Oct. 12 and 13 Tearcoat, Hampshire Co, W Va

Oct 12 and 13, at 10 A M, Bellevale church, Republic Co, Kans

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct. 12 and 13 at 3 P M., Bethel church, Nebr

Oct. 13 at 2 P. M., Conemaugh church, in the Horner meeting-house, 3 miles north of Mineral Point, Cambria Co, Pa A series of meetings will commence on Saturday evening, Sept. 28, and continue until Oct. 13

Oct 13 and 14, at 1 P M., Lewistown, Mifflin Co, Pa., Dry Valley meeting house. Nearest station is Mattiatd.

Oct. 14, at 10 A. M., Wolf River church, Brown Co, Kans

Oct. 15 at 2 P. M., Antioch church, Ind

Oct 18, Bredonia, Kans

Oct 21 at 2 P. M, Dorrance church, Kans

Oct. 30, Lamotte church, Crawford Co., Ill.

Oct. 30, at 1 P. M., Stony Creek, 4 miles east of Noblesville, Hamilton Co, Ind.

Oct 31, Beaver Run, Mineral Co, W. Va.

Nov. 1 at 10 A. M, Mississinawa church, Delaware Co, Ind., Union Grove meeting-house Those Coming by rail stop at Snideker

Nov 1 at 1 P M, Pleasant Hill church, near Virden, Ill

Nov. 2 at 10 A. M, Wichita church, Sedgwick Co., Kans

Nov. 2 and 3, Broadfording church, Washington Co, Md. Continued meetings to commence Oct. 29.

Nov. 2 at 1:30 A M, Monocacy church, at Rocky Bridge, Md on W. M. R. R

Nov. 8, at 4 P. M, Monticello church, Ind.

Nov 12 at 2:30 P M, Frederick City, Md

Sept. 28, at 2 P. M., Canton church, Stark Co., Ohio. A series of meetings begins Sept. 14.

Oct. 1, at 4 P. M., Canton church, Stark Co., Ohio. A series of meetings will begin Sept. 29.

Oct. 4, Hartford church, 7½ miles west of Hartford City, Ind. Those coming by rail will stop at Hartford.

Oct. 5 and 6, Dallas Center church, Iowa.

Oct. 5, Stone Lick church, Clermont Co., Ohio. A few meetings will be held, beginning Oct. 2.

Oct. 5 and 6, at 3 P. M., Silver Creek church, Ogle Co., Ill.

Oct. 5 and 6, Knob Creek church, Washington Co., Tenn.

Oct. 9, at 10 A. M., Salem church, Montgomery Co., Ohio.

Oct. 12 and 13, at 10 A. M., Wolf River church, Brown Co., Kans.

Oct. 12, at 3 P. M., Madison church, near Dublinsville, Va.

Oct. 12, at 10 A. M., Lower Twin church, Preble Co., Ohio.

Oct. 18 and 19, Buchanan church, W. Va., at the new meeting-house on Big Sand Run.

Oct. 31, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 31, Lower Cumberland church, Pa., Mohler meeting-house. Those coming from the east by rail stop at Stone Bridge, from the west, at Mechanicsburg.

Oct. 31, at 2 P. M., Howard church, Howard Co., Ind., 11 miles west of Kokomo.

Nov. 1, Harrison County church, Ind. Those coming should write to Geo. W. Myers, Laconia, Ind., and they will be met at the station.

Nov. 2, at 2 P. M., Peabody church, Kans.

DISTRICT MEETINGS.

Sept. 27, District of Oregon, Coquille church, Coos Co., Ore.

Sept. 27 and 28, District of Tennessee, in Flat Rock church, Ashe Co., N. C.

Oct. 1, at 8 A. M., Southern District of Illinois, in the Panther Creek church, Woodford Co., Ill.

Oct. 18 and 19, Second District of West Virginia, in Buchanan congregation.

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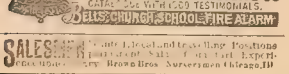


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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 1, 1889. No 39.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

ON last Sunday we had four preaching services, two in the Normal Chapel, one a few miles from town, and one in the Reformatory. We also had a service of song, and a young people's prayer-meeting.

WE have now organized two very interesting courses of Bible study in our school. The one is a course of Bible history, commencing with the creation, and taking in the whole Bible, including the New Testament, during the school year. The Bible is the text-book, using such other helps as are essential to the understanding of the customs and the different forms of government, etc. Only those who have taken a systematic course of Bible study can understand how much there is to learn from the great Book of books. The other course is an exegetical study of the Gospels, and as we go from page to page, and from truth to truth, we do not wonder that Paul recommended *study* to Timothy. Truly, it is a mine of riches that no amount of taking from can exhaust. In this book are contained the unsearchable riches. We may find much, but not all. Yet every acquisition is a grand success in spiritual wealth, when sanctified by divine grace. Without this knowledge no one can have a complete education, or is prepared to go out to do battle with the world.

EQUINOXES.

THE equinoctial storms are singing their dirges around the sharp corners of time, and are, in their way, telling that the summer is past, and that autumn, with all its hallowed associations, is ready to greet us.

The storms have rather a bluff way of introduction, but so come many of the needful things in life. There are many things given in a way that we may see; but if we refuse to see, then we must be made to feel, and the more sensibly we feel, the better we remember it.

These equinoctial storms are not confined to the weather. We have them in many of the ways and experiences of life. In the nation, the church and the home sometimes come these bustling storms, and in many cases they are quite as bluffy and as fussy as the wind. These storms, however, can not be called strictly periodical, as they do not come at regular intervals or in special seasons of the year. Neither does that blessed peace and calm always follow.

Church and home equinoxes, instead of introducing the autumn tinge of beauty and loveliness, often come as messengers of bitterness, which continue to boil and bluster until they become chronic, and destroy every vestige of the good and the beautiful.

These storms are within our grasp of control, and we have it to say whether or not they shall come and make our existence a pandemonium of ill. These storms may come as messengers of good, to show us our own weakness, and the strength of the One on whom we should lean.

If from them we can learn such lessons, they leave behind them the autumnal hue of beauty and love. And why should they not? We have so often experimented on our own strength, to our sorrow and disappointment, that every lesson that comes to us, pointing us to the strong Arm, should be accepted as a blessing for our profit and instruction.

REFRESHING RAIN.

DURING the spring and summer we have had showers of rain so frequently that most people were inclined to say: "Too much." Taking the average, there was no small amount of religious grumbling, or, we mean, grumbling done by religious people. This condition of affairs, after awhile, changed, and a corresponding dry spell followed, and the wet grumblers became dry grumblers. The corn was suffering for rain, and the ground was getting so dry that plowing could not be done, and the roads so dusty that they could scarcely be traveled.

But after all this grumbling, our good Father, just at the right time,—and he always does things at the right time—sent us a grand and glorious rain, the fields are softened, and are in the best possible condition for receiving the seed for a crop for the coming year. And, of course, everybody is happy, if not thankful, to our bountiful Giver. How much better it would be for all of us to have a little more faith, and trust God with the things that we can not do or change! If we do our part fully, we are sure that God will not be slack in fulfilling all the promises that he has made, and they are many and precious.

BIBLE SCHOOLS.

As we are introducing a Bible Department in our schools, it may be of interest to our people to know how early in the Christian age such schools were introduced.

From the fact that the disciples were chosen from the more humble class of people, fishermen, mechanics, etc., and that they were said to be "unlearned," some are inclined to take the position that they were men of no learning, and therefore refuse to give their sanction to anything that tends to the education of our people. To understand the the literary status of these men, we must be able to discriminate between an ordinary education and a learned one—between a liberal education and a classical one.

At the time that this language "unlearned" and "ignorant," was used in regard to Peter and the other disciples, there were present the most thoroughly-educated of the age and country. Annas, the high-priest, his relations, the captains, the Sadducees, etc., were there. In the estimation of such men, these who had only an ordinary education would be called unlearned and ignorant. When they perceived from their humble appearance that they were Galileans, they at once came to this conclusion. But when they heard them speak they marvelled, and they took knowledge of them that they had been with Jesus. Or, in other words they concluded that they had received an inspiration, which enabled them to speak so learnedly.

Whether they were right or wrong in this estimate of the literary qualifications of the disciples, we are not prepared to say. But that they were men of a good, practical education in their own language, is evident from the confessions of these self-styled learned men, and also from their writings. The Gospels were written by them in the Greek language, on parchments, and they were well written.

If they were enabled to do this through a special inspiration, it only shows that they had such need, and that they were thus supplied that they might be enabled to perform the work given to them.

As the days of special miracles are past, what they got by special inspiration we must get by labor and study. Hence Paul says to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Lord's inspiration only begins when our own pains fail us

Because of the need of this kind of study, Bible schools were established at a very early date, not by the then so-called learned, but by the immediate followers of the apostles. Between the death of John, the last of the apostles, A. D. 100, and the council of Nice, a period of 225 years, we have the writings of Polycarp, who was a disciple of John, and bishop of the Smyrna church, Clement, who, Origen says, was a fellow-laborer with the apostle Paul, and with him we have Athenagoras a converted Greek philosopher, who was born during the life-time of Polycarp, and was the first Principal of the Bible School of Alexandria, from A. D 161 to 180. There may have been Bible schools prior to this date, but this is the earliest one we have on record, that was conducted by the immediate followers of the apostles.

This same school was presided over by Clement, who died A. D. 220. Origen, a pupil of this school, afterwards became its president. He was succeeded by Dionysius, and died A. D. 265.

Thus we see that the carrying on of Bible schools is no new thing, but quite ancient—almost as ancient as the establishing of the church itself. And as it was needful for Timothy to study, and for the early Christians to have schools for this purpose, it is reasonable to conclude that we still have such needs, and that it is our duty to use all the possibilities that are within our reach to make ourselves efficient workers for Christ, and the promotion of his kingdom, of which, we hope, we are subjects and workers.

Allen Boyer 1890

ESSAYS

"Study to shew thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE PUBLICAN'S PRAYER.

This day my guilt, great God, I own;
In fear I come before thy throne,
With faltering voice and bended knee:—
O, Lord, be merciful to me!

Behold my sins, how dark they mount!
The multitude no man could count.
Yet when the host thine eyes doth see,
O, Lord, be merciful to me!

I ask not gold or silver bright,
But make me rich in truth and right.
Command my guilty fears to flee.
O, Lord, be merciful to me!

In shame I kneel before thy face;
Through tears implore thy pardoning grace;
Rich, bounteous love I plead of thee;
O, Lord, be merciful to me!

I am, of all men, sin-possessed,
The vilest and the wickedest;
Yet at thy touch I cleansed would be.
O, Lord, be merciful to me!

The chains of hell have bound me fast,
But lo! I come to thee at last.
Now set my struggling spirit free.
O, Lord, be merciful to me!

—*Sadie C. Brallier.*

Vinco, Pa

COMFORT.

BY C. H. BALSBAUGH.

To an Aged Sister in Maryland:—

"I * * * * * am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Rev. 1: 9. This is saying much, and we must enter into deep and faithful searchings of heart to see whether such wonderful words express the naked truth. Let us see. To be a brother and companion in the furnace of affliction means much more than similarity of outward circumstances. It means much more than beautiful words and apt quotations of Scripture, which, after all, are only sounding brass or a tinkling cymbal in the absence of that love which covets the cross to express its sincerity and fervor.

How often do we hear verbal comfort where those who utter it would not touch our burdens with one of their fingers! Eliphaz and Bildad and Zophas are not dead. They are full of talk as ever, but they are as "miserable comforters" now as in the days of Job. When God comforts, it means the giving of His life. All true comfort means just this. Many are ready with counsel and hollow words of cheer, who shrink from sacrifice that touches the purse or involves inconvenience, discomfort and loss. When a sister who is childless, opens her heart wide enough to the orphan to take in, and rear in Christian nurture, sixteen poor children, six of them African, it does look as if Christ were walking the earth again in human form.

Such comfort counts with God, and will in no wise lose its reward. Such comforters are rare, and a pity it is. Of such comfort God is the Author and Finisher. In the old Derry cemetery, a few miles from here, is an old, rough tomb-stone, recording that the childless saint who sleeps beneath reared nineteen children in the nurture and admonition of the Lord. "I will have mercy and not sacrifice." Francke, of Halle, Müller, of Bristol, and Cullis, of Boston, are the standing monuments of faith and mercy, showing to a degenerate church God's method of comforting. Freely ye have received, freely give. God has given us Christ and the Holy Ghost and all His angels; why should not we give ourselves as freely for each other? "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

You have comforted many—poured out your very blood gladly that others might live, and now, in your old age, feel the need of comfort so deep and so Divine that no good you have ever done to man for Jesus' sake will suffice. This is a true mark of a regenerate soul. Not our "alms deeds," but *Jesus*, is the one ground and source of comfort to a truly awakened soul. I saw an aged mother in Israel on her death-bed. Her life was truly "hid with Christ in God." For many years her heart was poured out in ceaseless sacrifice for the good of others. When near her end, she opened her eyes wide on those around her, and said, "*What have I ever done for Jesus?*" His claims seemed so great that her response seemed nothing. "Having done all, we are yet unprofitable servants." We are *rewarded* according to our *works*, but *saved* only by *grace* through *faith*.

There is only one Savior, although there are many sub-agents; so there is only one Comforter, however many secondary instruments he may employ. Rest on nothing for salvation but Jesus, and hope in no one for comfort but the Holy Ghost. He knows the time, the manner and the measure. In all these things *we* may fail. *He* never. God is not scant in resources: He is All-proprietor. Neither is He stingy: He gave *Himself* for us. Into the Divine-human Person of Emmanuel He put all the fulness of His Godhead. "Ye are Christ's; and Christ is God's." 1 Cor. 3: 23.

When the Son returned to the Mediatorial Throne at the right hand of the Father, the Holy Ghost came as the Dispenser of all the riches of God's grace in Christ. "He shall *not speak* of *Himself*." He shall testify of *Me*. "He shall take of *Mine* and *show it unto you*." Are we *ready* for it? *He* is ready to "fill us with all the fulness of God." Are we prepared to receive it? What is the state of receptivity? Utter self-annihilation. "Not as I will, but as thou wilt," is the universal condition of being filled with the Spirit To be emptied of self and world is painful. It means no less than death. But there is in it the prophecy of joy. And when the joy comes, it is Christ's joy, and it is full, and no man taketh it from us. "Not as the world giveth, give I unto you." John 14: 27. Poor palaver is the world's best comfort. Even the saints can comfort only as they themselves are comforted of God. 2 Cor 1: 4

Abiding comfort is the work of the Holy Trinity. But then it *is* comfort. It becomes the very essence of consciousness. "The *Word* was *made flesh*." Very God became very Man. The perfections of Jehovah were lived out in human will and love and pity and patience. The Father of this wonderful Jesus is *Your* Father. The same Holy Ghost by which he was conceived and developed and perfected and comforted from the womb to the Cross, is *your* Paraclete. He led Jesus into the Wilderness to be tempted of the Devil, but sustained Him gloriously. He will do the same for you. "Looking unto Jesus" will "make you more than conqueror." "The gates of Hell shall not prevail against you." You have a strong and malignant enemy, but he is "not able to pluck you out of your Father's hand." Abiding in Jesus you are as safe as Almighty Power and Infinite Wisdom and Everlasting Love can make you.

"The Eternal God is your refuge, and underneath are the everlasting Arms." "*Nothing* shall by *any* means *hurt* you." "Not an hair of your head shall perish." "It is finished." God can do no more, and need not, for all the requirements of our undone condition are met. If we perish, it is because of the mother-sin of unbelief. John 16: 9. Let the solemn "*take heed*" of Heb. 3: 12 sink into our inmost souls. God is as gracious and as stringent now as then. The Devil is a murderer and a liar, and if he can get us to think we are too low and mean and vile and worthless to be saved, he has gained the day. Ask the Holy Ghost to write 1 Thess. 5: 9 on "the fleshly tables of your heart." When Satan tempts you with doubts, tell him "*it is written*, IT IS WRITTEN, IT IS WRITTEN!"

The Word of God is the sword of the Spirit, and the Arch-fiend dreads its keen, Heaven-furbished edge. We have to contend with a mighty foe; but "*God* is our *salvation;* the *Lord Jehovah* is our *strength*." "We will *trust*," and *not* be *afraid*." Isaiah 12: 2, 3; John 14: 27. He who died for our sins, was raised again for our justification, and *ever liveth to make intercession for us*. No wonder we have the bold challenge of Rom. 8: 33–39! Let the believer point to that interrogation as God's answer to all the accusations of Satan. "*My grace is sufficient for thee*." "COMFORT YE, COMFORT YE." Is. 40: 1.

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Eight.

WE are now ready to resume the study of the subject of

BLESSINGS.

Last week we considered the active verb *eulogeo*, which we found to be used in four different senses in the New Testament.

The same verb appears in the passive form twelve times, twice compounded with the preposition *en*, but with no variation of meaning other than that already observed.

But built upon this same root we find the adjective *eulogetos*, appearing, however, but eight times, and always translated "blessed." It is a matter worthy of note that this adjective is in every instance applied to God, and means *praised*, or *worthy to be praised*. See Mark 14: 61; Eph. 1: 3.

But the adjective of most common occurrence in the New Testament, translated *blessed*, is *makarios*. This appears forty-eight times, and means *happy* or *fortunate*. It is this word that stands first in each of the Beatitudes, where it is used rather as a congratulation The Master congratulates, or counts happy or fortunate the meek, the merciful, the peace-makers, the pure in heart, etc.

In forty-two of the forty-eight passages where the adjective *makarios* appears, it is translated in the Authorized Version, *blessed;* in the remaining six passages it is translated *happy*. But in the Revised Version the word *happy* occurs in but three of these six passages, the word *blessed* being used in the other three instead. In the Revised Version John 13: 17 reads, "If ye know these things blessed are ye if ye do them." The same change is made in 1 Pet. 3: 14 and 4: 14.

Now this adjective *makarios*, meaning *happy* or *fortunate*, is almost always applied to man. In Acts 20: 35 it is applied to the infinitive "to give." "It is *more fortunate* to give than to receive." In 1 Tim. 1: 11 it is applied to God. "The Gospel of the glory of the *happy* or *fortunate* God." See also 1 Tim. 6: 15. "The *happy* and only Potentate." In Titus 2: 13 it is applied to "hope." "Looking for the *happy* hope," etc.

But besides the verb meaning "to bless," and the adjectives meaning "blessed," we have a noun in the Greek that is usually translated "blessing." This noun is *eulogia*, and has the same stem, as will be observed, as the verb *eulogeo* and the adjective *eulogetos*. The primary meaning of the noun *eulogia* is "*good-speaking*." It is the noun from which comes our English word *eulogy*. It occurs fifteen times in the New Testament, and is

eleven times translated "blessing." In Romans 16: 18 it is translated "fair speeches." In Rev. 5: 12, 13 it is translated "blessing," and is used in the sense of *praise* or *laudation*. In 1 Peter 3: 9 it is translated "blessing," in the clause "that ye should inherit a blessing." Here, as will be seen, it is used in the sense of *an actual benefit*. But now see 2 Cor. 9: 5, where the same word is translated "bounty," but still used in much the same sense,—that of an actual benefit. In this latter passage the Revised Version has "blessing" in the margin. Other variations of meaning corresponding to those of the verb *eulogeo*, which we have already noticed, we will not now call attention to. Now let us briefly recapitulate.

1. For the three English words, "blessing," "bless" and "blessed," we have found five Greek words.

(*a*) One noun, *eulogia*.

(*b*) Two verbs, *eulogeo* and its passive compound, *eneulogeomai*.

(*c*) Two adjectives, *eulogetos* and *markarios*.

2. All these words are from the same stem *eulog* except the one adjective *makarios*.

3. The adjective *eulogetos* is only applied to God, and has the one meaning of *praised* or *worthy of praise*.

4. The adjective *makarios* is almost always applied to man, and has the uniform meaning of *happy* or *fortunate*.

5. The noun *eulogia* and the verb *eulogeo* have a variety of meanings, depending upon their application.

6. But the most important thing we have learned is that there are *four different kinds of blessings* spoken of in the New Testament.

(*a*) When sacred writers say that man blesses God they mean that he *praises* him.

(*b*) When they say that God blesses man they mean that he *confers* upon him *some real benefit*.

(*c*) When they say that man blesses man, they mean that he *invokes the favor of God upon* him. (They may mean more.)

(*d*) When they say that God or man blesses a thing they mean that he *sanctifies* it, or he *prays that it may be sanctified to a particular use*.

7. *Mark this:* The best kind of blessing that man can bestow upon man is that which will include all that is included in the first, second and third classes of blessings above explained. Praise, or speak well of him; speak and act kindly to him, that is, confer some real favor; and then, in faith and fervor, invoke the favor and smiles of God upon him.

Covington, O.

ELDERS—THEIR APPOINTMENT.

BY DANIEL HAYS.

THE appointment of church officers, and the successive steps of church work, are not given in detail in the Acts of the Apostles. Of the one hundred and twenty in that upper room, it does not appear that there were any officials besides the apostles, though the seventy whom the Savior appointed and sent out two by two, must have had an existence, and probably formed a part of the company with the apostles and women whom the Apostle Peter addressed, and which selected Matthias by lot to the bishopric. We hold that the church had an existence before Pentecost, that it was fully organized and established by our Lord while on earth. Then in it, thus established by the Lord, must have been every grade of official from apostle to deacon, and these were increased by the apostles as occasion required.

The selection of Matthias to the apostleship was the first work of the kind on record. There were but two that had the qualifications, and they wanted but one. After prayer "they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Now there are a number of things not named in this Sacred Narrative, such as, Who conducted the election? How was he numbered with the apostles? Was he installed by the laying on of hands? And if we knew this much more, it is doubtful if we would be more benefited by it, for there would be other details we would wish to know. The Gospel lays down general principles which we are to apply in church work; and a consistent and proper application of those principles we claim for the order as we now have it.

Luke has given us emphatically the ACTS OF THE APOSTLES, and says but little about other officials of the church. To the superficial reader, it would seem that, notwithstanding the multitude of disciples, the three thousand of Pentecost, the five thousand of Acts 4: 4, and the multitudes both of men and women of Acts 5: 14,—the twelve apostles did everything for them, from preaching down to spreading the tables and distributing the loaves. That the apostles had the oversight of the disciples, is reasonable, but that they did the manual labor and "served tables" is unreasonable. When we come to Acts 6, Luke says there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. The declaration of the apostles to the multitude of the disciples, "It is not reason that we should leave the word of God and serve tables," is proof that the apostles were not the table-servants, and that they were not the persons who had neglected the Grecian widows.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Here is the first instance on record where the apostles obtained relief in the oversight of the disciples by appointing others, and they state as a reason that they might give themselves "continually to prayer, and to the ministry of the Word." The seven chosen must have been teachers,—leading men among the disciples, or their gifts would not have been known. They were appointed over the table service, hence over the table-servants. The table servants to this day are the deacons of the church, and those who are appointed over the deacons are the elders of the church. Then the seven of Acts 6: 5, whom the Apostles appointed over the table servants, bore the same relation to those table servants that our elders bear to our deacons. Therefore the appointment of our elders by the laying on of hands, and thus giving them the oversight of the church by placing them over the younger officers of the church, is in perfect harmony with the primitive church. The laying on of hands was not for imparting greater wisdom, or more of the Holy Ghost, for the seven were to be already "full of the Holy Ghost and wisdom," as a qualification for the selection. When any one is full of the Holy Ghost and wisdom, you can not give him any more. Some think a great blessing attends the laying on of hands. No blessing can attend a service that is not in harmony with God's law. What greater blessing can any one obtain than the gift of the Holy Ghost by the laying on of hands and prayer in baptism? What, then, is the purpose of the laying on of hands of the presbytery in appointment to office of overseer? Moses was commanded by the Lord "to lay his hand on Joshua," and Joshua became Moses' successor as leader and commander of the people. (See Num. 27: 18–23). The apostles laid their hands on the seven of Acts 6: 5 for the purpose as they declare in verse 3, which was to give them authority over this business, to direct, oversee, superintend what then and yet may be required.

Paul says, "Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles" (1 Tim. 2: 7), and the place we find his ordination is in Acts 13: 3, where they "fasted, and prayed, and laid their hands on them, and sent them away." Here Paul receives his full commission to preach the Gospel to the Gentiles, and to take the oversight of the churches established through his instrumentality. The act of laying on of hands in ordination, is associated with the idea of giving the position of overseer, ruler, and superintendent. This fact is indicated in every instance where it occurs in the Bible.

It is proper that one who has a full commission to preach the Gospel and establish churches, should be an elder, or overseer. When Barnabas first came to Antioch he was an exhorter (Acts 11: 24), and was sent by the church at Jerusalem, and was subject to the church that sent him. His position in the church corresponds to what we call the second degree of the ministry. When Barnabas brought Saul from Tarsus to Antioch, they "taught much people." Paul, then, was a "teacher." Though called to be an apostle by the Lord, it was through human agency. When ordained by the laying on of hands, Paul became the apostle to the Gentiles, and Barnabas was his equal and co-laborer in the Gospel and in the oversight of the churches, and both alike subject to the apostles, elders, and church in general conference at Jerusalem.

Moore's Store, Va.

THE TRIUMPH OF CHRIST'S KINGDOM.

BY H. W. STRICKLER.

Number Three.

2. IN that great day of the Lord the blessings bestowed on rebellious men, will flow freely from the heavenly reservoir through the golden pipes into the valley of humility. The people shall know the Lord from the oldest to the youngest. The earth shall be full of this knowledge. Mankind shall be made partakers of the faith that overcometh the world,—faith unfeigned that works by love and purifies the heart. The light of the Gospel will be as brilliant as the light of the day when the sun shines in his full meridian splendor. No more misty clouds of darkness, but one continual day shall shine above the brightness of the sun. Living waters shall flow in winter and summer. The Lord shall then be king over all the earth. In that day there shall be one Lord!

The mountain of the Lord shall be established upon the top of the mountain, and all the people shall flow to it. The religion of Christ will be higher in the estimation of the people than anything else. It will not be a secondary matter, but their chief concern. The fountains of grace and mercy will flow from the eternal ocean of God's love to man.

Another blessing attending this glorious reign is a universal and everlasting peace. There will be no more war, no more shedding of blood, no more contention! All the swords and spears will be taken from the arsenals and "beaten into plowshares and pruninghooks," for nation "shall never any more lift up sword against nation, neither shall they learn war any more." O, glorious period! O, happy time! Heaven on earth, and earth beneath like heaven above! Behold the voracious wolf dwelling with the meek and harmless lamb; the ferocious leopard lying with the innocent kid! See the little child leading the calf and the lion together, like a yoke of oxen. "They shall not hurt nor destroy in all my holy mountain, for the earth is full of the knowledge of the Lord as the waters cover the sea."

In that day when the stone shall become a

great mountain, the dust of the image driven away with the wind, and knowledge most wonderfully increased, holiness will be seen every-where. "In those days Judah shall be saved, and Israel dwell in safety." O what an unspeakable blessing is peace!

3. Messiah's kingdom shall never be destroyed. It shall not be given to another people, but it shall endure forever. Where is the magnificent kingdom of Babylon? Where is the brilliant and illustrious kingdom of Greece? Where are the "Alexanders" and "Napoleons," with all their boasted grandeur, dignity, and splendor; with all their imperial crowns, and costly diamonds, and with all their tyrannical, rigorous and extended dominions? They are all mouldering in the dust. Their kingdoms are demolished, but Zion's King is yet alive, and, behold, he liveth for evermore. His kingdom is an eternal kingdom, and he shall reign forever and ever. As he is the eternal God, —the God of gods, the Lord of lords, and the King of kings, the Alpha and Omega, the Father of eternity, so his kingdom is an eternal kingdom.

The signs of the times, together with Scriptural language, lead us to think that the period is not far distant when the kingdom of God shall come with power, when the stone cut out of the mountain shall fill the whole world. It is not for us to know the precise time of his coming, but by the pointing of the hands we all know that it is near daylight.

Loraine, Ill.

HEAVENLY RECOGNITION.

BY MARY M. COX.

THE belief is expressed by some that we will not recognize our friends in heaven, and that we also cease to remember our earthly life. If such is the case we will not know who redeemed us, or that we have been redeemed,—we will cease to love and reverence Jesus as our Savior, and no longer remember Gethsemane. We will no longer think of the crown of thorns, the many persecutions, and the terrible death on the cross which he endured for our sakes.

Our Savior has said that we will be rewarded in heaven if we are reviled and persecuted, while here, for his sake, but if we do *not* remember those persecutions, we will not know what we are being rewarded for.

Let us notice the transfiguration of our Savior, Matt. 17: 3. "And, behold, there appeared unto them Moses and Elias talking with him." Peter knew them as Moses and Elias, for he said, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Moses and Elias had not lost their identity, and I think we will not lose ours, for God is not a respecter of persons.

We will next notice what our Savior said of the rich man and Lazarus. Luke 16: 22, 23. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Abraham had died, but he was still known as Abraham. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The rich man knew both Abraham and Lazarus. Abraham knew him, for he said, in answer to his request that Lazarus might be sent to dip the tip of his finger in water, to cool his tongue, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." We see that Abraham knew both the rich man and Lazarus.

We will next notice the resurrection of our Savior. He arose with the same body which he had when he died. John 20: 27. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' We do not read of his body being changed before he ascended to heaven. He was with his disciples, and had been talking with them, and while they beheld, he was taken up, and a cloud received him out of their sight.

Our Savior, in describing the last judgment says that those who are saved shall be told the reason. Matt. 24: 34-36. In verse 40 he tells them, in answer to their questions, as to when they had done those things for him, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Those who are saved will, no doubt, remember what they have done for their fellow-beings, and will, therefore, know what they are being rewarded for.

In Rev. 6: 9 we read "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The above surely proves that we will remember our earthly life, and, if so,

> "We will surely know each other
> When we reach that better land.
> We will once more see our mother,
> Once more clasp our father's hand.
> And the ever-faithful brothers,
> And the sisters we so love—
> We will know them when we meet them
> In that better land above."

One of our writers says, "We will miss some who are not there, if we are to know each other." We must remember that heaven is a large place, and millions of people will be there, so, of course, we will not see *all* of its inhabitants at once. I have thought, when musing on the subject, if we are permitted to enter heaven, we will be constantly enjoying new pleasures, and among them will be the meeting with the loved ones of earth. Our hearts will be filled with the love of God, and we will then know that he doeth all things well. We will be content to await his own appointed time for our meeting. I can not think that God, who is love himself, will allow those who have been near and dear to each other here, to dwell together without the power to recognize each other.

If I thought, when standing by the graves of loved ones who have gone before, that we would never be permitted to meet and recognize each other again, I would indeed mourn as one without hope. I thank my Heavenly Father that such is not my belief. Our dear ones can not return to us, but we, by the grace of God, can go to them.

As to recognizing our foes, we will have no foes to recognize. Those for whom our Savior gave his own life, and who are found worthy to be saved, will then no longer be our foes. We will then love as the Savior loves, for we are told that we shall be like him, for we shall see him as he is. As to our earthly sorrow,

> "His rest will be the dearer,
> As we think of weary ways;
> And his light will be the clearer,
> As we muse on cloudy days."

THOUGHTS OF A HAPPY HOME.

BY FLORIDA J. E. ETTER.

WHAT should encourage a Christian more, than to think that he is an heir of heaven, where all is love and happiness, where we can mingle our voices in singing the loud Hosannahs with the blessed angels forever! Who would not like to gain an entrance therein?

We love our homes here, but what a vast contrast there is with the one up yonder! There all is verdant! There joy and love superabounds! There we shall be supremely blest. There abounds all that is lovely to behold, — the glory of the Lord!

I think if those, who are traveling on the broad road to destruction, would stop for a moment and consider the *great contrast* between the two homes, they would turn their course Zionward in order to reach that lovely home. There we shall see splendor and beauty! All will be magnificent, not only to last a while, but all through eternity, forever and ever!

When we look at the condition of the lost, all is woe, eternal woe! What a vast difference! Who does not desire a home in the "Golden City?"

Cartersville, Va.

PERSEVERANCE.

BY I. N. CROSSWAIT.

I HAVE never known much good accomplished without vigilant and persevering effort. Some persons are very diligent and persevering in their work for the meat that perisheth, and yet neglect to labor for that which endureth unto eternal life. O, what inconsistency! And, above all, when they profess to make the future their chief concern!

Too many are blinded by love of the world. Some are earnest workers in time of a series of meetings, and soon after become lukewarm and neglect their duties to God. They are far from doing so in temporal affairs. Where, then, is their chief concern? Evidently it is for the things of the world, and yet we find in the Word, "He that loveth the world, the love of the Father is not in him."

It seems the love of the world is *so* blinding that poor humanity can not see their true condition. We are prone to view ourselves with *less* scrutiny than others, while it is required of us to "judge ourselves that we be not judged." This is a requirement we should heed, and strive to judge with impartial judgment, leaving self out of the way.

Sometimes persons get an idea that the church where they are is so out of order that they can not live right in it. Well, for my part, I am resolved never to give place to Satan. If I think he is in the church, then I will persevere in a zealous effort to get him put out,—he has no power to stand against one, armed with the spirit of Christ. The Sword of the Spirit is mighty; if we try to meet him in our own strength, we may look for certain defeat, but, going in the strength of Israel's God, we prevail.

Then I would most earnestly entreat every child of God, if he thinks the church is out of order, to be *more careful* to be at meeting, and determine to work with more vigor for the right. Then we can look for divine aid. I, though weak, am going to strive to persevere in a most ardent effort to awaken the children of God to a true sense of our great responsibility. It is truly a time of sleepiness, which to me is evident that the great day is near, "even at the door."

It is my *great* desire to see the children of God *prepared* to receive the Master. I have besought the Lord for years past, that he would give us *all* the Holy Spirit as a constant, indwelling guest, that we might ever walk in the light even as he is in the light, so that we might be a true light to the world.

We should be prepared to receive our Elder Brother at any time. If the time should be long, we can assure you that it is a blissful waiting.

We can, with assurance, look to God, like one of old and say to him, "Forsake us not in age until we have shown thy strength unto this generation, and thy power to all that is to come." Psalm 11: 18.

I am going to persevere earnestly, in an effort to have the children of God ask him in prayer for just what they want, and can, in confidence, expect to receive.

Timberville, Cal.

PURE RELIGION.

BY A. FLORY.

THE word *religion* has, to a very large extent, lost its meaning. Numbers of persons believe that it is a thing to be obtained,—that, if they will continue to ask the Lord for it, he will give it to them in a mysterious way. This idea is absurd in the extreme.

Religion is a system of *worship*; it is *a work* for man to *do*. Many persons that get what they *call* "religion" find very little work to do. They see no use in being so precise in obeying Christ's commandments. They see no harm in brethren going to law with each other. They see no harm in taking up arms in times of war, to slay their fellow-men. They see no harm in conforming to the world's vain customs and fashions. They see no harm in going to shows and other places of worldly amusements. They see no harm in rejecting the ordinance of feet-washing, the feast of charity and the holy kiss. In short, they see no wrong in departing from many of Christ's commands.

Why is this? It is simply because their system of worship is governed and controled by their feeling, or imaginary religion. It should be otherwise. Their feeling should be controled by their religion. The apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. This covers it all. The man that is free from all manner of disobedience and unbelief is unspotted from the world. This kind of religion is very scarce in this age, for "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." James says, "If any of you lack wisdom, let him ask of God."

Dear reader, ask God for *wisdom*, but never ask him to *give* you religion. This is not a thing to *give* but it is a *work* for man *to do*. When the minister invites the sinner to come to the mourner's bench and "get religion," he is asking him to do that which he can not do. "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The man that is doing God's will is doing religion; he is keeping himself unspotted from the world. He finds no fault with God's Word. He is willing to obey God in all things. He believes the whole Gospel. He repents and is baptized for the remission of sins. He loves the Lord with all his heart. He loves the Brethren. He salutes them with a holy kiss. If they trespass against him, he tells them of their fault. He lives peaceably with all men, and loves even his enemies. He never takes up arms in times of war, nor goes to law with his brethren. He abstains from every appearance of evil, and stays away from shows and all other places of worldly amusement. He is not conformed to the world in its fashions and folly. He does all that he is commanded to do. He feels good because he *does* right. His religion is experimental. He is unspotted from the world.

To feel just and holy while refusing to obey any of Christ's commands, means deception. All manner of disobedience and unbelief is of the world. The lust of the flesh, and the lust of the eye and the pride of life is not of the Father, but of the world.

Meyerhoffer's Store, Va.

LET YOUR LIGHT SHINE.

BY HENRY ROYER.

"Ye are the light of the world A city that is set on a hill cannot be hid."—Matt. 5: 14.

HERE the Christian is compared to a city on a hill, and just as little as a city on a hill can be hid, can the true, lively, zealous Christian be hid from the world's view. He carries something with him that can be seen and felt. The world will always notice the one that does not live very strict to his or her profession. They can tell you almost every misstep such a one makes. How can this be done unless they know what belongs to a true Christian? When this is known by those who are not interested in the cause, how much more important that we, who have started out in the great work, should know what our profession requires of us, that we might live it out in every particular, avoiding every appearance of evil.

The Savior said, "Watch and pray." I have often said, "If we fail in this, need we wonder if others watch us?" The world has a right to watch us, if we do not watch ourselves.

Again, the Savior said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Now, if we are devoid of good works, what will our influence be on others? A great responsibility rests upon us, if we allow our influence to go out in a wrong direction. It is not enough to have been baptized, go to meeting, etc. We must not go with the world just as far as we can,—just so the church cannot hold us to account for it. What kind of a light do we show before the world? "If the light in us be darkness, how great is that darkness!"

On the other hand, if we engage in the service of the Lord, with a heart, full of love for our Master, and a zeal that is manifest to all, we carry our religion with us wherever we go. Let our lights shine brightly, so that others, seeing there is a beauty in "holiness," may be attracted to the "Great Light" above, and share the glories that are reserved for all who make themselves worthy.

Oh, that we might all be found faithful workers in the Master's kingdom, that our influence might be felt wherever we are, reviving the drooping, discouraged Christian on his journey heavenward, and winning many to Christ, now exposed to the wrath of an angry God, for we read, "God is angry with the wicked every day."

Louisville, O.

AWAKE, THOU THAT SLEEPEST!

BY I. S. FLORY.

STOP a moment, friend, and think seriously of the way you are traveling! The end of your life is coming. Are you prepared for the change, death will bring about? O, dear friend, will nothing but the trumpet thunder of the day of judgment awake you to the necessity of salvation! Come now, shake off the lethargy of sleep and flee for your life! Jesus only can save. Believe in him! Trust in his merits! His blood alone can save. There is no other way whereby you can escape. Take the Savior at his Word! Lay aside every other thought or imagination of your heart, and make a full surrender. Get thoroughly awake! Delay not, but come at once and enter on the narrow way that Christ has marked out.

An abiding faith in Christ will arouse you to action. Saving faith is an *active* faith that works by love. Be assured that an abiding faith in the merits of Christ's blood will bring to you peace, rest, strength and joy, and such an earnestness of spirit that you will gladly accept of all the conditions of salvation without a murmur. You will find that the spirit of obedience will so completely take hold of you that you will be impelled, by a sense of love and duty, to go on and do the all things of the Gospel. This is the simplicity of the plan of salvation in all its beauty, power and fullness. Believe in Christ as your Savior, repent and be baptized for the remission of sins, and you shall come into possession of the Holy Spirit. Can you not see that this is the way to attain unto eternal life? Thus becoming a new creature in Christ, your whole life is a change. "Christ within the hope of glory," all along the way that Jesus leads. Continuing to lay hold of the promise of God, you ascribe all praise to the Lamb of God.

To hope for any cleansing efficacy in works,—that is because of obedience to the outward ordinances of God, will detract in the mind from the sufficiency of Christ's merits, and rob you of much of the blessed experience that comes from knowing that there is an all-sufficiency in the blood of Christ to save. Remember, that while it is true that "nothing but the blood of Jesus can wash away our sins," the new creature will ascribe all the glory to God, out of a pure heart of love, so far as to be obedient to all the commandments of God, as an evidence of the working of the Spirit of God within. The doing of good works does not save, but is an expression of the life of Christ within. Seeing, then, the plan of salvation is so simple and plain, why delay? "Believe on the Lord Jesus Christ, and thou shalt be saved."

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

Tuhunga, Cal.

TRUST IN THE LORD AND DO GOOD.

BY MARIA PUTERBAUGH.

As the season for our Communion meetings is now at hand, we may well ask the question, "Are we still in the faith?" Let us stop and think for a moment! Have we ever been in the *living* faith that was delivered to the saints? Have we been born again, and have we the mind of Christ? Do we feel thankful for the blessings, and for a home in the church? Do we attend church to be fed and strengthened so as to grow stronger day by day, or do we attend church for other reasons? If the latter is the case, we will not grow nor receive any spiritual strength. We must "set our affections on things above, not on things of the earth."

If we only were willing to obey Christ and be led by the Holy Spirit, we would ever have the peace of God abiding with us! We would have pure thoughts and the love that no pen can describe. It will be pure because it comes from the Fountain! O, dear brethren and sisters, take courage and press on with vigor toward the mark of the high calling which is in Christ Jesus.

If we have pure thoughts in abundance, there will be no room for evil ones. Let us arouse to our true aim, for to-morrow we may be in eternity! Let us try, by the help of God, to do more for his cause!

Clarence, Ia.

"SYMPATHY is one of the great secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time."

LIVES OF THE CÆSARS.

BY W. H. ROOSE.

Number Sixteen.—Caligula.

It is a fact worthy of notice that men who are the meanest in crouching before the great, are generally the proudest and most arrogant to their own inferiors when raised to authority. Caligula was so cowardly in his youth that he did not utter one word of compassion or sorrow when Tiberius murdered his mother, Agrippina, and his brother, Drusus. On account of the modest manner in which he concealed his own selfishness, a great orator said of him, "There never was a better slave or a more detestable master."

The Romans hoped they had made a happy exchange from the gloomy, cruel tyrant, to the young son of their favorite hero, Germanicus. They called him "The Propitious Star." Their hope soon gave way when they saw a sudden outburst of Caligula's folly. His actions would have been utterly ridiculous had he not been so powerful.

Foolishness never puts on such serious airs as when it leads to cruelty and bloodshed. Such was the folly of Caligula. His reign began with orders that all men should worship him. He built a temple in which was placed a statue of himself, made of gold and dressed with costly robes every day, corresponding to those he wore in the palace. To this god or statue he had sacrifices made in his name. He called it Mars, Jupiter, Venus, or whatever else his fancy dictated, and many of the Romans were mean enough to act as his priests, and even begged the honor of worshiping at his altar, sacrificing all the most exquisite delicacies they could obtain for these occasions. He often held semi-audible consultations with his statue, and endeavored to imitate thunder. But there was not enough worshiping done to suit him, so he demanded that his wife and horse should also be worshiped.

He built a marble stable for his favorite horse, and the mangers were richly carved and inlaid with ivory. In order that the animal might not be disturbed during his sleep, Caligula placed sentinels to watch over it. He sometimes had the horse dine with him at his own table. He fed him oats out of a gold plate and gave him wine out of a gold goblet. I think the animal would have been much happier upon the green fields with a good supply of grass and water.

I do not know that I have ever read of any one, prior to his time or since, that idolized a favorite animal as did Caligula, yet many people bestow care and time upon pets of the brute creation that could be more profitably spent upon unfortunate relations and homeless children. Dives was punished for leaving Lazarus' wants to be supplied by dogs. What will be said to those who waste both time and food upon dogs, while many an unfortunate one is left to go unclothed and unfed?

Caligula was a depraved debauchee. His enjoyments were no better than those of the lowest rabble around him. He remained with them whole days and nights at theatres and circuses, watching the gladiators struggle for supremacy. Wild animals were baited with human beings, and there were other idle and foolish things.

How wearied the people must have been of such horrid spectacles! Yet we do not doubt but that they were really interested for a considerable length of time. I have known people, and probably you have, who could sit wide awake *all night* at a theatrical performance and think it but a short time, while they would stay awake at church scarcely long enough to hear the text.

Caligula would slay many Romans on these occasions and feed their bodies to wild beasts. At other times he would have them led to the slaughter and would jestingly say, "I am clearing my accounts." In order to lessen the burden of supporting the old and infirm, he had them cast before half-famished lions. He had people put to death in a slow manner that "they might feel themselves dying," and he was generally a witness to the dreadful suffering, insulting the sufferers in both mind and body. Many of the senators lost their lives at his hands and, to deceive the people, he would send messages to the dead men's homes, pretending he did not know they were dead. The terror-stricken Romans could not find a refuge anywhere on earth in which to feel secure from the cruel hand of their emperors, except among barbarous nations and there their fate was as dreadful as at home.

They could not always endure such a dreadful reign. Their patience became at length exhausted. Caligula's wife accidentally found her name on the list of unfortunates. She could not resist the power of the first impulse, to avert the design of her cruel husband, by forming a conspiracy with Cherea to rid the Roman Empire of such a tyrant. The plot was almost known. An actress knew all about it, but would not tell. She suffered untold agonies,—had herself pulled to pieces joint by joint,—but would not divulge any names.

The people were assembled to enjoy what they called the Palatine games, in which all kinds of fruit was thrown in the air, and Caligula seemed to enjoy the sight produced by the people scrambling for the fruit. He appeared to be uncommonly good-humored and clever on this occasion When, at last, he rose to get some refreshments, Cherea, with several others, who were in the conspiracy, followed him, pretending to wait upon him. When he entered the bath-room, Cherea struck Caligula with his sabre, felling him to the floor, with the words "Tyrant! think upon this!"

Caligula made a determined resistance, yet he failed to save that which thousands had to yield up as a result of his unfeeling commands. A cruel tyrant had fallen and many hearts beat freer than they had "for many a day."

Caligula was only twenty-nine years old and had served as emperor four years. The depravity he showed at this age would have reached far beyond our imagination had he lived to have grown old in iniquity. Seneca, in speaking of him, says, "Nature seemed to have brought Caligula forth to show what was possible to be produced from the greatest vice, supported by the greatest power."

GO FORWARD!

A SERMON BY JOHN CALVIN BRIGHT.

"Speak unto the children of Israel, that they go forward."—Ex. 14: 15.

The occasion that called forth these familiar words comes intuitively, I presume, to an intelligent and Bible-read audience. Israel was on the way to the Promised Land. They had started for the land of their fathers, "which flowed with milk and honey." God had delivered them with a high hand and strong arm from the galling yoke of Egyptian bondage. He had brought great plagues upon the Egyptians, and when the last plague brought death into every family, flock, and herd, they were not only willing, but also anxious to get them to go on their contemplated journey, and lent a kind hand to get them under way. In a few hours three millions of people, with thousands of cattle, marched in one grand army under the leadership of Moses for the land of plenty, peace, and promise. The Red Sea was reached, and they halted.

In the meanwhile the Egyptians regretted their *haste*. They could not consent to lose so many industrious slaves, with all their valuable property, and they started their determined and well-equipped soldiers in pursuit. The position of the Israelites was to all human appearances a critical one. In front the broad waters of the Red Sea were spread out before them, without as much as a "small ship" to take any of them across, much less the millions of people, with their flocks and herds. On either side were elevations which they could not readily surmount and pass, while behind them came the flower of Pharaoh's army, on their vehicles of war, determined to drive them back to their strawless brick-kilns.

Confusion, excitement and despair pervaded the camp of Israel. But the Lord came to their rescue. "Go forward," was his command to the children of Israel, while Moses was directed to stretch his rod over the Sea. The waters were parted and Israel went through dry-shod and reached the shore of deliverance. Their enemies, essaying to do the same, were destroyed in the waters.

The Israelites went forward and triumphed. So can, so should we. We should "go forward" in the divine life. The apostle Paul encourages this thought. "*Press forward* toward the mark for the prize of the high calling of God in Christ Jesus." "*Run* with patience the race." Then we should all "go forward." We all acknowledge that we have room for improvement. Let us proceed without delay to make improvement.

1. We should "go forward" in crucifying the least as well as the last remains of the carnal mind. "For the carnal mind is not subject to the law of the Lord, neither indeed can be, for to be carnally minded is death." It is in this fallen and carnal nature that our lusts, appetites and passions have their origin, and we should "go forward" in subjugating it with them; for they not only annoy us and diminish our enjoyment, but they also darken our light as Christians, and thus retard the work of Christ. Paul enumerates the works of the flesh in the epistle to Gal. 5: 19–21, and we should remove all such principles from our hearts and lives.

But we should not only "go forward" in cleansing ourselves from all filthiness of the flesh and spirit," but we should also "perfect holiness in the fear of the Lord." We should not only give attention to the negative part of the Christian life, which consists in "abhorring that which is evil," but let the positive part which consists in "cleaving to that which is good," be attended to with equal interest, for both are necessary to perfect Christian character. The good husbandmen not only eradicate the weeds and thistles from their gardens and fields, but also sow and plant good seed therein.

Then let us "go forward" in attaining a knowledge of the Sacred Scriptures, "which are able to make us wise unto salvation through faith which is in Christ Jesus." Paul, writing to the Corinthians, says, "Some have not the *knowledge of God;* I speak this to your shame." This they could have attained by searching the Scriptures. Again we hear Paul say, "Grow in grace and in the *knowledge* of our Lord and Savior Jesus Christ." The apostle Peter, in writing to those of "like precious faith," commands them to add *knowledge* to their Christian attainments. The command of the Master is, "Search the Scriptures." A close acquaintance with them is a great and essential help in fighting "the battles of the Lord."

3. Let us "go forward" in cultivating "holy conversation," "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Let us have our "speech with grace, seasoned with salt." "Let the words of our mouth be acceptable to God." Let us bridle our tongues and have our "conversation in heaven,"

4. Let us "go forward" in cultivating Christian meekness, courtesy and gentleness. These traits, if happily blended, will give us a power for good that can not well be resisted. "Actions speak louder than words."

5. Let us "go forward" in labors of love, performing all Christian duties with devotion and earnestness, and zeal, remembering that the Lord will not overlook a mite cast into his treasury, a cup of cold water, a word of comfort, or a look of sympathy given to his disciple in his name, "in the last great rewarding day." We should remember that Jesus spent his life doing good, and if we have his spirit, we will follow in his footsteps. The Scriptures teach us that we are to "always abound in the work of the Lord." Again, "Be diligent in every good work."

6. Let us "go forward" in humble boldness, and not be discouraged by the difficulties in the way. We should not forget that "the kingdom of heaven suffers violence, and the violent take it by force." "We must *strive* to enter in at the strait gate." We can not expect to go to heaven "on flowery beds of ease." *We must fight!* Jesus went forward and met and vanquished death, hell, the grave, and the devil, and is set down on the right hand of his Father's throne. He will safely guide all who will trust him. Multitudes have taken his cross, triumphed over all their foes, and reached the heavenly shore.

The revelator speaks of "a great multitude which no man could number, and which stood before the throne and before the Lamb, clothed in white robes, with palms of victory in their hands." They had come up out of great tribulation. At God's command they went forward and passed through all their trials safely.

What God commands us to do, may be done; where he commands us to go, we may go, and where he leads, we may follow, though earth and hell oppose. Let us, then, "go forward," upward, onward, and heavenward, and we will enter the haven of eternal rest.

"When we can not see our way,
Let us trust and still obey;
He who bids us forward go,
Can not fail the way to show."

New Lebanon, Ohio.

SPIRITUAL BONDAGE.—John 8:36.

BY WM. M. LYON.

Number Five.

If we have been reasoning correctly and Scripturally (and I trust we have), by this time we are forced to the conclusion that there are many among us who are not really enjoying the full benefits of the Gospel, because they are not free; their lack of liberty simply means a lack of blessings, lack of spiritual life. In other words, we have too many

SLAVES IN THE CHURCH.

We have tried to point out some of the causes that lead to this sad result, and we have also briefly hinted at the remedy to be used, in order to bring about a full redemption. Now, are we willing to apply the only spiritual test?

Brethren, let us see to it that we use every means possible, on our part, to redeem ourselves from this spiritual bondage. We have the power if we are only willing to apply it. Will we do it? Why should we preach to sinners and tell them that Satan has them bound down with the fetters of sin, and that Jesus Christ stands with outstretched arms of love and mercy, ready to liberate them,—why should we wonder if they are slow to accept the proffered liberty, when we find so many in the church, who are crying out, by profession, "*Liberty and heaven,*" and by example say, "*Slavery and hell!*"

To be free is to take up the cross of Christ; to be a slave, to try to carry the praise of the world. To take both at the same time is an impossibility. Take the desire to gratify "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2: 16), out of the church, and you take the slavery out of the church and place it where it properly belongs—in the kingdom of this world.

The difference between a slave in the church and one in the world is this: The devil leads the one by the mouth, the other by the hand. The non-professor can well say, "If I *must* go to hell, I don't want to go there with a profession of religion in my mouth." If making a profession of religion would make us free, and keep us out of spiritual bondage, it would be an easy matter. Then those Pharisees would have been free and Christ need not say to them, "If the Son, therefore, shall make you free, ye shall be free indeed." It is the Christ-life alone that secures and preserves our full Christian liberty, and entitles us to "mansions in the skies," and gives us "right to the tree of life" that we "may enter in through the gates into the city." Rev. 22: 14.

But we can not conclude upon this subject without giving a word of counsel and warning to those who still refuse to be made free. While we are made to lament on account of bondage in the church, our heart is made to feel doubly sad, because of the utter refusal of Christ by all who are standing outside the covenant of grace. Because some have broken their solemn contract with God, have proved unfaithful, and thus gotten into spiritual bondage again, none of these things will ever justify you. Their failures can never be your salvation. And yet, my unconverted friends, I feel sure that you *want* to enjoy this liberty, you *want* to be made free, you *want* to enter heaven, but you are not willing to let go of the world. Do you not often get tired of following the dictates of the world in its foolish customs and evil practices, and do you not then feel an inward longing for something more lasting, more comforting? Do you not feel that you are not free, and that you would love to serve another Master,—one that would give you the only true pleasure and solid enjoyment?

If so, then come and be made partakers of that "perfect love that casteth out all fear." 1 John 4: 18.

You honor our forefathers who bought our national freedom with their blood, more than a century ago, and secured for us the liberty of which we boast to-day. You hold their names in reverence, and you would feel like following their example were you placed in a similar situation at the present time, all because you want liberty. You appreciate it, love it, yet when Jesus Christ has come into the world to purchase your freedom, purchased it for you when you were not possibly able of yourselves to obtain it, purchased it with his own precious blood, you now refuse to accept it, refuse to enjoy it, refuse to honor him for it. What is worse than all, if you refuse to be free by refusing Christ, you choose to be a *slave*, and serve him who will not only rob you of happiness in time, leave you comfortless in the dying hour, but will bring shame and suffering upon you in eternity! Who then would be a slave! God help us all to be free!

Union Bridge, Md.

HOW YOU MAY KNOW.

"How may I know," inquires one, "that I am a child of God? I long to settle the question, "Am I a Christian?"

There are several evidences by which we may know that we are Christians; some of them we will name, but not enlarge upon.

1. You may know that you have done what God requires, in order to be a Christian. You have repented, restored, confessed and believed.

2. You may know that you are doing now what one, professing to be a Christian, should do. You are avoiding all evil, attending upon all the means of grace, and doing all in your power to save and bless the world.

3. You may know that you love the things which the Bible says Christians love. You love your neighbor as yourself, you love the brethren, the people of God, and you love to keep God's commandments.

4. You may know that you hate what you once loved and practiced. You hate sinful associations, and take pleasure in avoiding them.

5. You may know that you have experienced a change. You feel peace, such as you never knew before; joy, exceeding all that earth has ever given; patience, under uncommon provocation; love for enemies, such as you never knew before.

"Jesus all the day long,
Is your joy and your song."

6. These are all indirect evidences, but there is one which must not be overlooked, as, without it, doubt will ever haunt you like a spectre of night. We mean, "The witness of the Spirit." Without this testimony we can not know that we are the children of God—"The Spirit himself witnesseth with our spirit that we are the children of God" There is communicated to your consciousness, by the Spirit of God, the fact that you are now a member of the Divine family. This witness is clear, and can not be counterfeited. It is not a voice to the natural ear, but a witness to the inner sense, and the soul hearing it, rejoices "with joy unspeakable and full of glory."—*Sel.*

THE BIBLE.

How many ages and generations have brooded and wept and agonized over this book? No really great song can ever attain full purport till long after the death of its singer—till it has accrued and incorporated the many passions, many joys and sorrows it has itself aroused. To what myriads it has been the shore and rock of safety—the refuge from driving tempest and wreck! Translated into all languages, how it has united this diverse world! Of civilized lands of to-day, whose of our restrospects has it not interwoven, and linked and permeated? Not only does it bring us what is clasped within its covers; nay, that is the least of what it brings. Of its thousands there is not a verse, not a word, but is thick studded with human emotions. No true bard will ever contravene the Bible. If the time ever comes when iconoclasm does its extremest in one direction against the books of the Bible in its present form, the collection must still survive in another, and dominate just as much as hitherto, or more than hitherto, through its divine and primal poetic structure.

"ARE you troubled and anxious about the future? Do clouds obscure the sun, and is there no light in your faith? What says your Maker? "Call upon me in the day of trouble; I will deliver you." Do you not believe this precious promise? If so: why disquieted? You may have cares in abundance, but certainly not more than the apostle, who had the care of all the churches, and yet found daily comfort in communion with his Redeemer. Remember, when inclined to be cast down, or to look on the shadow, that "He will be very gracious unto thee at the voice of thy cry." Call earnestly upon God, and the shadow and the darkness will flee away, and you will be saved from all your troubles. The promises of the Bible never fail."

The Gospel Messenger,

A Weekly at $1.50 per Annum

PUBLISHED BY

The Brethren's Publishing Co

D. L. MILLER - - - Office Editor.

J. B. BRUMBAUGH } Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - Business Manager.

ALL ARE ADDRESSED
at Mount Morris, Ill., Box No. 50.

☞ Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interlineate, or to put on one page what ought to occupy two.

☞ Anonymous communications will not be published.

☞ Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞ Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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☞ Always remit to the office from which you order your goods, no matter from what one you receive them.

☞ Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each to pay for collection.

☞ Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Oct. 1, 1889.

BRO. W. C. TELTER is at South Bend, Ind., at the present time, holding meetings.

BRO. LEVI MOHLER has been out in the mission field in Middle Missouri. During his labors three were added to the church by baptism.

BRO. I. J. ROSENBERGER writes that he is on a visit among the churches in Eastern Ohio. He expects to close with a feast in the Canton church Sept. 28.

AN old adage says, "It always takes two to quarrel." If you do not believe this, the next time you commence quarreling with any one, just walk away and notice how soon the quarrel will stop.

DEATH has visited the home of our friend, G. L. McDonaugh. He writes us, under date of the 15th inst., these sad words: "I was two pound of my baby 'Jead.' He died near P. M. to day, aged 11 months and 24 days." Many of our brethren and sisters will join us in extending sympathy to the bereaved family.

PERTLE SPRINGS, Mo., the grounds where our next Annual Meeting is to be held, is a pleasant place, and we are of the opinion that our Brethren who are permitted to attend the Meeting will be well pleased with the location. The Missouri Brethren say they will do everything in their power to make the meeting a pleasant one and we believe they will succeed.

THE most perplexing troubles that arise in the church come in almost every case, from a violation of the rules by which we ought to be governed. One of these rules is Matt. 18, and every violation of it brings trouble, while, if all would walk according to it, difficulties that often come into the church, would be unheard of. It is always safe to follow the rules laid down by Christ.

WE are glad to learn that Bro. Landon West is improving in health and we express the hope that he may again be fully restored to usefulness in the church.

TROUBLES and difficulties assail the best of people in this world, but the Christian should meet them in such a way as to show that he possesses his soul in patience. He who has not yet added patience to his faith, virtue, knowledge and temperance, lacks an essential qualification to meet the trials of life.

WHILE in the Mineral Creek church, we, in company with Bro. S. S. Mohler, visited Bro. Phillips' home. His son was dangerously ill with the consumption, and he, realizing his need of a Savior, gave his heart to the Lord and was baptized by the Brethren. After coming out of the water he seemed to be much stronger. He was blessed in this act of obedience.

IN this world every man's ability is limited, and when the limit of his ability has been reached, when he has done what he could, then and only then is he clear in the sight of God. The measure of our responsibility is our ability, and we will all do well to remember this truth and see to it that we do what we can. There is, too, danger of becoming discouraged when there comes to us, as it is sure to come, a knowledge of our own limitations. It may seem to us that we can do so little that it is hardly worth while to do even the little that we can do. We see some at work who are doing so much that we may come to think it is no use for us to try. This is all a mistaken notion. God expects you to do no more for him than he has given you the power to do, and if you are faithful in the use of the little power he has given you, your reward will be just as great as his, who, having more ability, does more work. Faithful endeavor is what the Lord wants.

THERE is a pressing demand for more laborers in the church. Without exception, our brethren who have shown themselves efficient in evangelistic work among the churches have more calls than they can fill. One brother, who has been quite successful in such work, informs us that he has calls enough to keep him constantly in the field for a year, and others are pressed the same way. We need more men to preach the Word. The harvest truly is great but the laborers are few. We may pray the Lord to send the laborers but we must do our part. Let the churches in which there are faithful young brethren who have the qualifications for the ministry, set them to the work. We have visited some churches where there were three or four ministers well advanced in years. In a few years, at most, they will be called to their long home; then, who will take up the work? In all such cases young brethren should be called to the ministry and trained under the care of those having age and experience in the work. Let us have more consecrated men in the ministry!

EDITORIAL CORRESPONDENCE.

FOR some time we had been contemplating a trip to Warrensburg, Mo., to visit the churches in that vicinity. One of the objects of our trip was, to visit the place where our next Annual Meeting is to be held, and to give our readers some account of the location, its advantages, etc., etc. The brethren, in sending an invitation to us, to come to them, said, "We want sister Miller to come with you." We left home on Sept. 10th for Missouri.

At Chicago we found all the trains crowded with excursionists, going west, to see the country and to seek new homes. Extra coaches were added to the trains to accommodate the multitudes who had turned their faces westward. We are impressed with the thought that if men and women were as much concerned about seeking a home in heaven as they are about securing an earthly home, there would be a great many more earnest, devoted Christians in the world than there are. This question came to us in this connection, Is it right for Christians to spend from $50 to $100 on a pleasure trip and then have nothing to give to the Lord when the cause is suffering for want of money? If one-half the money, that is spent by professed Christians, uselessly, were given to the church, to be used for the spread of the Gospel, what a good work might be accomplished for God and humanity!

Love-feast in the Rockingham Church.

On the morning of the 11th we reached Norborne, Mo., where we stopped to enjoy a love-feast with the Brethren in the Rockingham church. The meeting-house is eleven miles from Norborne and we enjoyed a drive over the country to the home of Bro. S. B. Shirky with his sons, John and Joseph, both members of the church.

The congregation is known as Wakendah church but many of the Brethren here came from Rockingham, Va., and they brought with them the name from the old home, hence the meeting-house is known by the name of Rockingham. The place has become somewhat noted on account of the Miller and Sommer Debate which was held here last March. The church is under the care of elders S. B. Shirky and D. B. Rhodes. They are assisted in the ministry by brethren George W. Clemmens, William Mason and I. N. Miller. The church passed through a troublous period, and in 1884 was left with sixty-eight members. Since then, one hundred and twenty-four have been added by baptism and nineteen by letter. Some have moved away and yet the membership of to-day is one hundred and ninety-eight. The growth of the church at this place has been remarkable, and it is an evidence of what faithful labor and right living will do for a congregation. There has been no looseness in the work done; no getting people into the fold on promises that they may enjoy certain privileges contrary to the practice of the church. As a result the church here enjoys peace, and instead of turning their attention upon local troubles among their own members they spend their energies in the conversion of sinners. The fact that they were willing to pay out seven hundred dollars to defray the expenses of the debate, shows in what direction their zeal runs.

The feast, which was, held on the 12th inst., was, in every respect, a most enjoyable one. About one hundred and seventy members were seated at the Lord's table, and the space allotted to spectators was crowded. The order was excellent and the large audience is to be commended for the respect shown to the worship of God. Bro. Josiah Ellenberger officiated, and at the close of the meeting the general expression was that we had enjoyed a precious season of refreshment in attending to the ordinances of the Lord's house.

The day following the feast an election was held for two ministers, and brethren John Shirky and Lewis Macy were called to the work, and they were duly installed in the important office of the ministry by Bro. Daniel Sell. These brethren are both young in years. Bro. Shirky is in his

twenty-first year and Bro. Macy is not quite that old. If the Lord spares them, they have before them many years of usefulness for the church. They have the advantage of youth, when the mind is active and vigorous and retains the impressions made upon it, and this is of incalculable value to the minister. Only those who have been called to this important work later in life realize what they have lost. The best years of their life for study have passed and they must be content to struggle under this loss. We believe that mistakes are often made by putting men in the ministry when they have passed the meridian of life. All things being equal it were far better to put our young brethren to the work.

Our young brethren, Shirky and Macy, felt the weight of the responsibility placed upon them by the church and were loath to accept it. We trust the Lord's blessing may rest upon them, and that they will study to show themselves approved unto God.

The Mineral Creek Church.

After spending a very pleasant and enjoyable season in social and spiritual intercourse with the members at Rockingham, we left them on our way to Warrensburg, Mo., where we were met by Bro. S. S. Mohler and taken to his hospitable home in the Mineral Creek church, eleven miles from Warrensburg. On our way we stopped at Pertle Springs and took a hasty survey of the grounds where our next Annual Meeting is to be held. We shall have something more to say of the place in our next letter.

The Mineral Creek church, Johnson Co., Mo., was organized Dec. 25, 1869 with eight members. Since then, the territory included in the original organization has been divided, a part going to the Warrensburg church and part to the church in Henry County. Since the organization, about two hundred have been received into church fellowship by baptism. The membership numbers at the present time about one hundred and seventy-five. Among this number are many young brethren and sisters. Here, as at Rockingham, this is a noticeable feature and, with the solid character of the work done, the church enjoys a degree of prosperity and future prospects for successful work that are encouraging to all who love the cause.

Bro. S. S. Mohler is in charge of the church, assisted by brethren Fred Culp and J. M. Mohler, both in the eldership, and Bro. Martin Mohler in the second degree of the ministry. The work is carried on harmoniously and, as a result, the congregations are large and attentive. A large and well-conducted Sunday-school is kept up and we were much pleased to see the interest taken in the Sunday-school by the older members of the church. They not only send the children to Sunday-school but they go themselves and encourage the work by their presence. The old as well as the young may be benefited in the Sunday-school. The study of the Bible can not be too strongly commended, and in a Bible class in the Sunday-school, if properly conducted, may be found an incentive to the study of the Bible that will be helpful to those who have a desire to know more of God's Word.

We do not often write up the country through which we travel but we take space to say that the Brethren in Missouri have made an excellent selection. The land is exceedingly fertile and produces immense crops. As much as thirty-eight bushels of wheat per acre have been secured this season, and the corn crop in many places is estimated at from seventy to eighty bushels per acre. The climate is well suited for the cultivation of fruit, and there is an abundant crop of apples, pears, grapes and peaches. At Bro. S. S. Mohler's we picked large, ripe peaches, of most excellent flavor, from the trees, and we enjoyed the luscious fruit very much indeed. The country around about Mineral Creek is slightly rolling, affording good drainage. On the whole, we were very much pleased with the country, and concluded that the Brethren have been somewhat backward in letting others know what a fine country they have. A railroad will some day be built through this part of Missouri, and then, it seems to us, that our Brethren here will have about all the conveniences that they can reasonably desire or expect in this world.

We remained with the Brethren of the Mineral Creek church from the 14th to the 19th of September and enjoyed several seasons of worship with them. During our stay we met with the Committee of Arrangements who have charge of preparing for our next Annual Meeting. They met at Pertle Springs, where the Meeting is to be held, and we had a good opportunity to look over the ground. We think, from what we have seen of it, that it will make an excellent place for the Meeting but we defer further notice of it until next week.

QUERISTS' DEPARTMENT.

The Right to Commune.—The Standing Committee.—Queries and Answers.—Dedicatory Services.—Let Him be unto Thee a Heathen Man and a Publican.

1. Has an elder or any member of the church a right after examination services, when the members have taken their seats at the table, to ask any one not to commune? If so, where do they get the authority? Please explain through the MESSENGER.

THE church has always exercised care to have all the members come to the Lord's table worthily, and this is not only proper but absolutely necessary, in order to keep the church in peace and to maintain her integrity and purity. With this object in view the church has established and kept up the visit which precedes the Communion season. By means of the visit any trouble or difficulty that may obtain between members, of a personal character, is settled, and the parties are thus prepared to come to the table of the Lord. The examination services, which always immediately precede the Lord's Supper, are held for the same purpose. While the examination is personal to individual members and it becomes a matter of conscience with them as to their fitness to approach the Lord's table worthily, yet circumstances may arise when it would be proper to request them not to do so, even after they have examined themselves according to 1 Cor. 11: 48. Self-examination is not admitted by our Brotherhood as giving members, in all cases, the right to commune. See Art. 16, 1877, page 259, Classified Minutes.

Cases may occur in which it would be impossible to reach an adjustment before Communion, and one or more affected by the case might present themselves at the table. It would then be proper for the church officials to request them not to commune. Such cases, we are glad to believe, are very rare, and an action of the kind referred to could only be considered allowable when it would be found impossible to adjust the case before Communion. Cases of this character have occurred and may occur again but they need to be handled with great care. It is a painful duty to request a member not to commune, and will not be done ordinarily unless sufficient cause exists for a course of this kind.

2. (*a*) Does the Standing Committee of Annual Meeting hold over with powers to make appointments until the succeeding Standing Committee is organized, on the same footing that the Moderator holds over?

(*b*) Last Annual Meeting decided that when queries are answered by referring to former answers, the former answer should be printed along with the new; was it understood that this rule was not to be in force before next year?

J. S. FLORY.

ANSWER.—(*a*) Yes. Heretofore some business has occasionally been placed in the hands of the Standing Committee to adjust after the close of the Meeting. The Committee would have no power, however, to transact any business after the close of the meeting except as may have been referred to them by the Conference. (*b*) It was without doubt the design to have the decision take effect the same year that it was passed by the Meeting.

3. (*a*) Did the Brethren hold special dedicatory services in their first meeting house at Germantown, Pa.? If not, at what period of time and place of worship did the Brethren hold their first dedicatory services?

(*b*) "Let him be unto thee as a heathen man and a publican." Matt. 18: 17. In what sense and in what manner should such an one be held as a heathen man and a publican by the believer? Should he be invited to give religious counsel or to lead in prayer? MOSES FLORY.

ANSWER.—(*a*) We have no way of ascertaining whether the Brethren held dedicatory services in the Germantown meeting-house or not. There may be something on record in regard to the matter. If there is, we do not have any knowledge of it. About the year 1845 the Brethren commenced holding dedicatory services. There was nothing special about such services. When a house of worship was completed, the first meeting held in it, was called the dedication service. The first one we ever attended was in Washington County, Maryland. The sermon was preached, as we now recall it, by Bro. D. P. Saylor, and was made suitable to the occasion. Reference was made to the dedication of Solomon's temple, and the fact was stated and impressed that the new meeting-house was set apart and dedicated to the Lord, to be used only for religious service and church work. Since then we have attended a number of such services. The only difference, noticeable between such meetings and our regular services, is, that the sermon is usually suitable to the occasion.

(*b*) In the cases referred to in Matt. 18: 17, the bond of Christian union is severed. Those who refuse to hear the church are to be held as having forfeited the rights of church membership. To such we are to perform the common courtesies of humanity, to treat them kindly and considerately, but we are not bound to them as Christian brethren are bound to each other. We should not look upon one who has thus been dealt with, as a proper person to give religious counsel and instruction or to take part in our religious services. The inference is, when such action has been properly taken by the church, that the one who refused to hear is cut off from the communion and fellowship of the church and that they have no part or lot with her. In all cases, however, we should not forget that those who have fallen away should be kindly entreated and used in such a way that they may, if possible, be won back again. We should go out after the erring ones and show them that we love them and want them to come into the fold again.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THANKSGIVING TO GOD.

BY LANDON WEST.

AMONG the many inducements given us for doing good unto all men and especially to the poor,—to those that believe,—there is this one, both great and glorious in its results: "It causeth abundant thanksgiving to God." See 2 Thess. 9: 11, 14.

Much of the treasure of this world is kept to be moth-eaten, and to advance and support the kingdom of Satan, to yield no good fruit to any, and to make no one express a word of thanksgiving. This should be given to the poor, the sick, the hungry and the naked, besides the masses that are starving for the Bread of Life! What a cloud of incense, filled with tears, prayers and thanks unto God would arise from hearts now cold and dead in sin! All this without loss to any that are now asleep in the fold. 1 Thess. 5: 6. Let us all wake up to the work and lay aside every lust, habit and weakness, and use all our means to forward the cause of God, and we will soon be happy, others will be happy, thanksgiving will be abundant, and God's name will be glorified!

Lanier, O.

HOW ABOUT OUR RESPONSIBILITY?

SELECTED BY WM. M. LYON.

THERE is a story told of Christmas Evans, the famous Welsh preacher, who received for a large portion of his ministry but seventeen pounds per annum, and never more than thirty pounds. His biographer, himself a Welshman, says it must be remembered as among the anomalies of Welsh religious life, that it combines an insatiable appetite for sermons, with a marvelous disregard for the temporal comfort of the preacher. On one occasion a woman said to Mr. Evans as he came from the pulpit:

"Well, Christmas Evans, we are back with your stipend; but I hope you will be paid at the resurrection. You have given us a wonderful sermon."

"Yes, yes," was his quick reply; "no doubt of that; but what am I to do till I get there? And there is the old white mare that carries me—what will *she* do? For her there will be no resurrection. And what will *you* do? What reward will you get for your unfaithfulness at the resurrection? It's hard but I shall get on at the resurrection; but you, who get on so well in the world, may change places with me at the resurrection."

Men who love the message, but starve the messenger; who dwell in ceiled houses, but have little care for those who wander as pilgrims on the earth, may hear some words at the resurrection which will startle and astonish their souls.

Stewardship is a solemn service, and when he who has made us stewards, calls us to account, it will be a sad day for those who have hoarded or wasted the Master's wealth, while his work has been neglected and his servants have suffered want.

DO YOU DISTRIBUTE TRACTS?

IF not, you miss a great opportunity. Tracts have revolutionized the world. The Bible is but a collection of TRACTS. In its sixty-six little pamphlets there is found the quintessence of human wisdom and divine revelation. We have collected and combined these small productions into one volume, "the Bible," "the BOOK;" but from the beginning it was not so. No cumbrous volume, too large to be easily read, was launched upon the world by the first apostles and prophets; but brief, pointed, earnest *tracts*, bearing the messages of the Most High, guiding into the way of life, teaching the truth as it is in Christ, witnessing against error, and rebuking wrong;—these were the instruments used to work that renovation which has changed the face of the world, and which, though incomplete, yet shows a progress which is real, and hopeful and marvelous. If we are workers together with God, we do well to follow the divine methods, and scatter divine Truth in simple style and in portable form; and in so doing we may expect the blessing of God upon our work.—*Sel.*

LIONS WITHOUT.

BY S. D. ROYER.

"The slothful man saith, There is a lion without, I shall be slain in the streets."—Prov. 22: 13

WHEN we look at the many excuses that men and women make in the work of the Lord, we conclude there must be many spiritual sluggards, but in looking at the *principle* underlying, we at once conclude that it is because we *do not want to do the work*; hence the excuse.

When the Apostle says we shall "pray without ceasing and in everything give thanks," we say we can not pray (a lion without). When the Savior says, "Go and teach all nations," we say, "We can not go; we must work to support our family" (another lion); but when the church has made arrangements so that we can send others by giving them a little of what the Lord has loaned to us, then the lion is, "We are afraid the right men are not sent, and our money will be misused."

Again, when we are asked to contribute to the Book and Tract Work, we are afraid some brethren are trying to make money by printing tracts and some money will be uselessly spent, or if we are asked for endowment, we are afraid the Tract Work will, perhaps, fail, and our money be lost. The lions meet us every-where, only because we do not like to give.

If we were like David when he went to meet Goliath,—go in the name of the Lord, willing to do what we could for the Lord,—then the lions would all fall like Goliath did; we would destroy them with their own swords, but as long as some of the leaders (Saul-like) are willing to discourage those that *would* work, it is no wonder that we are afraid of the lions without.

Bradford, O.

THE WORK OF TO-DAY.

SOMETIMES the work of to day is tedious toiling, sometimes it is patient waiting, sometimes it is earnest watching, sometimes it is quiet resting. Whatever the work of to-day is, it should be done. If the Master says, "Come ye aside into the desert and rest awhile," this may be the work of today. If we refuse to do it, and struggle on in weariness, we may not only do our work imperfectly, but may meet with sickness and be unfitted for work and deprived of opportunities for a long period of time.

The Lord will give us guidance if we will but follow him. If we are obedient so far as we know, he will show us the thing we ought to do, and when he has shown us, happy are they who have the wisdom to do what Christ commands, and to fulfill the work which he assigns us.—*Sel.*

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Geo. B. Royer informs us that three were added to the Panther Creek church, Iowa, recently.

—Bro. E. W. Stoner writes: "I was in the Beaver Dam church, Frederick County, Md., recently. While there, three sisters were baptized and one was restored to membership, who had been induced to join the Old Order element."

—Bro. James H. Graham writes: "The Scipio church, Ohio, is moving along in peace and harmony. Last Sunday another dear one was received into this church by baptism. We are looking for others soon."

—The good work in Philadelphia, Pa., is still progressing. Bro. I. M. Gibson, under date of Sept. 16, writes: "Yesterday one more came out on the Lord's side,—this time a Presbyterian preacher. *Doctrine without compromise* will win. This makes four in the last two weeks, with fair prospects ahead."

—Bro. S. J. Garber, of the Middle River church, Va., writes: "The Brethren had church meeting in the above-named church Aug. 24, preparatory to their Communion meeting. I could not be with them on account of the afflictions of my wife, but I understand that all business passed off satisfactorily. Their Communion meeting will be Sept. 14."

—Bro. Nathaniel Cripe, of the Hillisburg church, Ind., under date of Sept. 12, writes: "We held our Communion, Sept. 6, and had a feast of love indeed. About thirty-five members communed. Brethren S. H. Saylor and Isaac Cripe labored for us in the Word. Bro. Saylor stayed till the 10th. We were made to rejoice to see two come out on the Lord's side. May the Lord bless our little church that many souls may yet be brought to Christ!"

—Bro. E. H. Stouffer, of the Garrison church, Benton Co., Iowa, writes: "Saturday, Sept. 14, we held our quarterly council, prior to our feast. A goodly number of brethren and sisters were present, and all business passed off with the best of feelings. Two were received by letter, and one, a dear sister, who had wandered away, returned to the fold. This made us feel to thank God and take courage. We decided to hold a series of meetings, commencing Sept 21 and continuing till after our feast. Bro. D. E. Brubaker, of Maxwell, Iowa, is to be with us."

—Under date of Sept. 17, Bro. D. B. Gibson, of Cerro Gordo, writes: "Our council is in the past. Everything passed off harmoniously. A young man was baptized at the close of the session. Bro. David Musselman is one of the delegates to District Meeting from this place. We expect to hold a series of meetings in the near future. Our regular meetings are well attended."

—Under date of Sept. 13, Bro. Lewis M. Kob, of Garden Grove, Iowa, writes: "Our Communion services were held on the evening of Sept. 6, and seemed to be enjoyed by all present. Good order and attention were given by the spectators. Brethren Martin Replogle, of Appanoose County, and W. W. Folger, of Clark County, dealt out to us the Bread of Life. We thank the brethren for their labor of love, and praise God for this season of grace."

—Under date of Sept. 16, Bro. Silas Hoover, of Boynton, Pa., writes: "According to previous arrangements, I commenced meetings in the Jacob's Creek congregation on the evening of the 2nd. They had their love-feast on the evening of the 7th. I closed the meeting on the evening of the 8th. During this time eight were added to the church by baptism, and one more made application during these meetings. The best of order prevailed. Many thanks to the members for their Christian courtesy."

—Writing from Cornell, Ill., Bro. N. S. Dale sends the following: "We held our council-meeting Sept. 12, and had a very pleasant meeting. The reports of the visiting brethren were generally favorable. The members seem to be in love and union and desirous to work with the church. The church decided to hold a series of meetings in connection with the love-feast, which will occur Oct. 5. Eld. Menno Stouffer is expected to do the preaching. May the Lord bless and sanctify every means in spreading the Gospel!"

—Writing under date of Sept. 9, Bro. J. E. Young, of Beatrice, Nebr., notes the following: "During the past summer a family here in town buried their only child. It was hard for them to give it up, but now they have a treasure 'over there,' and it has drawn the heart of the mother to Jesus. She was baptized yesterday. We hope and pray that the father, who is an invalid, will soon center his affections on heaven. Others are weeping over their sins and are 'almost persuaded.' We enjoyed an excellent prayer-meeting last evening."

—Under date of Sept. 12, Bro. G. W. Lowry, of Scullton, Pa., writes: "We were made to feel glad when, on Aug. 14, we were permitted to lead two into the water, from which, we hope, they arose to walk in newness of life. These, with others previously reported, make twenty-eight that have been received into the Middle Creek congregation since Jan. 1, 1888. Our prayer is that God may take the lambs into his tender care, lest they wander from the fold! There are others who are halting between two opinions. May God lead them to the light!"

—Sister Sarah A. Daggett, expresses her great appreciation of the MESSENGER which has been a source of great comfort to her. She continues: "During the past year, while mother was confined to her bed with sciatic rheumatism, I have not been away from home very much, so you may know what the MESSENGER was to me and how it cheered us all in our loneliness. Aug. 23, in company with Lizzie Hillery, and others, I attended the love-feast in Washington County. Brethren Conner, L. Eby, S. Holderman, Lugenbeel and Smith earnestly preached the Word. Attending this meeting seemed like old times, and my thoughts went back to Illinois and the meetings we there attended in the days of yore."

—A sister, enclosing $2 00 for the spreading of the Gospel, writes: "What a pity that some, who have been richly blessed by the Lord, do not make a better,—nay, the *only proper* use of that which has been entrusted to them! We that have good privileges, ought to remember those who are not so favorably circumstanced. Let us be liberal and do as we would wish the Lord to do unto us!"

—Sister Florida J. E. Etter, of Carteraville, Va., writes: "I love the people of God. Many of those whose names appear in the GOSPEL MESSENGER I have never seen, but I feel that we are of the same precious faith and know each other in spirit. I receive letters from many who are unknown to me, which encourage me very much. We are few in number and hear very little preaching, but I trust what little I do hear, may urge me to work for the honor and glory of God. Though we may do but little, if it is done for the honor of God, he will accept it. This is encouraging. If we only give a cup of cold water in the name of a disciple, we shall not lose our reward."

—Sister Mary E. Hostetler, of the English Prairie church, La Grange Co., Ind., writes: "Our brethren, M. M. Eshelman, Geo. E. Studebaker, and G. G. Lehmer, of McPherson, Kans., while traveling in the interest of the McPherson College, stopped with us and held meetings here over Sunday. They came Sept. 5, and remained with us until Sept. 9, preaching in all five sermons. We were glad to meet our brethren from the West, but would have been pleased if they would have stayed longer with us. We believe some good might have been done. Our Sunday-school is still progressing. We were much encouraged and pleased with the address to the school by Bro. Lehmer."

—Under date of Sept. 16, Bro. S. M. Forney, of Kearney, Nebr., writes: "The love-feast in the Wood River church, Nebr., was held Sept. 14 and 15. We had a very enjoyable feast. The membership was well represented and two ministers from abroad were with us,—Eld. D. Bechtelheimer, from Juniata, Nebr., and J. P. Nofziger, from Mascot, Nebr. They preached with earnestness and power. Three young lambs were baptized. Seven members were lately added to the Wood River church by letter. A choice for two deacons was held during the feast and the lot fell on J. W. Gripe and Wm. P. McClellan, who were duly installed into the important office given them. The meeting throughout was interesting. A number of dear friends and relatives met once more after years of separation. This added to our joy, and we hope we shall all meet again at the great meeting in the end of this world!"

—Under date of Sept. 14, Bro. John M. Miller, of Westphalia, Kans., writes: "The members of the Scott Valley church held their love-feast on the evening of Sept. 11. It was a meeting long to be remembered. About seventy-five members communed. Ministering brethren, Garst, Leaman and Winey were present from adjoining districts. At the close of the meeting three were added to the church by baptism. We now number about sixty-five members including three ministers and five deacons. The church is moving along smoothly and growing encouragingly. The calls for preaching are more numerous than we can attend to. We buy tracts for the isolated to scatter among their neighbors. In that way we help the ministering brethren to tell the old, old story of Jesus and his love. We expect to hold a series of meetings in October. We invite ministers, or others, traveling through Coffey County, to pay a visit to the Scott Valley church."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes by the Way.

AUG. 30 we boarded the train at Timberville, on a mission to the isolated and almost neglected. Our field of labor was partly in Warren County; also in Page and Clark Counties, Va

Our first point was Browntown, Warren Co. This place was named after a Bro. Brown and wife. Sister Brown came from Brownsville, Md., about seventy-five years ago, and continued to go to Brownsville to meet with those of like faith. We do not know whether the Brethren, in their day, ever preached at Browntown or not.

About eighteen years ago Bro. Cornelius Cassel and Bro. E. W. Stoner visited some of their friends in that vicinity, and Bro. Cassel held meetings during their visit. At that time Robert M. Allen applied for membership and was baptized. He remained isolated from the church, and for eight years did not see or hear anything of the Brethren. He then went to Brownsville, Md., and met with those of like faith, and finally made arrangements with Bro. William Peters, of Powel's Fort, to come across the mountains and preach for him and his friends. Bro. Peters has been going there for several years once a year. Of late he went several times during the summer. A year ago a sister was baptized.

Last year Bro. Allen requested me to come and preach for them, and I gave the promise to come at some future time. In accordance with my promise we met and had meetings in a school-house and in private houses. We had nine meetings with good interest. Two united with the church. There is a good feeling, and more will likely come in the future.

These brethren need a house of worship. The school-house sometimes can not be had. The members are all in very limited circumstances, but appear to be willing to assist, and, with proper aid, I hope they will get a house of their own.

The doctrine of the Brethren is hardly known here. This is the place for the young, active brethren who can walk, if need be, over the hills. I hope some one will assist Bro. Peters in this field. He needs it.

We then went to Dry Run, Page County, and from there to Clark Co., where we have amonthly mission. We found all well and much built up. Brethren, let us go out more on the borders! The calls are many. Let those who are at home and enjoying the comforts of family and fireside, remember the poor minister who is called to go and preach the Word to a dying world. Let us pray for them, instead of finding fault.

S. H. MYERS.

From the Ludlow Church, Ohio.

OUR council-meeting, following the general church visit, occurred last Saturday. All business was duly disposed of. A good feeling prevailed, and we feel that the meeting was a profitable one. We were made sad, however, that two of our number decided to walk with us no more. We do not know to whom they will go, and hope they may soon see that it will be to their interest to return. The church decided to hold a love-feast Oct. 11. Preaching at 2 P. M.

I have just read Bro. S. S. Mohler's article in No. 37, and am glad that the closing paragraph found a place in the GOSPEL MESSENGER, and I second the motion. In favor of the motion I

would say that the Brotherhood is wealthy, but Eld. R H. Miller is not.

I hope we may have an explanation through the GOSPEL MESSENGER that will be satisfactory, as explaining by private correspondence can not reach all who *think* that justice should be done to Bro. Miller in this matter. JESSE STUTSMAN.

Rejoice.

Dear Children:—

THROUGH the grace of God I am permitted to send you good news. My heart rejoices, and I believe you will rejoice with me. Saturday, Sept. 7, my youngest children and I left home to attend the dedication of the Litchfield church. Brother David Troxel preached the dedicatory sermon and continued the meeting for a week or more. During the time they had a love-feast, yes, a feast of love in seeing precious souls come to Jesus. We were there on Sunday, Sunday night, also Monday night.

The good news I want to tell you is, that we had the pleasure of seeing three precious little lambs come out on the Lord's side, to walk in newness of life, to work for their dear Lord whom they love dearly. It was with tears of love that they gave themselves up to be sincere and true to God. I am confident they have loved Jesus for some time. Some of them told me they had been praying children. This speaks well for their parents. They have now given themselves into his service, to work for him who is able to purge them from all iniquity. They are sweet, pleasant children, and will be a credit to the church, if they have the proper care in getting the sincere milk of the Word. Much now depends upon how they are protected by those who are older in the cause.

I learned there were two others, also young in years who came out later on. May God give them all grace to hold out faithful to the end, is my prayer!

Brother Troxel is a kind, sympathetic preacher, calculated to do much good in his daily walk and conversation, as well as in his persuasive way of preaching to the people.

I must tell you of another beautiful feature I saw at the above place. They are collecting pennies for the Lord every Lord's Day at the Sunday-school. If I mistake not, it amounted to about sixty-seven cents that day. Their membership is now seventeen in all, and they were only organized quite recently. Their zeal, however, is far ahead of some of our stronger and older established churches to-day, in collecting pennies for Jesus We hope that all the churches may become aroused to their duty in that line.

We visited all the members while there, and enjoyed our fellowship together very much indeed. May God truly bless them all in bringing and keeping them near the foot of the cross, and may they be as a city set upon a hill, and a shining light to the city and all their associates in life!

MARY M. GIBSON.

Virden, Ill., Box 121.

From Lorin, Cooke Co., Texas.

TEXAS, as an agricultural State, is only just in its infancy. By proper development it will be one of the foremost States in the Union.

If you want to work for the Lord, you can find a good field of labor, here in Texas, and plenty to do. Supplied with tracts and papers, you need not be idle.

The Williams Creek church has held her council-meeting, which passed off profitable to us all. We decided to hold our love-feast on Saturday Nov. 2. We also decided that we would make an effort to have as much mission work and preaching as possible. We hereby extend a hearty invitation to all brethren and sisters who think of a visit to this State, to make this one of their stopping places. By notifying me at Lorin, you will be met at Gainesville at any time, and if any should desire to extend their visit on west, through Nocona church, and Wise County church, the Brethren will assist them. Brethren Henry Brubaker and Abraham Molsbee have the oversight of all these churches.

We ask an interest in the prayers of the Brotherhood, that we, in our work here, might be faithful! May we all manifest an interest in the work of the church, and may the members of the body become more concerned for the welfare of Zion!

A. W. AUSTIN.

A Visit to the Cold Knob Mountains, Greenbrier County, West Virginia.

In company with Eld. Andrew Fleshman, of Lindside, Monroe Co., W. Va., we went to Cold Knob for the purpose of organizing a church. This was done on Saturday, Aug. 24, by the election of Bro. Elijah Read to the ministry and brethren John McClurg and Thomas Read to the deacon's office.

There are but few members in that section of country. Some of them were formerly of Floyd County Va., and they seem to be very zealous and exert a good influence. We think there is a good opening for the Brethren at that place, and our prayer is that success may crown the efforts of that beloved little body.

ABRAM M. FRANTZ.

Dawson, W. Va.

From Glensted, Mo.

BRO F. CULP commenced a meeting at Florence, a mission post of the Prairie View church, Aug. 24, continuing until the night of Sept. 2, closing with a love-feast. The few members at that point were built up, and others are searching the Scriptures. We trust that much good has been done at that place. Sept. 3 he came to the Prairie View church and remained with us until Sept. 10, closing with a love-feast. Bro. Levi Mohler also came to us Sept 6, and remained until the 14th. We had an excellent meeting Three united with the church; one came over one hundred miles to be received into the church. During these meetings we also had our annual visit meeting. The church is in union and all are alive to the cause. Bro. M. M. Holsopple was called to the ministry, and fully installed into his office. We now have three ministers and three deacons.

DAVID BOWMAN.

From Kingsley, Iowa.

AGAIN we have had a season of refreshment. We held our love-feast Sept. 7. Bro. D. M. Miller and Bro. John Diehl were called to our assistance. They held forth the Word of God in all its purity and simplicity.

Bro. Miller remained with the Brethren (ten miles west of here) until Sept. 12, conducting meetings. From there he contemplates going to Galvia where he will remain for some time. May the Lord go with him!

As an immediate result of the work done, one precious soul was made to forsake the sinful ways of this world and walk in newness of life. Three weeks previous to our love-feast, four more wandering souls found the way that leads to eternal happiness and bliss.

Oh, sinners, if only many more of you would seek that way. Time is rapidly passing! How often are we reminded that our lives are but a shadow that declineth, and that we soon pass away. We must do quickly the work the Lord has given us to do; for very soon, oh, how soon the night of death cometh, when no one can work!

Dear sinner, why will you despise "the riches of his goodness and forbearance and long suffering," and thus heap up more awful condemnations against the day of wrath! Would you not rather flee the wrath to come, and lay hold upon that which is good, than to enjoy the pleasure of sin for a season? Behold the angels are waiting to carry the glad tidings of your repentance to the very presence of God. Heaven rejoices and hell mourns over every sinner that repenteth. Oh, this mighty act of grace which concerns three worlds! Hell loses a victim, the world loses a subject, and heaven gains an immortal soul, destined to live in bliss and glory through eternal ages! Dear reader, if you have not yet made your peace with God, do not rest until the chain is broken and every stain is washed away. Wrestle with your besetments, stand up against the assaults of the devil, depart from iniquity and lay hold on eternal life!

"'Twill not be long till death shall come,
And you shall slumber 'neath the sod,
With white hands crossed, and pale lips dumb,
Alone with God, alone with God.

'Twill not be long ere fame shall cease
To beckon you to heights sublime,
For death shall bring you pain or peace,
Throughout all time, throughout all time.

'Twill not be long till wealth shall fail
To satisfy your soul's demand,
For nothing can with death prevail,
Nor loose his hand, nor loose his hand.

'Twill not be long ere you shall be
Consigned to mould within the tomb,
Then cometh an eternity
Of joy or gloom, of joy or gloom."

VIOLA M. TROSTLE.

Notes and Jottings.

AUG 8th we meet with the Brethren of the Rush Creek church in Hocking Co., O. This was one of the early pioneer organizations of our church in the State. In its early days it prospered and flourished like the palm. Some difficulties during the war began to hinder her progress. Added to this their elders, — Hunsacker and Henricks—did not work harmoniously. This necessitated the calling of committees. The devil never fails to get a rich harvest of spoils, when he can get officials, especially elders, at variance. How pitiful the scene! How timely were the parting words of Joseph to his brethren, "See that ye fall not out by the way." The work was, however, greatly revived, years ago, by a revival, held by Bro. D. N. Workman The Rush Creek church again had fair prospects It then fell under the hand of pretended loyalty, and they were quietly and unconsciously moulded for modern progression. When the decisive hour arrived, about half went with that element.

We were pleased to find the present membership of the Rush Creek church loyal and faithful as a body. Bro. Daniel Hartsough, who is of ripe years in the ministry, is about leaving them for Indiana This leaves brethren Jesse C. Beery and Levi Stoner in the ministry. They are young brethren of promise, and it is hoped they will faithfully care for our Father's children. On each Sunday we held three services. Like in Christ's time,—they sat on the green and ate. The attendance was encouraging. We had a feast Aug. 24. It is interesting to notice what a pleasure it is to many people, far and near, to attend what they call "the Dunkards' annual feast." How impressed they are with the heavenly scene! The meeting proved a season of encouragement to the cause

May the Lord tenderly regard and bless the faithful ones in the Rush Creek church!

It is not uncommon for the church to be criticised in her discipline on the apparel question; for being partial with the brethren. It should be borne in mind that all have their besetting sins. Man's common or besetting sins are profanity, fighting, gambling, horse-racing, using tobacco, intoxicants, etc. While women are rarely charged with any of the above sins, her besetting sin is fashion and pride in dress. Hence we find the texts in Scripture, bearing on the apparel question, alluding largely to women's dress.

It is almost universally admitted that, on the apparel question, there must be some limits set, —some one to say where to stop. This must be done either by the church or the individual. The church, in general council, has set limits, which, if respected, universally prove a success. Some congregations have expressed themselves dissatisfied with those limits, and have exceeded them to gratify fancied taste. In this they have shown open disobedience to the church. Can not their members, either or any of them, with equal propriety, refuse to obey the decisions of their respective congregations? Besides, does this increased latitude increase the power of the church for good? Does it separate her more from the world? Does it give her more love, more union, more meekness, more humility? *I fear not.*

A congregation some time since passed a decision to bear with sisters who were wearing a plain hat. They soon found themselves in confusion as to what was a plain hat. They appointed a committee of their number to interpret the language and "read the handwriting." I am reminded of God's people in the land of Shinar, who, in their wickedness at the tower of Babel, were thrown in confusion of tongues and could not understand one another. I. J. ROSENBERGER.

From the Washington Church, Kans.

I LEFT home Sept. 7 and went twenty miles north of Washington to hold a series of meetings in Jefferson County, Nebr., at a place where our doctrine was never heard. Here I preached ten times and baptized twelve souls,—one of them an aged lady of seventy years, and blind, two more sixty years old; the rest from twenty to forty-five years of age. Three more made application.

I should have continued here, but, on hearing that my daughter was very sick, I had to go home. I have a call to preach at Willow Springs, Nebr. At that place several members are living, all isolated, but I can not go. The Lord says, "Go," the people say, "Come," but my means will not permit me.

The Brethren and sisters in Nebraska should not forget the little band in Jefferson County. They live three miles south-west of Endicott. Write to Bro. George Fortner and he will meet you at the train. Brethren, pray that we may successfully wrestle against flesh and blood, and fight manfully under the banner of Emmanuel!

ELI RULE.

Notes by the Way.

SEPT. 14th the writer left for Red Oak Grove, Floyd Co., Va., a distance of nine miles. At 10 A. M. the council was opened for business. The visiting brethren made a report of their visit. With one exception all were found to be in the same faith as when they united with the church, and willing to labor with the church for an increase of holiness both in themselves and others.

The time for their love-feast will be October 12, commencing at 11 A. M. The church agreed to hold an election for several more deacons, and also to vote on advancing two brethren to the second degree. Brethren Abraham Spangler, Asa Bowman and Isaac Boon were chosen as deacons. Brethren Moses Dickerson and Samuel Spangler were advanced to the second degree of the ministry. All were duly installed into their offices with much solemnity. May God's grace be with them through life!

Sunday, Sept. 15, we had a good congregation with good attention and the best of interest.

J. H. SLUSHER.

From the Lost River Church, Hardy Co., W. Va.

AFTER a journey of thirty-nine days to Illinois and Missouri, I reached my home Aug. 8, and found all well, for which I thank God. I have attended six funerals since my arrival home, and baptized nine persons, who are young in years. I pray that they may be faithful until death, and then enter the haven of rest. We have had twenty-two additions by baptism. Two returned who had wandered away. There are some more applicants for baptism in the near future.

L. D. CALDWELL.

From the Anglaize Church, Ohio.

OUR love-feast occurred Sept. 7, and will long be remembered by those present. The church decided to elect one minister and two deacons. Bro. P. H. Berry was elected to the ministry. Brethren Harry Fuller and Nelson Prowant were chosen as deacons. May they be faithful! Bro. Jacob Heistand, of Carey, Ohio, preached for us one week before the feast. He delivered eight sermons in all and baptized four.

Bro. Jacob then went to what is called the Light Hill school-house and preached five sermons. While there were no accessions, he left many warm friends at both places. We have all assurance that some were like Agrippa,—almost persuaded to be Christians. D. R. PROWANT.

Dupont, O.

Treasurer's Report.

AS I received some of the installments for the Annual Meeting treasury, and an acknowledgment is desired, I take this method of complying with the request. I hereby urge others to pay in as soon as possible so we can pay the amount we owe Bro. Jos. Lahman.

Northern District of Illinois,	$10 00
Southern District of Iowa,	3 00
Northern District of Indiana,	10 00
North-western District of Ohio,	10 00
District of Michigan,	2 00
Eastern District of Pennsylvania,	10 00
First District of West Virginia,	3 00

S. H. MYERS.

From Loraine, Ill.

TO DAY we held our quarterly council in the Loraine church. There was not much business to attend to, but all was attended to in peace and love. We appointed for our love-feast, Nov. 9. We will, perhaps, have a few meetings preceding the feast. A hearty invitation is extended to all who can and wish to be with us on the occasion.

The Mill Creek church, Liberty, Ill., will hold their love-feast on Thursday, Oct. 31.

H. W. STRICKLER.

From Sleeper, Mo.

SEPT. 5 I started for the Pulaski church, in company with Bro. A. Weed and wife, and Bro. Jacob Hess and wife. We arrived in the evening at Bro. Stump's, and found them busily engaged in getting ready for the feast. Sept. 6th was the council. All were found in love and union. They decided to hold an election for the ministry. Brethren John Dellplain and Bro. Willard Gillet were chosen and installed into their offices. They had a love-feast Sept. 1. There were three baptized and one reclaimed. This church is in good working order. They have one elder, three ministers and two deacons. J. L. JORDAN.

From River, Ind.

THE Salamony church just closed an interesting series of meetings with twenty-eight additions by baptism and one reclaimed. Bro. George L. Studebaker did the preaching. Our communion will be Oct. 9, commencing at 3 P. M. A general invitation is extended to all who feel to be with us. SAMUEL MURRAY.

From Mansfield, Mo.

OUR love-feast occurred Sept. 14 Forty-three members were present on the occasion. We had the best of order. Brethren Mason and Adkins, from Texas County, were with us. Bro. Mason is our elder. He shunned not to declare the whole Truth. We think the members were built up in the faith, and sinners were warned to flee the wrath of God. Brethren, come again!

D. HARMAN.

Sept. 17, 1889.

Committee Report.

INASMUCH as Bro. T. J. Nair was ordained as elder in the Herington church, under irregular ruling, the church has set aside the ordination, but not on account of any fault or charge against Bro. Nair.

Done by order of the church at Herington.

ELD. J. D. TROSTLE,
ELD. JOHN HUMBARGER,
ELD. JOHN FORNEY,
} Committee.

D. H. SHIRK, Clerk.

A Sad Accident.

ON the morning of the 24th of September, Bro. John Diehl, of the West Branch church, Ill., met with a serious accident. He went to the cornfield to husk a little corn for his pigs. He put the sack containing the corn on his shoulder, started home, fell and broke his thigh bone. Bro. Diehl is seventy-seven years old, and never having been sick much, finds this a source of pain in more ways than one. He is resigned to his lot, however, and seems to be doing well. J. G. ROYER.

DESPAIR is like forward children who, when you take away one of their playthings, throw the rest in the fire from madness. It grows angry with itself, turns its own executioner and revenges its misfortunes on its own head. It refuses to live under disappointments and crosses, and chooses rather not to be at all than to be without the thing which it hath once imagined necessary to its happiness.—*Charron.*

THERE is no true and constant gentleness without humility: while we are so fond of ourselves we are easily offended with others. Let us be persuaded that nothing is due to us, and then nothing will disturb us. Let us often think of our infirmities, and we shall become indulgent towards those of others.—*Fenelon.*

IF you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."—*A. Maclaren.*

From Dulinsville, Va.

THE members of the Madison church expect, the Lord willing, to commence a series of meetings Oct. 6, and continue until Saturday, Oct. 12, at which time we intend to have our love-feast, commencing at 3 P. M. Bro. J. M. Kagey, of Dayton, Va., is to do the preaching. As we are somewhat isolated from the main body of the church, and are very weak and few in number, we earnestly request all, who feel an interest in our spiritual welfare, to be with us during our meeting, and especially at our love-feast. Brethren and sisters, come and help us, and cheer us on our way to the celestial City!

J. F. BRITTON.

Treasurer's Report.

THE following is a report of the Home Mission of the Middle District of Pennsylvania, from May 18 to Aug. 16:

James Creek,	$ 5 00
Snake Creek,	5 95
Sister Horst, Ephrata, Pa.,	1 00
Unknown,	2 00
Lewistown,	2 02
Geo. B. Replogle, Waterside, Pa.,	1 00
Perry church,	5 00
Buffalo Valley church,	4 00
Duncansville,	7 06
Total,	33 03

ANDREW BASHORE, Treas.

Special Notice to the Middle District of Indiana.

ACCORDING to previous arrangements, the Trustees of the Old Folks' and Orphans' Home of the Middle District of Indiana, met at the Home Sept. 14 Bro. Miller has completed his work and given the Home over into the hands of the Trustees. We are glad to say that it is a plain and commodious Home, and far exceeds our expectations. Bro. Miller has fully filled his promise made to the Middle District of Indiana. His daughter, Rebecca, has also fully complied with her promise, and furnished the largest room with plain new furniture and carpet.

We know the Lord is not slack concerning his promises, neither should his children be, and since Bro. Miller and his daughter have fully met their promise, we earnestly urge that the elders and members of the Middle District of Indiana do not forget *their promise*, made to District Meeting, to accept and support the Home.

The Home will be ready for inmates just as soon as we can furnish it, but this can not be done until the Trustees are furnished with the necessary means, for we have resolved not to go in debt.

We urge all the elders to give this matter their immediate attention, and appoint solicitors if they have not already done so. Thoroughly canvass your church and all whom you may feel are interested,—members or not.

Many have inquired what articles they should solicit. We would suggest that you first solicit for money,—cash. If you can not get that, then take installments, to be paid at donor's own time, but remember that it requires $600 to meet present demand. The solicitors should also solicit bed clothes and carpets. They will be furnished with "Endowment Notes," which, we hope, will receive due attention. All funds should be sent to Noah Fisher, Perrysburgh, Miami Co, Ind. All other articles should be sent to Noah Fisher at *Mexico*, Miami Co., Ind.

JAMES HIMELICK, Sec'y.

From Hurricane Creek Church, Bond County, Ill.

WE had a refreshing season, Saturday morning Sept. 7, at 10 o'clock. There was preaching during the forenoon, and in the evening the members met for the love-feast exercises. On Sunday we transacted some church work, followed by preaching. Bro. Joseph Jones was forwarded to the second degree in the ministry, and Bro. Davis Redenbow was elected to the deacon's office. We hope it will prove a blessing to the cause. Bro. and sister Wise, of Sumner County, Kans., were with us during our meeting. They stopped off here on their way east. Bro. John Wise conducted the meeting, assisted by Bro. D. B. Sturgis and Bro. Henry Liligh.

When our thoughts revert to the fall of 1881, when Hurricane Creek church had a membership of about one hundred, and then see it as it is at the present, the language of 1 Pet. 8 is brought to our mind. Our membership numbers only about thirty-eight at this time, but the Savior left some consolation for his followers. Where two or three are gathered together, he has promised to be with them. We were glad to have Bro. and sister Wise with us once again, at our Communion. It reminded us of a family reunion.

CORNELIUS KESSLER.

THE man who is only honest when honesty is the best policy, is not really an honest man. Honesty is not swerving policy, but staple principle. An honest man is honest from his inmost soul, nor deigns to stoop to aught that is mean, though great results hang on the petty fraud.

"THERE are treasures laid up in the heart; treasures of charity, piety, temperance and soberness. These treasures a man takes with him beyond death, when he leaves this world."

"He who is truly in peace never suspects others. But he who is ill at ease and discontented is disturbed by various suspicions."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HANING—GOODIN.—At the residence of the undersigned, Aug. 28, Mr. Charles W. Haning and Miss Mertie Goodin, all of Athens County, O. J. H. GRAHAM.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

POTTOERF.—In Poplar Ridge church, Ohio, March 11, James K. Pottoerf, aged 71 years, 9 months and 8 days.

BISHOP.—In the same church, July 4, Nora Viola Bishop, aged 8 months and 25 days.

POTTOERF.—In the same church, Sept. 7, Samuel Joseph Pottoerf, son of the above-named James K. Pottoerf, aged 16 years, 1 month and 20 days. Occasion improved by the writer, assisted by the Brethren. SIMON LONG.

MILLER.—At Sculltown, Pa., Aug. 15, Norman Franklin, son of Bro. Abr. Miller aged 12 years and 3 months. Services by the writer.

PILE.—Also, at the same place, Sept. 7, Jonathan Pile, aged 84 years.

Deceased was a member of the Lutheran church. His wife, and daughter and three sons are members of the Brethren church. Services by the writer, assisted by Rev. Barron, of the M. E. church. G. W. LOWRY.

BRUMBAUGH.—Near Harrisburg, Stark Co., Ohio, July 22, Elizabeth Brumbaugh, aged 66 years, 7 months and 9 days. A. BRUMBAUGH.

FOX.—At Covington, Ohio, Aug. 29, Bro. John Fox, aged 87 years, 10 months and 16 days.

Deceased came to Ohio from Maryland in 1821, and settled in Dayton, Ohio. There he was married to Elizabeth Honey, and raised a family of five children. His wife preceded him to the eternal world about nine years ago. Bro. Fox united with the Brethren church in 1863 and lived faithfully until the last. His sufferings were very great in his last illness, but he bore it with a marked degree of Christian patience. His earnest desire was to depart and be with Christ, seeing that here he could do nothing more for the Master. Funeral occasion was improved by the writer and Eld. W. Boggs, on the following Sabbath. A. S. ROSENBERGER.

REAMS.—At her home in Osceola, Centre Co., Pa., Aug. 24, Margaret E., wife of George B. Reams, and daughter of George and Margaret Hoover, aged 25 years, 11 months and 7 days.

Deceased was a member of the Brethren church for about ten years. She was a Christian woman and loved by those who knew her. She was afflicted for a number of years, but more especially the last four years of her life. Sister Reams leaves a husband, two small children, parents and sisters, to lament their loss which is her gain, she having passed from a life of suffering to one of rest and eternal bliss. S. S. GRAY.

BEILER.—In the Union church, Marshall Co., Ind., July 26, Bro. Samuel Beiler, aged 73 years, 4 months and 1 day.

Bro. Samuel was born in Washington County, Pa. He was a member of the church over forty-five years, and died in the hope of a blessed immortality. Funeral services by Eld. Jacob Shively from 1 Tim. 4: 7, 8. N. KAUFMAN.

BRUBAKER.—In the Howard church, Howard Co., Ind., Aug. 23, Orpha Bell, daughter of Bro. J. S. and sister Emma Brubaker, aged 2 years, 3 months and 5 days. Funeral by the Brethren. DANIEL BOCK.

HOUSEBURG.—In the bounds of the Wyandot congregation, near Benton, Ohio, July 18, Elizabeth, the youngest daughter of Bro. Leonard and sister Mary Houseberg, aged 26 years, 6 months and 5 days.

Deceased died of brain and spinal fever. She had been in declining health for more than four years. She leaves an aged father and mother, three brothers and three sisters, and a large circle of other relatives to mourn the loss of one they loved. Funeral services by Bro. S. A. Walker. ALVERTY BUXTON.

SHIRK.—In the bounds of the Pipe Creek church, Carroll Co., Md., Sept. 12, of consumption, Bro. John Shirk, aged 62 years.

Deceased leaves a wife and three children to mourn their loss. Bro. Shirk united with the church last December, since which time he has been an earnest and zealous brother, regretting most the fact that he delayed his return to his Savior and the church so long.

Funeral services in the Pipe Creek church by the writer and others from John 11: 23–26. E. W. STONER.

MOHLER.—In Bradford, Ohio, Aug. 13, Bro. John Mohler, aged 75 years and 10 days.

Deceased was born Aug. 3, 1814, in Juniata County, Pa. After two years he was relieved of his suffering and died in the triumphs of a living faith. He was married to Nancy Hoke Dec. 17, 1835, with whom he had five daughters and one son, one daughter preceding him about thirty-five years. He emigrated to Darke County, Ohio, where his wife died Aug. 7, 1848. He was again married to Margaret Reiber, of Miami County, Ohio, who is left to mourn her loss. Three daughters and one son are living in Michigan. Bro. Mohler faithfully served the church as a deacon for about thirty-five years. S. D. ROYER.

MENTZER.—In the Dry Creek church, Linn Co., Iowa, Aug. 19, Ruth A., infant daughter of Bro. George and sister Susie Mentzer, aged 4 months and 7 days.

Bro. and sister Mentzer have buried all their children except one. Funeral services by the Brethren.

GOOD.—In the Dry Creek church, Linn Co., Iowa, Aug. 30, sister Catharine, wife of Bro. Abram Good, aged 61 years and 11 months.

The deceased suffered very much from a complicated disease, but bore her affliction patiently. She leaves a husband and a number of children (all grown) to mourn their loss. Funeral services by the Brethren. S. C. MILLER.

SMITH.—In the city of Waterloo, Iowa, Daniel Harrison, son of Bro. William and sister Sarah Smith, aged 10 months and 9 days. Services by the writer. W. IKENBERRY.

KAUFFMAN.—In the Johnstown congregation, Cambria Co., Pa., Jacob, son of friend Tobias and sister Eliza Kauffman, aged 2 years, 3 months and 29 days. Services by the writer S. P ZIMMERMAN.

NELSON.—In the Scipio church, Ohio, Sept. 5, of typhoid fever, Willard A. Nelson, aged 21 years, 7 months and 5 days.

Deceased was a son of Bro. Andrew H. Nelson, of the Scipio church. He was married to Lucy L. Gilkey, Oct. 13, 1888, and the happiest relations existed between him and his companion. The funeral discourse was delivered from Rom. 5: 12 in the Free Will Baptist church, of Pagetown, by the writer, to a large concourse of relatives and friends, after which his remains were laid away in the Pagetown cemetery to await the resurrection morning. J. H. GRAHAM.

ANTILL.—At her father's home, near Cameron, Marshall Co., W. Va., Hester Antill, aged about 23 years.

She was the daughter of Benjamin and Nancy Wise, and had been a member of the church for several years. Consumption ended her life here below. The funeral took place at her father's home, Aug. 17, in the presence of a large concourse of people. Her last words were, "I'm going home." The funeral services were conducted by the writer assisted by Bro. Pampliss, of Janelew, W. Va., from 1 Thess. 4: 14. J. M. MURRAY.



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Announcements.

LOVE-FEASTS.

Oct. 4, Hartford church, 1¼ miles west of Hartford City, Ind. Those coming by rail will stop at Hartford.

Oct. 4, at 4 P. M., St. Joseph church, Ind, at Wenger meeting-house.

Oct. 4 at 4 P. M., Dunnings Creek church, Bedford Co., Pa.

Oct. 4 and 5, Libertyville church, Jefferson Co., Ia.

Oct. 4, at 10 A M., Nettle Creek church, near Hagerstown, Wayne Co., Ind.

Oct. 4, at 4 P. M., Union church, Marshall Co., Ind., 5 miles west of Plymouth and 5½ miles north of Burr Oak. Brethren will be met at the above places either day before or on day of meeting.

Oct. 4, at 4 P. M., Tippecanoe church, Kosciusko Co., Ind

Oct. 4, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 5, Novelty church, Shelby Co., Mo.

Oct. 5, at 3 P. M., Milmine church, Ill.

Oct. 5, at 2 P. M., Alleghany church, Grant Co., W. Va.

Oct. 5, Pokagon church, Cass Co., Mich.

Oct. 5, at 2 P M., Farmers' Grove church, Juniata Co., Pa

Oct. 5, at 2 P. M., Lower Deer Creek church, Carroll Co., Ind.

Oct. 5, at 10 A. M., Owl Creek church, at Ankneytown meeting-house, Ohio Meetings will commence Sept 28, and continue until Oct. 6.

Oct 5, Grand Prairie church, near Sidney, Nebr.

Oct. 5, at 2 P. M., Clear Creek church Huntington Co., Ind.

Oct. 5, Honey Creek church, Nodaway Co., Mo., 3 miles west of Sheridan, on St Paul & Kansas City R R.

Oct. 5 at 10 A M., Pleasant Grove church, Kans.

Oct. 5, at 2 P. M., Upper Twin Creek church, Preble Co., Ohio, at the Wheatville (central) house.

Oct. 5, at 3 P. M., Maple Glen church, at Savage, 9 miles west of Big Lick, Somerset Co., Pa.

Oct. 5, at 2 P M., Salem church, Marion Co., Ill.

Oct. 5, at 10 A M., Springfield church, Summit Co., Ohio.

Oct. 5, at 1:30 P. M., Pleasant View church, Reno Co., Kans., 10 miles south-west of Hutchinson.

Oct 5, at 4 P M, Berkey meeting house, Scalp Level, Pa

Oct 5, at 2 P M, Upper Stillwater, O

Oct 5 and 6, at 10 A M., Portage church, Wood Co., O.

Oct. 5 at 2 P. M., Vermillion church, Cornell, Ill., on the Streator Branch of the Wabash railroad.

Oct 5, Lick Creek congregation, near Bryan, Williams Co., O.

Oct. 5, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 5, at 10 A M., Weeping Water church, Cass Co Nebr. On M P. R. R trains will be met at Eagle; on B. & M. R. R., at Greenwood.

Oct 5, Springfield church, near Wawaka, Ind.

Oct. 5, at 4 P. M, Elkhart Valley church, Elkhart Co, Ind

Oct. 5, at 2 P. M., Cherokee church, Cherokee Co., Kans., at N. S. Gripe's, 6 miles south-east of McCune and 6 miles south-west of Mound city.

Oct. 5 and 6, at 3 P. M., Maple Valley church, Cherokee Co., Iowa, 2 miles south-west of Aurelia.

Oct. 5, at 2 P. M., Saline Valley church, Kans., at L. W. Fitzwater's, 5 miles south-east of Lincoln Center, Lincoln Co., Kans.

Oct. 5, at 10 A. M., South Beatrice church, Nebr On Friday conveyance will be at Holmesville, on U. P. R. R, Beatrice, on B. & M. R. R, Rockford, on Rock Island R R

Oct. 5, at 10:30 A. M., Maple Grove church, 4 miles north of Ashland, Ohio.

Oct. 5, Plum Creek, Pa.

Oct 5 at 4 P. M., James Creek church, Huntingdon Co, Pa.

Oct 5, at 1:30 P M, Marsh Creek church, Adams Co., Pa. Those coming by rail will notify B. F. Kitzinger, Gettysburg, Pa, who will procure conveyance to place of meeting

Oct. 5, Stone Lick church, Clermont Co., Ohio. A few meetings will be held, beginning Oct. 2.

Oct. 5 and 6, at 3 P. M., Silver Creek church, Ogle Co., Ill.

Oct. 5 and 6, Knob Creek church, Washington Co., Tenn.

Oct. 5 and 6, Dallas Center church, Iowa.

Oct. 5 and 6, at 10:30 A. M., Seneca church, Seneca Co., Ohio, 1½ miles north of Bloomville

Oct 5 and 6, at 2 P. M., at Robert Brown's, 5 miles south of Prairie City, Jasper Co., Iowa.

Oct. 5 and 6, Cedar County church, 4 miles west of Tipton, Cedar Co., Iowa. Those coming direct to the church on the 5th stop off at Buchanan, on the B C. R. & N R. R., 4 miles from church house Those coming by rail inform Jacob Zook, Buchanan, Iowa.

Oct. 5 and 6, at Middle Creek church, Iowa.

Oct 5 and 6, at 2 P. M., Grundy church, Grundy Co., Iowa.

Oct. 5 and 6, North Beatrice church, Gage Co., Nebr., 7 miles north-east of Beatrice.

Oct. 5 and 6 at 4 P. M., at the Hopewell church, Bedford Co., Pa.

Oct. 5 and 6, at 1 P. M., Arnold's Grove church, Ill.

Oct. 5 and 6, at 10 A M., South Morrill church, Kans.

Oct. 5 and 6 at 2:30 P M, Auchwick congregation, Huntingdon Co., Pa., at Sugar Run church, in Hill Valley

Oct. 5 and 6 at 4 P. M., Pipe Creek church, Miami Co., Ind

Oct. 5 and 6, at 1 P. M, Independence church, Montgomery Co., Kans

Oct 5 and 6, Spring Run church, Fulton Co., Ill Those coming by rail stop at Prairie City Notify John Pool, Avon, Ill, how many persons there will be, and on what train they will come.

Oct. 5 at 10 A. M., Burr Oak church, Jewell County, Kans

Oct. 5 and 6 at 1:30 P. M., Locust Grove church, 5 miles north-west of Mt Airy, Md., on B. & O R R.

Oct. 6, at 3 P. M., Johnstown church, 2½ miles south of Johnstown, at the Walnut Grove meeting-house, Cambria Co., Pa.

Oct. 8, at 4 P. M., Woodbury church, Bedford Co., Pa.

Oct. 8, at 3 P. M., Exeter church, at Bro. S. H. Caylor's, 4 miles south-east of McCool Junction, Nebr.

Oct. 8, Yellow Creek, Elkhart Co., Ind.

Oct. 8, at 10 A M, Prairie Creek church, Ind., at the Sugar Grove meeting-house.

Oct. 8 and 9, at 2 P. M., Lost Creek, at Freespring, Juniata Co., Pa.

Oct. 8, at 10 A. M., Price's Creek, Preble Co., O.

Oct 8 and 9, at 3 P. M., Shannon church, Carroll County, Ill.

Oct 9 at 2 P M., Lower Miami church, Montgomery Co., Ohio

Oct. 9 at 4 P. M., Pine Creek church, Indiana, at the east meeting-house.

Oct. 9, at 10 A. M., Salem church, Montgomery Co., Ohio.

Oct. 9 and 10, at 1 P. M., Panther Creek church, Dallas Co., Iowa.

Oct. 10, at 10 A M, Spring River church, Jasper Co., Mo., 9 miles north-east of Carthage, at C. Holdeman's Those coming by rail will stop at Carthage, where they will be met on the 9th

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct 10, at 10 A. M., Landessville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct 10, at 2 P M., Northfork church, Carroll Co., Ind.

Oct 10, White church, Montgomery Co., Ind., 4½ miles west of Colfax.

Oct. 10 and 11, at 1 P M., Waddam's Grove, Ill.

Oct. 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 10 and 11 at 10 A. M., Franklin Grove, Ill

Oct. 10 and 11, at 1:30 P. M., Meadow Branch meeting-house, Carroll Co., Md. Those coming by rail will stop off at Westminster, on the Western Maryland Railroad.

Oct. 11, at 4 P M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 4½ miles north of Etna Green.

Oct. 11 at 10 A M, Spring Creek church, Kosciusko Co., Ind

Oct 11 at 10 A M, Camden church, Jay Co., Ind., 7 miles north of Redkey and 3 miles south of Camden

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Bell.

Oct 11 at 2 P. M, Ludlow church, Darke Co., O.

Oct 11, at 2 P. M., Oakley church, Ill.

Oct. 11 and 12, at 4 P. M., Spring Run church, Pa.

Oct. 12, at 2 P. M, Walnut church, Marshall Co., Ind

Oct. 12, at 4 P. M, County Line church, Allen Co, Ohio.

Oct. 12, at 4 P. M, Milledgeville, Ill.

Oct. 12, at 10 A. M., Pleasant Hill church, Allen Co., Ind.

Oct. 12, Eight Mile church, Markle, Ind, on C & A R. R.

Oct. 12, at 10 A. M, Rome church, Oak Grove meeting-house, Hancock Co., O.

Oct. 12, at 2 P. M, Meyersdale, Pa.

Oct. 12, at 10 A. M., Chippewa congregation, at the Beech Grove meeting-house, Wayne Co, Ohio.

Oct. 12, at 1:30 P. M, Mill Creek, Bockingham Co, Va.

Oct. 12, at 10 A. M., Buck Creek church, Henry Co, Ind.

Oct. 12, at 2 P. M., Donald's Creek church, Madison Co., O., 3 miles north-west of Lowdon. The coming by rail will be met in Lowdon, at 11 A. M on day of meeting.

Oct. 12, at 2 P. M., Neosha church, Neosha Co, Kans.

Oct. 12, Fairview church, Appanoose Co., Iowa Series of meetings to begin one week previous

Oct. 12, Longmont, Colo. One week's meeting before feast

Oct 12, at 10 A. M, Green Spring church, at Sugar Grove meeting house, O.

Oct 12, at 4 P M., Yellow Creek church, Bedford Co., Pa

Oct. 12, at 4 P. M., Big Creek church, Richland Co, Illinois. Conveyance will be furnished any time by notifying J. M. Forney, Parkersburg, Illinois.

Oct. 12, South Waterloo church, Iowa.

Oct 12 at 10 A M, Swan Creek church, Fulton Co. Ohio, on Lake Shore R R, half way between Delta and Wauseon Those coming by railstop at Delta and notify I. Berkeybile or G A Hall.

Oct. 12 at 4 P. M., Bethel church, Holt Co., Mo., at Bethlehem meeting-house, 5½ miles south-east of Mound City

Oct. 12, at 4 P. M., Pigeon Creek church, Ten Mile congregation, Washington Co., Pa.

Oct. 12 at 10 A. M., Beaver Dam, near Union Bridge, Md, on W M. R R.

Oct 12 at 2 P M, Beaver Creek church, Sangerville, Va.

Oct 12, Turkey Creek church, at Mt View, Fenton Co, Mo Warsaw is nearest railroad station

Oct 12, Slate Creek church, Conway Springs, Sumner Co., Kans.

Oct. 12, at 3 P. M., Madison church, near Dulinsville, Va.

Oct. 12, at 10 A. M., Lower Twin church, Preble Co., Ohio.

Oct 12 and 13, at 10 A. M, Wolf River church, Brown Co., Kans.

Oct 12 and 13, Mingona church, Barber Co, Kans

Oct. 12 and 13 Tearcoat, Hampshire Co, W Va.

Oct 13 and 13, at 10 A M, Bellevil'e church, Republic Co, Kans

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct. 12 and 13 at 2 P M., Bethel church, Nebr

Oct. 13, at 3 P. M., Conemaugh church, in the Horner meeting-house, 3 miles north of Mineral Point, Cambria Co., Pa. A series of meetings will commence on Saturday evening, Sept. 28, and continue until Oct 13

Oct. 13 and 14, at 4 P. M., Lewistown, Mifflin Co., Pa., Dry Valley meeting-house. Nearest station is Maitland.

Oct 14, at 10 A. M., Wolf River church, Brown Co, Kans

Oct. 15 at 2 P. M., Antioch church, Ind

Oct. 18 and 19, Buchanan church, W. Va., at the new meeting-house on big Sand Run.

Oct 19, Fredonia, Kans.

Oct 26 at 2 P. M., Dorrance church, Kans.

Oct. 26, Lamotte church, Crawford Co., Ill.

Oct 30, at 4 P. M, Stony Creek, 4 miles east of Noblesville, Hamilton Co, Ind.

Oct. 30, at 2 P M., Osage church, 3½ miles north-west of Monmouth, Kans.

Oct. 31, at 10 A. M, Mill Creek church, at Liberty, Adams Co., Ill.

Oct 31, Beaver Run, Mineral Co., W. Va.

Oct 31, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 31, Lower Cumberland church, Pa., Mohler meeting-house. Those coming from the east by rail stop at Shiremanstown; from the west, at Mechanicsburg.

Oct. 31, at 2 P. M., Howard church, Howard Co., Ind., 11 miles west of Kokomo.

Nov. 1, Harrison County church, Ind. Those coming should write to Geo. W. Myers, Laconia, Ind., and they will be met at the station.

Nov. 1 at 10 A. M., Massisinewa church, Delaware Co, Ind., Union Grove meeting-house Those Coming by railstop at Sbideler

Nov. 1 at 4 P M, Pleasant Hill church, near Virden, Ill

Nov. 2, at 2 P. M., Peabody church, Kans

Nov. 2 at 10 A M, Wichita church, Sedgwick Co., Kans.

Nov. 2 and 3, Broadfording church, Washington Co, Md Continued meetings to commence Oct. 26.

Nov. 2 at 1:30 A M., Monocacy church, at Rocky Bridge, Md, on W. M R. R.

Nov. 8, at 4 P. M., Monticello church, Ind.

Nov. 12 at 2:30 P. M., Frederick City, Md.

Oct. 2 at 1 P. M. Locust Grove, Somerset Co., Pa. Call-well's.

Oct. 2 at 2 P. M. Mt. Vernon, Knox Co., O. Oct. 5 at 7 P. M. Locust Grove, Adams county, 30 miles south of Quincy, Ill. Bro. Noah St. Clair Co., Mo.

Oct. 5 at 1 and 2 P. M. Warrior Mark, Pa.

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Oct. 5 at 1 and 2 P. M. [illegible] Pa.

Oct. 5 at 7 P. M. [illegible] Johnstown, Pa. Bro. [illegible] Saxman church.

Oct. 5 at 7 P. M. [illegible] Locust Grove, Adams county, 30 miles south of Quincy, Ill. Bro. Noah St. Clair Co., Mo.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 8, 1889. No. 40.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. SWIGART and family spent last Saturday and Sunday with their home folks, and report them as well as usual. The aged father is both blind and helpless, and is awaiting his time to be delivered.

As we are now making the corrections in the Ministerial List, we find that death has been at work among us, and quite a number of our active laborers have been called from the field, and taken to their reward. Who next? should be an important thought for us all.

BRO. F. F. HOLSOPPLE, a Normal student, preached an acceptable sermon in the Normal Chapel on last Sunday evening. He is studying to make of himself a workman that need not be ashamed. He, with a number of others, is taking the "Bible Study," which we hope may prove instructive and profitable to all who have entered it.

ON last Sunday afternoon we, in company with Bro. J. B. Brumbaugh and family, and our own family, had a pleasant visit to our father's house, the place we call home. The time was agreeably spent, and in the evening we met with the James Creek Brethren, in their church-house near by, for service. This we also enjoyed, as in this congregation there are many who are of near kin in several ways.

THE EXCELLENCY OF CHRISTIANITY.

"He was a man of excellent spirit."

MAN is essentially a dual being, having a physical and a spiritual life. And yet these two lives are so intimately connected together, that it is difficult to discriminate between them. In the characteristics of the physical life, there are many things that may be called excellent. Of a fine and well-developed man we say, "He is a man of excellent physique, or a man of excellent appearance, of excellent health. And there is excellency in being a fully developed physical man, because a sound body is an essential to true manhood. Of the skilled workman it is said, He is an excellent mechanic, and to be skillful in the arts is a desirable qualification, it is a developing of the physical powers. Then, we have our excellent scholars and scientists, philosophers, a development of the powers of the mind, thus leading to intelligence and morality. All these things lead towards the development of true manhood and an excellent and desirable characteristic, and an essential to spiritual development.

Solomon says, "A man of understanding is of an excellent spirit." Thus wisdom and understanding are necessary to an excellent spirit. The greater a man's physical and intellectual development, the greater are his possibilities of great spiritual excellence. But the highest type of moral excellence is as far from spiritual excellence as hell is from heaven,—as there is no degree of morality of sufficient excellence to save the soul. Hence the importance of striving for that excellence which is not only commendable, but sufficiently sustains in the sight of God to make us acceptable to him. Daniel, undoubtedly, had all the moral excellence common to man, but while he had these, he had still more, he had an excellent spirit. And for this he was commended. His excellency of spirit was the commendable feature of his life. And because of this in his life, God manifested his power, and conferred honor upon him. He loved righteousness and found God. The righteous man is more excellent than his neighbor, or the unrighteous. Then the righteous man is a man of an excellent spirit, the perfect man—the typical man.

THE BADGE OF DISCIPLESHIP.

BADGES, as distinctive marks, have an early origin, and their design or use is not complimentary to human-kind. Away back in the antediluvian world, Adam had a son who murdered his brother, and the curse that was pronounced upon him was so great that he told God that he could not endure it. To assuage his fears and protect his body from physical injury by those who rose up after him, a mark or badge was placed upon him. This was to distinguish him as a man-slayer, and remind all who saw it that a double curse would fall upon the one who laid hands upon him, with intent to kill.

And from that time onward, badges, as marks of distinction, became more common, so that to-day all organizations of men have their badges and uniforms, as marks of distinction.

Under the Mosaic dispensation these badges had the divine sanction, because it was an age of literalism and eye-service. The ribbon of blue was essential to Israel's safety, as it was so commanded of God, and in it there was a commendable design. But as the Jewish worship degenerated, the true design was lost sight of, and their distinctive forms became insignificant and empty of all design and power, as far as they were recognized by God; so that, when Christ came there was but little left to designate God's people, outside of empty badges and forms. The scribes and the Pharisees had their badges, and they made broad their phylacteries—they took pride in them, that everybody might see and know just who they were and what they professed. They enlarged upon them until they had lost all their significance and were no more representative. Hence, God showed his displeasure toward them by designating the users as deceivers and hypocrites.

When Christ came to establish his religion, which was not one of sight, but of faith and spirit, he laid aside all these formal badges, and adopted one that was in harmony with the character of his religion. A badge was needed to designate the subjects of his kingdom. But he wanted one that came from the heart. It was to be of the spirit, and not of the loom or the engraver's tools. It was not to be an empty sign of something, but the fruit and outgrowth of the real thing itself. Hence, he adopts the badge of *love*.

"By this shall all men know that ye are my disciples, if ye have love one to another."

The soldier may don his uniform while he may be no soldier in deed. The different orders have their different badges and grips, but these do not give assurance that they will be true to the oaths they have taken. The most ignoble traitor may enshroud himself in the Stars and Stripes, while a Judas may kiss his brother, as a "make-believe" that he loves him; but in the badge that Jesus gives, there can be no deception. Love is not a material mark that can be worn on our bodies or pinned on the lapel of our coats, but it is the "made-visible"-by-our-actions evidence that can be seen as unmistakably as we see apples grow on our trees.

This is a badge that can be seen and known by all men in all countries and by all classes. It is the badge that neither time nor customs change. By it Noah, Moses, David, Jonathan, the prophets, and all the good of past ages were known. Wherever this badge was exhibited, there was a child of God, though it was not then set forth as the distinctive badge of Christian discipleship.

Since the introduction of the Christian dispensation, it has had placed upon it the divine sanction, as the visible and practical badge of discipleship. By *this* shall all men know. There may be other evidences of discipleship, but they are known comparatively only by the few, and even then a few may be deceived. But as the religion was designed for all nations, the badge of discipleship must be as universal as the religion which it is intended to indicate.

This badge is not an extraneous substance that is affected by climate or soil, but is an undeveloped principle possessed by us all, and is developed into the Christian badge through the reception and retention of the Holy Spirit.

My Christian brother, have you this badge of discipleship, or are you priding yourself in your profession, or your outward appearance? The scribes and Pharisees tried to do it in this way: they took special pains to make them broad and visible, so that they could be seen of men. How different the Christian's badge! "Let not your left hand know what your right hand doeth," is the spirit, and such was the spirit of Christ. In many of his best ministries of love he would say, "Tell no man." Those who wear this badge do not need to blow a trumpet to have it seen; it is a light on the candlestick, and it can not be hid. Let it be our design, our purpose and our prayer to have constantly about us this badge. And then we can have the assurance that we are the disciples of Christ.

Allen Boyer 13590

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE DRUNKARD'S CHILD.

'Twas evening, and the streets were rife
With many a passer-by,
When suddenly I caught the sound
Of a heart-broken cry.
I quickly pushed amidst the throng,
The sorrowing wail to quest,
And lo! beheld a weeping girl,
Convulsed in wretchedness.

How sad the sight! Her form was clad
In garments old and mean;
Her face was furrowed, yet her age
Was scarcely seventeen,
In pitying love I sought her side,
And asked, 'mid trembling fears,
"Since all the earth seems fair and glad,
O, maiden, whence these tears?"

The heaving bosom mutely told
Of raging storms beneath;
The fragile form swayed to and fro,
And shook with very grief.
Then, clasping both my hands, she cried,
In accents wild, though frail,
"If you would know from whence these tears,
Dear lady, hear my tale!

"Once I was blest; a happy home,
With love and wealth, were mine.
Supreme enjoyment filled my heart,
With pleasures most divine.
A noble father I possessed;
A mother, fair and sweet!
Thus, life was one long happiness—
A Paradise complete.

"How strange that all life's sweetest joys
Should in a moment pass!
For soon our happiness was drowned
Within the maddening glass,
Then mother, broken-hearted, died,
And all my peace took flight.
O, pitying God, reverse my doom,
And break this awful night!

"I can not tell—you can not know
What cruel sorrows smart;
How many wrongs have crushed my life,
And broken my poor heart.
My sky is ever overcast
With anguish fierce and wild!
O! who could count or know the pangs
That rend the drunkard's child?

"Each day, with aching, bleeding feet,
Amid the city's whirl,
I roam the pavements, cold and damp,
A poor, sick, hungry girl.
Alas! that the accursed draught,
Which from the goblet foams,
Should fiercely sunder loving ties,
And shatter happy homes!

"Nay, lady, do not harshly judge;
O, blame him tenderly!
For he was once as pure and good
As any man could be.
But now he treads the downward path.
Each step is marked by sin;
I try, but can not call him back—
Dear lady, pray for him!"

And now my prayers and tears ascend,—
Not for this one alone,
But all the vast, deluded host
That worship at Rum's throne.
O! may each noble, Christian hand,
In loving, sweet accord,
Help lift our fallen brethren up,
And lead them back to God!

Sadie C. Brallier.

53 Adam St., Johnstown, Pa.

THE STORY OF JOSEPH.

BY JAMES L. SWITZER.

THE story of Joseph and his brethren is the richest, most beautiful narrative that has ever been written. Its history forms the most pathetic passage in the whole Bible, and has never been equalled in any language nor in any age. I can not read that passage aloud. I always break down. I can not even read it to myself without uncontrollable weeping. My heart swells in spite of the most determined resistance, my eyes fill with tears, and sobs choke me. This may be weakness, but who can help it! Who can resist the melting power of divine pathos? Who can resist the music that touches every fibre of the human heart? Who can help but be moved when the Lord himself vibrates the sympathetic chord?

Other parts of the divine Message are grand. Like the lofty mountains do they tower far above the highest altitude of human effort. The Scriptures have one constant and unvarying internal sense — they every-where say, "The Hand that made us is divine!" But though they run all over the mental universe like a great mountain chain, yet, like a great mountain chain, they rise, here and there, into lofty eminences and grand and towering peaks that seem to overtop and overshadow everything beneath. They have their Sinais, that lift far above the Jordan and the plain below, and their Pisgahs, that furnish glorious views of all the Promised Land.

So in the spiritual riches and realms of divine literature there are masterpieces by the Master, and master-touches in some passages, that render them peculiarly radiant with the hues of heaven. Remember the story of Joseph is a narrative. There are those who blame Joseph for using his prophetic prescience to concentrate the wealth of Egypt under royal control, and impoverish the masses. Just how Joseph could have done otherwise, under the circumstances, and saved the people, might not be so easy to determine. But whether or not Joseph was wise in this, is not vouched for by the divine Author of this superlative story. He only states facts. He tells what was. He gives the whole Truth, and the manner and matter of his testimony is beyond rivalry and beyond cavil.

In this story, the most powerful temptations are resisted, the most horrible crimes are exposed. The strongest paternal affection is reciprocated in turn by an undying and unchangeable example of filial affection. The meanest treachery of a family of boys, is, by the piety of a father, and the sterling integrity and constancy of a son, counteracted, healed, buried, and they are given to the world as the patriarchs of a noble race, from one branch of which sprang the world's Redeemer.

Out of slavery and the prison a noble boy rises to sit on the throne and save a nation, save his family, and save his brethren who conspired against him. He forgives them all. He teaches them the grand lesson that God overrules all evil for ultimate good. He feeds them. He clothes them. He weeps with them, and their tears profusely flow together in one mighty, heart-felt baptismal font of reconciliation and forgiveness.

He sends them to their father with rich presents and noble greetings, and, tremblingly, and in amazement, the old man, revived in spirit, rises upon his staff, and, quivering with emotion, says, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

"AND THE SAYING PLEASED ABSALOM WELL, AND ALL THE ELDERS OF ISRAEL." —2 Samuel 17: 4.

BY WM. M. LYON.

A STRANGE text, is it not? But if you wish to know why I use it on the present occasion, please allow your minds to turn back to Nos. 30 and 34 of the MESSENGER, to the words of sisters Flory and Miller, on the subject of the prayer-covering; or, what I would like still better, not only go back in your minds, but take up the papers, and read those articles again. (It won't hurt you one bit.) I can surely say that their sayings pleased *me* well, and it is to be hoped, "all the elders of Israel."

What I want to say now is that the sisters are going about the work in a right way—a way that pleases me, and should please us all. Only keep the work moving. The brethren have been preaching and writing a great deal on the subject, and we are very sorry to think that much of their counsel and instruction on the subject seems to go unheeded and disregarded.

Now, perhaps, if our sisters will go on in the good work already started, who knows but that a mighty change may be wrought in this way? Dear sisters, I write this to encourage you in this undertaking. Many of you are "*living out*" that part of the Christian profession along with other duties, but our heart saddens to think of the many who seem to say, by their actions, "*I'm ashamed of this prayer-covering, but I'm compelled to wear it once in a while.*" Now, don't think that we wish to charge any of our sisters with being ashamed of this part of their profession, but we have often seen and heard many things that are well calculated to lead our minds in that way.

One reason for speaking so, is this: Have any of you ever noticed that the more fashionable the head-dress, the fewer times the covering is found there? To us, that reveals a great deal. But while we are writing this, we don't want to close without suggesting to our sisters that they make thorough work. In many places we have this trouble: The sisters go to meeting and wear the covering, but somehow so many of them forget to take their bonnets off; and especially have we often noticed this to be the case in towns and cities, or in places where the Brethren are not very numerous nor well known.

All these things go to teach us something, and I'm inclined to think that the world and fashionable Christianity(?) don't look on these scenes without drawing some conclusions. I will let our sisters think about what some of those conclusions may be.

I might say a great deal more, but as I said I wanted the sisters to discuss this subject further, and reason together, hoping that it may result in much good, I say adieu for the present.

Who will be next?

Union Bridge, Md.

THE SECOND BEAST.

BY W. F. GILLETT.

Number Five.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Matt. 20: 4.

WE have now come to the brightest part of our subject,—to the blessings we shall enjoy after obtaining the victory over the beast. This brings us to the "Millennium." In the consideration of this, we have the following divisions:

1. *The Coming of Christ and the Resurrection of the Saints.* When Christ ascended, and his disciples looked steadfastly toward heaven, as he went up, "behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11.

Christ himself said to his disciples, "I go to prepare a place for you. And if I go and prepare

a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14: 2, 3. Christ also told his disciples: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24–26. It looks very much as though his coming were very near. The sun was darkened and the moon became as blood about the year 1780. About the year 1844 the stars fell. There is yet one thing to be fulfilled, and that is, the powers that are in heaven shall be shaken. This may have reference to the church when it would be persecuted by the second beast. "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door. Verily I say unto you, that this generation shall not pass, till all these things be done." Mark 8: 28–30. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7.

The dead saints will be raised, and the living saints will be caught up with them to meet the Lord in the air, and so shall they ever be with the Lord. 1 Thess. 4: 16, 17. The rest of the dead live not again till the thousand years are fulfilled. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 5, 6.

After all have met the Lord in the air, the Lord will descend upon the Mount of Olives. The prophet says, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Zech. 14: 4, 5. Christ ascended from the Mount of Olives, and if he comes again in like manner as the angels said he would, Acts 1: 11, he will descend on the Mount of Olives.

2. *The Extent of Christ's Kingdom and the blessings that attend his subjects.* I suppose we all look for him to reign on the earth. Rev. 5: 10. His kingdom will be universal. Zechariah says that the Lord shall be king over all the earth. Zech. 14: 9. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech 9: 10; Ps. 72: 8. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

Christ's kingdom will be a *universal* kingdom. At the beginning of this age Satan will be bound and a seal set upon him that he should deceive the nations no more, until the thousand years should be fulfilled. There will be no more war, because the devil, the prince of war is bound. "Nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 4. There will be no famine during this age. "And the floors shall be full of wheat, and the fats shall overflow with wine and oil." Joel 2: 24. "Then shall the earth yield her increase; and God, even our own God, shall bless us." Ps. 67: 6. "Yea, the Lord shall give that which is good; and our land shall yield her increase." Ps. 85: 12. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them." Eze. 34: 26, 27. Thus we see there will be no famine during this age, but they that get the victory over the beast will be perfectly happy and will receive all the blessings that mortal man could wish for.

3. *The Duration of Christ's Kingdom.* Paul says that Christ must reign until he hath put all enemies under his feet. 1 Cor. 15: 25. The last enemies that he will have to put under his feet, excepting death, will probably be Gog and Magog of Rev. 20: 8. When the thousand years are fulfilled, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog and Magog, to gather them together to battle. The number of them is as the sand of the sea. They shall compass the camp of the saints, but fire shall come down from God out of heaven, and devour them.

During the thousand years holiness and peace shall prevail. Every knee shall bow to Christ, and every tongue shall confess Jesus. The saints will be perfectly happy, and finally enter in through the gates into the New Jerusalem. Rev. 22: 14. There will be no tears and no death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21: 4. No wonder that John was told to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14: 13.

Waynesville, Mo.

THE ENDLESS REST.

BY LUCY ROSS.

THERE are no weary heads nor sorrowing hearts on the other side of Jordan! The rest of heaven will be the sweeter for the toils of earth. Jesus will soon bring us to rest in his Father's house. His rest will be glorious! It will be a rest from sin, a rest from suffering, a rest from sorrow and care,—the very rest that Jesus himself enjoys! We shall rest not only with him, but like him. Thanks be unto God for the glorious promise! Wearied one, look away from thy present suffering, and remember there is a rest remaining for thee! A little while yet, and thou shalt enter into rest!

Sidney, Ind.

FACTS ABOUT THE BIBLE.

SELECTED BY B. B. SWITZER.

A LEARNED prince of Granada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the place of skulls, Madrid. After thirty-three years in this living tomb, death came to his release and the following remarkable researches, taken from the Bible, and marked with a nail on the rough walls of his cell, told how the brain sought employment through the weary years.

In the Bible, the word *Lord* is found 1,853 times; the word *Jehovah* 6,855 times, and the word *reverend* but once, and that in the ninth verse of the 111th Psalm. The eighth verse of the 117th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse. John 11: 35 is the shortest. In the 107th Psalm four verses are alike. The 8th, 15th, 21st and 31st verses of the 136th Psalm end alike. No name or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2nd Kings are alike. The word girl occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel. There are in both parts of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books. The 26th chapter of the Acts of the Apostles, is the finest chapter to read. The most beautiful chapter in the Bible, is the 23rd Psalm. The four most inspiring promises are John 14: 2; John 6: 37; Matt. 11: 28; Psalms 37: 4. Isaiah 60: 1 is especially suited to the new convert. All who flatter themselves, and boast of their perfectness, should read the 6th chapter of Matthew. All humanity should put to practice the 6th chapter of St. Luke from the 20th verse to its ending.

Midland, Va.

BURYING THE TALENT.

BY D. G. WOLF.

WE read, in Matthew and Luke, accounts similar to each other, in regard to this matter. The question is, Can this be applied to us at present? We think it can. The Savior said, The kingdom of heaven is as a man taking a far journey into a country, who called his own servants and delivered unto them his goods. To one he gave five talents, to another two, and to another one. He gave to every man according to his ability, and then took his journey. We learn that when their lord left them, those servants that received the five and two talents went to work, or, in other words, traded with the same. We discover that when their lord returned, they had, by diligent work, doubled their talents or, in other words, had gained a hundred per cent. With this their lord was well pleased. When he heard how diligent they had been, he said, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. I am willing to entrust to thy care many things. Enter thou into the joy of thy lord."

It was not so with the other. We may conclude this man lazy, or of an indolent disposition, for we learn that he went and hid his talent in the earth. We do not think he dug very deep, to hide his lord's money. We presume he continued in idleness, but, no doubt, he felt somewhat condemned in the matter, and prepared some excuses to offer to his lord upon his return.

We find that, upon the lord's return, the servant comes up with the talent which he had buried and says, "Lord, I knew thee, that thou art a hard man to get along with, and I was afraid and went and hid thy money in the earth. Lo, here is that thine is."

But with this his lord was not well pleased. He begins to chastise him, saying, "If you knew so much about me, you should have done differently. You should have put my money into the bank that I might have received my own with usury. The lord commanded that the talent be taken from him and that he should be cast into outer darkness, where there is wailing and gnashing of teeth. When our Good Lord was here, he established the kingdom of heaven here represented in this narrative. When we are regenerated and born again, get into his kingdom, we become his serv-

ants; and upon this he promises to grant unto us the gift of the Holy Spirit which is given to lead us into all truth, and as we are commanded to search the Scriptures as they are truth, the Spirit, if suffered to do so, will lead in this direction. Here, then, we go to work. We are ready to change or trade our old notions for new ones, and to give up the things of the world, that we once loved so much, for the things we did not love. We will ever try to be engaged in the work of the church. We will point sinners to Jesus who has done so much for us. We will ever be ready to help advance the missionary cause, by providing the means entrusted to us for the same. We will ever be ready to administer to the wants of the poor and needy. We will be ready to visit the sick and the afflicted in their distress, and if right true to the leading of the Spirit, we will keep ourselves unspotted from the world. By so doing we can obtain in this life an hundredfold, and in the world to come eternal life. We shall hear the welcome words, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

On the other hand, if we become slothful in business, and sit down in idleness, or bury our energies and influence for good, how can we expect to be justified by any excuse whatever? What do we hear? "Take the unprofitable servant, bind him hand and foot and cast him out into outer darkness, where there is weeping and eternal woe."

OUR SPIRITUAL GARDENS.

BY MARY M. GIDSON.

THIS subject was proposed to me by a little nine-year-old, though I had given the subject some thought previously.

Man's work, in beautifying and enlarging the mind with good thoughts, is in perfect harmony with the works of God. Evil thoughts come to us quickly, but we should avoid them by constant watchfulness and by cultivating in their place good thoughts.

God's work is seen in majestic power, in foaming water-falls, the beautiful forest, the green valleys, the mighty hills and mountains, the sparkling stream. Man himself is a manifestation of the power of God. God shows himself in man in various ways. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc., are all attributes of a sin-redeemed nature. If we possess them, we shall reap a great reward in the eternal world.

If we have joy, it will beam forth in our countenance, and our souls will be in rapture divine. If we have peace, it will be a declaration of "Thy will be done." If we are long-suffering, we will bear and forbear. If we are gentle, we will be kind and loving, do more good to others and expect less for ourselves. If full of goodness, we will have the broadest field imaginable to work in his calling. If we have faith, it will be "the substance of things hoped for, the evidence of things not seen." It will be a foretaste of realms of bliss. The meek are lowly and contrite in spirit,—after God's own heart. Temperance is the balance-wheel to rule us in all things, that God would have us to do, to be true followers of Christ.

We never tire of God's work in beautifying the world when we view nature in all its wonderful works, neither should we become tired or careless in regard to rooting up and casting out the evil that may be lurking within us. God has given man intelligence, by which he is to cultivate the inner man of the heart, so as to make a better creature of himself, and mightier in his deeds.

How often many of us are careless and indifferent when we have glorious opportunities to do a great work for the Master! Give a child good, wholesome literature to read and he will grow up bright and intelligent, always ready to do all the good he can in any line. You may take a child any way you will, generally it will follow its early training. If taken at the proper time, the mind will naturally develop as God would have it. By sending our children to the Sunday-school, they see and know the interest taken by others, and are inclined to follow after the good they learn. How sad to see how careless some parents are in not providing for children under their care! Golden opportunities are lost, never to be recalled, which might have been improved.

Bible questions are always new to the young, as may be seen by the interest they manifest in trying to learn. "God gave the Bible as he gave the world, wherein appears the truest beauty and the deepest unity." So God has left it to mankind to cultivate the mind to his own glory, in training up our children in the way he would have them go.

How deeply, at heart, ought all parents be concerned about the welfare of the children God has given them! They are young, tender plants that need the best of culture, and care should be taken to give them good training. They should have consecrated care, such as Hannah of old gave to her son Samuel. Is a child, that can talk, too young to lisp the name of Jesus, or bow the humble knee in meek submission and reverence to his name? Nay, verily! They dearly love to pray their little prayers, and ask and answer questions about Jesus. Try it, dear mothers, by taking your babes upon your lap a few times, and you will be surprised indeed!

How awful for parents to stand in the light of their own dear children! Children are commanded to remember their Creator in the days of their youth, and their parents should be much concerned in cultivating their wondering minds. God wants us to be earnest, willing, working creatures, that nothing good remain undone that will better the children of men

The human family is very peculiar. Instead of being thankful and praising God in cultivating the good talents he gave us, by using them to a good and noble purpose, we grieve because we do not possess more. We say, "Oh if I could just do what this or that one does, I would love to work." Ah, my dear brother, or sister, don't we know if we will work and toil to cultivate the talent that God has given us, he has promised he will *add* to it? *Exercising* and *cultivating* our talents makes a well-rounded, balanced Christian in character and culture.

We must ask and trust God for wisdom, to do his will, and to be a proper example to those around us. We are watched and patterned after, more or less all through life, and should be ready and willing to do with our might what our hands find to do, in his name, so that others may grasp the spirit! If we strive but little, we may expect but little, and if we strive much in behalf of the human race, God will reward us in due time.

If we will unite all our talents with God's numerous blessings, we will achieve the highest results. As we can not exist without God's blessing, why not give back to him what he has given us? He has justly endowed each and every one with talents of his spirit in some way, and we all know our gifts, and should work to gain more. The relation existing between God and the human family is wonderful and mighty, and more work should be accomplished, that the true standard might be obtained. If we do not cultivate our talents, we produce but a sorry specimen of the inner man. We are plants in God's garden, and should produce much better fruit of the Spirit by being up and about our Master's business concerning our soul's welfare. Some are not as talented as others, but why let our talents be in a dormant state? God is not pleased with this. If we possess but little, that little is required. If much is required, and if we let it go undone, we will have to bow the knee, and confess with our tongue the golden opportunities we neglected. How, then, we will mourn and lament our indifference and carelessness, if rejected by him who doeth all things well!

Brethren and sisters, arise, let us unite our forces and work mightily to do his will, that we may prove to the world we are children of our Heavenly King! Let us see to it that our spiritual gardens are cultivated with divine care in Jesus' name!

Virden, Ill., Box 421.

THE NOBLES OF TEKOA.

BY LIZZIE H. DELP.

NEHEMIAH was a cup-bearer to the king of Persia, in the palace of Shushan. Then he was appointed governor of Judea by Artaxerxes, the king. Among the gay scenes of that proud court, he served the God of his fathers faithfully. With sorrow he noted that the temple had been dishonored, he mourned over the desecration of his father's tomb while he was an alien in a strange land, and, finally, with holy patriotism he built the walls of Jerusalem. He kept a careful record of the work and noted the delinquency of the nobles of Tekoa, "they put not their necks to the work of the Lord." Zadok, the son of Baana, repaired, and next unto them the Tekoites repaired; but their nobles stood aloof from the project. They never dreamed that thousands of years afterwards the people would know of their slothfulness.

In the writings of Moses we read of the covenant God made with him on Mount Sinai, of the ceremonies in the temple, the sin-offerings and burnt sacrifices that were offered for years, until the people forgot the God who had brought them up from Egypt, and who saved them by his almighty power. They worshiped strange gods, and the anger of the Lord was kindled against them.

Their promised land was laid waste, Jerusalem was a desolation, and by the Babylonian waters they hanged their harps on the willows and refused to sing the loved songs of Zion in a strange land. In every line of their sad history is woven a warning for us.

Jesus came to redeem, not alone God's chosen Israel, but the whole sin-cursed human race. The disciples asked him about the restoration of the kingdom of Israel, and Jesus said, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." In the Acts of the Apostles is recorded the holy zeal with which they preached the Gospel to every nation in every clime and season. Nothing could deter them; they rejoiced that they were counted worthy to suffer a martyr's death for Jesus. The billows of persecution rolled higher around them, the dark surges of bigotry almost swept away the few little ones who were clinging to the Rock in those troublous times, yet the witnesses of Christ went all around to tell the sweet story of Jesus and his love for sinners. We read of a few, who, like the nobles of Tekoa, would not work with them.

The present is another epoch in Christ's history of the world. His witnesses are not molested. We have grand opportunities to work for Christ. Some are sent to heathen lands to proclaim the glad tidings. In our large cities as well as on the fertile western plains we need those who will declare, as far as the force of words will go, the honors of the Lamb "that was slain, but is alive for evermore."

There is something wrong somewhere. The world would be better than it is, if all professing Christians were true to their vows, but we fear that in many of them the light is darkness. By their works they deny all knowledge of Christ. Like the nobles of Tekoa they put not their necks to the work of the Lord, — they are a hinderance to the advancement of Christ's work. We can all witness for Christ by living for him. The world is a troubled ocean, and on its fluctuating waves we can not stand firm, — we soon find our Christian life warping under its pernicious influences, but, by keeping near the cross, we may live so that others can see that we are watching, praying and working until the end.

Mainland, Pa.

COMMUNION WITH CHRIST.

BY EFFIE GIBSON.

COMMUNION is described as a state of giving and receiving. We give to Christ our faith and our obedience, glory, honor and praise, and he gives to us rest, the "peace which passeth understanding," and an abiding hope of everlasting life.

"I will, therefore, that men pray everywhere; lifting up holy hands without wrath and doubting." As prayer is one medium of communion with him, I think we learn from the above that he wishes it, and that it is possible for us to hold sweet communion with him at all times and in all places. On the street, in the work-shop or office, in the kitchen or parlor; on our beds at night when restful slumber refuses to come, "Draw nigh to God and he will draw nigh to you." Indeed, we believe that communion with Christ will ofttimes bring, to the sleepless one, rest, as nothing else will, by withdrawing the mind from the cares of this life, and centering them on him who alone can bring perfect peace to body and mind.

Our Lord knew that the cares and vanities of this life would be hinderances to our communion with him and consequent spiritual growth. He knew that among those who should in the future take up their cross and follow him, would be some who have very little religion or disposition to worship in their natures, and that to such it would be a hard and constant struggle to avoid growing cold and falling away. Hence, he urges us all through his Word to close and continual communion with him by prayer, and "teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord."

By habitual communion with Christ we grow strong and are prepared to withstand the temptations of the evil one and are able to resist them. Some one has said:

> "Satan trembles when he sees
> The weakest saint upon his knees."

If this be true, we should be much on our knees and, like Jacob, wrestle there till the morning, if the blessing can not be received otherwise.

If we would seek communion with Christ, when at our daily labor, and pray continually for wisdom to guide us in the use of our worldly goods, and in all our transactions with the children of men, instead of racking our brains and losing sleep, speculating on how much our wheat and corn, cattle and horses, stocks and bonds, or other investments will profit us, then would we begin to know what higher Christian life means. Then might we expect to see the suppression of a multitude of evils that are blighting this fair land of ours. Then would our churches be full, for people would want to go with us because God is with us. Then would our congregations be filled with the Holy Ghost and with power. Then would our faces shine as did Moses' after he had been with the Lord, and our communion with Christ and with each other would indeed be sweet and we would be filled with all the fullness of God. All who are Christ's have known the blessedness of communion with him; then, why should we allow ourselves to be led off into the by-paths of neglect and folly? Shall we continue to strive for this blessed communion with Christ, for this higher Christian life, or shall we let the greed of gain and gold sap the life of our churches and ourselves, till, whatever of spirituality we may have once possessed, is only a dim dream of the past?

When we are called on to settle our account with the Judge of the quick and dead, will we have to say, "Lord, here is thy talent! Really, I have not had time, while in the world, to work for thee. All my neighbors and friends were striving so hard to gain a home and riches on the earth, that I caught the same spirit and as they increased in goods, I thought I must also. I strove hard for worldly riches until my time and strength were both spent; and when I did finally think of the talent thou hadst given me I had neither time nor opportunity to improve it! Time, opportunity, happiness, heaven, all lost. Nothing gained.

Philadelphia, Pa.

REVIEWING.

BY FANNY MORROW.

A FREQUENT reviewing of lessons in educational work is considered the best method of attaining a high degree of scholarship. One who loves the study of the Bible finds it both a necessity and a pleasure to review frequently the beautiful lessons taught therein. Many books can be read and laid aside for all time. Not so with the Scriptures. When one becomes interested in their perusal, they become an inexhaustible mine of treasures.

There never has been a work published, of art or science, but some scholar has, by diligent application, been able to master it. Some persons have been able to hold each volume in their hands and say truthfully, "I have exhausted that volume; I understand and comprehend fully every principle laid down therein, and can explain the reasons for each one." Not so of the Bible. In all the hundreds of years of its existence no Bible student has been able to make such a declaration, however much he may have studied the volume. Why is this? Because the eternal, infinite, incomprehensible *God* is the author of the Bible, while all other books are the productions of mortal man.

True, the mind of man, renewed by the spirit of Christ, can bring forth treasures new and old—can trace reason, knowledge, light, liberty and life in the glorious plan of salvation, and that hope we read about, reaches out and anchors the soul firmly to the time when we shall know more, — "when that which is perfect is come." In the meantime let us keep on reviewing.

* * *

While reviewing some numbers of our present volume of GOSPEL MESSENGER, I saw a piece in No 32 on "Condition of the Dead; or, Spiritualism," by Mrs. Samuel Neal, which is an article that well bears reviewing. The manner in which the subject is treated is Scriptural; and if any one has doubts, or is inclined to believe in the return of departed spirits, let him search those Scripture references therein given, carefully, and he will receive light. When we bury our dear loved ones from our sight, our agonized hearts cry out for some sign or token of their presence, and taking advantage of this state of mind, the enemy steps in with the unscriptural delusion,—"their spirits will return and commune with you," etc. When king David lost his darling child, he declared emphatically, "I shall go to him, but he *shall not return* to me." 2 Sam. 12: 23. How much better to accept God's plan and be comforted with an everlasting consolation than to accept the earth-born delusion of Spiritualism and be led by a phantom or shadow of a hope which will only lead a trusting heart to misery and woe.

We have known some honest, kind-hearted people who led upright, moral lives, carried away from their early faith in the Bible by the sophistries of Spiritualism. They wanted to receive some of the Bible as true while other parts were false. They believed Christ was a very good man. They could endorse his teachings, they loved to speak of his life bringing to our knowledge more of the fatherhood of God and the brotherhood of man, etc., but they deny that he was the Son of God.

Christ claimed to be the Son of God as is recorded in St. John 9: 35–37, also in other places in the New Testament, and unless he was just what he claimed to be, he was a liar and a hypocrite and so their charming story of his being a *good man* falls to the ground. They would scarcely want to teach that a liar was a good man. One of their pleas was, if a mother died and left little children, those, in charge of the children, would be kinder and take better care of them if they believed the spirit of the mother was hovering near them and knew all that befell them. Now, if those persons believe that the eyes of God are upon them and they must give an account to him for all they do, surely they would care more than for the eyes of a poor, weak woman. "Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" Heb. 1: 14. This has often been quoted to show that the spirits of our dead return, but reference to the preceding verse shows that angels are referred to and not the spirit of man. See that the children of men would not so easily sell their hope of heaven and trust in fables!

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In MESSENGER No. 34 we have "Deception" by Riley C. Brubaker, a very good article to read as a sequel to this on "Spiritualism." Let us all review it and think on these things.

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In No. 36 we have "Fashion Notes," by Sarah M. Saunders. Let us review that and never, never let it be said again that our plainest members are the ones who follow the abominable fashion which she delineates.

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In No. 38, the same sister gives us something on "How We can let our Light Shine," and, surely, where such disorder exists, as she describes, on love-feast occasions, if there ever was any light there, it must now have turned to darkness.

Osborne, Kans.

JEAN Paul Richter thus beautifully contrasts these two qualities of the soul:—"Who is the greater sage—he who lifts himself above the stormy time and contemplates it without action; or he who, from the high region of calmness, throws himself into the battling tumult of the times? Sublime is it, when the eagle soars upward through the storm into the clear heaven; but sublimer, when floating in the serene blue above, he darts down through the thick storm-cloud to the rock-hung eyrie, where his unfeathered young live and tremble."

A CHOSEN GENERATION.

Synopsis of a Sermon preached by Eld. Geo. W. Studebaker in Fredonia Church, as given by Bro. Allen A. Oberlin.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvellous light."—1 Pet. 2 9.

Our subject consists of two parts *chosen* and *generation*. The latter we shall treat first. This subject has been brought to bear upon our mind, from the fact that it has been largely commented upon by different contributors of the GOSPEL MESSENGER. About twenty years ago I found myself debating with a Universalist. My opponent contended that forty years were considered a generation, and that all things *were* fulfilled at the destruction of Jerusalem. We, therefore, investigated this subject in the fear of God.

Generation is not a *specific*, but a *generic* term. For illustration, travel is a *generic* term, because it will bear two definitions, *ride* or *walk*, either of these definitions being a specific term, because specifying the mode of travel.

Webster defines generation as "race." Out of nine translations I have at my command, *seven* render this subject, "race." The connection also shows this to be a correct rendering. Peter says, "Ye are a spiritual house, which in time past were not a people, but are now a people of God." Again Isaiah 53: 8 reads, "Who shall declare his generation, for he was cut off out of the land of the living." To this question the Savior answers and says, "I give unto thee the keys of the kingdom." Paul also says, "He has given unto us the ministry of reconciliation." Matt. 24: 34; Mark 13: 30. "This generation shall not pass till all these things be fulfilled." Out of nine translations, above named, four render "this generation,"— "this race." The connection shows that the *all things* were only *partly* fulfilled at the destruction of Jerusalem, and will not receive the full completion until the second advent of our Blessed Savior into this world. Hence the word "race" is correct. You can apply it to the Jews, for, according to the teachings of the Bible, while the world lasts, they shall be a distinct people. You may also apply it to Christians and it will hold good, for Christ promised to be with his followers down to the end of the world, and Paul says, in 1 Thess. 4: 15, "For we that are alive and remain unto the coming of the Lord, shall not come before them that sleep." Again, "We shall not all sleep." 1 Cor. 15: 51. Christians, or this generation, or race, will not all have passed away when Christ comes.

All prophecy will receive its fulfillment in due season. The coming of the Son of God will come to pass, after other things, which have to be prophesied, are fulfilled. All things will come to pass in the order of their prophecy, before the second advent of Christ, for ages are moments with the Almighty, and a thousand years are as one day. God surveys his vast plans in one view, and declares his design in one word to his prophets, though it may require ages to fulfill them. Prophecy may receive a partial fulfillment at one period, and at another be more fully developed, and afterwards be fully completed.

This brings us to our second proposition "Chosen." I take the position that man is a free moral agent, for had Judas refused to carry out God's design, another plan would have been chosen. Life and death are set before us. We have the power to choose life, or to reject the counsel of God against ourselves. Deut. 30: 19; Joshua 24: 15. Hence, when we choose, we *become* chosen, elect and ordained. Mary chose that good part, hence she was the chosen of the Lord. Paul says "God hath from the beginning chosen you to salvation through sanctification of the spirit unto obedience." Luke says, Acts 13: 48, "And as many as were ordained unto eternal life believed." Ordained means to set in order, to arrange according to rule, to regulate.—*Webster*. The rules and regulations in God's Word set forth, for the sinner to come to, are, (1) Facts; (2) Testimony; (3) Faith; (4) Feeling; (5) Action.

Our testimony produces faith, and faith produces feeling, and feeling produces action, therefore, our testimony is in ratio to our faith, and our faith in ratio to our feelings, and our feelings in ratio to our actions. To illustrate, supposing some one tells me, "I passed by your lot since you left home, and I saw there was five dollars worth of your property destroyed." I accept the testimony and believe. I feel the loss and my actions are accordingly. But supposing I am creditably informed that my son met with an accident and lost his life. Instead of considering it lightly, as in loss of property, I would sensibly feel the loss of an only son in my old age. I would act accordingly.

Again, if our faith is right, we feel right, and feeling right, our actions are right. Our actions always show whether we are right or not. It is a Bible truth as well as a philosophical principle, that all our moral powers are controlled by what we believe.

A SPECIES OF SKEPTICISM.

BY SAMUEL WEIMER.

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

We are often told that "for the remission of sins," means that sins have been remitted, thus making baptism a symbol.

In this "compound" Scripture injunction we have two commands, synonymous in effect. What are they? Repentance for the remission of sins, and baptism for the remission of sins. It follows, then, that, if a person is to be baptized because he, prior to baptism, received remission of sins, he also is to repent because, prior to repentance, he received remission of sins.

Who will accede to this? Not one in a thousand. No one believes that a person can obtain remission of sins prior to repentance, neither does the Scripture imply it. If otherwise, the question, sprung by the Pentecostians, would have been without foundation. "Men and bret hren, what shall we do to be saved?" In answer to their question they were commanded to do two things, —first, repent; second, to be baptized. What for? To be saved, or for the remission of sins. It is absurd, then, to believe that a person can obtain pardon, prior to repentance, and no less so, to believe that remission of sins is necessary prior to baptism.

Does the apostle Peter make it any less necessary to be baptized than to repent for the remission of sins? That is just what those virtually say, who believe remission necessary, prior to baptism, and thus make *repentance* bring about remission of sins, while they have baptism for quite a different purpose. Thus they differ from Peter. He makes repentance and baptism jointly necessary for the remission of sins. There is no more reason why a person should obtain remission of sins by keeping one of these commands, *i. e.*, repentance, and leave the other undone, than there is, to believe that a person is justified before God to keep one command in the Bible and ignore the others. It would be no more right than to be baptized in the name of the Father, and not of the Son and of the Holy Ghost, or to partake of the Communion bread and not of the cup, to represent Christ's broken body and shed blood.

The unreasonableness of such deficient work can readily be seen, and to believe that God will bless such work, is without foundation. As certain as language means anything, so certain Peter places repentance and baptism on the same basis. Both are for the remission of sins, and to say that remission is necessary prior to baptism, is only to say that remission is necessary prior to repentance.

Harbor Springs, Michigan.

"YE ARE THE SALT OF THE EARTH."

BY C. H. BROWN.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"—Matt. 5: 13.

That which makes salt so valuable and indispensable to the human family is its preservative properties. Salt, applied to animal matter, will preserve it, but if the salt have lost its savor, or strength, soon the work of decomposition takes place, and all is lost.

In this sense, no doubt, our Savior makes use of the term "salt." This earth rests under a curse and must, sooner or later, go to destruction. It was a lack of righteousness on the earth that caused the old world to be destroyed by water. God saw that the wickedness of men was great in the earth, and he had to destroy them from the face of the earth. Gen. 6: 5–7.

Again, it was a lack of salt or righteous intelligence, that brought destruction on the populous city of Sodom, for the Lord said, "Becauee the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry which has come unto me, and if not, I will know." Gen. 18: 20–21. Abraham felt anxious for that doomed people, and asked the Lord whether he would destroy the righteous with the wicked. But, alas! — there was not a sufficient number who possessed the preserving elements of righteousness, consequently fire and brimstone came down from heaven upon them and consumed them. Jude says that Sodom and Gomorrah and the cities about them, are set forth for an example of the vengeance of eternal fire. Jude 7.

In the burning of those ancient cities, we see prefigured the great conflagration which shall take place when this world's history is finished. The prophet Malachi says, "For behold the days come that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble." Mal. 4: 1. Peter says, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7. The question might be asked, When shall this soul-horrifying scene be realized? When the salt of the earth shall have so nearly lost its savor that it is no longer able to perserve it. Jesus said, "Ye are the salt of the earth." Thus followers of Jesus are said to be the salt, but if the salt have lost its savor, wherewith shall it,—that is the earth,—be salted?

When we look around over the vast multitudes of professed Christians of the present day, we conclude there is salt in abundance, but is the salt pure and fresh, from the inexhaustible fountain of God's Word? Abraham, no doubt, expected to find a sufficient number righteous in Sodom to preserve it. He asked whether the Lord would spare them, if fifty be found righteous? From this language we infer that there was a goodly number who professed righteousness, but the penetrating eye of Jehovah discerned a lack in the elements constituting the salt, there being only three saved.

Oh, that every one that has named the name of Jesus would examine himself and see whether he have not lost his savor! Remember, the Gospel principles are the elements of salvation upon which the Christian must feed daily, in order that he may be the true salt. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the month of God." Matt. 4: 4. The church is represented as one body. 1 Cor. 12: 20. As such each member has certain duties to perform. The ordinances of the Gospel originated in the mind of Deity, and the faithful performance of them may certainly be numbered with the elements which constitute the salt of the earth.

What a sad picture to see them all set aside as non-essential, by some churches, while others observe but two, — baptism and Communion! By some the Lord's Supper is taken in the morning instead of evening.

Our Master gave us some of the essential elements of the salt in his Sermon on the Mount. He says, "Blessed are the poor in spirit. Where will be this element in popular Christendom to-day? Jesus saith to the Laodiceans, "I will spue thee out of my mouth, because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 17–18.

This language depicts before our minds the deplorable condition of a vast number of professed Christians whose hearts have been lured away from the heavenly treasure, and attracted by the glittering baubles of this fleeting and transitory world. Thus they have become rich and exalted in spirit, and failed to realize their dependence on the mercies of God, or their need of the Savior. Let us all examine ourselves and say, "Lord, is it I?"

Christ, in the Sermon on the Mount, says: "Blessed are they that mourn." Paul says, "Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7: 10. Where do we find this element to-day? Certainly not among the churches who are gratifying the carnal appetites of their flesh by going to places of revelry, such as picnics, festivals, church fairs and many other like fruits of the flesh.

The apostle Paul refers to these last days as perilous times, when men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, "from such," he says, "turn away." 2 Tim. 3. Do we daily mourn because of the sinfulness of our nature, and long to rise higher in the scale of moral purity? If we thus mourn, we have the promise that we shall be comforted.

Meekness we find to be one of the elements of the true salt The Master said, "Blessed are the meek." Where do we find this principle of meekness manifested? Hardly among the proud, arrogant devotees of fashion and lovers of the praise of men more than the praise of God. We should ask ourselves whether we have this element of meekness in our character. Are we willing in honor to prefer one another?

The hungering and thirsting after righteousness is an essential element to that salt. Matt. 5: 6. Our churches are generally in a healthy spiritual condition, so that their appetites are craving that Bread which comes down from heaven? Is it their "meat" to do the will of him that sent them, John 4: 34, or is that heavenly manna becoming loathsome to many, who, in their hearts, have gone back to the weak and beggarly elements? Jesus said, "By their fruits ye shall know them."

In conclusion we ask, "Where is the salt to-day that has not lost its savor?" Let us, dear brethren and sisters, examine ourselves and see whether we are perfect and entire,—wanting nothing! Let us carefully cultivate *all* the Gospel principles, that the salt in us may be perfect enough to preserve us in that great day, when the elements shall melt with fervent heat, when the earth, also, and the works that are therein shall be burned up. We believe that the time is near when the salt of the earth will not be sufficient to preserve it. This is to be the condition of the moral world when Jesus comes. He says, "When the Son of Man cometh, shall he find faith on the earth?" Luke 18: 8. This implies a question, whether he would find faith. The time has come when it is necessary "earnestly to contend for the faith once delivered to the saints."

COVETOUSNESS.

BY M. M. ESHELMAN.

THERE are two kinds of covetousness—the one good the other evil; the one has the approbation of God, the other his condemnation. The one Christ commends; the Bible teaches it, the apostles taught it, the Holy Ghost urges it, and holy men every-where believe and advocate it. On the other hand, evil coveting is opposed by Christ, the Bible, the Holy Ghost, the apostles and holy men of all ages.

The first argument in favor of Gospel covetousness is founded upon 1 Cor. 13: 31. "Covet earnestly the best gifts." This is said in connection with what God had done. He had set some in the church and named them apostles, prophets, teachers. When these had been properly set, their work followed; and that which was in them was called gifts. Some had the gift of working miracles; some had the gift of healing; some of helps or aids in apostolic labor; some had the gift of governing; some the gift of tongues or languages. All were not apostles, nor were all prophets, nor teachers, nor miracle-workers. Only some — not all—had the gift of healing. Only a part could interpret, and more, he who could heal was not permitted to despise him that could not; nor could he who taught, despise the work of an interpreter. All those who had gifts constituted "the body of Christ," and were "members in particular." Each one was urged to covet the *best* gifts,—and to covet them *earnestly*. It is, therefore, right to covet, to teach, and to prophesy,—to make known the way of the Lord, and persuade sinners to repent and believe the Gospel.

Sometimes brethren earnestly covet to teach—to proclaim the Word, or sound it out in all the regions round about, and when called upon to instruct and edify, they are cut down and driven to silence,—and sometimes to indifference by the uncalled-for assertion that "they want to preach." Is it a *sin* to covet to preach? Is not preaching one of the *best* gifts? And are we not commanded to covet the *best*?

It is wrong to say that such and such persons desire to preach, though it be true; for it is said not to honor and edify but in derision. "Despise not prophesyings." 1 Thess. 5: 20. It is equally wrong for a brother to "become hurt" when some one says, "he wants to preach." To become indifferent and turn away from holy work because some one speaks derisively of you, is an acknowledgment of weakness which you should not have, for no man can preach well, unless he has a desire to preach. He must love the Lord, and the work of the Lord with all his heart. I do not mean that a man should run before he is sent; for it is well that he tarry at Jerusalem until he be endued with power; but I mean that no man should be hindered in testifying for Jesus when he feels that he has a message to deliver. A little more simplicity among us — a little more confidence — a little more equality would not injure Christianity, nor cause the hearts of God's children to wax cold. As a final proof I will quote 1 Cor. 14: 39, "Covet to prophesy, and forbid not to speak with tongues."

The second argument in favor of covetousness is founded upon 1 Peter 2: 2. "As new born babes desire the sincere milk of the word, that ye may grow thereby." The command is to desire,—that is to covet or wish for,—the sincere milk of the Word. It is not here requested to covet the Word, but the milk of the Word,—the purifying, liberating and illuminating doctrines of the Gospel. Do not taint the sincere milk of the Word with the poison of your errors!

The third argument in favor of heavenly covetousness is founded on 1 Tim. 3: 1, "If a man desire the office of a bishop he desireth a good work." The apostle does not here lay a prohibition against coveting the office of a bishop, but rather commends the desire. It is therefore wrong to charge a man for having this desire. This is his privilege, and let no man rob him of it; for what God grants, all men must.

A man, however, may desire the office, yet not possess the qualifications laid down in the Gospel. It is one thing to desire a thing, and another to possess it; and in this case a man must possess a number of things before he can obtain the office. And while there are some things he must possess, there are certain things that must *not* be in his heart before he can occupy the position. Let us look at the list:

He Must Be	He Must Not Be
1. Just.	1. Greedy.
2. Holy.	2. Covetous.
3. Sober.	3. Self-willed.
4. Patient.	4. A novice.
5. Vigilant.	5. Soon angry.
6. Blameless.	6. A striker.
7. Hospitable.	7. A brawler.
8. Apt to teach.	8. A wineblbber.
9. A good ruler.	
10. Of good report.	
11. Of good behavior.	
12. Husband of one wife.	

A brother, who is at present an able bishop, recently said: "I never desired the office of a bishop, but I desired and coveted the qualifications of a bishop." He would not have erred had he coveted the office; nor did he err when he coveted the qualifications of a bishop. Doubtless his desire for them stimulated him to seek for them more earnestly, and kept him from many temptations. "Covet earnestly the best gifts."

It would be well, and would go far towards evangelizing friends and neighbors, if every member would covet, and seek with earnestness, the qualifications of a bishop. These gifts are noble, and blessed is he who possesses them. It is right to have them, right to seek them, right to use them. Covet to be just, to be sober, holy, temperate, blameless, vigilant, hospitable,—covet to teach, to be a good ruler at home, to be of good report, of good behavior, and to hold fast the faithful Word. Covet a crown of glory; covet to inherit the kingdom of God; covet eternal life, and coveting all these, trust in God, labor on and the end will be both peaceful and joyful!

McPherson, Kans.

"THE censure of our fellowmen, which we are so prone to esteem a proof of our superior wisdom, is too often only the evidence of the conceit that would magnify self, and of the malignity or envy that would detract from others."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Oct. 8, 1889.

BRO. M. M. ESHELMAN has been recently laboring in the ministry for the Brethren in Cass Co., Mo.

IF it be true that it is God's prerogative to command, and our business, as his creatures, to obey, and none will attempt to deny the proposition, then how do those who say it does not make any difference whether we obey in all things or not, expect to answer to the Creator in the day of Judgment?

THERE are people in this world who do things because others do them. This tendency shows itself in the changing fashions. No matter how ridiculous or how absurd a fashion may be, once get it fairly started and the masses follow it. One of the leaders of fashion once put a tiny bit of black sticking plaster on her face to cover a pimple, and forthwith every fashionable lady could be seen with a bit of black court-plaster on her face. If people did things because they were right what would become of the fashions?

"WHAT is more pleasant than to reflect that we have a Father in whom we can implicitly trust, and feel that all our paths are directed by him! Still we are often found complaining. Some trifle may so affect us that for hours we feel disturbed and unhappy. Would it be so, if we would say from the heart, 'It is the Lord'? We are short-sighted and can not tell of how much profit a disappointment may be to us in the long run. Often, what has been a sore bereavement to us, in the end has resulted in peculiar blessings. We can not understand the ways of God, and so it becomes us always to be resigned to his dispensations and never to murmur or fret at the trifling rubs we receive. With a grateful heart and a fervent prayer, we shall never feel to mistrust our Father, no matter how trying his dispensations may be."

"ADVICE should be like a gentle fall of snow, and not like a driving storm of hail. It should descend softly, and not be uttered hastily."

WE are glad to know that in very many of our churches series of meetings will be held during the fall and winter. Every church in the Brotherhood should arrange for such meetings. If you can not get some minister to come to your help, let the home ministers do the work. God has abundantly blessed efforts made by the home ministers in the past, and he has just as many blessings in store for the future. Let a move be made along the whole line on the ranks of the enemy!

MEN, in all ages of the world, have come from lowly conditions in life to fill the highest places in the world. The Lord greatly exalted many of his servants who were of humble origin. Moses, the law-giver, was the son of a poor Levite; Gideon, who delivered Israel from the Midianites, was a thresher; David, the king, was a shepherd boy; Amos, the prophet, was a herdsman; the apostles were unlearned in the wisdom of the world; the reformer, Zwingle, emerged from the shepherd huts amongst the Alps; Melanchthon, the great theologian, was a workman in an armorer's shop; Martin Luther was the son of a poor miner; Carey, who originated the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker in Northampton; Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker; Dr. Adam Clarke was the child of Irish cotters. These men all filled positions in the world far above their lowly birth. They were men of convictions and they labored for the cause they espoused with zeal and earnestness. Let no one be discouraged. Honest effort will bring success.

THERE is a satisfaction in living, and in having lived, which rarely rises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temper of the passing moment. To possess a frame of mind in unison—or, even better yet, in harmony — with the vicissitudes through which we are called to pass, is to be richly and sweetly content. But to be thoroughly and helplessly out of tune with the events or the temper of the passing moments, as they pass, is to be dissatisfied and miserably discontent. So, then, it is necessary to cultivate a power of appreciating and joyfully entering into the sudden, surprising, and various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee to sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime. We may be led without opportunity for preparatory reflection from merest trifles to deciding and momentous crises. Physician, pastor, teacher, may be summoned from the feast to the death-bed, from the search for a lost pin to the search for a lost soul. A word brought by the postman or spoken by a neighbor may make revelations of existing facts that will require instant change of demeanor. In all enjoyment of peace and pleasure we are, like the soldier, to be ready for marching orders to the front; in every flush of victory we are to be prepared to graciously accept the orders to retreat. And in all these vicissitudes the satisfaction of living consists in our ability to speedily adjust ourselves to the word of the Master. If we can accept cheerfully the orders that the Master gives us, and even under painful or happy surprises attune our being to the temper of that wherewith we are surrounded, our life will be enriched and glorified in its bright sides, and yet more deeply enriched and made grandly sublime in its darker sides.—*S. S. Times.*

BRO. ANDREW HUTCHISON is laboring in Nebraska at the present time. He goes from there to Missouri, where he will labor for some time under the auspices of the District Missionary Committee of Middle Missouri. May the Lord give our brother physical strength for the work!

EDITORIAL CORRESPONDENCE.

Warrensburg, Mo.—Pertle Springs, and our Annual Meeting for 1890.

CENTRE VIEW CHURCH.

WARRENSBURG, Mo., is a flourishing city of about 6,000 inhabitants, located on the Missouri Pacific Railroad, one among the best managed roads in the West, sixty-five miles east of Kansas City and two hundred and eighteen miles west of St. Louis. The Brethren have a meeting-house about two miles south of the town, and the Mineral Creek, Centre View and Knobnoster churches are within a radius of fourteen miles of the place where our next Annual Meeting is to be held. For this purpose Pertle Spring Park has been selected, and, after looking over the ground carefully, we are prepared to say that it is well adapted for the Meeting.

On Tuesday, Sept. 17, we had the pleasure of meeting with the Committee of Arrangements into whose hands has been placed the general management of the Annual Meeting for 1890. The Committee is composed of the following-named brethren: Frederic Culp, Foreman; A. Markey, Treasurer; Wm. Mohler, Secretary; J. W. Brooks, Assistant Secretary; S. S. Mohler, A. W. Reese, A. A. Weaver, John Deeter, Levi Mohler, M. S. Mohler, Amos Wampler, David Mohler, and Mr. J. H. Christopher, the proprietor of the grounds. The Committee is composed of men who are well able for the work they have to do, and they will leave nothing undone to make the Meeting a pleasant and successful one. The work of arranging for, and managing the large crowds who attend our Conferences, is a labor of no small magnitude, and only those who have had the work to do, can form an idea of its importance and of the cares and perplexities attending it.

THE GROUNDS.

Pertle Spring Park is located one and a quarter miles south of the Missouri Pacific depot at Warrensburg. The farm and park contains 343 acres; 183 acres are devoted to the park and this will be thrown open for the use of the Brethren. The ground is not level. There are hills and valleys, covered with oak and other forest trees, affording delightful shade on a warm summer day. In this respect it reminds us of the meeting grounds at Ottawa, Kansas. Some of our older brethren and sisters may find a walk over some of the hills a little fatiguing but there will be found seats beneath the friendly shades of the trees where one may sit and rest and enjoy a conversation with friends. The undulating character of the ground affords excellent drainage, and this, with the sandy soil, relieves us of all anxiety about mud which has made some of our Meetings very unpleasant.

The Springs, from which the Park takes its name, flow from the base of a high hill. The water is fresh and clear with a regular temperature of fifty-four degrees, and, notwithstanding the fact that it is highly impregnated with mineral substances, is pleasant to the taste. It contains, as is shown by a chemical analysis, silica, oxide of iron, alumina, magnesia, carbonate of lime, and other minerals that go to make the water a valu-

able medicinal agent. The waters of Pertle Springs are highly prized by invalids and many spend the summer here for their health and go away very much benefitted. The water from the Springs flows into a small lake near by. There are several lakes on the ground which add much to the picturesque beauty of the place. The lakes are well supplied with fish, and black and striped bass, perch and carp are abundant.

The Park is used every season by different religious bodies for holding meetings of various kinds. Sunday-school and Chautauqua assemblies are held here every summer, and here the somewhat noted Southern evangelist, Sam Jones, holds a camp-meeting. A large hotel, with rooms for 300 guests, and a tabernacle, with many other buildings, are permanently located on the grounds. A number of new buildings will be put up in time for the Annual Meeting.

THE TABERNACLE.

The tabernacle as now constructed will seat, if closely filled, about 3,500 people. It is substantially built and covered with a good shingle roof. It is the intention of the Committee of Arrangements to add considerable space to the seating capacity of the tabernacle, so that at least 5,000 people may be comfortably seated within easy hearing distance of the speakers. When this is done, the tabernacle will be equal to any in which our great council has been held. The acoustic properties of the building are exceptionally good. In making a test of this, Bro. S. S. Mohler stood on the platform and spoke in an ordinary conversational tone and we distinctly heard what he said, standing at the further end of the building. The tabernacle stands upon an elevation, but there is plenty of level space about it. The ground is covered with trees and these will afford a shady retreat for those who can not gain admittance to the building when the council is in session. It is the intention of the Committee to place a number of seats on the grounds among the trees. These will add greatly to the comfort and convenience of those who attend the Meeting. Mr. Christopher has given the assurance to the Committee that the tabernacle and grounds will be lighted up by electricity in time for the meeting. We noticed in the local papers, while at Warrensburg, that the contract for the electric light plant had been let, and it seems almost certain that we shall enjoy this modern convenience at our next Meeting.

LODGING.

The Committee on Lodging has arranged to rent a number of large-sized tents. These will be set up and furnished with plenty of straw, and rented to those who wish them at about what they cost the Committee. Tents with a capacity of from eight to ten persons, twelve by fourteen in size, during the entire Meeting, $4.00. Tents with room for from five to eight people, ten by twelve in size, $3.00. A party renting a tent will have entire control of it. Beds at the hotel will be furnished at the rate of twenty-five cents per night. Those desiring rooms or tents should write to Bro. William Mohler, Warrensburg, Mo. Those securing rooms at the hotel will be registered and the rooms kept for them. In addition to the hotel and tents, the citizens of Warrensburg have very kindly agreed to furnish rooms to the Brethren, and there will also be free lodgings furnished. We are usually much concerned about a lodging place when we get to the Meeting grounds, and the Committee in charge of this work usually have their hands full, but we are assured that ample provision will be made for all who come. A large building, standing within a few rods of the tabernacle, known as the "preachers' home," will afford ample and pleasant quarters for the Standing Committee. It is well lighted, well ventilated, and conveniently close to the tabernacle, and we believe the Standing Committee for 1890 will be well accommodated.

The only disadvantage that occurs to us is the fact that the grounds are one and one-fourth miles from the depot, but this is not a serious matter. Many will be glad, after a long ride in the cars, for a walk of that distance, and those who prefer to ride out to the Meeting grounds will be accommodated by paying a small fee. The proprietor of the grounds says that, before the Meeting takes place, an electric railroad will be in operation between the depot in Warrensburg and Pertle Springs. If this is done, the problem of transportation will be partially solved. If such a road is to be built, work will have to commence on it very soon or it will not be completed in time for the Meeting; but whether the road is built or not, ample means of conveyance will be furnished.

The Committee will arrange to avoid, as much as possible, all Sunday traffic. It will be impossible to feed the multitudes without performing some manual labor, but so far as it is possible to avoid it, there will be no work or traffic on the Meeting grounds on the Lord's Day. By pursuing this course, the Committee will avoid the unfavorable criticism to which some of our Annual Meetings have been subjected in the past.

Looking over the ground carefully, we do not hesitate to say, in conclusion, that Pertle Springs Park will afford most excellent advantages for the Annual Meeting of 1890, and our Brethren in the Eastern States, who have not had an opportunity of visiting Missouri before, will, we think, find here a country equal to any part of the Great West. They will also find faithful brethren and sisters who will give all a hearty welcome. The Meeting of 1890 will be an important one, owing to the fact that several very important questions, which have been deferred for two years, will come up for discussion and decision. A very large attendance is expected and the Committee of Arrangements will be prepared to care for all who may come.

THE CENTRE VIEW CHURCH.

After leaving the Mineral Creek church we stopped with the Brethren at Centre View, a small town about six miles west of Warrensburg. Here we spent a few days enjoying refreshing seasons of worship in the sanctuary and in visiting with the members. The Brethren here are well situated and have good homes. The land is rich and productive. Here, as well as elsewhere, the Lord has abundantly blessed the farmers with bountiful crops. We hear of from twenty-five to thirty-five bushels of wheat to the acre, and the corn crop is very large.

The Centre View church has a membership of about eighty. The meeting-house stands just at the edge of the town, thus making it very convenient for those members who live in Centre View. We think it is a good plan to locate meeting-houses in towns where our members live. Our Brethren who live in the country have teams and can easily drive to the meeting-house, while the majority of those living in towns must either hire a conveyance or walk. The Brethren at Centre View, doubtless with this consideration in view, built their meeting-house close to the village.

Brethren Andrew Hutchison and Jacob Witmore have charge of the church at Centre View. Both of these brethren are well known to our Brotherhood as successful missionaries and evangelists. Bro. Hutchison just returned home from the Kansas field and left again, after a short stay, to visit and labor in the churches in Nebraska. In speaking of the necessity for more laborers in whitened fields, Bro. Hutchison informed us that it would require some years to fill all the calls that are made upon him for preaching the Word. He must, for lack of time, decline many urgent calls.

Bro. Jacob Witmore, who spent his time last winter in mission work in California, and whose labors the Lord most abundantly blessed, is arranging to give more of his time to the work of the church. He has a pleasant home near Centre View and is very comfortably situated. His farm contains fifty-two acres of good land. In order to give more of his time to the Lord's work, he offers his farm for sale. Any one desiring a nice home within two miles of the town and of the Brethren's meeting-house, should write to Bro. Jacob.

The church at Centre View has had some difficulties. A few of the members decided to walk no longer with the church and withdrew, but from what we saw and heard, we believe that the church and her work has not been seriously retarded. The attendance at the meetings was large and the attention was good. Our Brethren should bear with each other in matters of opinion; where no principle of right is involved, and we believe the Brethren at Centre View are disposed to do this. Those who have gone out should be, and, we believe, will be, kindly and courteously treated. In this way they may be led back to the home and to the family from which they are at present estranged.

We are impressed with the thought that when brethren or sisters fall into an error, we should, if possible, try to put ourselves in their place. If we knew all the circumstances surrounding them, their trials and difficulties, and their struggles, we would often be less disposed to judge them harshly. We should never lose sight of the fact that church discipline should be administered for the purpose of restoring and saving those who may have stepped aside. Too often we get the idea that church discipline is to be administered as a punishment for wrong doing. We regard this as not in accordance with the teaching of Christ and the apostles. Paul would have us receive those who are weak in the faith, but not to doubtful disputations and if any fall, those who are spiritual are commanded to "restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." Both at Mineral Creek and Centre View we were most kindly met and entertained by the Brethren, and they succeeded in making us feel very much at home among them. Had we space and were we impressed with the thought that it would be edifying to our readers, we might enter more into details, but we do not think it would be especially interesting to state where we slept and what we ate. It will be enough for us to say that all treated us with uniform kindness and that we shall not soon forget our visit to these churches. May the Lord bless them all and keep them faithful unto the end!

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man according to his ability." "Every one *as God hath prospered him.*" "Every man as he purposeth *in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work

ALL persons addressing the Book and Tract Work will please write name, post-office address, also County and State in a plain, legible hand.—H.

ONE copy of our last Annual Meeting Report will be mailed with each package of tracts. It contains the Constitution, as adopted and presented by Annual Conference; also By-laws, financial report, and much other valuable information. It should be read by all.—H.

TO MINISTERS.

OUR offer, as it appears in another column, to furnish tracts for distribution free, presents an excellent opportunity to ministers to give them somewhat more extensive circulation, while traveling and preaching, especially in new territory and places remote from organized churches. Those who are thus engaged, in traveling at their own expense, will be furnished, postage prepaid, on application, with as many tracts as they can find time and place to handle and distribute as may seem profitable.—H.

THE OUTLOOK.

BY LANDON WEST.

THERE is nothing of late that affords me more encouragement as to the future of our Brotherhood, than to see so many new hands at the work.

Every copy of the MESSENGER brings with it the name and effort of one or more new contributors, and I am comforted not a little with the fact that the force is widening,—the Vine is spreading its branches. I am glad that its precious fruit is being tasted both far and wide. I feel to thank the Lord and take courage, because there are so many more of late who are willing to contend for the faith as the saints had it.

While some of our great workers have fallen with the armor on and others must soon give way because of the heat and burden of the fight, I am glad to see that scores are coming up where one has fallen, and that the battle still goes on. Are there not others, both brethren and sisters, who as yet have not stepped forward to the work, whose efforts might bring the Bread of Life to the starving ones of earth? I feel that not near all the workers are at work, hence the effort is weak to what it might be and what it should be.

The work must go on. So long as the ranks are full of lively workers, the MESSENGER can not go down. As its contributors are on the increase, I feel assured that its subscribers and readers are also on the increase.

May God help the MESSENGER in its work, and may he help its editors, its contributors and its readers, all of them, to do their part in spreading the Truth before the world,—for the Gospel is needed in all the world!

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Six.—Numbers.

SOME persons imagine that, to be a member of a church, numerically strong, that can number its communicants by millions, is an evidence, clear and strong, of the true church. They thus persuade themselves that their relation, with so strong a body, is a safe one. They think that so many can not possibly be mistaken.

The history of the world and of Israel proves just the contrary. The smallest number has ever been on the side of truth and right. In the days of Noah the whole world had corrupted its way before the Lord save eight persons.

In the days of Lot all the inhabitants of Sodom and Gomorrah and all the plains thereof, became desperately wicked. Out of all that number only four were accepted by the Lord.

In the days of Moses, when he was up in the mount, receiving the Law, all Israel quickly turned aside, made them idols, and said, "These are thy gods," and worshiped them. The whole camp engaged in religious service, but it was the service of idolatry. Only a few remained loyal to the God that brought them forth out of the land of Egypt. Ex. 32.

In the days of Elijah, the prophets of Baal were four hundred and fifty men, while Elijah only remained a true prophet. 1 Kings 18.

Under the Christian dispensation Christ says, "Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it." Matt. 7: 13.

Paul, in writing of the Jews, says, "A remnant shall be saved." Rom. 9: 27. Again, in 1 Thess. 4: 17, Paul says: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," thus implying clearly that the smaller and not the larger part of the human race is here referred to. We discover, by the history of the past, that the masses of the people ever gravitated towards error instead of truth.

The saying of Christ is forcibly truthful, "Men love darkness rather than light because their deeds are evil." John 3: 19. We also learn that numbers *alone* is a very unsafe test of the church built on the Rock.

"Numbers are no mark
That men will right be found;
A few were saved in Noah's ark,
For many millions drowned."

FREE.—50,000 TRACTS FOR DISTRIBUTION.

ANY person addressing the Book and Tract Work, Dayton, Ohio, can again obtain an assortment of tracts for distribution *free*, excepting the postage. These will be supplied mainly from classes D and E as they are the most suitable for general circulation.

Send ten, twelve, or fifteen cents in stamps, which will pay the postage on from one hundred and thirty to two hundred tracts. If a larger number is wanted, send stamps accordingly. The postage will be but a small item of cost to the individual, whilst to the Tract Work, it would, in the aggregate, amount to a large sum.

We take this method to distribute our tracts at this time because it is the cheapest by which we can reach anything like a general circulation. In this way, it will be seen, we reach all persons and places where the MESSENGER does; especially is this true of the readers of this department, and who, as missionary workers, so deeply and sensibly feel the necessity and importance of distributing Gospel instruction, thus contributing to the spiritual wants of others. Many such would not, probably, otherwise ever know or learn of the Brethren, and their deep concern and earnest, prayerful solicitations to bring them into the right way of the Lord. Success attends effort.—H.

PALACE CAR PIETY.

GOOD old John Bunyan lived before the days of railroads, and he sent his pilgrim to the Celestial City on foot. Some pretty rough walking and hard climbing did Christian find before he had traversed the straight road from the City of God. His convictions of guilt were deep and pungent, his conversion was thorough, and when he reaches a dark and dangerous defile on the way, he bravely says, "I see not but that this is the way to the desired heaven," and on he goes without flinching. The piety of the pilgrim was stalwart, self-denying, sin-hating and uncompromising; the man relished even the severities of duty and never coddled himself with confectionery. Is there not a strong tendency in our day to make a Christian life a great deal easier and more self-indulgent—and, instead of a sturdy walk with God, to make it a comfortable ride to the heavens in a palace car?

1. This tendency shows itself in quite too much of the preaching to the unconverted. The Apostle Peter's first discourse after Pentecost was not a bid for popularity; he did not seek to bribe those Jerusalem sinners by telling them how easy it was for them to become Christians and what a "good time" they would have if they embraced the new Gospel. He knew that the very best thing for them was to convict them of their sins and a prompt acceptance and confession of Jesus Christ. Thorough conviction brought thorough conversion; then came gladness of heart and steadfast continuance in the apostle's doctrine and fellowship. * * The best service that can be rendered to a sinner is first to convince him of his sinfulness and then lead to Jesus' blood; the more thoroughly sick of sin he becomes, the more he gets the bad stuff out of him by deep repentance, the healthier, holier Christian he will be afterwards. But to preach to an unconverted man that "it is just the easiest thing in the world to be a Christian" and to urge him to come on board the church-train just as he is, and be transported safely and comfortably to Paradise, is pretty sure to either hoax him into self-deception or to make him a crude, half-converted, self-indulgent professor to the last. When the deadly hurt of sin is salved over, or "healed slightly," it breaks out again. To endeavor to bribe sinners with the offer of "happiness" before the heart is right toward God, is a cruel deception; it is the surest way to rob them of that solid soul health and purity and holiness, which alone can give enduring peace.

2. Our blessed Master—who loved sinners infinitely more than we can—never bribed men into discipleship. He invited them to come to him, but he frankly told them that unless they were

willing to deny themselves and take up a cross and follow him, they could not be his disciples. There was a magnificent reward waiting for them at the terminus, but no palace cars to carry them there. The young ruler, who fancied he might find one, and ride to heaven "like a gentleman," went away disgusted and disappointed. Brethren, we are always safe when we copy our blessed Master. So in dealing with the unconverted and with the awakened inquirer, let us be honest with them and tell them that if their "right hand" be a favorite sin, the hand must come off. The biggest devil in a sinner's heart is self, and unless that greedy devil is cast out, Christ can not and will not come in and flood the soul with peace, and joy, and power. What is it but the subtle spirit of self that would seek to bargain with Christ for a safe and "genteel" journey to heaven in a palace car?

3. The spirit of indulgence eats like a canker into the life of too many members of our churches. It leads them to choose as their place of worship —not the one in which they are the most needed— but the prosperous one in which they have the lightest load and the most luxuries. The wealth that ought to feed a dozen feeble churches into independence, runs right down into the pool of one aristocratic church and stagnates there. Self-indulgence inquires, "Who preaches there? Is he eloquent? Is the music fine? And do the best society go there?" In plain English this means, bribe me with a seat in the drawing-room car and I will go with you. Self-indulgence always goes to its store through a storm, and hires a carriage on the bitterest nights to reach a pleasure party; but it leaves Christ's ambassadors to preach to empty pews on an unpleasant Sabbath. The conduct of a vast portion of Christ's professed followers (I fear a majority of them) on every wet or inclement Lord's Day, is a severer reproach, and works a severer damage to our Christianity than the ribald assault of a hundred Ingersolls. It practically means, "My religion will be worth heaven to me in eternity; but in this world it is not worth a little exposure and discomfort."

Brethren and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travelers as we go along. Jesus will walk with us over the ruggedest paths of self-denial and sweeten every step. We shall have the best of company—home missionaries who wear old coats to teach men new hearts—poor needle-women who give hard-earned dollars to their Master—and rich men also who give Christ the key to their iron safes and check books. Let us be in no hurry to get to heaven, for "Our Beloved" is with us on the road and we are needed in this sin-cursed world. When we get to the celestial "station," we will not find many who came there in a palace car.—*Theodore L. Cuyler, D. D., in Interior.*

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. J. H. Miller wishes us to inform his correspondents that all his mail matter should be addressed to "Goshen, Ind.," and not "Milford," as some have been doing.

—Under date of Sept. 23, Bro. A. Haws, of Charleston, W. Va., writes: "I am requested to acknowledge through the MESSENGER, the receipt of $2.00 from the Hatfield Poor Fund, Pa, to aid in the building of our church at this place; also the receipt of $2.00 from a sister at Lansdale, Pa. The members hereby tender their thanks to the different persons who have donated to the building of our church here."

—Bro. Isaac E. Branson, of the Kill Buck church, Ind., writes: "Our communion occurred Sept. 21 and 22. It was a communion, indeed, for the children of God. There was a large number of brethren and sisters present from other churches. Come again, brethren! Four have been baptized since the last report from here."

—Bro. Charles Beagle, of Logan, Hocking Co., Ohio, gives us a full account of a trip from Somerset County, Pa., to the place mentioned above. A lack of space forbids the insertion of the entire communication. Just at the close Bro. Beagle speaks of some interesting meetings being held by Bro. I. J. Rosenberger at Marion, Ohio. A love-feast was also held at that place, which was very much enjoyed by all.

—Under date of Sept. 23, Bro. John A. Studebaker, of Moline, Kans., writes: "The feast at my place was an enjoyable occasion. About 250 people were present. Elders G. W. Studebaker and C. Harader were with us. Two were baptized, and more are inquiring for the way to be saved. Our little band of brethren and sisters at this place has great reason to rejoice. We held the meetings in a large tent. Our services closed last night."

—The discouragements of the Sunday-school teacher are thus described by sister S. McBride: "We, as teachers, do not have the co-operation of the brethren and sisters as we should have it. Many spend their Sundays in visiting and feasting, while the Sunday-school workers are praying for God's blessing upon their labors, and struggling on as best they can, unaided by those who might and should reach out a helping hand. Then, too, we have the utter indifference on the part of the scholars,—a great deal of it owing to the fact that parents take no interest whatever in aiding their children in the study of their lessons. No wonder if the Sunday-school does but a small part of the work it *might* do, if proper pains were taken!"

—Bro. J. P. Studebaker, of Walshville, Ill., under date of Sept. 23, sends us an account of the love-feast at Litchfield, Ill., and the interesting meetings in connection therewith. As sister Mary M. Gibson has already given a full account of those meetings, we will give merely the conclusion of his letter: "Our meeting was full of encouragement to the few members at this place. The house was crowded with anxious listeners, and the very best of order prevailed. We trust there was seed sown that may produce an early and copious harvest. There is great need here for the preaching of the pure Word of God. The world and popular churches go almost hand in hand. Even the saloons find some of their strongest supporters,—if not advocates,—among so-called Christians. O, for some mighty power to arouse men to their duty!"

Bro. D. K. Richards, of Toledo, Iowa, writes of his isolated condition. He continues, "I am living a distance of twenty-six miles from the nearest place of meeting, and as I am too poor to have a conveyance, I am deprived of the pleasure of meeting with those of like precious faith. If the distance were not so great, I should walk, but when one has seen the winters of seventy-eight years, one does not feel like undertaking to walk more than a very few miles. It is not strange, then, that, in my loneliness, I highly value the MESSENGER,—my only visitor! Not a brother has been in my house for five years. Once it was a custom for members to visit each other for comfort and encouragement,—now, alas! the poor and the aged are too often passed by! If I have read the Bible aright, Christ always visited the poor, and told his followers to do likewise. If it is not done now, we are at fault, and should ask the Lord to create within us a clean heart and a renewed spirit."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Huntington, Ind.

As was already stated last week, Bro. George L. Studebaker commenced a series of meetings in the Salamonie congregation, Huntington Co., Ind., on the evening of Aug. 31. The weather was very warm, then, and some had some doubts as to the propriety of holding the meetings at this time, as it was right in seeding-time and farmers were all very busy, but the result showed that Gospel seed sown at this time also produced an abundant harvest. The meetings continued until the evening of Sept. 22. A deep interest was manifested from the beginning. People came night after night, —some as many as eight or ten miles, and while there was not much fruit manifested, in the way of an ingathering, for a week or ten days, a deep solemnity pervaded the greater part of the congregation, and marked attention was given to the Word preached. Prayer after prayer was sent to the "Throne of Grace." Sermon after sermon was preached. Saints were encouraged on their way, and sinners were warned to flee the wrath to come. And while all seemed deeply in earnest, there was nothing in the way of excitement. The preaching was sound Gospel doctrine, which could not be gainsaid, and, as a result, wanderers came flocking home, until the number of applicants for baptism was twenty-seven. One dear sister, whose membership had been suspended, returned to the fold, making twenty-eight additions in all, ranging in age from the maiden of thirteen to the grandmother of threescore years. Many are heads of families and yet in the vigor of life. Up to the evening of September 21st, fourteen had been baptized. On that evening one more applicant came forward when the invitation was given, yet it was evident that others were seriously impressed.

The next day being Sunday we had a crowded house, and when the invitation was given, eleven more came forward, and many a tear of joy was seen trickling down the cheek, as parents saw their children coming home. At the night service two more came forward and were baptized the next day, when Bro. Studebaker bade us farewell, and returned to his home, to go tc other fields of labor, where, we pray, his labors may be equally blest.

Although our meetings continued a few days over three weeks, many thought they closed a little too soon, and there is no doubt, had they continued a little longer, many more would have come out for the Lord!

To God be the praise for the work done, and may his grace sustain us all, keep us from the evils of the world, and finally give us a home in heaven! A. H. SNOWBERGER.

From Eglon, Preston Co., W. Va.

SEPT. 7, the brethren and sisters of German Settlement congregation met at the waterside to administer the ordinance of baptism to a soul who was willing to put on the whole armor of light and walk in newness of life. One was also baptized Sept. 1. Both were sisters. Our prayer is, that these, as well as all of us who have made the good choice, may stand faithful to our duty till the Lord will call us home!

Our love-feast, which occurred Sept. 7 at the Maple Spring church, was a feast of love indeed. Our house was crowded and about one hundred people were outside. About two hundred members communed. There were nine ministering brethren with us from abroad. While at this feast, there was sorrow and gladness in our hearts. There was sorrow because so many were sitting back from these earthly tables of the Lord and staying outside of the fold of Christ, seemingly not realizing their danger. There was gladness, because we could see so many seated at the tables of the Lord and because I was permitted to be one among the number. On Sunday, Sept. 8, brethren Asa Harman and Taylor Sines preached us a good sermon from Matt. 24: 44.

On Sunday evening brethren Geo. S. and Peter Arnold preached us another good sermon from Dan. 3: 16–18. We had good order during the meetings. The church at this place is in good working order. EMRA T. FIKE.

From Dayton, Ohio.

We are glad to inform you through the MESSENGER that we have completed our church in the West Dayton District, and that, on Sept. 15, at 2 P. M, we were permitted to dedicate the same to the Lord. Bro. Isaac Frantz, Bro. John Smith and Bro David Filbrum came to us and did the preaching

Long before the appointed hour, the house was filled to its utmost capacity. Many were not permitted to get in, and, on account of the rain, were compelled to seek shelter elsewhere. Many others would have come, had it not rained. But then, God's ways are not always our ways. "His ways are ways of pleasantness and all his paths are peace." How differently are ours!

For a lesson to us all, Bro. Frantz read Psalm 84, in which we learn that the prophet, longing for the blessings of the sanctuary, shows how blessed they are that dwell therein.

So with us, my brethren. Six months ago we longed for a church house in which we could meet for the worship of God. We tried to show the necessity of it, and prayed that we might have it. We thank God that we have been permitted to realize and enjoy that which we so much desired.

The dedicatory services were improved by using the words of John 4: 24, "God is a spirit and they that worship him must worship him in spirit and in truth." Upon this grand truth Bro Frantz dwelt at some length, giving us many citations of worships in the different ages of the world, how they worshiped God, and how they were blessed in the work

Oh, my brethren, how many of us have the truth of the text hid in our hearts, — that to worship God we must do it in spirit and in truth! Houses to worship are necessary, but if we have not the right spirit, our houses will do us no good! Therefore it becomes us, as children of the kingdom, to look well to our ways, to our living and to our worshiping, and have nothing to do with the works of the wicked one. The doing of that which is wrong only tends to lower our character, to lessen our morality and finally destroy our immortal souls.

Bro. Smith followed Bro. Frantz, briefly, with some appropriate remarks, and the services were then closed by Bro. Filbrum. The latter came back to us in the evening and gave us a sermon from the language of our blessed Savior, "I am come, that you may have life, and that you may have it more abundantly." Upon the truths of this text we were entertained and edified, I trust, to the glory of God.

To build churches is an important work,—is no small matter. It requires willing hands and hearts, and money, time and effort. But when we call to mind that God is the Creator of all things both spiritual and temporal, and all that we are and have belongs to him, should we not do even *more* for him than what we are doing?

We now have our house built and dedicated to the Lord. It is a pleasant place, capable of holding about 459 persons. I feel that we should put forth every effort to pattern our lives after the Great Pattern,—our Lord and Savior Jesus Christ. The obeying of the ordinances of God's house brings happiness. The Savior tells us, "If ye love me ye *will* keep my commandments." The inference, then, would be that, if we do not keep his commandments, we do not love him, and hence can not worship him in spirit and in truth.

One of the best ways to do more for our Savior than we have done, is to live lives of dedication and consecration of our all to his glory. Men who have great wealth may do great and good deeds, but this does not militate against others obtaining the promise—eternal life.

H. C. PUTERBAUGH.

From Conway Springs, Sumner Co, Kans.

THE church at this place is in a very fair working condition, but,—as is the case nearly everywhere,—the most serious hinderance to the cause is found in the inconsistencies of those that profess to be Christians. I think that will include most of us. May we all try to live better in the future!

Bro. Lemuel Hillery came to us Sept. 7th and stayed until the 11th. He told us many things that will do us good, if obeyed. We hope he will be with us at our love-feast, Oct. 12 and 13, and as many others as can be with us are cordially invited.

We have preaching and Sunday-school every Sunday at our church. The Sunday-school is well attended by the older members and parents, which is very encouraging. We feel sorry to know there are schools that do not have this help. Still more sad it is that members discourage Sunday-school work and those that are laboring faithfully in that cause. This ought not to be!

We have been blessed with good crops here this year, and I hope we all feel thankful to our Heavenly Father for his kindness to us. We have such a good opportunity now, to show our thankfulness that I fear if we neglect to do so, we may fail to lay up treasure in heaven. Please turn to Luke 12, and read the first forty verses. Can we not learn something from this?

J. R. LEATHERMAN.

From Beaver Creek Congregation, Va.

ON the morning of Aug. 7, in company with Bro. Jacob Thomas, we left home to visit the scattered *lambs* of Crab Bottom, Highland Co., this State.

This section, though hemmed in by mountains, possesses some of the finest and richest land of the State. The view from some of the highest points presents to the eye, for miles, one grand panoramic view of nature's painting, with herds of the finest cattle dotted over the hills and dales, denoting prosperity and plenty.

The Brick church (M. E. North), our first point, was reached on Thursday evening. We remained at this point until Sunday evening. Two made the good resolve and were received by baptism, in the presence of a large crowd of witnesses.

On Monday morning we started for Union Chapel, where appointments were awaiting our arrival. Here our plans were somewhat frustrated by appointments left by a minister of another denomination. The feeling, generally shown toward the Brethren, is good and we may hope, in no far distant day, to do a good work here.

Friday morning we resumed our travels and went some eight miles eastward, to the old Straight Creek church. This is the home of Bro. Josiah Beverage, one of our ministers. His work is very commendable and all seem well satisfied.

Saturday evening, the time arranged for the Communion, brought together a goodly number of members. The large crowd of spectators gave the best of attention, and good order pervaded the entire service. We here met two of our ministering brethren, who lent a helping hand in time of need,—A. T. Wright, of Bolivar, and Amos Pufinbarger, of Sugar Grove, W. Va.

It having been previously announced, that the funeral of old Bro. David Varner would take place on Sunday, an unusually large crowd assembled. Through the kindness of the trustees, the doors of the new Methodist Episcopal church were opened for the occasion, which was appreciated by all.

We reached home on Monday evening following, and were made glad to learn that five young persons had been added to the fold by baptism during our absence. J. W. CLICK.

From the Vermillion Church, Kans.

Sept. 7 and 8 were our feast days. We had a very enjoyable feast,—one long to be remembered by us all. Elder Aaron Berkeybile officiated. Ministers present besides the home brethren were, Elders Aaron Berkeybile, Enoch Eby, Wm. Davis, S. Haldeman, B. Forney, Wm. Smith, Samuel Studebaker and John Eby. They fed us richly on the Word of God. Three were constrained to put on Christ in baptism on Sunday of the feast.

Bro. Enoch Eby continued meetings until Wednesday after the feast. Then Bro. D. G. Couser, of Saltillo, Nebr., preached one sermon, and other brethren continued through the week. Our brethren here have more calls for preaching than they can fill properly.

Our membership is much scattered, and all feel that there should be meetings at the different places for the benefit of themselves and neighbors. This makes a great deal of work for the ministers, but our brethren are doing the best they can to supply all calls, as far as possible. Pray for us that we may be faithful to the cause!

A. J. GATES.

From North Solomon Church, Kansas.

SEPT. 22 our quarterly council was held, amid peace and joy. The members were nearly all present. All business was transacted harmoniously. On the Lord's Day following, one brother was added to our number by baptism. His wife, a sister, having been called over the river, he was left standing alone upon the stormy banks,—with children around him. He was thus led to choose, too, the better part which can not be taken away from him. FANNY MORROW.

From the Coal Creek Congregation, Ill.

Our love-feast occurred Sept. 7, and was a very enjoyable occasion. Our little church was well represented, and there were several members present from the adjoining churches. This is right. I like to see members from different congregations meet together and show that brotherly love that should exist among brethren. I came here in March, to labor with the dear brethren and sisters in this church. I like the country very much, as well as the people. I find the dear brethren and sisters very sociable and benevolent, and I feel at home among them.

We think of holding a series of meetings this fall with the hope of reviving the church and adding some lambs to the fold. May the Lord help us in our efforts!

I sometimes think we, as home ministers, do not put forth the effort we should, in order to advance the cause. We depend on help from abroad, and sometimes the brethren can not be had at the proper time, and the cause suffers on the account of it. Had we not better go to work *ourselves*, and push on the work? Lost time is never regained. I have seen some very successful meetings held by the home ministers. I do not say it is *always* the best, but it is good to *push* the work at any time.

Brethren and sisters, this is not our eternal home. We are fast hastening to eternity, and we know not who will be first. Let us be watching for the coming of the Master, that it may be well with our souls. The good Lord bless all his dear children, is my prayer! SOLOMON BUCKLEW.

At Mt. Morris Again.

NEARLY a month has now passed since we arrived here. While we enjoyed our vacation work,—for, indeed, we ought to enjoy working in the vineyard of the Lord,—we were anxious, too, to again return to school and pursue our course of study.

OUR VACATION

was a pleasant one to us. The churches with which we labored will be remembered for the zeal and earnestness manifested. The brethren and sisters with whom we worked and visited, are worthy of remembrance for the kindness shown to us; but especially so for the interest manifested in the blessed cause of our Master, and in general for a willingness to sacrifice, if need be, for the good of the church.

Brethren and sisters, do we feel the weight of the responsibility resting upon us? Do we recognize the fact that the future destiny of the church hinges upon the direction we give it now? How, my brother, do you want to see the church thirty years hence? Do you want to see her still worthy the name of Christ, grandly maintaining her sacred principles, ready at all times and in all places to offer a home, a place of refuge, safety to *all*, whether rich or poor, high or low? Then, will you help to make and keep her so?

To those who have made their peace with God under our labors we would say, You have entered upon the noblest work! Be steadfast! Let nothing be able to turn you from the path of right and duty. Temptations will come, but the sin is not in being tempted, it is in *yielding* to the temptation. Keep in the line of duty and live in close communion with Jesus, our refuge.

"Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

THE SCHOOL

is in good working order. The enrollment is larger than usual for the fall term. The faculty is full, able, and has the good of those under its charge at heart. We feel we can say without hesitating that the managers are self-sacrificing in their efforts, and did they simply look upon pecuniary compensation, long ere this, they would have turned the key and gone to other business. But they see, as many of us do, that we must have schools of our own,—schools where the doctrine and principles of the Brethren church are taught, both by precept and example. They doubtless feel it is their duty to see that this need is met. So far as being able to conduct a school in harmony with the principles of the church is concerned, it is no more an experiment. The fact is demonstrated that it can be done. Brethren, we must face the current. We can not stop it, but we can turn it. Does not wisdom dictate that we turn it to our advantage? We trust the day will soon come when our brethren, who are trying to hold the current in the proper channel, and who, without doubt, are true to the church, will receive the sympathy and support they merit! We will pray and work for the best. The Lord be with his people every-where!

Sept. 30, '89. T. T. MYERS.

McPherson Notes.

THE cause of the Lord is still advancing in this part of his vineyard. A few weeks ago we were called on to preach the dedication sermon in the Brethren's new church at Navarre, Kans., the home of Eld. P. R. Wrightsman. Elders John Humbarger, J. D. Trostle and John Forney were also present and assisted.

In the afternoon Eld. John Forney addressed the children who had been called in from the several Sunday-schools in the community. His remarks were very timely, and such meetings can not but be of advantage to the cause of Christ, in the way of enlisting the young people.

This meeting-house was built largely by the untiring zeal of sister Wrightsman, who, by the consent of the church, pushed forward the work until a house was dedicated unto the Lord. The question is sometimes asked, "What can sisters do?" Here is the answer. Let the sisters in every congregation go to work and do what they can.

On the 4th of September the McPherson College opened its fall term of school. Many of the old students and a large number of new ones came in on the first day. The enrollment the first week was about the same as last year, but many came in since to swell the list, and many more are coming when the threshing is done. Owing to the scarcity of farm hands, some have been detained from entering school. It is estimated that there are over a million bushels of wheat to thresh yet in this County alone. Surely the Lord has blessed Kansas as he did Egypt!

Last Sunday we were called on to preach a sermon on Baptism, at Solomon City, in reply to one preached against it by a Methodist. At this place live some faithful members, one of whom, Bro. Blunderfield, stood at the church door, distributing the Brethren's tracts as the people were coming out of the house. The tract work needs more pushing and more men like Bro. B. to do the work. Elders John Forney, and P. R. Wrightsman continued the work at this place when we left.

There are a great many Brethren taking advantage of the excursions to the West, and visiting McPherson. Quite a number have made arrangements to make this their home. S. Z. SHARP.

Echoes from the Highway.

HOME AGAIN.

SUNDAY, September 15, we closed our labors with the members of the St. Vrain congregation, Colorado, bidding many of them adieu, it may be, for the last time in this world, but we do hope they will be faithful until death.

On the morning of September 18th we went to Denver, where we spent a few hours. Thence we went to Littleton where we visited brother and sister Bair, who, though somewhat isolated from the main body, seem to be earnest and devoted to the cause, for which the Lord will surely reward them here, and more abundantly in the world to come.

At eleven o'clock at night Bro. Bair took us to the train, and we took our departure for California. Next morning we got aboard the fast express at La Hunta. From there our route lay across barren mountains and desolate plains, and so we traveled for over two days and two nights, when, on the afternoon of September 21, we crossed the summit of the last range of mountains, and once more felt the invigorating breezes from the ocean, and emerged from the weary, burning levels into the land of everlasting verdure and flowers.

At Los Angeles we met with a number of brethren and sisters who were in council, considering ways and means relative to the building of another meeting-house. It is needless to say we were glad to meet with them once more. Next morning, early, we set out aboard the train for home, and found all well, for which we do thank the Lord.

In our four months' roaming in the highways, we traveled over six thousand miles, visited many relatives and friends, and made many new friends, especially among the children of God. We did what little we could, working for the interest of our Master, and now leave it all to the Judge of the quick and dead, with the consciousness that he will do what is right. We are not fully satisfied with our seemingly hasty trip from Chicago to Colorado, as we had expected to visit Mt. Morris, an elder brother in Nebraska, McPherson, and other points, in Kansas, but we were hindered, so we hope our dear brethren will excuse us. This is a world of disappointments, and a place where we can not find completed satisfaction, but, with the Psalmist, we can say, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Yes, Lord, then, and not until then, will we be satisfied. Blessed be God for this hope! J. S. FLORY.

Tuhunga, Cal.

German Minutes of Annual Meeting of 1889.

As requested, I had the Minutes of Annual Meeting of 1889, translated into the German language, and they are now ready for distribution. Eld. J. G. Royer has forwarded to me all orders sent to him; and they are now filled and some copies are still left. The price is five cents per copy post-paid, and unless more are ordered, it will entail a loss on their publication.

All remittances should be made to the undersigned. Those in the Eastern and Middle Districts of Pennsylvania, should remit by check, and those outside of those Districts, by money orders, or registered letters. Money orders should be made payable at Mount Joy, Pa. For quite small amounts, two-cent postage stamps may be sent.

S. R. ZUG.

From the Lower Miami Church, Montgomery County, Ohio.

SEPT. 25, the Brethren of the Lower Miami church held their annual council-meeting. The church was found to be in need of ministerial help, and decided to hold an election. The choice fell upon our dearly-beloved brother, Emmanuel Shank. Bro. Enoch Hyer was advanced to the second degree of the ministry. They were then installed into their respective offices. May the Lord abundantly bless them in their official capacity, and may they ever be found faithful stewards, studying to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth in its primitive purity. All business before the meeting passed off pleasantly. The church seems to be in love and union for which we thank the Lord! SAMUEL T. HARNES

Nat. Mil. Home, Ohio.

"IF sorrow could ever enter heaven—if a sigh could be heaved there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities—for the time spent in neglect of duty and of God, which might have been spent in his spirit and for his glory."

From the George's Creek Church, Pa.

ACCORDING to arrangements, Bro. J. M. Mohler, of Lewistown, came to our place Sept. 1, and preached the dedicatory sermon of our new meeting-house at Fair View.

No doubt a good many of our Brethren remember of hearing about our church house being wrecked by a wind-storm last spring, after the house was nearly completed. It was very discouraging, but our members took courage and went to work with a will, and, by the help of our friends and the united efforts of the church, we now have it finished.

We were anxious to have the house dedicated from the fact that we have been without preaching about one year. The old Fair View house will be remembered as the place where the lamented Bro. James Quinter so faithfully and zealously labored for ten or twelve years. It is said that when Bro. Umstad brought Bro. Quinter to this place, the latter was but a young man and the Brethren were slow to accept him as their minister. Through the persuasions of Bro. Umstad they agreed to try him, and when he preached his first sermon, young as he was, there was hardly a dry eye in the house, such was his zeal. This same earnestness marked his pathway all through his religious life up to the time of his death.

Then, again, we had such worthies as Bro. Jacob Mack and Bro. James Kelso. Later on we had with us Eld. Joseph I. Cover, who afterwards went with the Old Order element. We next had A. J. Sterling, who went with the Progressives. Bro. J. C. Johnson has been our elder since Eld. Cover left us.

Brethren, we have had our troubles; yes, they have been numerous. The different factions are bitter against us. Sometimes it seems as though the sun would never shine to make our hearts glad. It seems to us that there is always a cloud over the sun to keep it from shining. The Word of God tells us, however, that all things work together for good to them that love God, and if we can not see our way, let us trust in the Lord. Brethren and sisters, pray for us!

We started out to say something about the dedication of the new Fair View church house. The old one was torn down and the new one was built in its place. The size of it is forty by sixty feet, with seven feet reserved at one end for a kitchen. The new church, as well as the old one, was built on the ground donated to the George's Creek church by Ephraim Walters, who contributed liberally for the support of the church, and whose son now owns the same farm. He, like his father, has contributed liberally toward the building of the new church.

We had expected Bro. J. M. Mohler to be at our place, Saturday evening, Aug. 31, in time for an appointment, but he did not get to Uniontown in time to do so. On Sunday morning, however, he was there in good time. The day was all that could be desired, and long before the hour for meeting, the house was filled to overflowing with members and friends, to listen to an excellent dedicatory sermon.

After dedicating the church, the deacons began to make ready for our love-feast, which was to be held that same evening. Many participated and were glad to have the privilege of partaking once more of the holy emblems.

Bro. Mohler continued the meetings during the week until Sunday evening, Sept. 8, at which time our meetings closed. We had good attendance and good attention to the Word spoken.

Bro. Mohler is a good workman that needeth not to be ashamed, "rightly dividing the Word of Truth."

Brethren and sisters, let us put on the whole armor of God that we may stand against the wiles of the devil! O, how often our prayers are hindered on account of our worldly show in dress! ALPHEUS DEBOLT.

Masontown, Pa.

From Falls City Church, Nebr.

THREE more were baptized in the Salem church,—two on the 14th, the last one Sept. 19.

I wish here to correct a misunderstanding. When speaking of the "Salem church," many got the idea that there is an organized body by that name, which is not the case. We simply give it that name to distinguish the two houses in this church. The one is four miles north of Falls City at Silver Creek; the other, seven miles west in Salem, and are named according to their situation. Both houses and the entire membership belong to the same organization,—the Falls City church.

We are moving along quietly. We say but little through the paper and from this it might be presumed that we are not doing anything or but very little. We are, perhaps, not doing very much, but, considering the almost disorganized and bad condition of the church, caused by division, we feel to thank the Lord for what little we *are* doing.

It is not quite three years ago since I came here from St. Louis, to take charge of this church. I found it without a minister, and nothing but a missionary post. All the ministers and most of the deacons had gone Progressive. Since that time we received, by baptism, twenty-four, and by letter, twelve. In spirituality there is a remarkable change for the better, and all seem to be in love and union. The future outlook for a further increase and advancement on a solid basis looks very promising, for which we feel to praise the Lord.

R. K. BERKEYBILE.

WE are to forgive one another because God, for Christ's sake, has forgiven us, and to the end that we may resemble God. Here is the inspiration for this high and difficult task of conquering resentment. Ought not more sermons to be preached on this branch of Christian obligation? Is a sermon on this topic ever amiss? Will it not always be timely, and find a needed application somewhere in every Christian assembly?

A SINGLE grateful thought toward heaven is one of the most perfect and acceptable prayers.—*Lessing.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MUSSER—COOK.—Near Wawaka, Ind., Sept. 22, at the residence of John Crume, John Musser and Martha Cook, both of Noble County.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HIENMILLER.—In the Stuttgart church, Ark., Sept. 21, of typhoid fever, Moses A. Hienmiller, son of W. H. Hienmiller, aged 8 years, 2 months and 20 days.

Little Moses was a bright and loving boy. He expressed a desire to go to his Heavenly Father. Services by Rev. Brown, of the Christian church, assisted by the writer. G. W. BUCKMASTER.

KEEFER.—In Franklin County, Va., Sept. 8, sister Annie Keefer, aged 79 years, 11 months and 3 days.

She was the wife of Eld. Christian Keefer, who preceded her to the spirit world. She was suddenly and unexpectedly taken to her long home, and was sick only two days. She died surrounded by those whom she loved, and on the farm where she lived many years. With a Christian spirit she administered to the wants and necessities of those around her, and in a special manner to those of the church of her choice. Many were they who were welcomed to that home, and many were the kind acts that were administered by those charitable hands, which now lie cold and quiet. Her work is over. Her labors of love will long be remembered, especially by those of her own family to whom she was so devotedly attached. She leaves two sons and two daughters to mourn their loss. She will be missed by the church and by her neighbors. A. B. BARNHART.

GRACE.—In the Hopewell district, Pa., Sept. 8, Ezra P. Grace, aged 57 years and 7 months.

Bro. Grace was a member of the church for about three months. He leaves a wife and about ten children to mourn their loss. Funeral discourse by the undersigned from the latter part of 1 Sam. 20: 3.

GRACE.—Also, the same day, Ida Annie Grace, aged 7 years and 14 days. Funeral discourse by Bro. Henry Clapper.

DILLING.—In the same place, sister Elizabeth Dilling, aged 61 years and 12 days.

Deceased was the wife of J. B. Dilling, who served as a deacon in the church for a number of years. Sister Dilling was a faithful member in the church and will be missed by many. Funeral services by the Brethren from Rev. 14: 13. D. S. CLAPPER.

FOUST.—At Boynton, Pa., Bro. John A. Foust, aged 61 years, 2 months and 19 days.

Bro. Foust was a consistent member for a number of years. During the last three weeks of his life his sufferings were very great and he expressed his readiness to die and be with Christ. Our prayer is, that God, the Great Comforter, may comfort the sister and children in their bereavement.

SILAS HOOVER.

CARPENTER.—At Stuttgart, Ark., Sept. 10, Mary Augusta, daughter of Bro. E. A. and sister H. E. Carpenter, aged 3 years, 7 months and 15 days.

G. W. BUCKMASTER.

SHEPARD.—In the Four Mile church, Union Co., Ind., Sept. 11, sister Mary Shepard, aged 32 years, 8 months and 19 days.

HART. In the same congregation, Sept 16, Bro. John Hart, aged 68 years, 4 months and 10 days.

Deceased was the third son of David and Nancy Hart, who emigrated to Wayne County from North Carolina early in this century. He was united in marriage to Maria Lybrook Dec. 4, 1845. To them were born eleven children, three of whom have preceded him to the land of rest. For eleven years he has been a consistent member of the German Baptist church. Funeral services conducted by the Brethren. W. MCWHORTER.

MILLER.—In Carlisle, Pa, Aug. 16, Mrs. Sarah Miller, aged 46 years, 9 months and 14 days.

Deceased was the oldest daughter of the late John Bowers, near Martinsburg, Pa. She leaves a husband and seven children to mourn their loss. She died in the hope of a joyous resurrection. Funeral services by Reverends Wert and Myers, of the River Brethren. JERRE KLEPSER.

HESP.—In Cedar Creek church, Kans., Sept. 20, sister —— Hesp, aged 66 years, 3 months and 16 days.

After several weeks of wasting sickness our sister has passed over the river to try the realities of a spirit world. She was not able to attend church since June, but bore her suffering patiently, and was fully resigned to the will of God. We can but look back and see her charity and kind acts. She was ever willing and ready to administer to the wants of those around her. Whatsoever her hands found to do, that she did. She was a mother in Israel,—an ornament to the church and society. I trust that she is also an ornament in the realms of endless bliss. She was a kind and affectionate companion, a loving mother and a devoted Christian. Peace be to her ashes!

Sister Hesp leaves a husband, and a number of children, all grown. Funeral services at the residence from Rev. 14: 13, by Eld. Jesse Studebaker. P. H. WATKINS.

TAYLOR.—In the bounds of the South Waterloo church, Iowa, Sept 15, sister Ann Taylor, aged 79 years, 2 months and 5 days. Funeral services by the writer.

W. IKENBERRY.

STEMEN.—Sept. 15, Leah Stemen, wife of Abraham Stemen, aged 57 years, 6 months and 25 days.

She leaves four daughters and two sons and a large circle of friends and relatives to mourn their loss. J. I. TYLER.

BURSON.—In the Sandy church, Columbiana Co., Ohio, Bro. Abraham Burson, aged 75 years, 8 months and 20 days. Funeral services by the writer from Heb. 4: 9.

J. J. HOOVER.

MOHLER.—Near Clyde, Kansas, Sept. 2, —— Mohler, aged 62 years.

The deceased was no member but had many good feelings for the Brethren. He was married in 1856 to sister Mary C. Bird. He moved from La Salle Co., Ill., to Clyde, Kans., about ten years ago.

CHAS. S HILARY.

BLOUGH.—In the Quemahoning church, Somerset Co., Pa., Mahlon, son of Bro. David and sister Eliza Blough, aged 3 years, 11 months and 16 days.

Funeral services by Bro. Joseph Berkey and the writer. S. P. ZIMMERMAN.

FITZWATER.—In the Lost River congregation, Hardy County, W. Va., Sept. 14, of consumption, Bro. Harrison Fitzwater.

L. D. C.

Tract Work.

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Announcements.

LOVE-FEASTS.

Oct 9 at 2 P. M., Lower Miami church, Montgomery Co., Ohio.

Oct. 9 at 4 P. M., Pine Creek church, Indiana, at the east meeting-house.

Oct. 9, at 10 A. M., Salem church, Montgomery Co., Ohio.

Oct. 9 and 10, at 1 P. M., Panther Creek church, Dallas Co., Iowa.

Oct. 10, at 10 A. M., Spring River church, Jasper Co., Mo., 9 miles north-east of Carthage, at C. Holdeman's. Those coming by rail will stop at Carthage, where they will be met on the 9th.

Oct. 10. Union Center church, Elkhart Co., Ind.

Oct. 10, at 2 P. M., Pigeon River church, Ind.

Oct. 10, at 10 A. M., Landesville church, Grant Co., Ind.

Oct. 10, at 2 P. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct. 10, at 2 P. M., Northfork church, Carroll Co., Ind.

Oct. 10, White church, Montgomery Co., Ind., 4½ miles west of Colfax.

Oct. 10 and 11, at 1 P. M., Waddam's Grove, Ill.

Oct. 10, at 10 A. M., Logan church, Logan Co., O.

Oct. 10, at 10 A. M., Sunfield church, Eaton county, Mich.

Oct. 10, at 10 A. M., Franklin Grove, Ill.

Oct. 10 and 11, at 1:30 P. M., Meadow Branch meeting-house, Carroll Co., Md. Those coming by rail will stop off at Westminster, on the Western Maryland Railroad.

Oct. 11, at 4 P. M., Camp Creek church, Kosciusko Co., Ind. The meeting will be held 4½ miles north of Etna Green.

Oct. 11 at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Oct. 11 at 10 A. M., Camden church, Jay Co., Ind., 7 miles north of Redkey and 3 miles south of Camden

Oct. 11, Montgomery church, Indiana Co., Pa. A series of meetings will begin Oct. 5, by Bro. Brice Sell.

Oct. 11 at 2 P. M., Ludlow church, Darke Co., O.

Oct. 11, at 2 P. M., Oakley church, Ill.

Oct. 11, at 4 P. M., Black River congregation, Van Buren County, Michigan.

Oct. 11, at 1 P. M., West Otter Creek church, Macoupin Co., Ill.

Oct. 11 and 12, at 4 P. M., Spring Run church, Pa.

Oct. 12 and 13, at 10 A. M., Mt. Etna church, Adams Co., Iowa.

Oct. 12, at 2 P. M., Walnut church, Marshall Co., Ind

Oct. 12, at 4 P. M., County Line church, Allen Co., Ohio

Oct. 12, at 4 P. M., Milledgeville, Ill.

Oct. 12, at 10 A. M., Pleasant Hill church, Allen Co., Ind.

Oct. 12, Fight Mile church, Marble, Ind., on C. & A. R. R.

Oct. 12, at 10 A. M., Rome church Oak Grove meeting-house, Huntingdon Co., O.

Oct. 12 at 2 P. M., Waterside, Pa.

Oct. 12, at 9 A. M., Children's consecration at the Beech Grove meeting-house, Wayne Co., Ohio

Oct. 12 at 1:30 P. M., Mill Creek, Rockingham Co., Va.

Oct. 12, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 12, at 2 P. M., Donald's Creek church, Madison Co., Ohio, nine miles north-west of Lowdon. Those coming by rail will be met in Lowdon, at 11 A. M. on days of meeting.

Oct. 12, at 2 P. M., Neosho church, Neosho Co., Kans

Oct. 12, Fairview church, Appanoose Co., Iowa Series of meetings to begin one week previous

Oct. 12, Longmont, Colo. One week's meeting before first

Oct. 12, at 10 A. M., Green Spring church, at Sugar Grove meeting house, O

Oct. 12 and 13, at 2 P. M., Three Spring church, Perry Co., Pa., 1½ mile south of Blain.

Oct. 12, at 2 P. M., North Star church, Darke Co., Ohio.

Oct. 14, at 4 P. M., Yellow Creek church, Bedford Co., Pa

Oct. 12, at 4 P. M., Big Creek church Richland Co., Illinois. Conveyance will be furnished any time by notifying J. M. Fenney, Parkersburg, Illinois

Oct. 12 South Waterloo church, Iowa.

Oct. 12 at 10 A. M., Swan Creek church, Fulton Co., Ohio, on Lake Shore R. R. Half way between Delta and Wauseon. Those coming by rail stop at Delta and notify I. Beckley or C. S. Hall

Oct. 12 at 2 P. M., Potter church, Bedford Co., Mo., at Bethlehem meeting-house, 5½ miles south-east of Mound City

Oct. 12 at 4 P. M., Pine Creek church, Ten Mile congregation, Washington Co., Pa.

Oct. 12 at 10 A. M., Beaver Dam, near Union Bridge, Md., on W. M. R. R.

Oct. 12 at 2 P. M., Beaver Creek church, Sangerville, Va.

Oct. 12, Turkey Creek church, at Mt. View, Fenton Co., Mo., Wayne railroad station

Oct. 12 Maple Grove church, Kans

Oct. 12 Star Creek church, Conway Springs, Sumner Co., Kans.

Oct. 12, at 5 P. M., Madison church, near Dalinsville, Va.

Oct. 12, at 10 A. M., Lower Twin church, Preble Co., Ohio.

Oct. 12 and 13, at 10 A. M., Wolf River church, Brown Co., Kans.

Oct. 12 and 13, Spring Creek church, Barber Co., Kans

Oct. 12 and 13, Fairmont, Harrison Co., W. Va

Oct. 12 and 13, at 10 A. M., Bethel church, Republic Co., Kas

Oct. 12 and 13, at 1 P. M., Walnut Valley church, Barton Co., Kans.

Oct. 12 and 13, at 3 P. M., Bethel church, Nebr

Oct. 13, at 3 P. M., Conemaugh church, in the Horner meeting-house, 7 miles north of Mineral Point, Cambria Co., Pa. A series of meetings will commence on Saturday evening, Sept. 28, and continue until Oct. 13

Oct. 13 and 14, at 1 P. M., Lewistown, Mifflin Co., Pa., Dry Valley meeting house. Nearest station is Martha.

Oct. 14, at 10 A. M., Wolf River church, Brown Co., Kans.

Oct. 15 at 2 P. M., Antioch church, Ind

Oct. 18 and 19, Buchanan church, W. Va., at the new meeting-house on Pig Run Run.

Oct 19, Fredonia, Kans

Oct. 19, either in Mt. Vernon, or at the house of Bro. D. F. Eby. Those coming by rail please notify D. F. Eby, Mt. Vernon, Ill.

Oct. 20 at 2 P. M., Dorrance church, Kans.

Oct. 20, Lamotte church, Crawford Co., Ill.

Oct. 26 at 2 P. M., Orange church, 5½ miles northwest of Mount Hope, Kans

Oct. 26, at Straight Creek Valley church, 1 mile south of Sinking Spring, O.

Oct. 21, at 10 A. M., Mill Creek church at Liberty, Adams Co., Ill.

Oct. 31, Beaver Run, Mineral Co., W. Va.

Oct. 31, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 31, Lower Cumberland church, Pa., Mother meeting-house. Those coming from the east by rail stop at Shremanstown; from the west, at Mechanicsburg.

Oct. 31, at 2 P. M., Howard church, Howard Co., Ind., 11 miles west of Kokomo.

Oct. 31, at 4 P. M., Stony Creek, 4 miles east of Noblesville, Hamilton Co., Ind.

Nov. 1, Harrison County church, Ind. Those coming by rail will go to Bee, Mr. Pleasant, Ind., and they will be met at the first train.

Nov. 1 at 10 A. M., Maxinkuckee church, Dd. Wagoner's, Culver's, 3 miles north-east of Culver. Those coming by rail get off at Culver, Ind. and they will be met at the first train.

Nov. 1 at 10 A. M., Pleasant Hill church, near Virden, Ill

Nov. 1, at 10 A. M., Four Mile congregation, Wayne Co., Ind. Those coming by rail will get off at Centerville, Ind. and they will be met at the first train.

Nov. 2 at 3 P. M., Blue Ridge church, Piatt Co., Ill.

Nov. 2, at 2 P. M., Peabody church, Kans.

Nov. 2 at 10 A. M., Wichita church, Sedgwick Co., Kans

Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26

Nov. 2 at 1:30 A. M., Monocacy church, at Rocky Bridge, Md., on W. M. R. R.

Nov. 2, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Nov. 3 and 4 at 1 P. M., Conemaugh church, Cambria Co., Pa., in the Canoe Hill meeting-house.

Nov. 8, at 4 P. M., Mexico church, Ind.

Nov. 9, Loraine church, Ill.

Nov. 12 at 2:30 P. M., Frederick City, Md

Oct 10, at 4 P. M., Union center church, Ind
Oct 12, Bunker Hill church, Ohio.
Oct. 13, at 10 A. M. Silver Creek church, Williams Co., O.
Oct. 19, Augusta, Butler Co., Kans.
Oct 19, at 10 A. M., Donnels Creek church, Clarke Co., O.
Oct 26, at 3 P. M., Altoona, Pa.
Oct. 31, at 2 P. M., Washington Creek church, Douglas Co., Kans
Nov 2, at 2 P. M., Brownsville Ind.
Nov. 2, Mountain Grove church, Md
Nov 2, at 3 P. M., Blue River church, Whitley Co., Ind.

DISTRICT MEETINGS.

Oct. 18 and 19, Second District of West Virginia, in Buchanan congregation.

Colonist Sleepers.

THE Union Pacific Ry., also known as The Overland Route, has lately added to its service a number of new cars (which, by the way, are built by the World-famous Pullman Company) entitled Colonist Sleepers, and which for convenience and comfort are but little behind the handsome Pullman Palace Car. The cars are designed for the use and comfort of the Colonist, who, with his family, intend moving West to grow up with the country.

The only difference between these cars and the regular first-class Pullman is that the Colonist sleeper is not upholstered. There are fourteen sections in each car, and separate toilet rooms for ladies and gentlemen. At night, by means of sliding head boards and heavy damask curtains, as much privacy is secured as if in the regular first-class sleeper. Plenty of fresh, clean towels and a good supply of water are also to be found. A uniformed porter accompanies each car to look after the comfort and attend to the wants of the passengers, and no smoking is allowed. It certainly seems that for cheap and commodious sleeping accommodations, while traveling, these cars can not be excelled.

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Mention this paper. Baltimore, Md.

"Not How Cheap" but "How Good!"

IT must not be presumed that HERBICURA is a high-priced medicine just because it is not classed with cheap trash. The first consideration is QUALITY, and next PRICE. The makers guarantee the lowest prices consistent with honesty, and those who order for the first time are entitled to a complimentary discount. This is preferable to giving Bibles and books as premiums.

CAMERER & BRO. are known to the public for nearly seven years, but only recently have they appeared in these columns. It is their avowed intention to make HERBICURA a household name, and will conduct their business by just methods so that reputable physicians will not hesitate to prescribe HERBICURA, and publishers will be proud to advertise it for them.

A common but erroneous theory is that an advertiser to succeed must not instruct the people but rather work upon the credulity of the credulous. The proprietors of HERBICURA have taken a new departure in this respect. Their motto is: "Everything to reveal and nothing to conceal." Underhanded work should be frowned down. If you desire a good family medicine for yourself or neighbors and can appreciate square and honorable dealings, then your patronage is solicited.

If a man who makes two blades of grass grow where only one grew before, is a benefactor of his age, how much more are those who will be the means of conferring health upon mankind by introducing HERBICURA.

An agent can be sure of having what is called a "run" until all the afflicted people in his community have been restored to perfect health and from that time on there will be a continued demand for HERBICURA as a general household medicine. It is pleasant to take and is also a favorite with children and elderly people. It may be taken by either sex as a laxative and alterative. An opportunity is hereby extended to all persons who may feel inclined to work in this field of benevolence.

If a man has dyspepsia he can take red pepper freely and it will afford temporary relief; but it won't be long till the stomach refuses to be stimulated in this way, and then he is far worse than before, for the remedy has seriously injured him.

A tired, weak man can fill himself with whisky, and, for a short time, he may imagine he is getting strength, but it won't be long till that will fail, and he will be weaker than before.

What, then, is the right way? The only permanent and satisfactory remedy for most of the troubles of mankind is that which will invigorate and strengthen the whole system.

This can only be done by beginning at the origin of life, which is the BLOOD. No one whose blood is strong and healthy can be sick; therefore, if the blood is purified and invigorated, disease can not remain.

How many people of your personal acquaintance are constantly complaining of being "so tired," having "such a headache," of "not feeling just right," and a thousand and one other things, until it almost seems as if the world had become one huge hospital filled with incurables?

What is the cause of all this? Certainly it is not a natural condition, but, on the contrary, is one that should cause much anxiety and alarm.

Nothing will restore failing health, nothing will so quickly and surely bring strength, as HERBICURA.

Everybody knows that the blood is the foundation of life, and that so long as the blood is pure and healthy, disease can not secure a hold.

Are you tired and weary, overworked and overstrained? Do you wish that you could sleep? Are you sick of tossing around all night, ever trying and ever failing to get sleep and rest?

Do you ache all over, wishing the morning was night, and the night morning? Is life a burden and everything around you dark and gloomy? Take HERBICURA and you will wonder how it is you feel so well, and why the world is so bright.

Probably nobody wants to be sick just for the fun of it, and nearly everybody tries one thing and another in the vain hope that it will cure them; but, in most cases, they find themselves no better for the trial.

There is no reason why they can't be cured if they go about it in the right way; but they generally take the wrong way, and then think there is no use trying any more, and so keep getting worse instead of better.

Do you care whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

How? By getting one bottle of HERBICURA, and taking it regularly according to directions.

Some people have been deceived repeatedly in so-called blood medicines, and it is natural that they should hesitate to order anything they have never heard of before, and this is why our friends, who are familiar with the virtues of HERBICURA, personally recommend it to others.

The best and quickest way to get HERBICURA fresh and pure, is to get it direct from headquarters, and thus get the complimentary discount and a FREE copy of "THE HERBICURIAN."

Send for terms at *once*. Address

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These Remedies consist of Victor Liver Syrup, Victor Pain Balm, Victor Infant's Relief, Victor Lung Syrup, Victor Pills, Victor Liniment, Victor Poultry, Horse and Cattle Powders. These Remedies are all sold under a guarantee. If you cannot get them from your merchant, send his name to us, and we will arrange so he has them in stock if he is reliable. Send for circulars Address:

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Frederick, Md.
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HOW TO CURE CATARRH.

A Circular describing a new and non-irritating home treatment, that will cure Catarrh, Catarrhal Deafness, Hay Fever, Throat Affections, Bronchitis and Consumption, in its incipient stage, will be sent any one thus afflicted, by addressing

D YINGLING, M. D., Huntington, Ind.

☞ *Elder Joseph Leedy*, of the German Baptist Church, Huntington, Ind., says: "For a number of years I was a great sufferer with Catarrh, which had caused me to be very hard of hearing, and I had almost constant, copious discharges from from part of my nose and back into my throat. I gave Dr. Yingling's treatment a trial. In six weeks my hearing became good, the discharges stopped, and the dizziness was checked."

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SUCCESSORS TO BLYMYER BELLS TO THE
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Or a wrong choice with a sad result, yet withal a glorious consummation (a temperance poem). by Jno Calvin Bright, New Lebanon, O. Single copy, 10 cents; 14 copies $1.00. 39t3

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To Kansas, Nebraska, Arkansas and Texas, via the Missouri Pacific Railway, and Iron Mountain Route leave St. Louis Sept. 10 and 24, and Oct 8. Tickets good for thirty days with stop-over privileges. Choice lands at low figures to those who come early. Address H. C. Townsend, Gen'l Pass. and Ticket Agent for descriptive land pamphlets and maps.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 15, 1889. No. 41.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

AT our late church meeting it was decided to hold our Love-feast on Saturday evening, Nov. 2, at which time we will be glad to have some of our ministering brethren and others with us

WE have had, quite recently, some good news from the Philadelphia church. It is said that Bro. Gibson is growing in favor there, that he is doing good work and the cause is prospering.

OUR Sugar Grove brethren have been holding their Sunday-school, and also several preaching services, during the summer, in an old saw-mill, near by the old school-house, used for these purposes before. It has been torn down and a new one erected on the same foundation, where services will hereafter be held.

WE are informed that the difficulties in the Aughwick, Pennsylvania church have been adjusted, and that those who had withdrawn their membership have become reconciled and have been reinstated. We were pleased to learn this, as there should be no cause for those who are of like precious faith, severing their church relations or falling out by the way.

THE brick-layers have commenced the third story of our new "Normal" building, and if we have a few more weeks of good weather, it will be ready for the roof. This building, like the first one, when completed will be a monument of sacrifice on the part of the Board of Trustees, as all the drafting of plans, overseeing the work, soliciting of funds, etc., is done without a cent of pay. In addition to years of almost constant care and labor, free of charge, each member has given in cash, from $200 to $1,000, besides the same amounts in endowment funds. We don't say this in a boasting spirit, but to show our earnestness in the cause. Our desire and prayer is that our schools may prove a power for good to the church. Having this consciousness within our souls, we can cheerfully endure the abuse that is sometimes hurled against us by the envious and those ignorant of these facts, as they come and are to be met. We feel that hitherto the Lord, as well as many of our brethren, has been with us, and from present indications, is still with us, not in words only, but also in solid cash and patronage in the shape of the best set of students we have had for years. While we labor and pray for the success of the work here, we hold for our other schools the most kindly feelings. If our school is to be built up by trying to tear others down, it may sink into the dust before such work shall come from us. No, my brethren, if the Lord is to be with us, we must labor for the good of all, as it is the Lord's work and not our own. In his name it has been dedicated, and for his sake labor and even life has been laid upon the sacrificial altar, two, of the most self-denying, being already numbered with those on the other side, and though dead, yet they speak.

WE are glad to know that all our schools have, for the present term, an encouraging attendance, and that through them good work is being done. Our school work, like our church work, needs a unity of purpose, and to promote the cause, we should labor not to accomplish selfish ends. Any success that any one of our schools may get by placing demerit upon the others, will not be lasting nor honorable. To labor for selfish ends is a poor business, and any of us should be ashamed to be thus engaged.

ALTHOUGH we have not yet had any frosts, our surrounding mountains and hills are taking upon them the autumnal tinges of beauty, and wherever we look, there are spread out before us pictures of grandeur that outrival, in tint and shade, anything that the most skillful artist, with paint and brush, can place upon canvas. Does not God love the beautiful? Or why should he, with such munificent fullness, stamp, in his own way, so much beauty on everything which he has made? Even the bow of promise, to indicate the faithfulness of his love towards us, is made in colors grand beyond human art or skill. All the beauty that he has planted and painted throughout the universe is for our admiration and enjoyment. Let us praise him with our whole heart.

A LETTER.

UNION DEPOSIT, DAUPHIN CO., PA., Sept. 19, 1889.

My Dear Brother:—

I DO not get the MESSENGER, and seldom read it. My attention was called to your answers to queries in the issue of Sept. 10. Are you quite satisfied that you have caught the true meaning of the awful declaration in Heb. 10:26? Is it indeed possible for a finite creature, by sin of any kind or degree, to *exhaust* the provision of Divine Grace in Christ? There is truly "no *other* sacrifice for sin," because there *needs* be no other. God has not simply done for man what was REQUIRED by the necessities of his case, but *all* that GOD COULD do. *No* sin *can* exceed the possibility of the Atonement, so that an unpardonable *condition* finds its *fatality* in the *constitution* of the offender, and not in the limits of the Atoning sacrifice of Christ, once offered for all.

A sin unto death is *necessarily* the utter disorganization of our spiritual being, leaving no sensibility as a basis for reconstruction. The strain put upon the Hebrew believers was tremendous, and even the best of them had to be allowed a long rein of tradition for many years to keep them from utterly repudiating the claims of the new dispensation. To fall back into dependence on the *legal* order of things for salvation, and reject the new provision, was to take the ground that Jesus was an impostor, was justly crucified, and thus put Him to an open shame, and count His blood an unholy thing. "But there remaineth no *other* sacrifice for sins," as God has but one Son, and He can die but once to exhibit all His Divine-human resources; and to fall away to an inferior, obsolete dispensation, is to assume a position where nothing is left "but a certain fearful looking for of judgment and fiery indignation, which shall devour the *adversaries*." A sin unto death leaves the door of Heaven as wide open as before, but it utterly closes the door of human receptivity. A *rejection* of the last and perfect revelation of Divine Grace does not reach the *limit* of that provision, but places us under the ministration of condemnation and death. *Such* a soul can *possibly* be restored. But the *extinction* by *persistent sin* of our spiritual receptivity, renders our renewal unto repentance *impossible*.

It may be that I did not fully comprehend your exposition in the editorials referred to, and that we entertain the same views of this solemn subject. If you can, without violating your sense of fidelity to the truth, give this to the public, it might, perhaps, be helpful to many of your readers. May God keep us all from sin, and if any have fallen from their integrity, and feel that they are under condemnation, let them not think that the *one* offering of Jesus does not suffice for their needs. C. H. BALSBAUGH.

WE quite willingly give Bro. Balsbaugh a hearing, not so much on account of any material difference in our views on the subject, as to ease the consciousness of those who are hanging out on the ragged edges of the boundaries of divine grace, debating whether they shall let go and drop down into the gulf of despair or hold on and wait for the rescuing angel. Our intention was not to frighten those who are in danger, but to warn them away from it. It is a bad policy to trifle with danger or to see how near we can keep to it without being lost.

As before said, we believe that there is a sin unto death, and for this sin there is no sacrifice—that there is a possibility of those who have been born again to die spiritually again. And, if so, there is no sacrifice that can reach them. We take the passage in its most literal and simple sense. "There remaineth *no more* sacrifice for sins"—not "there remaineth *no other*." This seems to be wherein we differ. While we believe that Christ died only once, and that that sacrifice was made to atone for only one death, Bro. Balsbaugh seems to think that this sacrifice is without limit, and that there can be no sin that it will not reach, when repentance and contrition of heart are manifested and felt.

In this last thought we agree; as long as there is a feeling of repentance and a desire for salvation, Christ is a ready sacrifice. But the position we take is that when those who have once tasted of the Good Word and have experienced the joys of pardoned sin, and have been made alive in Christ Jesus, when they crucify afresh the Lord of life and glory, they become so dead that they are past feeling. They are dead beyond the possibility of receiving light. They don't feel any more because there is for them no holy spirit to awaken. Even for such we are not to pray, because God will not hear prayers in their behalf. For them, no more sacrifice has been provided, and they can not be saved unless God saves them outside of the scheme of redemption, which has been provided through his Son for the salvation of the world. Hence there is no cause for despair on the part of those who are not past feeling, as all who *feel* are not dead. Only those are dead who *don't* feel, and who never will feel. And, therefore, the warning should reach us and be heeded while we have life, and we should prayerfully avoid that sickness which is unto death.

If our views on this subject are ultra or over radical, we shall be pleased to be enlightened in regard to it. As we can fully vote the latter part of Bro. Balsbaugh's letter, we are made to believe that our difference is more in manner of expression than in real difference of opinion. If, however, by our criticisms and explanations, the subject is made plainer to the general reader, our purpose has been accomplished.

Allen Boyer 1890

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE QUIET HOUR.

A little rest in the twilight
After my work is done,
A little time with the Master
At setting of the sun.

The day has been one of trial,
Of failure oft and tears;
But Jesus knows all my weakness,
He knows my doubts and fears.

All sordid thoughts I can banish,
And let my spirit fly
Above the earth and its sorrow
To God's white throne on high.

The door of a place of refuge,
A place of quiet rest
Is near, and my soul is longing
To find that portal blest.

I come with my heavy burdens,
I come with all my sin,
I knock and the door swings open,
And Jesus lets me in.

My sin departs, and my trouble
Is lost in blissful calm,
This quiet hour with my Savior
Has soothed my heart like balm.

—*Selected.*

THE PERPETUITY OF THE CHURCH.

BY W. H. ROOSE.

"And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

One of the sublimest spectacles, in this world of ours, is a man, standing in the integrity of holy principle and character, in the midst of universal corruption and evil. If no man can determine what his principles are, in relation to their inherent life and force, till he is brought into circumstances which admit of their being tried and tested, it naturally follows that the severer the trial to which they may be subjected, the sublimer will be the triumph. There is a difference between *professing* a religious life and *living* a real one. Life is real, and to get well through life we must be real men,—men of rare attributes and soul.

There is much to do in overcoming the everyday maxims and doings of the world. Truth, justice, honesty, mercy, are too often sacrificed to the gains of time and the amassing of wealth. Self is put in the room of God, and the claims of religion are lost sight of in the pursuits of business. A prosperous commerce leads to luxurious modes of living. With the increase of luxury comes the growth of corruption and vice, and as society becomes corrupt, its foundations become loosened and endangered. Yet these are the very conditions in which the integrity of holy principle and character should be most conspicuous. Look at the life of Noah! He stood like a rock in the midst of the ever-swelling tide of pollution and of sin, by which he was surrounded! Like some bright star in the firmament,—which, while the floods rise as if they would extinguish the lamps of heaven, shines with finer luster,—he attracted the eyes of the most vulgar. No one could call into question the purity and rectitude of his conduct! He not only kept his own garments unspotted, but he was an uncompromising and faithful witness for God, for truth, and for righteousness. His meekness and his constancy, his fidelity and his fortitude, his heroism and piety challenge imitation. We may not be able to stand as erect and true as some, yet we should manfully strive to do what we can.

These just and holy principles must find their source in the depths of the soul, hence our religion must be more than a mere form or an idle name. It must come out as a self-revealing power in the whole of our lives and conversation. Its existence can not be denied, and the memory of its impressions may survive the rudest shocks and revolutions of time. Then, among the faithless, we shall be found faithful. We shall be true to God, to ourselves, and to the world. Then will ours be shining lights, set on a hill. We shall be as stars in a night of darkness. They will often guide others to the narrow way as the beacon lights guide the vessels safely into the harbor.

We should not forget the fact, that the inner life of the soul can be maintained by deep and daily communion with God. As of Enoch, so of Noah, it is said, "he walked with God." His piety was nurtured in secret. He was a man of prayer, hence a man of power. His spiritual life was constantly increasing in strength and in progressive development, and in the degree of this inward vitality was his qualification for the most arduous and self-denying duties. He burnished his armor in the light of heaven, and feared not to face his most deadly foe. He gathered up his spirit into himself and was in constant readiness to do the will of God. The death-wave that swept out of existence millions of creatures, seemed only to lift him nearer heaven that he might walk among the purer and brighter lights therein suspended. He was a child of humanity, yet the purity of his heart entitled him to be a man of God. His life was not made up merely of feeling and sentiment, but also of stern and unchangeable principles.

All life has its source in God. The flower not only drinks the dew of the morning, but expands and glories in the light of day, and makes its bosom the bed of the sun. So the holy man rejoices in the influences, holy and spiritual. This might be the common happiness of all, while it is the rare privilege of the few.

In order to have our hearts replenished from the spiritual resources of the upper world, we must often divorce ourselves from the din and turmoil of life and have our moments of solitude and seclusion. Our whole nature must yield to the power of the ever-living and transforming Spirit. The way into the holiest is now made manifest, and we can often draw divinely near in the full assurance of faith. We now have a Mediator between God and man, and we may enter into immediate fellowship with the Father of our spirits, who will supply our waiting and worshiping souls according to the richness of his glory.

Another important truth is, that, though all life has its source in God, its development must be from within. Just as "the sun shines on the earth, and the exuberant earth returns the smile in flowers," so, in proportion to the replenishing and blessings we receive from on high, will our consecration be, and the devotion of our whole being to him who hath redeemed us, and through whose resurrection we have been begotten to a livelier hope,—the hope of eternal glory!

The lesson given us may be in suffering, or in persecution, yet we have a retreat from all the evils of the world in the bosom of Infinite Love. The ark being finished, at the age of six hundred years, Noah was commanded to enter it with all his house. This was not an act of arbitrary power, but one of Fatherly love. Noah was now to take his leave of the scoffing, impenitent world. This separation was to be forever. While Noah and his family were in the ark, awaiting the deluge, the people were busy outside, about their labors and duties. As they passed the huge structure, no doubt it provoked their laugh, coarse wit, and, perhaps, they expended their ridicule upon it and its builder, but Noah was the subject of inward quiet and calm.

Noah's peace was the rest of a soul drawn to the center of life and blessedness, and thither must *we* be drawn, should we wish to enjoy the peace that passeth understanding. How holy is the calm of that soul that is staid on God! All without may be disturbed, but rest dwells within! Our lot may be cast among a wicked people, but we can rise into the pavilion of the Highest, and humbly bow ourselves down to the shadow of his throne. The corruption of the times may assume a tide of no common force.

There is one tide which threatens to overthrow all the existing foundations of society, but we have a Rock upon which the church is built, and every one of us, who can look to it with a full assurance of faith, may cling to it with safety, however weak and feeble.

When the rains had ceased and the more prominent mountains were appearing with their summits above the mighty expanse of waters, and the ark rested on Ararat, the patriarch "sent out a raven, which went forth to and fro, till the waters were dried up from the earth." The dead bodies, floating on the water, afforded them both a resting-place and food, and they returned to the ark no more.

This is a fitting emblem of those who go out from the church of the Living God to the beggarly elements of the world. The world lures them away and the sanctuary knows them no more, nor is the Bread of Life their nourishment. Deplorable state, indeed!

Another Sabbath had been solemnized by the stillness of universal death and Noah sent forth the dove; but, unlike the raven, this gentle and lovely bird could not feed on carrion, nor find a resting-place on the drifting dead, and returned to the ark. So, in proportion as our nature is refined and transformed by the quickening powers of the Holy Spirit, will we seek to escape the pollution that is in the world and find rest only in the Lord our God. A true worker in the Christian cause can not return to the world and its lusts. His delight is to be with those who have been born into the kingdom of grace. It gives him pleasure to labor for the sin-stained soul that it may be cleansed in the atoning blood of Immanuel. He rejoices to know that saints are confirmed in "the faith once delivered unto the saints."

Who are the ravens? Who the doves? "Mark those that cause divisions among you." These human ravens never bring any "tidings of great joy," or bring "peace on earth, good will toward men." They are not the "lively stones" to which Paul refers as being saved by grace, but they are those who have died the second death and are kindling the righteous indignation of God. They rather aid in the destruction of the temple than in strengthening its walls, or in being helpers in perpetuating the church.

But notwithstanding all the opposing elements we have mentioned, we can console ourselves with the truth that the ark of the church's faith and the world's salvation will outride every storm. Its Founder so declared and his word will not return to him void, but will prosper in the thing whereto he sent it. The church of Christ has been subjected to the severest tests, but is mightier than ever for any future conflict. Were her strength derived from man, she could not stand, for we find where man has done his work in his own strength, he has ever striven to make the interests of the church conform to his own glory and honor. Hence the church always lost in proportion to the laurels won by the worker. Happily she does not rely upon the strength of man for her prosperity, but is nourished and defended by the power of God. Human systems and ecclesiastical organizations may perish, but these are not the church, and the church may exist without

them. Here we have to do with men and not with things that have no power for good in the development of Christian character. The fires of persecution and of suffering may indeed burn our principles more deeply into the soul, and it is to the continued existence and reigning power of these principles that we must look for the continued existence and the imperishable duration of the church of the Living God.

We dare not look to anything inferior to this, for the progress and the perpetuity of the church and the world's freedom from the thralldom of sin and iniquity. All true liberty must spring out of the spread of Christianity, the triumphs of its faith, and from the Gospel of the Son of God. A freedom, not founded on truth, would but mock the expectations of the world. It is this for which all humanity sighs and waits, and this, with the faith of the church, is in the keeping of him who is head over all things. At his first advent he came, proclaiming liberty to a captive world, and before he comes a second time to perfect the work of human redemption, every fetter will have been broken, and over a ransomed and enfranchised world the morning stars shall sing together and all the blood-washed throng shall shout for joy.

Eventful times may yet be experienced, some of deep agitation and of mighty change. The still water of the sanctuary may yet be lashed into storm; but we fear not for the "old ship," for it will safely outride every storm and, ere long, will be seen resting in the harbor, gilded with the light of a higher world, and opening into a state where all things shall have become new, and perfect, and abiding.

Dear readers, you who are fellow-workers in the Christian cause, and you who have not yet had a foretaste of the unspeakable joys that await the redeemed in glory, "Prove all things and hold fast that which is good." Apply the Truth only, as that only will build you up, and establish your going.

CHRIST THE FOUNDATION.

BY S. T. HARNES.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

It is not here alone but in many other Scriptures, both of the Old and the New Testament, that our Lord Jesus Christ is held forth unto the church of the first born as the foundation of a great building. The doctrine of our Lord Jesus Christ is the foundation, and they that believe are the building reared upon that foundation. There is the same union and relation between him and them as there is between a foundation and a building. That relation and union should be very near,—the nearer the better. They that are joined to the Lord are one with him.

A foundation is very necessary and useful. A building can not stand without it. A foundation may stand long enough without a *building* upon it, but no building can stand without a foundation under it. So Christ might have been without us, but we cannot be without him.

Some claim that the apostles and prophets are the foundation, Jesus Christ himself being the chief corner-stone. Eph. 2:20; Matt. 16:18. It is not said "the apostles' foundation," but the "foundation of the apostles," that is the foundation on which they themselves *rested*. Had the apostles and prophets been asked, one by one, "What is your foundation? On whom do you build?—they would have said, "Jesus Christ." He was their all in all and, therefore, should be ours. Christ was the foundation which they built upon for life and happiness, and so they preached it to others.

Paul says, "According to the grace of God which is given unto me, as a wise masterbuilder, let every man take heed how he buildeth thereupon." There is no foundation but Christ. The prophets prophesied of him as the one to come. The apostle pointed to him as the one already come. "Behold the Lamb of God which taketh away the sin of the world," said John the baptist.

The "rock" spoken of in Matthew, does not mean the person of Peter. That would have been a poor rock for the church to be built on,—a rock shaken immediately (verse 22), and worse afterward. Matt. 26:70, 74. It is the *confession* of Peter, "Thou art the Christ, the Son of the Living God," that constitutes the rock. Matt. 16:16, tells us, "Upon this rock I will build my church and the gates of hell shall not prevail against it." Jesus Christ is called the cornerstone, but that does not hinder his being the foundation *also*. We read, "Thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation."

The use of a corner-stone is to *unite* the sides of the building, and also form a union with the foundation. This Christ accomplished by making Jew and Gentile one. In Jesus Christ we, who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace who hath made both one and hath broken down the middle wall of partition between us. Eph. 2:13, 14. He that could join those two distinct sides and make them one, can certainly and, we hope, *will*, in his own due time, reconcile lesser differences.

The corner post is reckoned very necessary in a timber structure and so is the corner-stone to a foundation. The corner-stone "which the builders refused is become the headstone of the corner." Ps. 118:22.

What kind of a foundation is Christ? A *laid* foundation. Isa. 28:16. "*I lay*," that is God the Father,—one that knew well enough *how* to do it, a God of infinite wisdom and power. The Lord Jesus did not appoint himself to be a mediator; he was *called* to it, appointed of God for such a purpose, and this is our comfort and joy. God that could best tell what would best serve to satisfy his offended justice, here fixed upon his Son for that purpose. He found a ransom. Job 33:24. "I have laid help upon one that is mighty. I have exalted one chosen out of the people." Ps. 89:19.

In looking at a house, we see a building, but we do not see the foundation. So it is with our Lord Jesus Christ. He is out of sight,—though we do not see him, yet we love him. Believing, we rejoice with joy unspeakable and full of glory, for he has promised to be with his people everywhere, for he hath said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Every building is not a temple. The church is God's temple. The foundation is a living foundation, and the superstructure is a living superstructure. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 4, 5. The material in this building are men and women, made spiritually alive, quickened with divine power, such as once were dead in trespasses and sin, but are now alive to God. It is a great privilege to be of that body,—a branch of the vine of which Christ hath said, "I am the true vine and my Father is the husbandman." Matt. 15:1.

How may we become living stones? We must be sure we are taken out of the quarry of a natural condition, by regenerating grace. There is much to do in this work. We must, through faith, repentance and baptism, receive Christ Jesus the Lord and make him our foundation, rest and rely upon him for righteousness and salvation, cleaving to him with full purpose of heart. Having done so, we must build up ourselves in our most holy faith, grow in grace, and add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2 Pet. 1:5-7. We should seek as much as in us lieth, the good of the building. If we can do nothing else, we can pray for it—pray for the peace of the church, that all differences be adjusted. Love should pervade all and bind them together. We must show the proper light. It is the church only that has the true light. If we are in the light of the Lord, let us walk as children of light!

Nat. Mil. Home, Ohio.

"I AM THE WAY."

BY JOHN H. GARBER.

Christ said, "I am the way, the truth and the life; no man cometh unto the Father but by me." We are to follow after Christ in God's own appointed way; following in his footsteps toward the mark for the prize of the high calling of God in Christ Jesus. We must follow Christ, obey his commandments as *he* has given them (not as we want to). When he says, "Wash your brother's feet," do it, and whatever else he commands, that do with a willing mind, as obedient children. His words are full of grace and truth, and it pleased the Father that in him should all fullness dwell. Having made peace through the blood of the atonement, he reconciled all things unto himself.

In Christ are all the treasures of wisdom and knowledge. He has told us, "If ye continue in my words, then are ye my disciples indeed. Ye shall know the truth, and the truth shall make you free." He has also promised that the Spirit of Truth shall guide us into all truth.

Pilate said unto Christ, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Then Pilate said unto him, "What is truth?" Christ tells us, "My words are truth." Paul says, "The house of God, the church of the living God, is the pillar and ground of the truth."

We should have our souls purified in obeying the truth through the spirit, unto unfeigned love of the brethren, seeing that we love one another with a pure heart fervently. We should have this mind which was also in Jesus. Paul says, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Let us not love in word, neither in tongue, but in deed and truth. If we say we have no sin, we deceive ourselves, and the truth is not in us.

We should *search* for the great truths that are in the Bible. Christ says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." If we know these truths and do them, they will make us free, and if the truth make us free, we shall be free indeed! Dear reader, search the Bible for the great truths and do them, that you may have a right to the Tree of Life, where everything will be beautiful (where Christ is sitting at the right hand of God), and we can live with Christ throughout the eternal ages of bliss!

New Market, Va.

HOW MUCH FOR A SOUL.

BY GERTRUDE A. FLORY.

FARMERS! FARMERS!

Town people, and everybody else in need of whiskies, brandies, rums, etc., by the pint, quart or gallon, for medicinal or other purposes, please take notice that the G——C—— is carrying a larger stock than any five houses in the trade, and at lower prices than ever. I purchased an immense stock before the whiskey trust got control of the market. My stock is so large that I was compelled to rent one of the largest cellars in the city for additional storage. My quotations are lower than the goods can be bought for to-day at wholesale.

A nice fresh glass of lager always on draught. Hot coffee and lunch at all hours. A LIQUOR DEALER.

FOR a number of weeks the above advertisement, with which is connected a price-list of liquors has occupied a conspicuous place in one of our secular papers, and I am wondering, How much for a soul, — the poor, deluded soul that is enticed into the drunkard's hell by the above issue? As the advertiser fails to annex the price, and I am wondering, too, WHY the laws of a civilized country permit men to carry on such a damnable traffic; and still more, HOW any being clothed with humanity can boldly issue such an inducement to draw men, — and sad to say, — women, too, into the snares and woes that lurk in every department of such an establishment.

I know from whence it comes. A house, with which is connected one of the finest restaurants in the city, meets the approbation of the majority of people under the garb of respectability. But the trail of the serpent can be traced through every apartment, and misery stands guard at the threshold,—a sufficient warning to all whose mental vision is not incrusted with the scales of sin. Sweetest strains of music are ever calling to the passer-by, and the gaity of luxury entices him to enter. But woe, *woe*, WOE to him who frequents here! Sorrow, anguish and death is the portion of him who tarries at the wine. Prov. 23: 29-32; Isa. 5: 22.

I wonder, O, I wonder, if all the blasted hopes, the ruined health, the loss of life, the blighted expectations, the defamed character, the discord of once happy families, the bankruptcy, vice, poverty, ignorance, slothfulness, reproach, and curse, caused by the liquor traffic, and all the tears and bitter groans of the drunkard's wife, all the destitution of the drunkard's children, all the unutterable heart-pangs of the drunkard's widow, all the hunger and want of the drunkard's orphan, all the souls that tremble in the awful anguish of the drunkard's fear, and the great multitude that goes down to the drunkard's hell would pass in panoramic view before the liquor dealer, whether he would ever again hand a glass of intoxicating drink over the bar,—whether he would ever have a bar? O, I wonder!

Great God, when shall our fair land be freed from this terrible stain? Tears, wails, groans, anguish and heartaches will not avail, for the tears alone that have been shed over darling ones contaminated by its curse, are sufficient, if gathered together, to wash all the stain away! But who, except thou, O God, canst gather or keep the record of them, or what language can describe, or heart conceive the enormity of the evil? And who but the Great Omnipotent can estimate the worth of the souls ruined thereby?

Well may we ask, How much for a soul? The precious blood of God's only beloved Son is the inestimable price of the soul ruined by rum. Yet the world with all its wealth will not balance a soul in the scales of eternal justice.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also." Habakkuk 2: 15. We feel it is woe betide us if we make no effort to dash that bottle aside! O, for some legitimate means to take the drink from a neighbor's lips: God appointed us a sphere in which to work for his glory, and the welfare of mankind, and all that we can do, within the boundary lines, will be required of us. And we shall not be held guiltless for withholding our aid in a work so laudable, or removing a blightening curse from our land. As God's children we should always take our stand against evil in whatever form it may appear; then work with might and main for its removal. There are fewer greater — if any — evils than the soul-damning curse—liquor traffic. If there were no intoxicants manufactured, there could be no traffic in them; and if there were no liquor sold, there would be no drunkards; and if there were no drunkards, our fair country would be robbed of much of its vice, poverty and shame, and hell of a mighty host of ruined souls. How much, and how many, only the All-wise can estimate.

But, in an anguished wail, we cry, Shall our eyes behold that glorious day? Or will it be before the Lord of glory wipes away each stain of earth in the advent of his power, in the wonderful eternity, when time and sin shall be no more? We pray and wait; trust and hope; for in his own good time we know that the good shall be separated from the evil, and the wheat be gathered from the tares, and treasured in everlasting garners, where tears shall never dim the eyes, nor hearts bleed in agony for a darling of the household, contaminated by earthly sins. We pray and wait, but wail, O Lord, how long; how long!

LaPorte, Ind.

SET THY HOUSE IN ORDER.

BY J. N. KEISER.

"SET thy house in order, for thou shalt die and not live," were the words spoken by the prophet Isaiah to king Hezekiah when he was sick unto death, but we learn that when he heard these words spoken by the prophet, he repented and prayed, and turned his face to the wall and wept. It seems he had neglected to set his house in order and was unable to do so, while on a bed of sickness, so the Lord heard his prayers and had compassion on him and lengthened out his life fifteen years, in order that he might have time to accomplish the great work.

What did the prophet mean by using this language? Paul says, in 1 Cor. 5, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens: earnestly desiring to be clothed upon with our house which is from heaven." The prophet did not mean that we should build large barns and stately mansions, there to bestow our goods and say, "Soul, thou hast plenty of room now, and much goods laid up for many years; eat, drink and be merry, but he had reference to a more noble work,—that of preparing the soul for a future existence beyond the solitary confines of this world. The rich man had much goods laid up for many years, but the answer was, "Thou fool; this night thy soul shall be required of thee." How many do we see, in these last days, who profess to be the followers of the meek and lowly Jesus but who are deeply engaged in hoarding up wealth, living in style, and in the world's fashions, looking down with scorn and contempt upon the poor and lowly,—just as the rich man did of whom we read in the parable. Remember, God may, perhaps this very night, demand thy soul of thee.

Let us remember, kind reader, that all the vanities of this world do not fortify us against diseases and accidents of this life, and when the peals of thunder roar and the vivid lightnings flash, the poor man in his humble cottage is just as safe as the rich man in his stately palace. Sickness and death bring on a level the rich and poor and both sleep side by side in the silent tomb. In the resurrection morn both will have to come forth,—some to the resurrection of life and some to the resurrection of damnation.

The great importance of having our house set in order while we have time and opportunity, is apparent to all. Not every one may have his life prolonged, as king Hezekiah had, when on a bed of sickness. We all have a work to do in this matter, and the first place to begin is at home,—right at our own hearts. This we can see by looking into the Gospel mirror. We can see whether or not we are adorning the profession we made before God and many witnesses at the time we were received into the church.

Love for the world and its pleasures and its fashions often has a stronger hold upon the human soul than a love for the moral character suitable to the children of God. The church of God, in which we have a home, ought to be united in love as one family.

If we have our house set in order, we will let our light shine as we are commanded. It will be a bright light so that it may be seen at a distance. This light is nothing more or less than the whole outward appearance, as shown by our daily walk and conversation. The Savior says, "By their fruits ye shall know them." Then, dear friends, take warning before it is too late, and turn your attention to the other side and begin to labor for the good Master and bid the old one farewell, that you may not have to weep as Hezekiah did, when you come down on your sick-bed, nigh unto death. If the king could not set his house in order, while on a bed of sickness, can we at this day? I fear not. Let us be wise and prepare while it is day, before the evil days overtake us when we will have to say, "We have no pleasure in them."

Pioneer, Ohio.

THE WITCH AT EN-DOR.

BY JAS. Y. HECKLER.

IN 1 Sam. 28 we read that after the Lord had forsaken Saul and left him to be troubled by an evil spirit, an army of the Philistines made an invasion into the land of Israel, and Saul trembled for fear of his enemies. He was at his wits' end and did not know what to do because of that invading army.

In former years, when he was strong and the Lord was with him, he had defeated the Philistines in battle, but now, when he was weak and forsaken of God, those enemies came to be avenged upon him. What would he or what could he do? In his distress he called upon the Lord, but the Lord had rejected him for disobedience and would not answer.

He next sought out a woman with a familiar spirit, as an oracle, to divine unto him the dark future. He was at the head of the nation and to him the people looked for deliverance from their enemies, but what should he do? He concluded if he could only see Samuel who had anointed him to be king over Israel and had counselled him so often, he could tell him what to do. But Samuel was dead and could not be seen otherwise than through the wizard's magic glass. The way the narrative is written, it appears that the woman called up or brought up Samuel from the dead and that he and Saul really talked together, but we must, of course, understand that the conversation was all done through the woman, who acted as a medium.

The question arises, Were these things in *reality* so or did they only *appear* to be so? Did a wicked woman, as she was considered to be at that

time, have so much power that she could, by her will, call up a man from the dead? Could she unbolt the doors of the unseen world, while sitting in her chamber, and bring forward a man for consultation? Could her spirit, while in her body, go down to the unseen world and single out the man she wanted? If this woman had power enough to do those things, she certainly did not receive it from God, because the Lord had forsaken Saul, neither did he countenance her work.

When Saul told the woman to bring up Samuel, Saul had Samuel on his mind as he used to be, and she saw him as he was in Saul's mind and knew Saul also. Thus she could tell Saul many things about himself and Samuel, and what the Lord, whom he had offended, had said and done. This Saul knew to be true. Even to-day fortune-tellers may tell us many things that we know to be true, but the things of which they tell us that we do not know, are often not true. Fortune-tellers, as they are now called, seem to have the same "familiar spirit" as the one at En-dor, three thousand years ago.

Harleysville, Pa.

HOW TO BUILD UP A CHURCH.

BY DANIEL HAYS.

SELF PRESERVATION is a first law of nature. When we made choice of the church of the Brethren and joined in with God's people, by that act, if we were sincere, we gave our life, power and influence to the church. It is but natural that we desire to see the cause we have espoused prosper. This can only be done by a personal effort. We must attend meeting. The cause will suffer if we neglect the assembling of ourselves together. It is not enough that the minister go to meeting and preach to the unconverted. The presence of every member is needed to give strength and life to the services. What good will it do to preach to the unconverted when the membership is cold, lifeless and indifferent? Lively interest in the church will awaken an interest among others.

Supposing you stay at home on Sunday, as the manner of some is, and suffer your boys and girls to stroll around over the neighborhood, or attend the meetings of others, with no other object in view but to see and be seen, then you strike a blow that is fatal to the prosperity of the church, both to yourselves and your children. Take a lesson from other denominations, if you will. They do not *neglect* their *own* meetings. They go themselves and take their children with them. In this way they build up their own churches.

I fear that many of us are remiss in our duty to the church, ourselves, and our children. Now I do not oppose attending the meetings of other denominations at suitable times and places, but when we *neglect* our own meetings in our own neighborhood, and give our presence and encouragement to others, we are simply helping to build up other people's houses while we suffer our own to tumble down over our heads. There are no sensible people who will give us credit for such a course. Other people do not do so. We must be true to our colors. If we have unfurled the banner of truth, let us be found in line of battle for the right. Then we must work together with the minister. If the minister be a "poor" one, slow, awkward and the like, we must courteously hear him in his turn. You can not get rid of a poor preacher by talking of his faults in the presence of your children. You are talking to the wrong ones. You are prejudicing your children to the church and implanting in their minds the spirit of fault-finding,—seeds that will produce a growth of trouble to the church in years to come.

Last but not least we must not expect the minister to do all. We must assist in singing, in prayer and praise. If we wish life and spirit in our meetings we must put our energies into the services. We infuse an interest in proportion to the interest we take ourselves. Why not make the house of God our chief joy? Then give it your heart, your hand, your life!

HOW TO BECOME A CHRISTIAN.

BY J. F. BRITTON.

THE above question seems to be very mysterious to the natural, or unconverted, mind, but it is no great mystery when we look at it through the pure sunlight of inspiration. There are some people who teach that man has no power, and can not do anything pertaining to the conversion of the soul. They say it is the work of the Holy Spirit of God alone. It is true, the Holy Spirit has its respective work in the process of the new birth, but it is an undeniable fact that man has his work to do also. Every intelligent person knows, that we do not receive our bread, meat and clothes, as manna fell into the camps of the Israelites. God has blessed us with the fertile soil of earth, fruitful seasons, and all other temporal blessings necessary for the nourishment of our physical bodies, but it is also an unquestionable fact, that if we refuse to use the temporal nourishment, adapted to our physical nature, by saying, "I will not work, eat, or drink," our life will fade and disappear as doth a flower. So it is in a spiritual sense. God has surrounded us with all the means of grace necessary for the conversion and saving of our souls from the awful abyss of everlasting despair. The grace of God that bringeth salvation, hath appeared to all men. Tit 2:11. The Apostle Peter, when under the power of the Holy Ghost, opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:34 35.

Jesus is standing to-day, crying mightily through his Holy Word, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest: Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:28, 29. Isaiah, the prophet, says, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7. Ezekiel, another one of the holy prophets, under the power of the Holy Spirit of God, gives a great light on this very serious question. "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezek 18: 27-32.

Oh, sinner, do you earnestly and sincerely desire to become a child of God and an heir of heaven? If you do, just bring yourself under the influence and power of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. Rom. 1:16. Read and study God's Holy Word, with an earnest desire of knowing his will concerning you, and, by yielding obedience and using the means that God has devised for the salvation of every soul, you will become a new-born creature in the kingdom of Christ. Which will you do,—accept the terms of love and mercy, and live and reign with Christ, or reject and die the awful death of the wicked?

"Come sinners, seek his grace,
Whose wrath ye cannot bear,
Fly to the shelter of his cross,
And find salvation there."

Dulinsville, Va.

THE BRETHREN'S CARD.

BY LANDON WEST.

BE it known unto all men that there is a people who, as little children, Luke 18:17, accept the Word of the New Testament as a message from heaven, Heb. 1:1, 2; who teach it in all its fullness, 2 Tim. 4:1, 2; baptize believers by a trine immersion, Matt. 28:19; Mark 16:16; with a forward action, John 19:30; Rom. 6:5; and for the remission of sins, Acts 2:38; who lay hands on those baptized, asking upon them the gift of the Spirit of God, Acts 19:5, 6; Heb. 6:2; who follow the command and example of Jesus in washing one another's feet, John 13:4, 17; Phil. 2:7; in taking the Lord's Supper at night, John 13:30; 1 Cor. 11:23; and at one and the same time tarrying one for another, 1 Cor. 11:33, 34; in saluting one another with a holy kiss, Acts 20:37; Rom. 16:16; 1 Peter 5:14; who take the Communion at night after the supper, as did both the Lord and Paul, Mark 14:17–22; Luke 22:20; Acts 20:11; who teach all the doctrines of Christ, viz: Peace, Matt. 18:15, 18; love, 1 Cor. 13; 1 John 4:20; unity, Eph. 4:3–16; faith and works, Heb. 11; James 2:17,18; non-conformity to the world in vaindressing, wicked customs, etc, Rom. 12:2, 1 John 2:15; non-swearing, Matt. 5:34–37; James 5:12; opposition to war, John 18:36; James 3:18; anti-secretism, 2 Cor. 6:14–17; doing good unto all men, Matt. 5:44–48; who teach the anointing and laying hands on the sick, James 5:14, 15; and the giving of the Word, the Bread of Life and the common salvation, unto all men without money or price, Matt 10:8; 11:5.

Dear reader, for the above principles we contend earnestly, Jude 3: and you, with all men are invited to hear Matt. 7:24; to examine 1 Thess. 5:21; and to accept them as the faith once delivered to the saints.

KEEP still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, at any rate, till you recover from your excitement. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then perhaps you will not need to speak. Silence is sometimes the most massive thing conceivable. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. Learn to keep still.—*Sel.*

"THE TEN COMMANDMENTS."

BY LEWIS W. TEETER.

Number One.

In the investigation of this subject, we wish to bring forward some of the facts which are not usually associated with it, which will, we think, settle the matter as to what the Ten Commandments are *not*, if we shall not be able to determine what or where they are.

It is true that a subject, like the above, may go unvestigated, and be left to the disposition of the modern theologian, or divine, so long, that finally it will have gained a prestige in its favor, that it will almost appear cruel for one to controvert it.

We think that such is the condition of the "Ten Commandments." We do not say that there are no "Ten Commandments," for it is certain that there are. But the question is: What constitutes the "Ten Commandments" or Decalogue? You may ask almost any child of the age of six or eight, what the "Ten Commandments" are, and it will be able to tell you the chapters where you will find them, and, maybe, recite them to you.

You can go into the houses of hundreds of families, and among their wall charts will be the "Ten Commandments," variously brought out.

The printers of Bibles, even, have a design impressed in arabesque style, in gilt, portraying Moses with two tables of stone in his hands, upon which are indicated, what are called the "ten commandments," numbering I, II, III, IV, etc.

It is a well authenticated fact, that the original form of the books of the Bible was, that they were written throughout without a division into chapters or verses — not even into *words*, as *we* call them, with the exception of the Book of Psalms. It was simply divided into psalms.

But it is true, as stated, that there are Ten Commandments which were given to Moses, written on two tables of stone, but there is nothing to prove that those commandments that we see on wall-charts and elsewhere, are the same as the Ten Commandments that were written on the two tables of stone.

Those which are usually called the Ten Commandments are selections made by man out of the books of Moses. As the Hebrew seems to indicate, the writing on the two tables of stone was called "*Ten Words*." But who will assume the responsibility to say in which chapter or verses the Ten Commandments are found? No one can so definitely locate those ten commandments. The Lord gave Moses Ten Commandments but the Lord did not number them for Moses and say, such a commandment is the *first*, and such a one the *second*, etc. Neither did Moses number them, and it is certain that no one ever since had the authority or the wisdom to number them. Divinely-sent characters might have done so, but *they* did not do it. Then it remains that some man guessed which was *first* and which *second*, etc. This guess-service is very unsatisfactory.

When you read Ex. 20, and Deut. 5, you read, in the titles of those chapters, as the first item, "*The Ten Commandments.*" But, as stated above, this is the assumed work of a man.

All this locating, summarizing, charting, and decorating and having what are usually called the "Ten Commandments" referred to, has a great tendency to fix them in the child's mind, as the very nucleus or heart of the entire Bible, including the New Testament, and inclines them to think that the popular "Ten Commandments" are more important than the New Testament Scriptures, and may, therefore, be one of the fruitful causes that make so many "moralists," as they invariably base their hopes on the "Ten Commandments."

If there had been such a numbering, as referred to above, would not the Savior have answered accordingly, when he was asked which was the *first* and *great* commandment? But hear him answer: "The first of all commandments is, Hear O Israel, the Lord our God is one Lord! And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the *first* commandment. And the *second is* like, *namely* this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12: 29–31.

Notice the fact, that the Savior gives a *first* and *second* commandment, and says that there is none other commandment greater than these, but neither one of them is in the popular "Ten Commandments." The *first* one occurs in Deut. 6: 4, 5; the *second* in Lev. 19: 18, while all of the popular "Ten Commandments" are found in Ex. 20, and Deut. 5, which is clear proof that the Savior's numbering does not harmonize with man's numbering.

Then it is clear that the present numbering is not reliable, hence the "Ten Commandments" are no more binding than any of the other commandments in the Old Testament.

According to history, authors did not agree as to the number of the commandments, some having more and some less.

In our next, and concluding article, we will show the present condition of the "Ten Commandments," and their relation to the rest of the Scriptures, and why they should be clearly understood as to their condition, and the present practice of grouping those ten parts, and calling them "Ten Commandments," discouraged.

Let no one think strange of the course we are taking until he reads the next article.

Hagerstown, Ind.

"THE THINGS THAT REMAIN."

BY B. C. MOOMAW.

At this season of the year occurs, in most parts of the Brotherhood, the feast of charity, to which all the faithful members look forward with joyful anticipations. It is the great, spiritual season of the church, — the time of refreshing from the presence of the Lord, which animates the minds and warms the hearts of God's people throughout the length and breadth of their temporal habitation.

These gatherings have never ceased to be interesting and popular, insomuch that thousands of friends outside of the immediate membership of the church gather to witness the altogether peculiar scenes which no other body of professed Christians can exhibit.

How great the opportunity *then*, to speak a word in season for the Master and for the Truth, when so many eager listeners stand ready to hear the proclamation of the Gospel! And how well prepared ought every minister of that Gospel be, to divide the Word aright, and give to every one his portion of meat in due season! There should be no uncertain sound, no needless waste of time in long harangues to little purpose,—in private interpretations of Scripture, in scattering talk, and weak exhortation.

On these occasions the fundamental themes of the Gospel are set before us in the strong light of vivid emblem. With what symbolic force and clearness are we confronted by the lessons of the cross,—the body which was broken for us, and the blood which was shed for us. All the fearful lessons of sin, and guilt, and death stand revealed amid the darkness and horror of the Judgment. All the blest realities and possibilities of atonement and pardon and salvation burst upon us like the rising glory of the "Sun of righteousness!" How plainly we can see that the great value of this sacrament lies not in the *sign*, but in the *thing* signified,—that the lasting benefit is the spiritual impression which is made upon the mind and heart, the quickened faith, the strengthened hope, the new kindling of love, the revived impulse toward holiness which is given to the whole man by this near approach to God, and this new vision of his love and grace. And this thought stands over against the natural tendency of the heart to rest in the external performance, rather than seek the internal,—the spiritual essence of the commandment.

The disposition to be satisfied with the "letter," and neglect the "spirit" of the Word is not confined particularly to any one sect, but shows itself to a greater or lesser degree in the history and present condition of all. And this is true because the disease is fundamental and universal. The human heart, careless of divine things, or insensible to spiritual influences, or engrossed with the flesh and the world, can not draw near to God in any real, personal contact. Strong repulsions, the deep sense of divergence, and the want of harmony with the divine will, and likeness to the divine mind, —a sense of distance and uncongeniality and estrangement, pushes the soul into the outer courts of dead formality, and unfeeling conformity.

There is a lack of faith, and a lack of earnestness, and a lack of holiness, and a lack of everything except unwashed guilt, of which there is, alas, too apt to be the greatest abundance. I say that this is a general condition among professing Christians, who can rest so much easier in outward form than in inward grace, because there is so much more crucifixion of the flesh in the latter than in the former.

Thought and feeling are natural and common in the flesh, but unnatural and uncommon, and difficult in the spirit. We are at home in the material. The spiritual is dim, and far away, and is strange. But this is the transplanting of the kingdom, "for the things which are seen are temporal, but the things which are not seen are eternal."

We must learn, if we have not yet learned in real experience, that acceptable worship is the worship *of the spirit in the Spirit*.

Paul "worshiped God in the Spirit, and had no confidence in the flesh." God is a Spirit, and they that worship him, must worship him in truth. True worship is the adoration of the mind, the sincere affection of the heart, the loyalty of the life. Without these things, without holiness, all doing, and running hither and thither, and labor of hands and feet, is but a hollow mockery. Over against it is written this word: "I am he who searcheth the hearts, and trieth the reins." Nothing can stand before this scrutiny but the righteousness which comes by faith, and the true holiness which is the fruit of it.

Now, every man would have enough to do to attend to his own case in these particulars, for here he is confronted with a spiritual test which is likely to bring forth the sweat of conflict and agony, the more he is exercised thereby, lest, peradventure, the Lord shall say in the great day of his judgments, "I never knew you." How shall we know him or be known of him, if we have never truly drawn nigh to him in faith and love?

Nevertheless it may be given to one or to another to speak a word in season, and to say that, as a people, we are in great danger of this very externalism which has always withered the tender branches of the Vine, and caused the leaves of its profession to droop, and the fruit of its holiness to fail.

There was a time when our spiritual fathers

looked diligently into the hidden meaning of type, and symbol, and mystic utterance of the Word. They would proclaim it in the pulpits. They would gather in circles in the intervals of worship, or in Sabbath evenings, and discourse on the things pertaining to the kingdom, and make the letter of revelation luminous with the spirit of Truth. It is good to dwell in this region, for it is far away from this modern world. But these things have greatly changed among us, and in their place we have the loud and long contention about some of those external things which, without holiness, are altogether unprofitable. If we should not neglect these things, how much more should we not neglect the weightier matters,—judgment, mercy, and faith!

Yet there is too often judgment without mercy, and profession without faith. Happy the people who do not need this warning, or needing it, heed it! It is not expected of any man, or any community of men, in a world like this, to be so far removed from imperfection as to be free from moral and spiritual dangers. So much the more folly to ignore the danger, and so much the less reason to rest in imperfection as in an end gained; for as long as there is imperfection, as long as there is danger, the call to diligence and watchfulness remains imperative as seven thunders. And if these thunders became articulate, they would, with one voice, proclaim the urgency of continuous and heroic effort to draw nigh to God, and so to walk in the higher life which is lighted by the glory of his constant presence.

Ah, until the regenerated soul reaches the goal of its hopes, in a perfection which knows no blemish, in a strength which knows no weakness, in a glory which knows no cloud, it will not cease to struggle upward, though ten thousand years should separate it from the consummation, for the principle of the new life within it is immortal, eternal, and therefore takes no cognizance of the flight of time, nor of the difficulties and straits with which this temporal dispensation abounds. For all these things must perish, — this present world, the outward symbol, the stepping-stones of truth, and naught remain of all we see and feel but the human soul, clothed with what habiliments, whether noble or mean, whether of glory or of shame, it shall have gathered around it in this world, for its entrance into the world to come.

Green Forest, Va.

THE LOVED AND LOST.

BY BEN. F. RAYIM.

How beautifully true is the Scripture comparison of life to a flower, which springs up in the morning and blooms, but in the evening is cut down and withers away! Its exceeding beauty and comeliness, its delicate tints, rose-colored and golden, its virgin buds and blossoms, and the incense which it lavishes from its fragrant urn upon the summer air, as it leans forward for its gentle kiss—what are they all, and what do they avail? Alas, they are nothing. The beautiful flower, radiant in nature's sunniest smiles, and arrayed in her loveliest attire, which lifted up itself so proudly at noon, bows its head to the blast, is stricken down and withers away, wet with the dews of night.

So it is with life. We hardly enter the world, flushed with bright hopes and anticipations, ere we are summoned by the angel of Death to leave it! We hardly taste of its enjoyments and its pleasures ere the cup is dashed from our lips forever.

Honor and station, however high, have no power to arrest the hands of the destroyer. The silver locks of age bow before him Youth and innocence plead and smile at him, but he delights to feast upon their very smiles and dimples. And beauty—the impersonation of all that is lovely and excellent—is touched by the icy fingers of death, falls to the earth, and becomes the food of worms! Such is the common lot of humanity—such the end of all earthly hopes and aspirations! A reflection so solemn—pressed upon us as it is day after day and hour after hour, should teach us not to cling to life too tenaciously, or place our affections on earthly things. All—all must pass away,—and why, with this solemn admonition so constantly mingling itself with our thoughts, should we wish to live always?

I would not live on earth alway—
Oh, no! not of heaven I crave this boon,
When death shall summon me away
In life's bright morning or sweet noon,
And earth fades to my closing eye.
Father! be thou my staff and stay,
And bear me to thy realms on high—
There—oh there, I would live alway.

There I would live alway! What but the assurance of a happier existence hereafter would enable us to bear up under affliction? The flower, which is so emblematic of human life, is cut down and withers, but with the first breeze of the new spring it rises and blooms again in all its wonted beauty and glory. So with the flowers that spring up along the domestic path, and are sheltered by our firesides, they are taken away, but will they not rise and live again in an eternal spring in the Garden of Paradise? It is hard to part with those we love—and it seems like tearing away the heart strings to surrender them to the cold chamber of the tomb. Notwithstanding all the consolations which religion or philosophy brings to the wounded spirit, still the loss of those to whom we are endeared unmans him, who has a throb of kindly feelings in his bosom.

To see the lips pale in death, yet wreathed in a loving smile—to feel the brow cold and icy, and the eye eclipsed, all this moves us unless we have a heart of adamant. And then the light, bounding step so familiar and pleasant to hear—the voice of welcome at morning, noon and night — the eye that weeps over our misfortunes and fills with tears of joy at our success, the smile at all times, and always happy and bright and cheerful—the earnest prayer for the little ones — the care and watchfulness over them — the devotion and unceasing attention, the clinging love and more than earthly affection by the side of the sick couch at midnight, how can we forget them, or, remembering them, forbear to weep and mourn the loss of those who possess them!—*Standard.*

TREASURES IN EARTHEN VESSELS.

BY T. A. ROBINSON.

"We have this treasure in earthen vessels."—2 Cor. 4: 7.

In the above text Paul apprises us of the fact that in this body is a treasure of great value. This body is said, by the apostle, to be a *tabernacle*, also an *earthen vessel* or *temple*. God created man out of the dust of the earth, but when God breathed into it the breath of life, it became a living soul.

Man is composed of three parts, soul, body and spirit. When these are separated, it is death, for death is a separation. When the soul and the spirit leave the body, it is called a temporal death, and the body must decay because those living principles leave it. The spirit must go to God who gave it, and we would infer from the above text that the *soul* is the treasure that we have in earthen vessels. We have the privilege of saving it or being the *means* of its being lost. Every person has a soul to save. If this treasure within us is lost, God is not to blame for it, for he has given us the *means* of salvation, through his own dear Son. By faith we are saved. Faith is taking God at his Word, and if we take God at his Word, we dare not reject one of his commands. We will find no non-essentials in his will, for Jesus says, "Why call ye me, Lord, Lord, and do not the things which I say? If ye love me, ye will obey my sayings!"

Media, Kans.

FAME.

What is fame? Is it sustenance of life? Is it happiness? Does it bring content? Does it produce the softer joys of life? Can it command the tender sympathy, and rule, with pleasure, wedded life? Does it smoothe the rough pages of existence, or mellow its asperities; make calm the tide of passions, or quell their boisterous overflowings? Does its tone sound in accordance with the still small voice of religion? Do its aims and ends agree with the moral law of God? What is fame? Is it to be spoken of by men in aftertimes? Then he that burnt the temple of Ephesus has as much as an Alexander, or a Socrates. Is fame the offspring of good actions or bad—or both? The question suggests the sufficient answer. What is fame? A vain shadow, unfit to taint the noble mind of man. Man should live to honor his Maker, and in doing so ennoble himself. —*Sel.*

GOD'S METHODS.

God has many methods of showing us his ways. He teaches us by his Word, which is as a lamp to our feet and a light to our path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that Word we find the fullest and most careful instruction. It meets us in every point in our existence, and, by general and comprehensive direction, shows us also the way in which we should go. He shows us also by his Holy Spirit, which guides us into all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God and shows them to us. He shows us by his providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places, opening before us ways of pleasantness and paths that are peace.—*Ex.*

LOOKING AFTER IT OURSELVES.

Many people claim to trust God for all, and yet are anxious about everything. It has been said that we pray, "Give us this day our daily bread, and to-morrow, and next day, and the day after, and next year, and fifty years to come; and lest thou shouldest forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."

But there is a hidden wisdom in this portion of our Lord's prayer. It is best for man that his maintenance should be in God's custody, to be called for every day; for if a man had his provision for many days in his own power, and God should cast off his care for him, either he would lavish it out too fast, or thieves might steal it, or vermin devour it, and then he might starve; hence the blessedness of "Give us this day our daily bread," spiritually as well as temporally.

"One of the crying evils of the present age is a prevalent superficiality and want of thoroughness in nearly everything. Outside show and glitter take with the crowd and are popular, while under this veneering lie mental barrenness and vacuity. In the midst of great physical activity we sigh for an age of old-fashioned intellectual thoroughness. Shall we have it, especially in religion?"

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R H Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Oct. 15, 1889.

BRO. D. R. PROWANT, of the Auglaize church, Ohio, reports one baptized in that church recently.

THE Mission Board of Northern Illinois met at this place on the 7th inst. They considered matters pertaining to the interest of the mission work.

THE Brethren in the Silver Creek congregation, Ogle Co., Ill., are filling seventeen appointments each month, and still there are calls for more preaching.

BRO. CHRISTIAN HOPE has been laboring for the Brethren in Nebraska. He ought to be in the field all the time, but has not the means. He does efficient work in the ministry.

"A DISAPPOINTMENT, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience."

STANLEY, the African Explorer, has again been heard from, and it is now hoped that he will soon emerge from the dark continent, in which he has been exploring for several years. He will doubtless have a thrilling narrative to relate when he returns.

DURING the past five years nearly two hundred have been received into the Silver Creek church, at this place, by baptism. Of this number, about 150 were students. Surely the Lord has most abundantly blessed the work of the church at this place. May the good work continue!

BRO. J. G. ROYER recently held a series of meetings in the West Branch church, nine miles north-west of Mt. Morris. Three were added to the church by baptism and several others made application. At this writing Bro. Royer is holding meetings in the Milledgeville church.

DURING our absence from home our private correspondence was sadly neglected. We will now answer private letters as we find time to give to that work. Our correspondents will please bear with us.

WE have on file a number of queries which will receive attention in due time. Let no one become impatient if he does not get an immediate answer to his questions. It takes time to answer all the queries that are sent to the office. Many of them are answered privately.

OUR love-feast at Silver Creek was held on the 5th inst. The large house was filled with members, over 300 being seated at the tables. The meeting was a good one and will not soon be forgotten. Bro. D. M. Miller, of Milledgeville, officiated. Among the visiting ministers were brethren Levi Trostle and Samuel Lahman. Two were added to the church by baptism.

BRO. J. H. MOORE, of Waycross, Georgia, and sister Phebe Brower, of Denver, Ind., were united in matrimony at the home of Bro. F. W. Dove, Jonesboro, Tenn., Sept. 25th. We extend to the newly-wedded pair our hearty congratulations. May God bless them in their new relation to each other, and give them many happy and useful years in his service in this world.

THE following question is asked: "Were the seven brethren called by the apostolic church to perform a certain work, as recorded in the sixth chapter of Acts, deacons? If not, where do we get authority for the office of deacon?" We do not, at present, have time to enter into a discussion of this question, but will give it some consideration in the near future. It is a question of some importance.

BRO. ROYER informs us that the school at this place is enjoying an unusual degree of prosperity, —the enrollment for the Fall term being the largest since he has had charge of the school. The prospects for the winter are very encouraging. We are glad to note the prosperity, not only of the school here, but of our schools generally. We hope they may all be conducted so that they may be a blessing to the church and to humanity.

THE church should own and control her publishing interests, because it is a part of the church's work, and a manifest duty on her part to furnish her membership with religious instruction, both from the pulpit and from the press. In the general supervision of the Tract Work, this principle is recognized by the church, and why should it not include the church paper? Again, the support of the paper comes almost entirely from the membership of the church, and she should receive from it any profits that may accrue after paying expenses of publication.

THE *Evangelist*, hitherto published at Ashland, Ohio, has changed hands, and will in the future be printed at Waterloo, Iowa. E. L. Hilderbrand is the new proprietor, and he announces that Eld. H. R. Holsinger will fill the editorial chair. The retiring editor, A. L. Garber has conducted the paper in a Christian-like spirit. In his valedictory he expresses the hope that there will be no rival papers among them. Nothing so much disturbs the peace and harmony of a church as to have several papers published, each striving for patronage and each gathering around it those who are friendly to the policy pursued by the paper. In this way, eventually, party feeling is stirred up, and, as a result, divisions come. Our experience, as a church, in this direction, should never be forgotten, and herein lies a strong argument why the church should own the paper.

BRO. G. D. HAWK says: "The 'Miller and Sommer Debate' is received. I have been reading it with much interest. Bro. Miller's fourth address on the second proposition, Trine Immersion, is worth the price of the book." Others who have read the book are equally well pleased with it. The second edition is now being sent out. Orders are promptly filled. A copy of the work should be found in every brother's house. All profits arising from the sale of the book go to the mission work of the church.

BRO. AMICK started for the Pacific coast on the 7th, and by the time this copy of the MESSENGER reaches our readers, he will, if his journey be prospered, have reached the Golden State. He will spend several months in the West, and we know our readers will unite with us in wishing him a safe and pleasant journey to the land of the setting sun. We hope to have an occasional letter from him descriptive of his trip. On his way home he expects to stop in Kansas and visit the churches at Nickerson, Hutchinson and McPherson. For nearly eight years Bro. Amick has been closely confined to office work as Business Manager of our church paper and has richly earned his vacation. During his absence the business will be looked after by others not so familiar with the work, and if mistakes should occur, we ask the indulgence of our patrons. We shall do the best we can and are always ready to correct errors when they are pointed out to us.

A LITTLE boy saw his father engaged in writing, and, running to him, said, "Papa, let me write!" The father took the little one on his knee, placed a piece of paper on the table, filled the pen with ink, and gave it to the child and told him to write. The little fellow made an attempt, but succeeded only in making blots and scratches on the paper. Then the father took hold of his boy's little hand, and guided it. The less the boy tried to write his way, the better the father could guide the hand, and, finally, the little fellow, understanding this, gave his hand wholly into the control of his father, and the hand wrote as the father willed. So it is with those who trust fully in God. As they give up their wills to God's will, he works through them, and then, instead of scratches and blotches, plain writing and a clean sheet will be seen. How much better God's way is than our way, and he who walks in God's way will soon learn to love it better than his own way.

PEOPLE who believe alike and who accept God's Word as the truth and are willing to obey it in all things, will naturally live alike and this oneness of faith will produce more or less uniformity among them; and this, not so much on account of any arbitrary rule, but as a result of obedience to God's Word. Surely there will be among God's children a oneness in their faith and practice, coming from a desire in the heart to do the things that God has commanded them. Uniformity coming thus from the heart is to be much desired and labored for, but we should not forget that uniformity in itself can never make the heart right. The form without the spirit is but a dead, empty shell from which the kernel has been removed, and to have the form without the spirit is to be in the worst sense hypocritical. We need to be careful not to put our dependence in a form of godliness while we deny the power thereof. We must have the spirit and the form both. The first gives life, the second is an expression of an inward condition. Without the spirit death results, without the form we would have no means of showing that there is life in us. Who will attempt to say that life can be made manifest without a form, or who will affirm that a form without the spirit is alive?

UNDER date of Oct. 7, Bro. I. M. Gibson, of Philadelphia, writes as follows: "Yesterday evening one more came out on the Lord's side here, and others are near the kingdom. Our congregations are increasing. We feel that the Lord's spirit is with us." May the good work in Philadelphia continue until many souls are brought to Christ.

THE General Church Erection and Missionary Committee met at this place on the 8th inst. Help was given to assist several State Districts and to build three meeting-houses. Calls for ministers to go to Texas and Arkansas, and to open new points for preaching the Word in Denmark, were considered. The demands for help are increasing. The field truly is white for the harvest but the means are scanty and the laborers are few. A great and effectual door is being opened for the church in spreading the Gospel, and if she is faithful to the trust, she will grow strong in the Lord. Thousands of people all over the land are only waiting to have the truths of primitive Christianity presented to them. The great South, where our church is almost wholly unknown, offers an abundant field for work. Shall the ark of the Lord go forward? If so, let all the brethren and sisters in our great Brotherhood give to the work as the Lord has prospered them, and thousands, who are now without knowledge of the church, will be made glad in the God of their salvation.

WHILE traveling in the West, we found on the seat in one of the passenger coaches, a card on which were printed the rules and regulations governing the running of trains, and the duties of employees on the railroad. The first words attracted our attention; they were, "*Study These Rules Carefully!*" And at the close were the following words, printed in bold-faced type, so as to attract attention: "IGNORANCE IS NO EXCUSE FOR NEGLECT OF DUTY!" We thought what a good thing it would be if men would study the rules laid down in God's Book more carefully than they do; and then we wondered whether, in the Judgment Day, ignorance of God's rules will be accepted as an excuse for a neglect of duty. The words, "Where there is no law, there is no judgment," suggested themselves, but then who, in this land of Bibles, can say they do not have the law? Our responsibility does not rest upon what we know, but upon what we have opportunity of knowing. To be ignorant when we may, by a careful study of the rules, have knowledge, will not be excused. It is as much our duty to know, when we have opportunities given us, as it is our duty to obey when we do know. No man, who has God's rules, and the ability to study them carefully, will be excused in the end on the plea of ignorance.

EDITORIAL CORRESPONDENCE.

The Warrensburg Church.

FROM Centre View we went to the Warrensburg church, where we spent several days very pleasantly, visiting among the members and attending meetings. The country around about Warrensburg is much more broken and hilly than in the vicinity of Mineral Creek and Centre View, but the ground is quite productive, as the heavy, ungathered corn crop shows. Much attention is given to fruit-raising and it is said to be profitable. The Brethren's meeting-house is two miles from the town. The location did not strike us as being the best that could have been made.

The Warrensburg church was organized in 1879, at the home of Bro. A. W. Reese, who is so well known to our readers as one of our able correspondents. At the organization the membership numbered seventeen; now there are about seventy members in the congregation. Bro. A. W. Reese is the active elder and is assisted in the work by Eld. D. M. Mohler. Brethren J. F. Ebersole and Levi Mohler labor in the second, and Bro. J. W. Brooks in the first degree of the ministry. With this ministerial force and a corps of four deacons, the Warrensburg church seems to be well equipped for aggressive work. She has had, and still has, her difficulties, but we express the hope that she may be blessed of the Lord and that her future may be a bright and prosperous one. In this world difficulties will assail us, but we should never allow them to impair our zeal and our love for the church, remembering that in all our trials God's grace is sufficient for us. The man whose heart is fixed on God, and on the word of his grace, clings only the closer to the cross when trials come to him. These are but the tests of Christian character, and he who endures faithfully unto the end, is accounted the good soldier of the cross. If, however, we grow cold and indifferent and are ready to give up when trouble comes, then the enemy has the advantage of us and we are not far from falling.

On Saturday, Sept. 28, we had the pleasure of attending a love-feast in the Warrensburg church. About seventy brethren and sisters surrounded the Lord's table and a number of spectators were comfortably seated in the house. The order was most excellent and those who came to witness the observance of the ordinances of God's house, paid the closest attention to what the brethren had to say on the occasion. Bro. Jacob Witmore officiated and in every respect the meeting was to us an enjoyable one, and we believe all who participated in the feast had the same feeling. At this meeting several members, who had united with the Old Order Brethren, expressed a desire to come to the church and they were received into fellowship. Recently some six or eight of these brethren have returned to the church at Warrensburg.

During our stay in the Warrensburg church we revisited Pertle Springs and enjoyed a quiet ramble in the grove and a boat-ride on the lakes. Our second visit to the place confirmed our favorable impression, and we feel sure that our Brethren will be pleased with the grounds for our Annual Meeting for 1890. We also visited a number of the members and were most kindly and hospitably received by all. Our stay in Missouri had exceeded our limit by a week, but we felt so much at home and enjoyed our stay so much that the visit seemed very short indeed when the time came for us to take our leave. We came away, bearing many pleasant recollections of our visit to the churches in Johnson County, Missouri. May the Lord bless and prosper them all and make them a power for good in the world.

From Warrensburg we returned to Kansas City, intending to spend a short time at that place visiting friends. Those who have been there will remember the elevated cable road running from the depot to the City, up the steep hill-side. The incline is about forty-five degrees, or about as steep as an ordinary house roof. We took seats in the cars and slowly ascended the hill. We had gone up a considerable distance and were thinking what the result might be if the cable were to break, when, suddenly, we heard a peculiar, rasping noise, the cars went back a short distance, and then stopped. The cable had broken, but fortunately, the brakeman was at his post at the moment the break occurred, and an accident was prevented which makes us shudder to think about. We immediately left the cars, and walked down to the foot of the hill, and, returning to the depot, took the first train for McPherson, Kansas.

McPherson.

We spent several days with the Brethren at McPherson, attending three meetings in the College Chapel. We felt much at home with them, for we were well acquainted with many who located in this part of Kansas before they came West, and others we had met and learned to know on previous visits. Our stay was short, but work at home demanded our return. We had a strong desire to visit the Salem, Pleasant View, and Newton churches before returning home, but we were unable to do so for want of time. Indeed, it required considerable self-sacrifice to turn our faces homeward without having had the privilege of meeting with the Brethren of the last-named churches.

We found the brethren, connected with the McPherson school, busy at work. Bro. Daniel Vaniman, we are glad to say, is much improved in health and seems to like his new home. Bro. M. M. Eshelman had just returned from Missouri, and started, during our stay, to visit several churches in Northern Kansas and Nebraska.

Bro. Sharp is busy in school work and is hopeful of the future. We spent some time in visiting the classes and were well pleased with what we saw of the work of the school. The teachers are enthusiastic and full of zeal in their work, and, as a result, inspire the students to do their best. Bro. Sharp informed us that the attendance was good, and that the prospects are that it will be largely increased during the winter term. The students impressed us as being earnest and thoughtful, and seemed to appreciate the fact that they are enjoying excellent educational advantages.

A number of carpenters were at work on the main building. Bro. A. W. Vaniman, the efficient Business Manager, informed us that it is their intention to inclose and cover the first story this fall and prepare the basement for recitation rooms. The building, when completed, will be unexcelled for school purposes.

We enjoyed a short visit at the office of Bro. J. M. Snyder, editor and publisher of our German paper, the *Brüderbote*, and the McPherson College paper, *The Educator and Companion*. His office is within a stone's throw of the College buildings. The *Brüderbote* should have the encouragement of our German Brethren, and, unless they give it their help by subscribing for it and helping to extend its circulation, the paper can not be made self-supporting. Let our Brethren generally help in the work. Send to Bro. Snyder the names of Germans who would likely be interested in the paper, and secure the names of our German Brethren as subscribers for the *Brüderbote*. In this way a good work may be done. Bro. Snyder is succeeding well with the *Educator* and is making it a very readable paper.

On Thursday morning, Oct. 3, we started for home, and reached Mt. Morris on Friday. And now we are again seated at our desk in the sanctum, after an absence of nearly four weeks. We look back and marvel that the days passed so rapidly away. We look forward,—but who can pierce the veil of the future? We settle down to work, thankful to God for past blessings vouchsafed, and with a hopeful trust for the future.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"THE religion of to-day needs more than anything else a strong infusion of the divine and Biblical element. It has become weak, flaccid, prattling. It says too many sweet, soft, pretty things to tickle the ear and catch the crowd. Men are needed with the power and spirit of Elijah to say strong, deep, powerful words. Then religion would reach the masses just as electricity reaches the subterranean streams."

BY referring to our list of tracts on the fifteenth page, it will be observed that the number has recently been increased by several additions. One has been added in Class C on the Sabbath, a very valuable production, by I. J. Rosenberger, in refutation of the doctrine of the Seventh-Day Adventists. Two in Class D, one on the "Lord's Supper," by D. L. Miller, and one on the "Prayer Covering," by S. N. McCann.—H.

"WE often hear it said that the Christian is to be a witness for Christ. We must confess that we are often very poor witnesses. Our testimony, instead of being always on the side of the Master, as it should be, is contradictory and, perhaps, on the other side. When Christ left this world, he gave a charge to his disciples, and that charge applies to us We are to be witnesses of him. Yet, how many are to-day living in a very low, spiritual state and in point of fact denying Christ?"

"CHRIST'S lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long, as they toil, they drop gentle words from their lips and scatter seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scriptures the lives of God's people in this world are compared, in their influence, to the dew. Should we not scatter blessings so silently and so secretly that no one should know what hand dropped them?"

THE long nights are now coming on, affording more time for reading and study. There is no better time during the whole year than the winter season of long evenings, and bright firesides, to do missionary work. Not only should the minister, but also the deacons and laity, both brethren and sisters, make themselves useful in this way. Visit the aliens and strangers in their homes. Give them tracts, and by these and in other ways, as opportunity and circumstances may afford, interest them in the all important "*one thing needful*." Like Paul, reason with them of righteousness and judgment to come Great will be the reward of the fruitful!—H.

YOU CAN'T AFFORD IT.

"NONE of us can afford to be mean because we are poor. Some say, "I have so little that my offering would make little difference." It will make just as much difference to you as if you could give a million dollars. God's kingdom is our inheritance. Its advancement is our object. Those with whom God dwells will be generous toward the work God loves."

A MATTER OF OBEDIENCE.

CAN there be any plea more persuasive than is embodied in our marching orders? When Kochet-thing, a Karen convert, visited America, he was urged, upon a certain occasion, to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion, "Has not Jesus told them to do it?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no!" said the Karen, "If they will not obey Jesus Christ, they will not obey me."

KEEP AT YOUR WORK.

HAS God given you work to do? Then keep at it. Others may disapprove and criticise you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate, till they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. If God has given you a work to do, he will give you strength to do it, and will bless you in the doing of it. Many a good man has allowed his work to be taken from his hands and wrecked by incompetent men, who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun.

OUR TRACTS.

BY examining our list of tracts the reader will observe by a number of the titles that such are, doubtless, as needful and beneficial as instructors, circulated among the members of the church and their families, as among those having less, if any, knowledge of these matters.

I refer here especially to the "Prayer Covering," "Plain Dressing," "Gold and Costly Array," also, "Come, let us Reason Together." In places these subjects are much overlooked and, for the most part, their plain teachings so much neglected that they are passed by unobserved.

This is not at all as it should be. The neglect and unobservance of any religious principle or precept, is strong evidence of carnality and worldliness, to say nothing of their apostatizing influences and effects upon the religious life and character of others. The children of God must be examples of cleanliness, plainness, piety and holiness.

Two extremes are here presented. In one sense the two are synonymous; in the other, utterly incongruous and unassimilating. A sister in worldly attire, and a brother with his clothes, breath, mouth and beard stained and scented with tobacco, are, to all outward appearances, examples of pride and filth. The former is uncomely; the latter, to say the least, distasteful, if not also disgusting.—H.

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Seven.—Miracles.

SOME hold that miracles must still be performed as evidence of the true church.

We remark that miracles are for a purpose, and when the purpose, for which miracles were needed, is accomplished, they are no longer necessary.

Miracles were needed in the days of Moses to confound the Egyptians, to convince the Jews of the divine mission of Moses, and to lead them forth from bondage to the promised land. So, when God, through Christ, was changing from the Old to the New Dispensation, miracles were necessary on the part of Christ to confirm his divine mission. Hence it was with signs and wonders and divers miracles and gifts of the Holy Ghost, that the divine mission and character of Christ were fully established.

But, after the Gospel became established, and its principles more generally known and acknowledged as being righteous and just, miracles were no longer necessary. The Gospel then could stand, Christianity prosper, upon its own merits, unaided by miracles.

Miracles reverse the natural order of things and present the supernatural in order to make the greater impression. If, however, miracles were a constant necessity in the church, as some affirm, they would lose their force, and the order of nature, as fixed by God, would be continually set aside. As a result, no real benefit could be derived from such a reversed state of things. Miracles would cease to be such on account of their frequency.

Confusion, disorder and corruption would be the result.

If miracles were constant, we would soon live in a world of chance, of irregularities, instead of a world governed by law and order.

Christ said truly, "An evil and adulterous generation seeketh after a sign." Matt 12: 38.

Supposing that miracles could be performed, as in the days of Christ and the apostles, then a few loaves and fishes could be blessed from time to time, and we would always have plenty without any labor scarcely. The raging storm could be calmed in an instant, and the sick all restored to health The dead could be raised to life again and thus annul God's own decree,—"Dust thou art and to dust thou shalt return again." Gen. 3: 19.

The test of miracles is an unjustifiable one, deceptive in its tendency, and is no evidence,—since the days of primitive Christianity,—of the true church, but rather the opposite.

PRACTICAL RELIGION.

BY GEO. L. JENNINGS.

RELIGION is vastly more than than a profession, though many are satisfied with only that. It is more than singing, praying, and shouting hallelujah. It is more than observing ceremonials, de-

fending dogmas, and exposing the untenable doctrines of others.

Religion reaches the life, character and heart of a man and makes him a new creature in thought, feeling and conduct.

Active benevolence is inseparably connected with religion, and adorns the Christian character as fruit does the tree,—naturally and without constraint.

The religion of the world rests largely on doctrinal distinctions, drawn from obscure translations. In reality it matters less whether the soul shall sleep in the grave until the resurrection morning, than whether the life shall be filled with a grand record of charitable deeds,—adorned with unsullied manliness.

Integrity is a finer accomplishment than ability, to demonstrate the meaning of parables, and unselfishness of greater import than vaunted faith. While faith, prayer, and song are directly connected with religious worship, they are only factors to promote the vital essence of a godly life. Too many worship the instrument of growth, and ignore or fail to comprehend the part it was designed to fulfill in the economy of salvation. Formality follows this misconception until all virtue centers in the instrument, and the true end of worship is lost. The profession that follows gravitates toward a bigoted sectarianism, and the tithing of "mint, anise, and cummin" displaces the "weightier matters of the law." Thus sect after sect finds ample accommodation, and each, with a *fragment* of truth, settles down upon well-defined doctrinal limitations. It is needless to add that each one produces about the same quality of finished work, and that each manifests about equal zeal.

It requires but a few elements of truth to construct a denomination, and the liberality in the distribution of these elements is commendable. No denomination seems to have sought a monopoly. As a government is best known by the citizens it produces, so a church should value its products above its theories. Cause and effect are related in more than a physical sense. In spiritual things as well as physical they seem to hold their wonted relation.

There never was a time since Christ suffered on Calvary when a Christian life could be more completely exemplified than to-day. At no period was there more or better material at hand to work upon or show its power.

In the great race for wealth it is rather convenient and inexpensive to confine religion to praying, singing and shouting hallelujah. It conflicts but slightly with business, makes a fair showing; one falls readily into the idea that it is religion; but it is not if it stops there. Alone, it is as barren as the fig-tree that Christ condemned. Prayer means *work*. We pray for our daily bread,—then plow, sow and reap, and get the blessing. We pray that the widow be fed and the orphan clothed. Why not deposit a sack of flour at the door of the former and a bundle of clothes with the latter and see God answer the petition at once?

We pray for temperance. Why not work for it? We pray God to cheer up the broken-hearted. Why not wear a cheerful countenance and send a warm current of good-will and cheerfulness over the wide extent of our influence?

Often we leave the sanctuary, echoing with our hymns of praise and petitions for the sorrowing of earth, then go out and wear the grim visage of close dealing and unsympathetic intercourse with the very class for which we plead so earnestly?

Give religion its proper dominion over business and social relations and it will revolutionize the earth. It will then demonstrate its converting power by changing the iron nature of selfishness into open-handed charity and golden deeds of philanthropy. It will open wide the gates of pleasure, and flood the souls of those prayed for with the aroma of happiness and joy.

There must be something tangible associated with religion, to clothe it with vitality. Its forms must produce results or deteriorate into idolatry.

To worship a form is as hideous as to worship an image, and fully as degrading to heart and life. The example of Christ leads away from image worship and into the domain of practical philanthropy. It converts the soul to continue the example he set while treading the hills and valleys of Palestine on his mission of mercy.

Middletown, Ind.

PREACHING THE GOSPEL.

BY SARAH M. SAUNDERS.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature."—Mark 16: 15.

THIS command of Jesus, the Son of God, was given to his disciples more than eighteen hundred years ago, and ever since he uttered those words, man has been trying to obey. But it seems that but little progress has been made, or but little has been done. In the words of the queen of Sheba, "The half has never been told." Yet the command never grows old; it is as fresh and as imperative to-day as it was when the disciples received it from the lips of him who "spake as never man spake."

When we take into consideration the fact that the Gospel is given unto us for such a wise and noble purpose, and that the command to preach the Gospel to the sons and daughters of Adam is so imperative, and our eternal welfare is dependent upon our obedience to the commands of God, both in preaching, hearing, and doing, how important that we, as disciples of Christ, improve our talents, knowing that the promise is unto those that *do his commandments!*

In preaching the Gospel it is necessary to preach *Jesus* as Philip did unto the Ethiopian, instead of our *own* opinions, and beliefs or notions. Jesus says: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." Then we have the precious promise attached, "And lo, I am with you always, even unto the end of the world." Matt. 28: 19–20.

It seems strange to mortal minds that the Gospel never becomes old or stale. The story of Jesus, of the works which he performed, while here among men, his miraculous cures, his meek and lowly life, his examples of obedience and humility to his Heavenly Father's will, is still the same sweet story. Almost any other theme will become threadbare, but the Bible is the same unchangeable word of an immutable GOD. We may read the Word of God time and again, and each reading will unfold new beauties, develop new truths, and become a source of enjoyment, not found in any other book.

Landess, Ind.

PUSH.

BY A. BRICKER.

IF there were more push in the world, there would be fewer hungry, half-clothed, homeless suffering children, fewer broken-down dissipated men and women, less need of alms-houses, houses of correction and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness, out of trouble, real and fancied. Push never hurts anybody. The harder the push, the better, if it is given in the right direction. Always push up hill, — few people need a push down hill.

Don't be afraid of your muscles and sinews; they were given you to use. Don't be afraid of your hands, they were meant for service. Don't be afraid of what your companions may say. Don't be afraid of your conscience; it will never reproach you for a good deed.

Push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life. It is just the word for strong arms and young hearts! It is just the word for a world that is full of work as this is! If anybody is in trouble and you see it, don't stand back! Push! If there is anything good being done in any place where you happen to be, push! Push! In the Lord's work-house are many duties! Remember that following Jesus is not a matter of feeling, but of duty!

Don't neglect to read the Bible! Go to church, to Sunday-school and prayer-meeting! Give something for the Lord's work, even though you do not feel like it. Rather say, "I will do my duty," feeling or no feeling. RIGHT DOING develops RIGHT FEELING. The closer you keep to Christ, the more you will become like him. When Peter once came to following Christ afar off, it was not long until he lied and cursed, and swore he did not know him. Have you ever fallen into the filthy, costly, worldly habit of chewing or smoking tobacco? Push! At once and forever part company with that evil! Abhor that which is evil, cleave to that which is good!

Primrose, O.

LOVE FOR THE CAUSE.

BY LANDON WEST.

AMONG the rarities that I find in my travels, I found one poor sister who loves the church and the GOSPEL MESSENGER so well, that she washes for her neighbors at fifty cents a day to aid in providing for her household and to get money sufficient to pay the postage on the old copies of the paper that she sends to those of her friends who are too poor to pay for the paper. Is there any one who can not do a part of the master's work? The widow's mite was valued highly, and so will be the gifts and mites of many poor ones, whilst others, with their abundance, will not have even a mite to their credit!

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The South as a New Field.

IT is a fact well known, and especially with the Brethren in the Valley of Virginia, that the preaching of the Gospel, as understood by them, was not cordially received in times of slavery. Through the workings of Providence this obstacle has been removed and now there lies before us the beautiful "Sunny South," with its many attractions.

The expression "Sunny South" has a broad meaning. It means more than the congenial climate, and salubrious air. Here we have the mountains, with their hidden treasures, the valleys with their fertile soil, comforts and attractions

too numerous to mention, and last, but not least the kind and hospitable people, whose generous spirits and large hearts are always ready for good works.

Many calls are being made, which have been responded to as far as possible. Since the abolition of slavery, elders Peter Nininger and B. F. Moomaw traveled into Bedford County, and there established several plants Satan, however, entered, causing black clouds of distress. Thanks be to God that these difficulties have been dispersed, and that a silvery ray is again beaming on the little plant. Bro George Graybill and the writer met with the little band Sept. 7, and remained until the 15th. The Lord blessed our humble efforts, and, as a result, thirteen were added to the church by baptism, and one reclaimed. On the evening of the 14th we all gathered around the sacramental board and over forty members participated in the blessed ordinances.

On Sunday, when the farewell address was delivered, and the parting hymn sung, many tears were seen to flow. A preacher of the Methodist church, who, for the first time, was an eye-witness to such meetings, came to bid us adieu. He said, "All I have seen or heard I can fully endorse and say 'Amen' to the same, for it is founded upon Gospel principles." Brethren, let us be true and faithful, hold fast to our blessed Christianity,—maintain her principles, and preserve her purity!

SAMUEL CRUMPACKER.

Bonsacks, Va.

From Croton, New Jersey.

OUR school at the Bethel church has become an evergreen one. During last winter, from Nov. 18 to May 12, we had school every Sunday except five, with about thirty-seven scholars on the list. The average attendance was sixteen. From May 12 until Sept. 15, we had school every Sunday, with an average attendance of twenty-five, and a total enrollment of forty-two. Perhaps our average would have been better, had it not been for the unfavorable weather, and the great distance at which some of our scholars live from the school.

Sept. 30. A. S. CHAMBERLIN.

The Great South.

THE article on page 588 of the MESSENGER, by Mr. T. F. Jeffries, of Rome, Ga., deserves more than a passing notice.

Mr. Jeffries is endeavoring to get our people to settle at Rome, and I feel to encourage him in the effort. Of late I have passed through Rome a number of times, but have always been too busy to spend more than a few hours in the city. It is one of the most beautiful, healthy, thriving and fertile sections in the State, where the winters are extremely mild and the summers pleasant. It is also a point at which our people will be welcomed and encouraged. Besides, it is on the East Tennessee, Virginia and Georgia railroad, a main line over which much traveling is done between the North and South, where it would be so convenient for Brethren to stop off when traveling that way. I wish to urge our Brethren to investigate the claims of Rome, and, if they seem favorable, make an effort to locate a body of Brethren there. And, concerning Mr. Jeffries, I am informed by Brethren of Jonesboro, Tennessee, that he is a friend to the Brethren, and wants to see them more in the South.

I wish to further remark, that if the people of the North generally knew the advantages of Georgia for fruit raising, and other things at which a good-paying living may be made, they would come down here faster than they ever went to Kansas. I have been in the South long enough to know these things, and I have no ax to grind excepting the Gospel ax.

I also spent a few days at Jonesboro, Tennessee, the last of September. I had intended to attend the District Meeting, but being held so far from the railroad, circumstances would not permit. But I took occasion to look over the country with a view of recommending it to our Brethren in the North. To me it seemed a little rough among the mountains in Washington County, but for those living among the mountains of Pennsylvania it would seem like home, in a mild climate, with pure, cool water, fertile soil and good health. For those seeking a level section I would suggest that they examine the country for fifty miles on either side of Knoxville. Here I saw some as fine country as I have ever seen in any of my travels, and probably affording much better inducements than can be found in the West. I also suggest that some of our Brethren take a good look at the country in the vicinity of Chattanooga. There are also other points in the South that may be visited and examined to good advantage. This may be done during the coming winter, and thus foundations be laid for building up a number of churches in the South. In fact, we ought to have a string of churches extending all the way from East Tennessee to Keuka, Florida. I further learn that a number of Brethren will visit Florida the coming winter, and thus greatly revive and strengthen the work there. It also seems that the time is nigh at hand when our Brethren will inaugurate a grand move to the South, with a view of building up communities and establishing churches, and fortunate, indeed, will be the sections that secure these settlements, for it is a well-settled fact that our people are unexcelled for building up prosperous, wealthy, intelligent and moral communities where they settle. This fact is well known to Mr. Jeffries, and for that reason he is working to secure a settlement of our people at Rome, Georgia.

I have been at Waycross, Georgia, nearly two years, and am now fully convinced that it will be hardly possible to work up a settlement of our people here, for the simple reason that the land around the city is owned principally by men who take no interest in emigration. I know of no point where I would sooner undertake to locate a large body of our people, were it possible to procure land for them in a reasonable manner. Many would like to locate here if they only could. As I do not care to waste my time at a place where I can not work up a congregation of our people, I think of leaving here and giving my influence in favor of some other point, or, probably, return to Keuka, to my mind the most delightful spot in the South

After having said this much, I will now offer further suggestions in regard to missionary work in the South. I think the Mission Board should now give a good deal of attention to working up congregations in the Southern States, and, if possible, plant churches in the various sections where favorable openings present themselves. To do this successfully, they must have men who will take the field. These men ought to be adapted to work in the South; they ought to be men who understand the Southern people and their ways. I have been in the South long enough to know that this is an important matter for the Mission Board to consider. When in Tennessee, I took occasion to look into the manner of doing missionary work in that District, and I became convinced that the ministers they have in the field understand how to do work in the Southern States, and I, therefore, insist that the Mission Board should take men from that District for work in the South. They have some good men that may be used to good advantage.

Of course there are those who can not see the wisdom of selecting Brethren from the South to do mission work in the South, but all those who are acquainted with the Southern people will commend such an action upon the part of the Mission Board. For those who will work earnestly and prudently, there is a great opening in the South among that class of people, who are dissatisfied with the fashionable religion of the age. There is work here for scores of ministers. On these questions I have more to say by and by, but for the present I must say, that the Lord has a great field in the South, and there is a long, loud call for workers who will enter the field and work with a zeal.

J. H. MOORE.

Waycross, Ga.

Notes by the Way.

On Monday, Aug. 26, husband and I, with little daughter, Laura, started for our dear old home in Nebraska,—a journey of about three hundred and eighty miles. We traveled homeward day after day and had a pleasant trip, as the weather was fine and the roads all that we could ask for.

While traveling through the land of plenty, we were made to wonder how many hearts returned thanks to our Heavenly Father for his great goodness! We never saw such an abundance of everything as we saw in Kansas,—our home State. Sad to say, however, there was some complaint because, on account of the abundance, everything is too cheap. It seems to be difficult to please some people. They complain if they have not as much as they think they should have, and complain if they have a great abundance. But, oh, how good God is! He is kind,—far beyond what we poor mortals deserve.

We arrived at our destination in about eight days. We need not say we were made happy on meeting father and mother, for all that have been away from home and are permitted to return again, know the joys of such a meeting. I was glad to find them looking well and enjoying good health.

Among the dear ones we met that day was sister Ella Brumbaugh and her kind husband, J. B. B., and daughter, Ruth. Once more it was our happy privilege to be seated at father's table, surrounded by brothers and sisters. God has been good to us as a family, in sparing life. There have been some changes, and the grey hairs tell us that father and mother will not always be with us.

Sept. 10, was the day appointed for all to be at home. We had the pleasure of meeting all except Perry and William, but they were not forgotten.

Father and mother have done much for us. I remember when young they would tell us to do or not do something, and we thought hard not to have our way. But how thankful we are now that they gave us good advice and kept us in the right way! Children do not know what is best for them. God has given us kind parents in order to teach us aright, and the Bible says, "Children obey your parents." But, alas, how often they are disobedient to their father and mother and cause them to weep! By honoring father and mother, we have the promise of dwelling long in the land the Lord giveth!

MARY S. HARSHBARGER.

From the Arkansas Mission Field.

WIFE and I left our home, at Galesburg, Kans., Sept. 2, for the mission field in the south. Going by way of St. Louis and Cairo, we arrived at our destination,—Laforge, New Madrid Co., Mo, our first stopping place after a journey of two days and two nights. The brethren had been apprised of our coming, and had come to the station at two o'clock in the morning, to meet us. We had an appointment the same night, and continued our meetings for nearly two weeks, closing with two

additions by baptism. We then held meetings one week, farther north, at Ogden school-house. There were no visible results at this point, though the congregations were large and good attention was given to the Word preached. I find here, as elsewhere, it takes time, patience and work to build up the cause. We were also in the adjoining County, Mississippi, where we had three meetings. We expect to go to that point again to-day to continue for a time.

We find the people quite intelligent, and giving good attention to the preaching of the Word. Wherever we met them they treated us kindly.

After one month's experience in our new field, we are made to realize more forcibly the magnitude of the mission work. Calls come from all sides for preaching. There are about twenty-five members here. One young minister resides here, who is willing to do what he can, but the field is too large for one.

This is a good farming country, producing excellent crops. While temporal resources are abundant, more help is needed in the ministry of the Word. Who will come? SIDNEY HODGDEN.

From the Cheyenne Church, Kans.

OUR love-feast of Sept. 21, passed off very pleasantly. Eld. Snowberger, of Colorado, and Bro. Short, of Nebraska, were with us. The brethren and sisters from Rawlins and Sherman Counties, Kansas, came over, and sister Scott, of Southern Ohio, and sister Snavely, of South-eastern Nebraska, who had been visiting here, were also present. We are always glad to have brethren and sisters from a distance visit us, —away out here, on what was formerly called the "Great American Desert." Come and see us and abide with us! We are few in number as yet, but hope to grow in such a manner as the Lord may direct.

We were made to rejoice at the close of our Communion meeting, to learn that two more were willing to go down into the water, and receive the ordinance of baptism. One of them was an elderly man, who had long been a minister in the Disciple church. The other one is a son of the former. We hope they will always be found at their post of duty in the warfare for Christ. Brethren, come and see us, especially ministers. You will be met at Bird City by addressing the undersigned. O. C. SLIFER.

From Somerset County, Pa.

THE Brethren of the Berlin church held their love-feast in the Beeghley church on Saturday evening, Sept. 28.

Elders Joel Gnagey, of the Summit church, and our own elder, Michael Weyand, officiated, assisted by the writer. In the afternoon five young sisters and two young brethren were persuaded to forsake sin and, consequently, were baptized, and joined us in our *feast of* love. The meeting was a solemn one and largely attended.

During the summer a new roof has been placed on the house and the church has been suitably painted within and without. All is peace, and hopes are bright. W. H. COVER.

From Minnesota.

As far as known to the writer, there are but three churches in this State. Why is this? Is not the church able to send ministers here, or is it for the want of a call on our part? Whatever the reason may be, I am sorry that such is the case. I have lived here for the last eighteen years, and have tried to get the Brethren to preach here. Several Brethren have been here, but always preached only two or three sermons. Consequently there was not much accomplished. There are four members living about ten miles west of here, and the writer lives about twenty miles west of the Lowiston church, at a little village called Dover, on the Winona & St. Peter railroad. One sister and one brother live on a branch road to Plain View, at Viola station. One brother and one sister are located on the same branch at Elgin.

We ought to have a minister located here who could preach for us regularly. Who will come? Do not all say, "We can not." It is not an easy task to live a Christian life, isolated as we are. If some of the Brethren of our large churches were isolated from the church for fifteen years, I think they would say, "I think we ought to send one of our ministers to Minnesota." Brethren, can you not spare just one? J. HARSHMAN.

Dover, Minnesota.

From the Log Creek Church, Caldwell Co., Mo.

A SERIES of meetings was commenced in this congregation on Sunday, Sept. 29. Bro. J. E. Ellenberger preached a very interesting sermon. The meetings were then continued by Bro. S. B. Shirky each night, until Wednesday night, when we all surrounded the Lord's table, to commemorate the death and suffering of Jesus. We believe all the brethren and sisters were much strengthened, and sinners made to think of their condition. May the good seed sown spring up and bring forth much fruit, is our prayer!

LYDIA C. MASON.

Norborne, Mo.

From the Salem Church, Kans.

THE members of the Salem church had a feast indeed and in truth Sept. 28. One hundred and three communed. We had good help in the ministry from abroad. Those present were brethren John Forney, J. Brower, L. Hillery, M. M. Eshelman, D. Martin, Levi Eby, S. Lehmer and our loving elder, E Eby. The brethren preached the Word with power. They gave us very much encouragement. Bro. L Eby continued the meetings until the evening of Oct. 2, when, with congregations increasing, the meetings closed. We hope and pray that the seed sown may spring up and bring forth fruit to the honor of our blessed Redeemer.

In his last remarks Bro. Eby admonished the churches to give the ministers encouragement. If all of the brethren and sisters would have heard the admonition, and would put it to practice, they could do a great deal of good. Let us, dear brethren and sisters, work in the vineyard of the Lord while it is day with us, for the night cometh, wherein no man can work. May we labor so that we may continue to stand united as one great Brotherhood, is my prayer!

L. E. FAHRNEY.

Sterling, Kans., Oct. 3.

From Pokagon, Michigan.

OUR love-feast occurred Oct 5. Twenty-nine members were present on the occasion. Bro. David Miller, from Berrien, was here to help our home ministers. There was one accession to the church. We think the members were built up in the faith, and sinners were warned to flee the wrath of God. We invite those that were here, and others, especially ministering brethren, to meet with us often. Come, we need you.

IDA STRETCH.

From Sabetha Church, Kans.

SEPT. 2, Bro. John S. Mohler, of Morrill, Kans., came to us and preached with power to good audiences until the 15th. On the 13th two (an aged couple) were led into the water and received baptism; they came forth, rejoicing in the God of their salvation. It seems a pity that, with such powerful preaching and earnest appeals, only two could make up their minds to choose that good part that shall not be taken from them.

Many expressed themselves as being ready, but some wanted to wait until their companions were ready. Some had other excuses. Oh, what a pity that they can not see their mistake! We believe that if we could have continued our meetings one or two weeks longer we would have seen greater results; but as the fair and other gatherings were at hand, we thought it best to close our meetings, as the minds of so many were drawn to those things. In our daily visits to private families we were received kindly, and, I think, many good impressions were made, that, I hope, will bear fruit in the near future. C. J. HOOPER.

From Fredric, Monroe Co., Iowa.

SINCE our last communication, death has claimed another one of our number,—sister McMullen, who was sick but a few days, and passed away in her eightieth year. But, while death lessens our number, others come home to fill their places. Two young sisters have been added to our little flock, this summer, by baptism, and are now walking in newness of life.

Our love-feast, now in the past, was very enjoyable. We had able help from our sister churches. Our Sunday-school has proved a success, and is well attended. HIRAM BERKMAN.

Oct. 3.

From Quinter, Kans.

OUR quarterly church council was held Sept. 29. After the report of the annual visit was considered, the church decided to hold her fall communion on Nov. 2, at 4 P. M. The usual invitation is extended to all to be with us. B. B. WHITMER.

Oct. 3.

TO-MORROW is like the rainbow which, in our childhood, we thought we could touch by simply running a short distance, but which, to our dismay, we found to recede as rapidly as we advanced; or like the horizon, which, we imagined, our steps could easily reach, and we be able to touch the sunset glory gilding it. To-morrow we never see. To-day we hold in a strong grasp. Use it ere it pass away. Time whirls rapidly on. All the to-morrows will be to-days, then yesterdays, and pass quickly far away into the past till centuries hide them from the living. Time is for us to use. If we waste it, anticipating future good or future ill, we lose to-day and all the days as they go on, till our last day will find us barren and unloving.—*Sel.*

THE Bible direction to pray "without ceasing," and to continue "instant in prayer" means that prayer should be one of the fixed and permanent habits of one's life. We can not, at all times, be formally engaged in prayer; and yet we can make prayer a habit, actually pray at short intervals, and always have the spirit of prayer. He who does this will keep up an acquaintance between his soul and God, and will find the acquaintance one of increasing spiritual profit and comfort to himself. He who omits it will be greatly the loser, and if he continues the omission, will be sure, in the end, to lose his soul.—*Sel.*

MEN'S lives should be like the days, more beautiful in the evening; or, like the seasons, aglow with promise, and the autumn, rich with golden sheaves, where good words and deeds have ripened on the field.

Notice to the Churches of North-Eastern Kansas.

At our last District Meeting it was decided that the Clerk should correspond with the churches of our District and ascertain whether they are in favor of holding a ministerial meeting the day preceding District Meeting, for the purpose of exchanging views, and deciding on plans so that we might work in unison, for the greatest amount of good and for the advancement of the kingdom of Christ.

Inasmuch, now, as the Appanoose church (in which the District Meeting will be held) has consented to hold said meeting, we request any or all churches who are opposed to said meeting to so notify the undersigned by card, and if we hear nothing by March 1, 1890, said meeting will then be appointed.

By order of District Meeting,
I. H. Crist, Clerk.
Olathe, Kans.

From the Root River Church, Minn.

We held our love-feast Sept. 14 and 15. Brethren Wm. Eisenbise and Frank Myers, of Mt. Carroll, Ill., were the only ministers present outside of our own. These brethren were accompanied by their wives. The interest was good, though the weather was bad. On Saturday there were not so many present. A funeral sermon of sister Cummings was preached on Sunday. She died a few days previous.

Sarah E. Bueghly.
Lime Springs, Iowa.

From Hampton, Franklin Co., Iowa.

Sister Susan Teeter, of this congregation, fell and broke her limb, Sept. 22. Though seventy-eight years of age, she is doing nicely thus far. The doctor thinks her recovery will take from eight to twelve weeks and the time will surely seem long to her, but in her pain, and tiresome days and nights, she asks the brethren and sisters to remember her in their prayers.

Bro. Emmanuel Hoff and wife, of Waterloo, Iowa, paid us an enjoyable visit after the Greene love-feast, while on their trip to Wright and adjoining Counties. We were very glad that they stopped with us on their way, and if others are going by, we would be glad to have them do the same. J. R. Dohner.

From Dayton, Ohio.

The members of the "West Dayton church" met Sept. 22 for the purpose of organizing a Sunday-school. Bro. Charles Elson was elected Superintendent, and Bro. Wm. Klepinger, Jr., as Assistant. Other officers necessary were also appointed, and we decided to begin our school Oct. 6, at 9 A. M. We further decided to have "teachers' meeting" on Thursday night of each week. We expect to have preaching and Sunday-school each Sunday. Ministers, passing through Dayton, are requested to stop with us and preach the Word to us.

We think of holding a love-feast yet this fall, of which further notice will be given in due time.

H. C. Butterbaugh.

From New Paris, Ind.

The Union Center church, after having their annual visit, met in council Sept. 28. All seemed to have a desire to promote a growth of holiness both in themselves and others. One feature added to the interest of the meeting and that was the reception of two into church fellowship by baptism. May God grant them grace to be faithful helpers in the cause! Our Communion meeting will be Oct. 10 at 4 o'clock.

Henry Neff.

From Beatrice, Nebr.

We think the Lord is still working with us. Yet he can do no *mighty* works, for there seem to be none of those great characters of faith. We walk too much by sight and not enough by faith.

Another penitent was added to the little flock on Sunday. Thus the prodigals return one by one, as we cross to the other shore one by one. We laid an old soldier of the cross in his cold bed only one week ago,—Bro. Jacob Kelso. A young volunteer comes to fill up the ranks. We are striving for more laborers by a protracted effort at the church in the country. May the God of our fathers send them. Bro. Teeter gladdened the hearts of the saints by giving them heavenly manna in three sermons; then had to go. The Lord is good! J. E. Young.

From Engel's Mills, Garrett Co, Md.

According to previous arrangements, Eld. C. G. Lint commenced preaching for the Maple Grove congregation on the evening of Sept. 8, and continued preaching each evening during the week. On Saturday evening love-feast exercises were held. It was a very pleasant and impressive feast. Ministering brethren present from other congregations were, C. G. Lint, Josiah Berkly, Joel Gnagey, Jeremiah Beeghly, and David Hochstettler. We had earnest and able preaching, with good attention and quietness, which was much appreciated. At 9 A. M., on Sunday morning, the church convened for the purpose of holding a choice for two brethren to serve in the ministration of the Word. The lot fell upon brethren A. L. Gnagey and Perry Bowser, both young and promising brethren. May the church remember these brethren at a throne of grace. After the installation services, at 10:30 A. M., Eld. C. G. Lint preached an able sermon to a large and attentive audience. One was baptized during the meetings.

S. A. Miller.

Treasurer's Report.

The following is the report of the Baltimore Bible school for the third quarter, ending Sept. 30, 1889:

RECEIPTS.

Balance from last report,	$ 1 31
MARYLAND.	
Sister Ella Williams,	1 00
Sister Elizabeth Roop,	5 00
Bro. Ephraim Stouffer,	1 00
Bro. Samuel Hoffman,	2 00
A brother, Baltimore,	2 91
A brother, Baltimore,	1 00
Bro. C. C. Ellis, Baltimore,	1 00
Bro. J. J. Ellis,	50
Bro. Claud Sansbury,	25
Bro. John E. Hoot,	25
Bro. Bashor Oller,	25
ILLINOIS.	
L. H. B., Lanark,	2 00
M. H., Mt. Morris,	5 00
G. M., Mt. Morris,	5 00
OHIO.	
Sugar Grove S. S., Green Spring Church, per Perry M. Dukes,	11 00
PENNSYLVANIA.	
Sister Lizzie Knepper,	1 00
A sister, Lansdale,	2 00
Plum Creek S. S., Armstrong Co., Pa., per Matthew H. Kelly,	3 50
Bro. David Kilhefner,	1 00
INDIANA.	
Four Mile Brethren Church, per Baltzer Lybrook,	6 25
Sister Mary E. Row, Clay City,	1 00
Total Receipts,	54 22

EXPENDITURES.

Car fare,	1 63
Car fare to the Huntingdon College,	2 77
Rent for 1315 Light Street for the months of July, August, September	21 00
Oil and wicks,	25
One ton of coal,	6 75
One-half cord of wood,	3 75
One blank book,	1 25
Young's Concordance,	2 00
Journal,	25
Stationery, 25 stamped envelopes,	54
Labor,	50
Total Expenditures,	42 44

James T. Quinlan.
1926 Light St.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MOORE—THOMAS.—At the residence of the bride's parents, 2022 North 22nd St., Philadelphia, Sept. 18, Bro. John C. Moore to sister Lilla Thomas. I. M. Gibson.

GUYER—STAYER.—At the bride's home, Sept. 19, by Bro. John B. Fluke, John S. Guyer, of Woodbury, and Jennie Stayer, of Hopewell.

MORGAN—CRISWELL—.—At the residence of the bride's parents, Sept. 25, by the undersigned, Mr. W. N. Morgan and Miss Cora P. Criswell, both of Deep River, Iowa. H. R. Taylor.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

YOUNG.—Near Tatesville, Pa., Sept. 20, friend David Young. Funeral services conducted by the minister of the M. E. church.

SHELLY.—At Williamsburg, Pa., Sept. 19, Nelson Clyde Shelly, son of Bro. Daniel and sister Sarah Shelly, aged 7 years, 9 months and 25 days.

His death was caused by typhoid fever and brain trouble. Last summer, in the month of July, his father was hauling in wheat. Nelson was going to an upper story of the barn after his father, but, while on the loft, stepped between two boards and fell to the solid barn floor beneath, his head striking a log, and inflicting an injury above the left eye. Through God's will and the good attention of his mother, he was spared a while yet. During his sickness he was patient till the Lord saw fit to call him home.

Mila Straley.

MAGILL.—In the bounds of the Ozawkie church, Kans., Aug. 27, of diphtheria, Lucien, son of Caleb and Nettie Magill, aged 3 years, 7 months and 28 days.

MAGILL.—Also of same parents, Frank W. aged 1 year, 2 months and 6 days. Funeral services by the writer.

David Kimmel.

KLINE.—Near Broadway, Rockingham Co., Va., Sept. 22, sister Mary Kline, aged 78 years, 2 months and 17 days.

Mother Kline was the widow of Bro. Samuel Kline who had preceded her to the spirit land. She was truly a mother in Israel. To her home and fireside she gave a welcome to all and, with a kind hand, she ministered to the wants of the stranger. Her eyesight failed gradually until it resulted in blindness a year or more before she died, but she bore her affliction with Christian fortitude and cheerfulness.

There is nothing more beautiful than the close of a well-spent life. Such was the life of sister Kline,—her sun set in peace beneath a cloudless sky. Funeral services conducted by Bro. S F. Sanger and the writer from 2 Tim. 4: 6 S. Daniel Hays.

LEVITS.—In the Brothers' Valley church, Somerset Co, Pa, Sept. 11, sister Barbara Levits, aged 75 years, 4 months and 7 days.

Deceased was a member of the church for about forty years. She was the wife of Eld. Wm. Levits, who preceded her to the spirit world only three months ago. Peace to her ashes! Funeral services by the writer.

D. H. Walker.

LONG.—In the English Prairie church, La Grange County, Ind, Sept 14, Bro. Daniel Long, aged 69 years, 6 months and 24 days.

Eleven children blessed his marriage, seven of whom survive him and, with the bereft wife, mourn their loss The deceased had been a member of the Brethren church for forty three years. Funeral services by Bro. J. V. Felthouse, assisted by Bro. Y. D. Yoder. N. H. Shutt.

McDOUGALL.—At her home in the Winona church, Winona Co., Minn., Aug. 16, sister Mary (Campbell) McDougall, aged 70 years, 3 months and 6 days.

Deceased was the eldest daughter of Donald and Janet Campbell She was born in Drummond, Lanark Co, Ontario, Canada, and married to Dugald McDougall in April, 1848. She lived in her native country until November, 1866, when she moved, with her husband and children, to Warren, Minnesota. Sister McDougall was the mother of seven children, five of whom, with their father, are left to mourn the loss of a most faithful wife and mother. The study of the Bible was her delight from childhood, and her knowledge of it was a constant source of comfort and strength to herself, and profit to others. During her long and painful illness, which she bore with such patience and fortitude as only the Christian can, she trusted in God and he proved himself "a very present help in time of trouble." Mary McDougall.

DENLINGER.—At Tippecanoe City, Ohio, Sept. —, B. F. Denlinger, son of Bro. Jacob and sister Sarah Denlinger, aged about 22 years. Funeral services by elders Stutsman and Smith. Jacob Coppock.

Tract Work.

List of Publications for Sale,—Sent Postage Prepaid.

CLASS A.

No. 1. Golden Gleams or Family Chart . 85 cts.
No. 2. Diagram of Passover and Lord's Supper, per copy, 85

CLASS B.

No. 1. Trine Immersion, Quinter, per copy .. $ 1 25
No. 2. Europe and Bible Lands, Miller, per copy 1 50
No. 3. Doctrine of the Brethren Defended, per copy, 1 50
No. 4. Classified Minutes—A. M 1 50
No. 5. Two Sticks, Echelman. 1 00
No. 6 Close Communion, West, per copy 40

CLASS C.

No. 1. Annual Report, per copy, free
No. 2. Path of Life, per 100, $5.00; per copy, 05
No. 3. How to Become a Child of God, per 100, $4 00; per copy, 05
No. 4. Conversion, per 100, $2 50; per copy 03
No. 5. Water Baptism, per 100, $1.50; per copy 02
No. 6. Single Immersion, per 100, $1 50; per copy, 02
No. 7. Sabbatism, per 100, $2.50; per copy, 03
No. 8. Discussion on Trine Immersion, per copy, 15
No. 9. Sermon on Baptism, per copy, 03
No. 10. Glad Tidings of Salvation, per copy 03
No. 11. Life of Eld. S. Weir (Colored), per copy, 03
No. 12. Ten Reasons for Trine Immersion, per 100, $1.50, per copy, 02
No. 13. The Lord's Day and the Sabbath, per copy, 04

CLASS D.

No. 1. House We Live In, per 100, $ 60
No. 2. Plan of Salvation, per 100, 60
No. 3. Come, Let Us Reason Together, per 100 60
No. 4. How Shall I Know that my Sins are Pardoned? per 100, 60
No. 5. Intemperance, per 100, 60
No. 6. Plain Dressing, per 100, 60
No. 7 Which is the Right Church? per 100 60
No. 8. House We Live In (Swedish), per 100, 60
No. 9. House We Live In (Danish), per 100, 60
No. 10. Paul Wetzel's Reasons, Etc., (German), per 100, 60
No. 11. Sinner, Stop! per 100, 60
No. 12. Faith, per 100, 60
No. 13. The Light-House, per 100, 60
No. 14. Close Communion, per 100, 60
No. 15. The Truth Shall Make You Free, per 100, 60
No. 16. Modern Skepticism, per 100, 60
No. 17. Infant Baptism Weighed in the Balances and Found Wanting, per 100, 60
No. 18. Repentance, per 100, 60
No. 19. Talk to R. R. Employees, etc., per 100 .. 60
No. 20. Life and Death, per 100, 60
No. 21. The House We Live In (German), per 100, 60
No. 22. The Prayer Covering, per 100, 60
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about the Superb Pullman Dining Cars which have been recently placed in service via the Union Pacific, "The Overland Route?" If you have, and want to get a sumptuous meal while travelling, don't fail to take the train on which these Diners run They run on the fast Vestibule Express between Council Bluffs and Denver and on the Overland Flyer between Council Bluffs and Portland.

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THE Union Pacific Ry, also known as The Overland Route, has lately added to its service a number of new cars (which, by the way, are built by the World-famous Pullman Company) entitled Colonist Sleepers, and which for convenience and comfort are but little behind the handsome Pullman Palace Car. The cars are designed for the use and comfort of the Colonist, who, with his family, intend moving West to grow up with the country.

The only difference between these cars and the regular first-class Pullman is that the Colonist sleeper is not upholstered. There are fourteen sections in each car, and separate toilet rooms for ladies and gentlemen. At night, by means of sliding head boards and heavy damask curtains, as much privacy is secured as if in the regular first-class sleeper. Plenty of fresh, clean towels and a good supply of water are also to be found. A uniformed porter accompanies each car to look after the comfort and attend to the wants of the passengers, and no smoking is allowed. It certainly seems that for cheap and commodious sleeping accommodations, while travelling, these cars can not be excelled.

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Announcements.

LOVE-FEASTS.

Oct. 15 at 2 P. M., Antioch church, Ind
Oct. 18 and 19, Buchanan church, W. Va., at the new meeting-house on Big Sand Run.
Oct 19, Fredonia, Kans
Oct 19, either in Mt. Vernon, or at the house of Bro. D. F. Eby. Those coming by rail please notify D. F. Eby, Mt. Vernon, Ill.
Oct. 19, Augusta, Butler Co., Kans.
Oct 19, at 10 A. M., Donnels Creek church, Clarke Co., O.
Oct 20, at 3 P. M, Altoona, Pa.
Oct. 31, at 3 P. M., Washington Creek church, Douglas Co., Kans
Oct 26 at 2 P. M, Dorrance church, Kans.
Oct. 30, Lamotte church, Crawford Co., Ill.
Oct. 30, at 2 P. M., Osage church, 3½ miles northwest of Monmouth, Kans.
Oct. 30, at Straight Creek Valley church, 1 mile south of Bunking Spring O.
Oct. 31, at 10 A. M, Mill Creek church, at Liberty, Adams Co., Ill.
Oct 31, Beaver Run, Mineral Co., W. Va.
Oct. 31, at 2 P. M., Walnut Level church, Wells Co., Ind.
Oct. 31, Lower Cumberland church, Pa., Mohler meeting-house. Those coming from the east by rail stop at Shiremanstown; from the west, at Mechanicsburg.
Oct. 31, at 2 P. M., Howard church, Howard Co., Ind., 11 miles west of Kokomo.
Oct 31, at 1 P. M, Stony Creek, 4 miles east of Noblesville, Hamilton Co., Ind.
Nov. 1, Harrison County church, Ind. Those coming should write to Geo. W. Myers, Laconia, Ind., and they will be met at the station.
Nov. 1 at 10 A. M., Massinsinewa church, Delaware Co., Ind., Union Grove meeting-house Those Coming by rail stop at Shideler
Nov 1 at 1 P. M, Pleasant Hill church, near Virden, Ill.
Nov. 1, at 10 A. M., Four Mile congregation, White Water meeting-house, 5 miles north east of Connersville, Fayette Co., Ind.
Nov. 2, at 3 P. M., Blue Ridge church, Piatt Co., Ill.
Nov. 2, at 2 P. M., Peabody church, Kans.
Nov. 2 at 10 A. M, Wichita church, Sedgwick Co., Kans
Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26.
Nov. 2 at 1:30 A. M., Monocacy church, at Rocky Bridge, Md., on W. M. R. R.
Nov. 2, at 2 P. M., Brownsville, Ind.
Nov. 2, Mountain Grove church, Md
Nov. 2, at 3 P. M., Blue River church, Whitley Co., Ind
Nov. 5 at 2 P. M., Middle Fork, Clinton Co., Ind.
Nov. 5 and 6, at 1 P. M., Chiques church, Lancaster Co., Pa., in the Chiques' Hill meeting-house.
Nov. 8, at 4 P. M, Monticello church, Ind.
Nov. 9, Loraine church, Ill.
Nov 12 at 2:30 P. M., Frederick City, Md.

Oct. 17, at 2 P M., Frankfort, Ross Co., Ohio. Half-fare rates from Dayton, Ohio from East 3rd Street Depot, at 8 A. M., Oct 17, for ten or more persons

Oct 19 at 3 P. M., Lanark, Ill.

Oct. 19 and 20, at 2 P. M., New Lexington, Highland Co., Ohio.

Oct. 23, at 2 P. M., Hollowtown, Highland Co., O.

Oct. 23, Marble Furnace, Adams Co., Ohio.

Oct. 31, Strait Creek, Highland Co., Ohio.

Nov. 2 and 3, at 10 A. M., Thornapple church, Mich. Visitors will be met at Clarksville, by notifying S. M. Smith, at Campbell, Mich.

Nov. 4, May Hill, Adams Co., Ohio.

Nov 7, at 2 P. M., English Prairie church, Lagrange Co., Ind.

Nov. 7 and 8, Ephrata church, Pa., at Mohler meeting-house.

Nov. 9, Ridge church, Highland Co., Ohio

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HOW TO CURE CATARRH.

A Circular describing a new and non-irritating home treatment, that will cure Catarrh, Catarrhal Deafness, Hay Fever, Throat Affections, Bronchitis and Consumption, in its incipient stage, will be sent any one thus afflicted, by addressing

D YINGLING, M. D., Huntington, Ind.

☞ *Elder Joseph Leedy*, of the German Baptist Church, Huntington, Ind., says: "For a number of years I was a great sufferer with Catarrh, which had caused me to be very hard of hearing, and I had almost constant, copious discharges from front part of my nose and back into my throat I gave Dr. Yingling's treatment a trial. In six weeks my hearing became good, the discharges stopped, and the dizziness was checked." 40t4



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Alexander Mack's Writings.

THOSE who have not yet secured a copy of this excellent work, should embrace the opportunity of getting one at the low price at which it is now offered A copy should be in the library of every brother. Price, 25 cts. per copy, with special inducements to agents Address this office.

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ROANOKE, HUNTINGTON CO., IND., Breeder of Purely-bred Poland China Swine. My herd is made up of the most fashionable strains known to the breed Stock recorded in C. B. and O. R. Pigs and aged animals for sale. Gelts bred and for sale January and February 1890. Breeding a specialty. Correspondence or personal inspection solicited. 22t25

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 22, 1889. No. 42.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. D. C. and sister W. A. Burkholder have left us to return to their former home at Fannettsburgh, Pa. They go with the best wishes of our people here accompanying them. While with us they were active and useful church-workers, and we hope that in their new field of labor they may find plenty of well-prepared soil in which to sow the good seed. The sower, no matter where he is, always "goes forth to sow." This is his part of the work. The Lord gives the seed and the soil. We are to till and sow.

WE are informed that George Q. Bechtel, a former student of the Normal, is quite ill. Last week he gave his heart to the Lord, and was baptized. The family also had a communion in their house for his comfort. George was a dutiful boy, and the only son of Bro. Joseph S. Bechtel, near Williamsburg, Pa. If it should be the Lord's will to spare to them their dear son, we so pray. The son and family have our sympathies and prayers, and we hope that, whichever way the Lord decides, affliction may work to the good of all.

JAMES CREEK.

BRETHREN Myers and F. F. Holsopple, of the Normal, attended the James Creek meeting, and as they were the only ministers present from abroad, they had plenty to do. They report a very pleasant, well-attended and interesting meeting. Bro. Holsopple remained and preached for them on Sunday evening.

Bro. Swigart was also away, attending meetings in Somerset County, so that our preaching force was all away on Sunday morning. But our deacon, Bro. William Beery, conducted the morning services, and, we are told, did it very acceptably to those present.

Ministerial aid at these meetings was unusally scarce, on account of so many meetings being held at the same time. The Warrior's Mark Brethren also called on us for help, but we were unable to respond. We have not heard from their meeting, but hope that they succeeded in getting such help as they desired.

WALKING ADVERTISEMENTS.

A WALKING advertisement is a good thing when the thing that walks is the advertisement. But it is a cheap sham when business men have one of their fellows dressed to order, with the advertisement of their business attached to his body, and then have him parade the streets for the benefit of their business and the public. The honorable way to advertise is to tell the people what you have, and then, when they come to see it, be able to bring it forth.

We always suspect the business veracity of men who stoop to make walking advertisements of their kin. And if the employer is of doubtful veracity, what can be expected of the employed? A "dummy" in a show-window, or in front of the store-room, commands some respect as a work of art, but a living, walking "dummy" is a disgrace to his kin. And yet we have them in all the walks of life.

As far as their own lives are concerned, it would be more honorable for themselves and the world were they made of wood, iron and paint, and their locomotion of steam or gas. Then they would be real machines, and the responsibility be placed on the originator. But for a living, rational, intelligent man to make a machine of himself, and become a walking advertisement, not of himself, but of his master's business, must be a great disappointment to God, his Maker, and frustrate the design of his creation.

God made man to be a man by the life that he lives; and when he is compelled to carry on his back an advertisement to represent himself, either what he is or who he is, it is *prima facie* evidence that he is short of original material. When a man stands up before the world and says, "Look at me!" he ought to command the same, or less, respect than the "dummy" does in the show-window and in front of a clothing store. When he walks and blows his trumpet, or rings his bell, he belittles his manhood and should be placed where he belongs—in the show-window, with his fellows.

Is it not a sad fact that those who depend upon artificial adornment as their life passport, are generally deficient in the graces that adorn true manhood and womanhood?

The young men or women who have well-developed minds, and possess the true Christian graces, need not advertise themselves, and will not be walking advertisements for others. Their lives tell it all, and tell it truly and well.

Fashion has made walking advertisements of her thousands of votaries. They become so manipulated through the putting on of the artificial that a real living being loses its identity, and becomes a mere dummy, upon which fashion-mongers hang their goods. They become so abnormal in their tastes and judgments that they cease to depend on their God-given graces as accomplishments, and the cry is, "To be out of fashion is to be out of the world!" and in it there is more truth than poetry. As Fashion rules the world, to be out of it is to ignore its ruling and power, which means expulsion from the kingdom.

But do we have walking advertisements in the church? Yes, we have, and two kinds of them. The first are such as offer themselves as dummies for the fashionable clothiers and milliners. They forget that they have come out from the world, and that they are no more servants, but children, and heirs of a better inheritance. They lower their Christian manhood and womanhood by making of themselves walking advertisements to show off the devil's wares. For them the Christian graces are not thought to be a sufficient passport to conduct them through life—hence the hankering after the husks of sin until the power of their religion is lost. God pity the human dummy!

The second class consists of those who run into the other extreme, and think that being separate from the world has reference to dress only; and, to get away from it as far as possible, want something that will designate at the first glance who are Christians and who are not. They make of dress a church advertisement, and seem to say to everybody, "Look at me, if you wish to see a model Christian!" In such cases the advertisement may be representative, while the subject on whom it is placed may be nothing more than a walking dummy.

There is nothing so foreign to the true Christian spirit as the conduct of those who boast of their dress as a sign that they are Christians. Such persons, as a rule, have nothing else to recommend them. It is a sign without substance—a sounding trumpet, a tinkling cymbal.

While plain and modest dressing is an essential Christian principle, and plainly commanded by the apostolic writers, it is not the designated Christian adornment. This is to be the hidden man of the heart—a meek and humble spirit. If the inward adornment is after the above sort, the outward will conform to it as naturally as wool grows on a sheep's back. While the wool may be the sign of a sheep, it is not the sheep, neither does it make the sheep. But it is the sheep that makes the wool. So the true Christian will make his raiment to correspond with the life within.

Both of the extremes are to be avoided. We should not make ourselves walking advertisements for sin; neither should we try to advertise ourselves as Christians by the empty form. When we take upon ourselves the form of godliness, let that form extend into our lives in such a way that it may be said of us, "The life is the light of men. With Christ "his life" was the indicator of the man. And so it should be with us. While the form of godliness is essential and expected, "the life" must so far overshadow the form that it will not be recognized as the distinguishing feature of the Christian.

We seem to naturally run into extremes. Some get so spiritual that they lose sight of all forms—even the form of godliness. Others become so formal that they lose sight of the spiritual, and base their salvation entirely on form. In the true child of God the two are harmoniously blended together, and thus he shows himself to the world the complete man in Christ Jesus. Are we such? If so, we have, in our lives, the sign and the substance, and we are living *epistles*, or letters, read and known of all men. Our light shines through our words, actions and dealings, and they should be such as will shine to the glory of God.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ELYSIUM.

Hark! Glad notes of heavenly anthems
From celestial portals roll;
Strains of sweet, ethereal music
Greet my ear and calm my soul.
Clouds recede, and zephyr pinions
Bear my spirit far away.
Lo! my eyes, with holy rapture,
View Elysium to day.

Oh, I soar above earth's mountains,
And I fly beyond its plains,
Till I reach Elysian meadows,
Ripe with food and golden grains.
Lofty courts in brilliant grandeur,
'Midst eternal gardens loom;
And the air is light and fragrant
With the breath of sweet perfume.

Lovely scenes that intermingle
In this kingdom of delight!
Angel forms in gorgeous beauty
Hover near to bless my sight.
Holy state! Majestic fountains
Flow in never-ceasing streams;
And the joys are deeper, higher,
Than earth's fairest, sweetest dreams.

Oh, the love, the bliss, the beauty
Of this home exempt from sin!
Millions have passed through its portals,
Millions more are passing in.
Blessed are the host, and happy
In these realms of endless day;
No more heart-pangs, no more crying—
God hath wiped their tears away.

Haste, then, Time, on wheels of magic;
Speed more swiftly in thy flight;
Bear me from the toil and anguish
Of earth's cold and bitter night.
For I long to be with Jesus
In the mansions of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

Sept. 25. *Sadie C. Brallier.*

WHAT GOOD IS DERIVED FROM SUNDAY-SCHOOLS?

BY W. H. ROOSE.

This question has often been asked, and it is, no doubt, a pertinent one. Though pertinent, it is one that can not be fully answered. The good to be derived from Sunday-schools is the same as that to be realized from any other religious exercise. The good or success to be accomplished by any enterprise whatever, whether secular or religious, depends almost wholly upon the manner in which it is conducted, the zeal of those managing it, the laborers connected therewith, the justness of the cause and the motives of all concerned therein.

I can not see how any one can say that Sunday-schools are productive of more evil than good. When they are conducted with a view to accomplish good, they never fail in their purpose. Many meetings have come short of the good they were thought to accomplish, because there may have been discord dwelling in the hearts of some of the members, or, perhaps, there were some drones, who neither gave any of their means, nor exercised their talents to carry on the work successfully. Many churches have, by pride and other evils, almost, if not wholly, extinguished all the spiritual life they possessed, and as a result, their meetings have almost become total failures.

Why not use these facts as arguments against "the assembling of yourselves together"? They are not considered conclusive against the holding of meetings, and neither should they be used against Sunday-schools.

The church has not been able to hold all those who have united with it. Should we, for that reason, oppose the organization of churches?

I am a great friend of Sunday-schools and religious exercises of any kind. No one needs to be an enemy to an enterprise simply because all things do not correspond to his views. It is the *wrong* we should discountenance. Were we to prove ourselves enemies to everything upon which could be found the blemish of wrong, how many of us would have a single friend? The object of the Sunday-school should be, to instruct the children in the ways of the Lord, teach the youth their duty toward God and man, and to get some practical information for ourselves.

When a Sabbath-school is carried on in a proper manner, there is a likelihood of those who are taught the truths of the Gospel, becoming church members much sooner than if left without Christian training. I have made careful observations, and can say that ninety-nine out of every hundred families in our country, who do not send their children to Sunday-school, fail to restrict them in the gratification of their desires. Their children go here and there—wherever they wish. It has been truly said that "a child left to himself will bring shame to his mother."

We find in well-conducted Sunday-schools the tokens of a fruitful and prosperous church. When the children are taught and "trained up in the way they should go," there is far less trouble in the church from them, than when their wills have not been subdued by the good lessons taught in the Sunday-school.

The Sunday-school is the nursery of the church. Whatever the early history of Sunday-schools has been, one thing is sure—those who started them found them to be such a powerful auxiliary to the church that they considered it to be a matter of actual policy to have one in every congregation.

Sunday-schools were originally organized for the benefit of the poor children, but when their influence for good was once realized, the higher classes enrolled their children, until now it sometimes seems that, in some localities, a love of display has almost crowded out the poor children.

The primary requisite of a Sunday-school is a corps of efficient teachers,—earnest men and women, who are imbued with the spirit of the Good Shepherd, and who seek to rescue the perishing, feeling that the salvation of the soul is the momentous purpose of life. We need men who teach the doctrines of grace and the story of redemption.

The Superintendent should be a person of superior judgment and experience in religion. He should be particularly fond of children. This is one of the grandest secrets of success with children in whatever sphere you may place yourself. Children love to be noticed, and nothing in the world seems to gratify them more than to have an occasional word of kindness and encouragement spoken to them. The plastic mind of childhood ought not to be indented with superfluous formulas, ceremonies, etc., that there remains no ground for the springing up of the youthful fruits.

The genius of the superintendent will often suggest more convenient methods of conducting the school. His work varies, and depends upon circumstances. Generally he leads in prayer, or he may appoint some one else to do so occasionally, as he may feel proper. In case the Sunday-school should not have a chorister, the superintendent announces the hymns to be sung, before prayer. In some Sunday-schools he reads the first verse of the lesson and each alternate one, while the school reads the rest successively in concert. When the teachers get through with their classes, he may ask such questions on the lesson as he may wish. Then, when the lesson has been fully examined, he may have another hymn sung, and end with prayer. We would here remark that prayers should always be short, and in behalf of the Sunday-school work and the end to be accomplished by it.

The assistant superintendent should not, in his qualifications, be greatly inferior to the superintendent. The secretary should be a person possessing some ability for business.

Care should be taken in the selection of teachers. Persons are often chosen to teach classes, who know nothing of the doctrines peculiar to the church,—teachers who are, perhaps, lamentably ignorant even of the fundamental principles of religion. Were a child to question them concerning the lives of the patriarchs, prophets or Bible heroes, they would answer so vaguely or erroneously that the querist would not understand, nor could the impression become so fixed upon his mind as to remain as first conceived. Intelligence and Bible knowledge are not the only qualifications of the teacher,—he should keep himself "unspotted from the world." Children are the keenest of critics. They detect the uncertain cadence, the base metal, the sham piety.

No person whose religion is for Sunday use only, has any business to be a Sunday-school teacher. I well remember an expression made by a person, into whose hands I had been entrusted at Sunday-school. She was very strict on Sunday, and, after returning from Sunday-school, her little son misinterpreted something to me, whereupon his mother said, "You must not tell a lie on Sunday." While I had been taught to consider it as much a sin to commit a falsehood on any other day of the week as on Sunday, this expression gave an uncertain sound to me. Whatever the good woman may have meant, I am constrained to view it in a more charitable light as I grow older, and only hope it was a slip of the tongue, but this is the way *we* are seen of children.

There is no room in the ranks of those, who lay to heart their deep responsibility, for any triflers. No one is fit for an instructor of young or old who contents himself more in studying fashion journals or in searching the criminal records, than in studying the lives of holy men and the will of God concerning the human race. The true teacher can readily and intelligently guide the receptive soul to a home of safety. We should wear a sober costume; one that does not excite the envy of the poorer children.

Teach the children in such a manner that they will want to be Christians. Teach them that to be Christians is a noble stand to take. Teach them that a person is not a Christian unless he is like Christ. That will exclude all foolishness, pride or unholy ambition to become rich. All honor to the self-sacrificing cross-bearers who, through cold and heat, rain and sleet, are ever in their places, who diligently strive to attract the indifferent and reclaim the wandering. Such teachers are the very salt of the church! Teachers who are punctual and regular in attendance, always insure punctual and regular scholars.

THE WRONG AND THE RIGHT CONSIDERED.

BY JOHN A. ARNOLD.

We are living in a land of Bible liberties and privileges; yet portions of it are almost overwhelmed in a sea of misery and woe, and crimes of the blackest dye, all arising, more or less, from the use of intoxicating liquor.

It becomes necessary, then, that we, as Christians, carefully and prayerfully consider our duty, rights and privileges under existing circumstances. It is our duty to live Christ-like, and in full submission to our Heavenly Father's will. We must do all the good we can for our fellow-beings,

keeping them in the paths of virtue and honor, and in the way of righteousness. When we see the vice and wickedness arising from intemperance, we are made to wonder, "How long will God forbear?"

In order that we may know better how and where to work, let us take a look at the fruits and ways of the two contending elements—intemperance and its opposite. Go to the city, and see the hundreds of saloons, dealing out their thousands of gallons every day! See the innocent children of the drunkard wandering about the streets, almost starved and naked, begging for bread and clothes! Growing up in misery and want, they become depraved in life and character. The slaves of "King Alcohol" fill our alms-houses and asylums, and, after committing the most horrible crimes, frequently end their lives in our penitentiaries or on the scaffold.

Look in some dark, gloomy garret, and see the once happy wife and her children, clothed in rags, awaiting the return of the drunken husband and father! Ah, what a sad waiting that is! Her face, once cheerful, is now bathed in tears. Poor woman! How she trembles at every approaching footstep! At midnight the door is rudely thrown open and her husband staggers in! The children are beaten and abused because they ask for food, and, after blows and curses are bestowed on the face and form he once loved so well, he settles down into a drunken sleep! The dram-seller has taken the money and manhood that would have made their home happy. When death comes at last as a welcome relief, these poor unfortunates gladly resign the sorrows of earth to the joys in the better land. Meanwhile the husband continues drinking, and what shall we say about his sad destiny?

Some people encourage the liquor traffic, because we are told in the divine Word to be *temperate in all things.* When we see that, from this sinful practice of using intoxicants, arise many great evils, and, as proven by eminent medical authorities, no good whatever, we are compelled, by the same high authority, to entirely "abstain from all appearance of evil," by not using liquor in any way, nor advocating its use. That which is evil, or has the appearance of evil, is not of the Lord. Jesus says, "He that is not for me is against me."

Others claim that "their relatives and friends are not under the baneful influence of liquor, and that they have no right to interfere with strangers; others may do the work, or the Lord will do it for them." The Lord works by means, and when he has put it into the minds and hearts of the authorities over us to let us have our choice, *we* must work. Then we *have* a right, and it is our highest duty, as Christians, to endeavor to check the liquor traffic by all lawful Gospel means.

The drinking man, in every place and land, is as much our brother as was the man, who fell among thieves, a brother to the good Samaritan. Then let us, as professors of the religion of Jesus Christ, fulfill the design of our creation in doing that which will prove most beneficial to precious and blood-bought souls,—working for Gospel temperance. We can thus aid in freeing our fellow-beings from the pollution and poisons of the saloon.

We are told that those who drink should govern themselves better. Alcoholic liquor is of such a nature that the more a man drinks, the more he craves. The devil knows this. He knows perfectly well how to work through the rum-seller and his liquors, to accomplish his destructive work on humanity. This blighting evil threatens the ruin of the rising generation! Let us pray that our young men and women may be freed from the enticements and degrading influences of this terrible evil, and that they may find places of usefulness in the church and Sunday-school. We will then see good husbands, happy wives, and kind parents, walking in the paths of piety, truth and soberness. Children will be brought up "in the nurture and admonition of the Lord." In their old age they will be kindly cared for by the children for whose welfare they worked, until they leave the shores of time, in hope of the bright glory beyond.

May we all stand firm for the right, working and exerting our influence for the good of our nation, and the salvation of the precious souls for whom Jesus died that they might be saved.

Eglon, W. Va.

THE DIFFERENCE.

BY DANIEL HAYS.

THE governments of this world take men as they are by nature, and rule them peaceably if they can, forcibly if they must. The church, Christ's kingdom, does not so do. Men are converted before they become subjects of Christ's kingdom. It is an easy matter to govern men and women who are converted. When a member is unwilling to "hear the church," not willing to "give and take counsel," he is not converted, he belongs to the kingdom of the world, the church can not use him, and must withdraw fellowship from him.

In this the great principle of our church government is seen. All agree to be subject to the same Gospel rules when they enter the church. No force is used in getting members nor in holding members. All is voluntary. If all are converted, if all maintain the principles they professed, and fulfill the promises they made, there will be harmony, peace, and good will. The peaceable nature of Christ's kingdom must begin on earth. God is trying us to see if we are fit to take to heaven. God does not want any self-willed, disorderly people in heaven. So if we are unruly and troublesome in the church here on earth, it will not be likely that God will want us in heaven. We pray, "Thy will be done on earth as it is in heaven." Then let us live what we pray for!

Moore's Store, Va.

OUR CHRISTIAN PILGRIMAGE.

BY CLARA E. BALDWIN.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"—Matt. 5:44-46.

ARE the above-named, gracious words of Jesus seriously and prayerfully weighed by us?

We surely do not expect to be liberated from the prison-house of sin, if we do not make an effort to follow our Liberator!

Jesus is kind and pitiful unto us in all our evil doings and coldness towards him. He knows that such have been taken captive by Satan who is full of wrath and envy, and, in great deceit, is taking captive every soul he possibly can. Who could not pity the captive? Jesus loved and pitied the captives so much that he left his blissful state which he had with his Father in heaven, and came down to this sin-cursed earth to endure the cruel mockings, scourgings, taunts and contradiction of sinners against himself, and to give his life on the cross. He was numbered with the transgressors, bearing our sins in his own body, that he might lead captivity captive and set the prisoners free. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Pet. 4:1, 2. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:5, 6. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." 1 John 3: 10, 11.

It is easy enough for any one to love those who love him, but to love our *enemies* as Jesus has commanded us to do, can only be done by those that are born of God, and if we are born of God, we will do his will, and, in doing his will, we find that we have a cross to bear, the flesh to crucify, a warfare before us. But how different is this warfare from carnal warfare!

The evil, malicious spirit of man can never be overcome by carnal weapons. Although the body may be overpowered and chained, yet the spirit of malice is utterly unsubdued. Then, if we are of those that gather with Jesus and not of those that scatter abroad, we must use the same kind of weapons of which Jesus, our Great Captain, makes use. We find that his weapons are love, meekness, patience and long-suffering towards *all* men. Therefore, if we want to gain a grand victory over our arch-enemy, we must *love* those whom he hath led into captivity, and if any hate us or despitefully use us, what better proof have we that they are in captivity?

If only all who profess to follow Jesus would truly obey him in all things what a power we would have over the evil one! The world would then be won to the cross, and myriads of captives be liberated that are now in bondage.

According to the words of Jesus at the head of this article, we have no reward if we only love those who love us. Oh, what will the harvest be, and what shall be our reward? "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling." 1 Tim. 1:5, 6.

To the carnal mind (the pitiable victim who is in captivity) it is altogether natural to retaliate injuries, either real or imaginary. By this we may know whether we are the children of God or the unregenerated children of wrath. Read how Paul describes the unregenerated, God's love and free grace in regenerating them, and their spirit after regeneration.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:1-7.

We have now found what our mind and actions are by nature, and how God overcame that carnal nature. We will now proceed to see what is the mind of the regenerated.

Paul says of himself after regeneration, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Philpp. 3: 7–10.

Let us examine ourselves and see whether we are the children of God or the children of the wicked one, and if we find that we come short of doing the will of our merciful Father in heaven, let us not be discouraged and cast away our confidence, "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4: 15, 16.

Mingo, Iowa.

DOES MY LIFE TELL FOR CHRIST?

Synopsis of Remarks at Chapel Prayer-meeting, Mount Morris, Ill, Oct. 10.

WHETHER our lives are expressive of Christian principles, will depend on ourselves. Men will judge of our religion by our actions. If we serve Christ as we *should*, our light can not be hid,—we will be as a city set on a hill. Sometimes, while surrounded by those of like faith, we find no difficulty to exert a proper influence, but, when resting under the stigma of scoffing associates, we often fail to let our light shine as we should. Too often we forget that our light should shine brightest where there is the most need for it. Why not be about our "Father's business" with such a zeal that we may be "living epistles, known and read of all men"?

* * *

We are told that "whom the Lord loveth he chasteneth," and this teaches us that, by meekly and patiently enduring our afflictions, we are setting a bright example before those outside the fold. If our religion is worth anything to us, it should make us submissive while passing under the rod of affliction, and in that way our life can preach an eloquent sermon for Christ. We have too many "sunshine" Christians, who bask in the warm glow of prosperity, unmindful that they should be prepared also for days when there are clouds,—when all does not go so well. It is important that we be firmly rooted and grounded in the Truth. Like the sturdy oak, which withstands the fiercest storms, let us show to the world, the strength, the power, the beauty of a Christian life!

* * *

Our life will not tell for Christ as it should, unless *obedience* to the teachings of the Word is found in all our actions. As faithful soldiers we must be obedient to the Great Commander; then he will lead us on, from victory to victory. We look forward to a crown; let us not forget that the way of the *cross* leads to the glory of the *crown!*

* * *

Our lives often tell for something *besides* Christ. Sad thought! Too often the *profession* of a so-called Christian is the *only* thing that tells for Christ, and *that* is of no effect whatever, if the actions point in the contrary direction. We go further, even, and claim that the *inconsistent* Christian is a greater foe to the cause of Christ than the avowed infidel. Away with the profession, if the life be not in accord therewith! Would to God that every professing Christian might remember the great responsibility placed upon him, to be a true exponent of the Gospel of Christ!

* * *

There is comfort in the thought that, while our life should tell for Christ in all things, yet he does not require a *great* thing if we are able to do a *little* only. If the little we may accomplish is done to the honor and glory of our Blessed Master, he will say, "It is enough; come up higher." We know not the good that may arise from the small things of life, if the wondrous hand of the Master bless it to the doing of a mighty work.

* * *

While all desire to be "living epistles" and a true light to those around them, yet, no doubt, all realize that, of ourselves, we are unable to do so, and that only through the mighty grace of God we are enabled to walk circumspectly before all. Sometimes, when not on our guard, the adversary may entice us, and we may fall. But even then we should not despair. True glory does not consist in *never falling*, but in *rising again* each time that we do fall. "Watch and pray" was the admonition of the Savior to the disciples. He says the same to us. Let us not forget that our life will only then tell for Christ, when we *watch* that it is what it should be, and when we *pray* that his blessing may do for us what we *can not* do for ourselves.

* * *

Every means of grace, properly employed, makes us stronger, and if we become strong ourselves, we are then able to do something for some one that is weaker. "No man liveth unto himself," says Divine Writ, and it would be well if it were remembered more generally. A man, by his life, will either help or hinder those around him. Unconsciously he may affect their destiny for weal or woe. His life will preach either a loud sermon for Christ, or, on the other hand, for the powers of darkness. Which shall it be? It will not do to deny the power of our influence; it is with us now and will follow us beyond the confines of the tomb. Should not every true Christian so live that, upon his departure from this world, he will leave an influence for good behind him? Then heaven will be the richer for his having lived upon the earth, and for such there is a star-gemmed crown! May it be ours! L. A. P.

WHO IS RESPONSIBLE?

BY GERTRUDE A. FLORY.

"Please tell us through the columns of the MESSENGER who is responsible for church members drifting worldward in dress."

THE above request came to me some time ago from a party in Ohio, and again the other day from another party from a different section. I laid them away as too weighty for my pen. But, remembering that the Lord requires no more of us than we are able to do, I brought them out again, yet with a feeling that there is a greater necessity for something being DONE than said.

In the first place it is a many-sided subject—*too* many I fear for my feeble pen to intelligently expound. The responsibility of church members, drifting worldward in *any direction*, rests, to some extent, upon the elders or shepherds of the flock; and upon the ministers as teachers; and upon the deacons as stewards; and upon us *all* as exemplars; but the first and greatest responsibility rests upon the individual that drifts worldward. From this last conclusion I shall make my remarks.

The Word of God is free to all, and no one that is able to read has a lawful excuse for not knowing what it contains regarding his position as a disciple of Christ. Neither can the Christian lawfully claim the privilege for looking *like* or mixing *with* the world. While we live in the world, we necessarily have more or less to do with the world, but need not nor should not be *of* the world. The Bible teaches us to follow Christ, but when we go worldward we go directly away from him. He says, "My kingdom is not of this world." We, as subjects of his kingdom, should concentrate our efforts in building up that kingdom, rather than weakening its forces by giving a portion of our service and influence to the world.

In Heb. 12: 1, we learn that the Christian is sometimes encumbered with weights and sins which hinder him in the race for the prize of immortal glory. When the body is decked with the foolish fashions in dress, it must be a serious hinderance,—a ponderous weight. From the same Scripture we also learn, that, in order to run aright, every weight and sin should be laid aside. Here, too, we find that the way to win is to free ourselves of every incumbrance, then look directly unto Jesus. Whoever does not lay down the burden of the world can not expect to make any progress in the Christian race. Those that look steadfastly toward the world can not look unto Christ; hence they become transgressors on their own responsibility. No matter *who* goes worldward, we have no right to follow any one farther than they follow Christ "Be ye followers of me, even as I also am of Christ." Thus Paul taught the people. And again, "Be ye followers of God as dear children." Then, if shepherds would lead in the wrong direction, we should not follow them. *Our* duty is to follow Christ, and should teachers of the Gospel teach any other doctrine than the Word, that same Word tells us to let such be accursed. We are not to hear it, much less receive it, and should private members exhibit a worldly attire, we should not pattern after such an example. There is only *one perfect pattern*,—that is Christ. Every person must give an account to God for the deeds done in the body. Hence, every transgressor is responsible for his own transgressions, however great the temptation to trespass may have been, or how great the influence of error. To what extent they that are spiritual shall be held accountable for their example, only the Righteous Judge may say. But it is certain that every one shall receive a just recompense of reward, whether for good or evil.

And now, dear reader, whether you are traveling Christward or worldward, will you not pause for a moment to consider the great responsibility devolving upon us all, as followers of Christ and soul-winners? You can not go to heaven alone, neither can you go to hell alone. Your influence will lead some one to follow to whichever place you make your destination. Nevertheless, Jesus would have it otherwise. In sentiment, at least, he says, "You should follow me, regardless of the course others pursue." John 21: 21, 22. If each disciple of the Lord did this, there would be no need for such questions as the one at the beginning of this article.

La Porte, Ind.

THE TEN COMMANDMENTS.—Ex. 20: 3-17.

BY ANNA L. WOLFE.

THE ten commandments were written 1491 B. C., by the hand of God on the two tables of stone which were then placed in the ark of the covenant.

The first command tells us, "Thou shalt have no other gods but me." There is only one true God; he is eternal, without beginning and without end. He sees all we do and he knows *all* things,—past, present and future. God sent his Son to die for us, and if we believe in him, we

may have eternal life. We *must* love him better than the world, for if we love anything better than God, we make an idol of that thing. Some people love riches and make money their idol; some love pleasure and make the amusements of the world their idols. Many poor, ignorant people, in countries where the true God is not known, love and worship images of wood and stone which can never save them. It is by the grace of God that missionaries are sent to the heathen lands, to teach these idolators to love and serve *our* great God as we are permitted to do.

The second command says, "Thou shalt not make any graven images, thou shalt not bow down to them nor worship them." It would be well if we, that are blessed with the privilege of knowing that there is a true God would serve and obey his commands. We, in this enlightened age of the world, can not say that we lack the necessary instruction. There is something expected of us when we have the Good Book before us. We must do better than the poor heathen that have no knowledge of the true God. We must show by our life that nothing is dearer to us than the worship of the one true God.

The third commandment enjoins upon us, "Thou shalt not take the name of the Lord in vain." Why is it that this command is so often disregarded? It is because there are so many disobedient people in this world. It is no wonder that we meet with so many profane persons. Many children have wicked parents and have not the opportunity of learning to reverence the name of God. Such children are to be pitied. Sometimes boys swear because they think it sounds big and manly. Boys, let me tell you, nothing is manly that degrades your morals. If you persist in profanity, you will lose a home in heaven and have eternal punishment hereafter!

The fourth commandment tells us, "Remember the sabbath day and keep it holy." When God had made all things, he rested on the seventh day; he blessed it and made it holy, and commanded us to keep it holy. We should sanctify the day to his service, for the Lord set that day apart to rest. "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 8–10. When God sent manna upon the earth, he commanded the Israelites to gather enough on the sixth day for the morrow, for it was the Sabbath, and the Lord sent none on that day. He gave this as an example that we should make our preparations for the Lord's Day on Saturday. Sometimes we do not show the proper care in this matter. If we were served like the man who gathered sticks on the Sabbath and who was stoned to death, we would lay aside everything on that day and spend it in the fear of the Lord. We should make a special effort to work for the Lord on that day and do all we can to his glory.

The fifth commandment says, "Honor thy father and mother that thy days may be long upon this land." We should all obey our parents and always be ready with a helping hand to do all for them in our power. We should always yield a ready obedience, even against our own will, for our parents know what is best for those who are yet young and inexperienced. Disobedience to parents has been the first step on the downward road for many. Let us honor our parents by being obedient to them in all things that the Lord would have us do, and it will be well with us here and hereafter.

The sixth commandment is, "Thou shalt do no murder." Cain was the first murderer. He killed his brother because his own works were evil and his brother's righteous. Murder is often caused by anger, hatred and passion. People give way to angry passions and then it leads to striking, which often ends in death. The Bible tells us, "Whosoever hateth his brother is a murderer." 1 John 3: 15. If we always have God with us, we never need be afraid of getting into trouble or becoming angry.

The seventh commandment says, "Thou shalt not commit adultery." When we make a promise, we make it before God and our words can never be recalled, but very often there are promises broken between those who should be united for life. There are many unhappy homes on this earth because husband and wife have not kept their promise. This brings strife and trouble and causes unhappy lives.

The eighth commandment admonishes us thus: "Thou shalt not steal." Stealing is not all learned at once. It begins with small things and ends with greater ones. "He who steals a penny in his youth may steal a pound in his manhood." We read in the Bible of many persons who were robbers and thieves, and many persons of to-day are making their way through this world by stealing. All such should remember that God sees them. God's eye is upon them wherever they go. Stealing often leads to murder, etc. Persons that are guilty of stealing are not at ease; they are always restless and trembling with fear lest their crime be discovered. Even if their wickedness is not known now, it will all be known in the day of judgment, when the book of remembrance will be opened and read. It will be a dreadful punishment to be sent away from heaven forever. "It is better to die of hunger than to steal."

The ninth commandment is, "Thou shalt not bear false witness." This teaches us not to deceive, or tell things that are false, for God will punish the liar and it will be a severe punishment. He knows if we are speaking the truth. We *may* deceive man, but we can not deceive God. We should not speak ill of our associates. Perhaps we do not know all the circumstances. If we can not speak well, we had better not speak at all. Our conscience tells us when we are speaking in an untruthful manner, and even if no one else knows, God does, for he can not be deceived.

The tenth commandment is, "Thou shalt not covet." Coveting is wishing for what belongs to others. God has decreed what is best for us, and we must be content and not wish for more. He has given some people riches, and others not, but he has done it for some wise purpose. He has given us all we have, and if some people have more than we, we should not envy them. Coveting is often the beginning of stealing. We should be careful to guard against such evil thoughts, for we shall be judged by our thoughts and actions. The Bible tells us, "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. We should beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth. An humble heart and a contrite spirit are our greatest riches.

THE DREAM OF LIFE.—Ps. 73: 20.

BY SOLOMON SCHUBERT.

HUMAN life resembles a dream, in the checkered scenes that we may observe from day to day. We need not speak of the years long gone, to show how varied is human life. Light and darkness, sunshine and clouds, hope and despair, expectation and disappointment, pleasure and pain, enjoyment and sorrow, pass before us in a comparatively short period of time. How true the language of Holy Writ: "We know not what a day may bring forth!"

One hour we are with those whose hearts are fondly warm with love; the next sadly weeping over the departed, with a broken heart. Now the voice of melody and praise ascends high, seemingly outvying angels; then sinks low into the valley of sorrow and gloom. Now a numerous host of friends, amid the sunshine of life, is entertaining us pleasantly, then we are weeping alone, amid the storms of adversity, upon life's thorny way.

O, how checkered the scenes of human life! What close resemblance between the dream of a night and human life! While we are dreaming, imaginary objects, in wonderful variety, pass before us! In life there is also much that is seemingly imaginary. It matters not how we look at it, there is much, both in our dreams and our lives, of which we can say, "How fair and yet how false!"

Human life resembles a dream in the general forgetfulness of the events of the past. Soon we forget the most marked and singular dreams! So it is with past events. Joyful and sorrowful scenes or events are alike forgotten. O, the past, the past! How soon a cloud of general forgetfulness covers past events! Familiar names are remembered no more. Smiling countenances are forgotten. Thousands of the most agreeable objects, like a dream of the night, are soon forgotten. We scarcely remember childhood's innocent glee; youth's unclouded morning; manhood's cherished visions. A cloud obscures the brightest day. A general forgetfulness pervades every mind. One generation of mankind dies, and another passes unheedingly over their graves.

Human life resembles a dream in the *sad disappointment* at the moment of sure and eager expectation. How often, in our dreams, we possess large sums of money,—sometimes so much that it is difficult to secure it all. We feel elated, but how disappointed, when we awake and it is all a dream! Our vast inheritance has vanished! It was all imaginary,—a dreamy myth.

So is human life. In the very moment of, what seems to us, sure and certain expectation, we realize sad disappointments. Our most sanguine schemes come to naught. Our brightest hopes are suddenly obscured in darkness. Our most perfected plans suddenly fail. O, how sadly we are disappointed, and left alone to mourn the loss of earthly things!

Let us turn away from dreamy, imaginary objects, from vain and empty things, and turn to the real, the infinite, the unchangeable, the imperishable, the eternal. Beyond the dream of human life, everlasting possessions await the children of God. O, weary child, look up and see thy imperishable estate! Turn away from the seen to the unseen: "For the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 8.

As the most valuable treasures lie concealed in the ocean's nethermost caves, and, though unseen by human eyes, are superior to the seen, so heavenly and eternal things, unseen by mortal eye, are superior to earthly and finite things. Why should we be attracted by imaginary objects, and realize so many sad and painful disappointments, when we are so frequently, so affectionately invited to come and receive the title to that "inheritance which is incorruptible, undefiled, and which fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time?" 1 Pet. 1: 4, 5.

Dear reader, behold the heavenly way! See the way-marks of the many who have passed on before! No dreams are there! No checkered scenes! No strange forgetfulness! No painful separations and disappointments! There is only the lasting, the abiding, the eternal! O, for a home in that world, where there are no dreams, but bliss for evermore!

THIS SHALL BE A SIGN UNTO YOU.

BY C. H. BALSBAUGH.

To CLARA E. BALDWIN,

Dear Sister:—

YOUR letter is here: very unexpected, but very welcome. Often think of you, and often wished for a crumb, and lo, here it is, brimming with the very honey of the Gospel. I am too weak to write much, am penning this on my bed, with an old slate and magazine across my knees, in my death-desolated cottage, in the very room where the "insatiate archer" shattered my last earthly prop two years ago.

Your letter indicates that glorious truths have been revealed to you, which even many professing Christians brand as fanaticism. I trust they are not only part of your mental furniture, but blessed realizations of experience. The salvation of Christ is not only free, but full and present, a fact no more to be questioned than our existence. Working for it will never make it ours. It has been worked out for us, and we must work it out for ourselves, but between these two stupendous facts comes the great pivotal crisis of "*believing* to the saving of our souls."

Salvation must be *imputed* as the very genesis of eternal life. The germ given to faith involves all that Eternity will unfold. The mustard-seed develops the evergreen, wide-spreading tree of the ages to come. Grace manward, faith Godward—this is the sole condition of *life*, and in this Divine communication lies all the activity of the new man in every "form of Godliness."

The "crown of life" is an "ever-perfecting holiness in the fear of God." The Holy Ghost is the direct Giver of Life, "and this life is in the Son" of God, who is the Author of sacred ordinances for life's expression. Baptism is a symbolic representation of a personal experience: *viz.*, the appropriation of faith by the death, burial and resurrection of Jesus, the Christ. The ordinance represents not only the provision made in the Great Sacrifice, but our personal and conscious acceptance of it. Feet-washing testifies to mutual service and self-sacrifice, growing out of the organic unity of the Mystical Body. The Eucharist symbolizes the incessant transforming operation of the Holy Ghost within, making the very Christ evermore and more our very selves; even as food is converted into the elements and tissues of our bodies. As commandments, these ordinances express our faith to our Lord and Master; as symbols, they testify to our position and relation and development as Christians. They are not religion, but they index it. They are significant, God-appointed object-lessons, pointing to unseen, eternal realities, both objective and subjective.

It is greatly to be feared that many mistake the shadow for the substance, quite content to be punctual and stringent in the observance of ritual and tradition, while not able to "make confession with the mouth unto salvation," because not "believing with the heart unto righteousness." Rom. 10: 10. No amount of obedience, however constant, and earnest, and faithful, can commend us to God. All human doing for salvation is forever set aside by the manifestation of *God* in the flesh for the express purpose of preparing a ground of justification sufficiently broad and solid to justify the greatest sinner who perfectly *rests in* it as *God Himself does*. Such faith is inclusive of all the fullness of Christ toward us, and of all obedience toward Christ. Eternal Life is a Gift; faith accepts it, and *expresses* it in all the modes God has prescribed. To make works the ground of hope, is to depreciate the merits of Christ. To dissociate works from faith, is to choke, and chill and kill the new being. Eph. 2; 8, 9. Gal 3: 2–14. We can not work too hard in the Kingdom of God, or be too loyal in our obedience to all that Christ has commanded; but we can very easily slide into legality by our very fidelity to the outward. This was the tendency, and error, and ruin of the ancient Theocracy, and it is the peril of the church to-day. To adhere firmly to the doctrine of salvation by faith, and not be Antinomian; and to be diligent in good works, and faithful to Divine prescription to the very iota, and not be legal; is the solemn and urgent problem of the present time. There is only too apparent, a jealousy of the symbolical, and a suspicion of the direct and full application of the blood of Jesus by faith, which augurs danger to our eternal interests, and to our true position and influence in the world. John 6: 63, is not only the great key-word to that mysterious chapter, but to the whole Bible, and to all genuine Christian experience.

The Sabbath question is altogether too big a matter for such a sick man as I am. Your position is impregnable. In the material creation, Sabbath comes last. And "there remaineth a rest," which will also come last, and yet be first forever. Our first day in Christ is Rest Day; after that, working days. Resurrection life to begin with, and all the week infused with the rest of faith. The first day of the week is the fit time to symbolize the great facts of redemption, and our participation in them. So did the Apostles, and so do we. To continue the Seventh instead of the first day, as the *Christian* Sabbath would be a strange symbolical anachronism. "Seek ye *first* the Kingdom of God." "Come unto *me*, I will give you *rest*." We begin the week with rest: we end it with rest. It is not work and rest like under the Law; but rest and work, and rest in work, and rest after work. Jesus is First and Last.

Thanks for the two stamps. May God give you an equivalent in the broken thoughts I have scribbled for you. I am glad you pray for me, and I ask the continuance of your intercessions. I am only "a bruised reed, and smoking flax," and need "great grace" to send forth "judgment unto victory."

Your letter was Divinely delicious, with one exception: You think too highly of me. Please remember me at the Throne of Grace as one who has abundant "fightings without, and fears within." I have nothing to sustain and cheer me, nothing to give hope for time or Eternity, but that there sits a Divine Man at God's right hand, "who bore my sins in His own body on the Tree," and "who ever liveth to make intercession for me." "He *loved* me, and *gave Himself* for me." *This* shall be a sign unto you—GOD *in swaddling clothes;* the obscure Babe, and Crucified Nazarene on the Throne of Universal Empire. He sin for us; we Divine in Him. 2 Cor. 5: 21; Col 2: 10.

Union Deposit, Pa.

THE SCRIPTURE AND SECRECY.

BY M. M. SHERRICK.

MAN, living up to his highest possibilities, should seek the good in this world, but ever remember that "here we have no continuing city." There are some things, said to be good, which have no bearing on our future happiness.

There is nothing absolutely and truly good or wholesome, that stops short of universal application. The laws of God are very good, because the principles may be universally applied. The benefit derived therefrom is a benefit which covers humanity of every age, grade and clime, in time and eternity.

Our first point against any secret organization is: "A lie is written upon its face." It is professedly a Christian institution. It professes to be a benefit to humanity while, in reality, the good, emanating from it, is *not universally* felt. Hence its compass falls short of the radius of Scriptural principles, and is a proof that it is *not* good in the highest sense.

Our second point is: "A secret organization requires a violation of Gospel teaching in order that we may enjoy it" "Swear not at all, is the language of the Son of God." His instruction regarding the oath is too plain to need comment. Suffice it to say, whosoever binds himself by an oath, in any case, directly and openly refuses Christ as a Law-giver. We violate God's law when we partake of the fruits of darkness. Darkness, secrecy and crime go hand in hand. The strong denunciations against such are too positive to admit of cavil.

Our third point is: Secret organizations are a direct curse to humanity. All that is not of the Father, "the lust of the flesh, the lust of the eyes and the pride of life," is embraced in secrecy. While not *all* the sin in the world is in secret orders, they have the tendency to go astray, for, since God does not sanction their workings, the evil one surely has something to do with them. Their "unfruitful works" are about as bad as Romanism in its worst forms.

America is certainly polluted with this curse. The laborer, in his secret gatherings, grinds his teeth and shakes his fist at the capitalist. Revenge is desired and, instead of a fair compromise on the principles of the Gospel, a vast amount of planning and scheming is done in secret organizations. The outcome is hatred, strife, envy and every evil work.

Principles that may not be universally applied for man's weal in this world, and the world to come, are not wholesome, good or true.

Principles that lead to a violation of the highest law are not of God, consequently unlawful.

Principles that prove a curse to humanity in this world, are certainly not calculated to enhance our enjoyment in the next.

Ithaca, Mich.

HOW MAY WE BE KNOWN?

BY JOHN FORNEY.

"I know even as I also am known."

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. 5: 16.

THE above two passages of Scripture may seem, at first sight, hard to reconcile, but, when we examine more closely, we see that Paul applies the first to man when he is made perfect in the future world, 1 Cor. 13: 12, and the second to the children of God in this present life.

We will first consider Paul's language, "Wherefore henceforth know we no man after the flesh." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

For these reasons we should "know no man after the flesh." Although, we may have, at one time, known many after the flesh, yet must we not now, in the church of Jesus Christ, know any man after the flesh, for we are all members of that one body. Paul speaks of the believers and says, "We have known Christ after the flesh." Sure enough, that was all they knew about him. They knew he was the Son of Mary, that he was the carpenter, and a man of Nazareth, etc. This was all that they at one time understood about him, but things speedily changed, and he was known

as a mighty prophet in words and deeds, and yet they only knew him in the flesh, until he had finished his mission on earth, — until he was crucified, rose again, and could say to them, "unto me is given all power in heaven and in earth." Then they had a deeper knowledge of him, and it could be well said, "We know him no more after the flesh, but we know him now as our Redeemer, our Savior, our High-priest and King, and our Advocate with the Father."

The question may still be asked, "In what sense shall we know no man after the flesh, in the church or body of Christ?" As Paul only wrote to the believers, we must not apply it to any others. Before we were converted and became members of the body of Christ, which is the church of the Living God, the ground and pillar of the Truth, we only knew each other as men and women in the flesh; our affections and love for one another were all of a flesh and blood-born nature, and this is the farthest that that kind of knowledge or love will bind even brothers and sisters in the flesh. While this affection remains unbroken between friends in the flesh, they will stand by each other, and defend each other, whether right or wrong.

When this fleshly friendship is once severed, then followeth envy, malice, hatred, with all the evil works of the flesh, and either extreme will sometimes cause men and women to do wrong, owing to the degree of their earth-born love or hatred, as the case may be, even to the extent of bearing false witness, either for or against, as the case may be. No wonder Paul says, "Wherefore henceforth know we no man after the flesh," because we are "born again of water and the spirit," or, in other words, "born of God," and are "now the sons of God," and have partaken of the divine nature of God. We now know each other as those who are led by the spirit of God.

We are known by a higher title than man can give us. We are now all brethren and sisters to our elder brother Jesus Christ, by a spiritual birthright, to the same household, and it matters not what we were before our conversion. We now no longer know them according to the flesh, or after the flesh, but recognize them all in the Lord, as our brethren and sisters. We must deal honest with them without respect of persons. Let come what may, we must always stand up for the right. Should any one commit a trespass against another, we should show no partiality on account of relationship, etc. Here the language of Paul especially applies, "To know no man after the flesh." If this language were generally understood, and properly applied, there would be less trouble in the churches, and difficulties would be more easily settled.

Abilene, Kans.

HOME.

BY SARAH M. SAUNDERS.

ONE among the sweetest and most hallowed words known to the human family, is this word, "home." Especially when reverting, in our thoughts, to the home of our childhood, the deepest emotions are aroused. We muse on the halcyon days of infancy and childhood, — the place where dwelt father and mother, brothers and sisters,—the place where we learned to lisp the names of our nearest and dearest ones, where the first and most lasting impressions were made on our minds and lives, even down to old age. We love to call to mind the dear old home with its sacred memories, and long to return to its honored and cherished endearments.

We occasionally throw aside the cares of the present and turn our faces homeward. How we put forth every exertion to make ready for the journey! As we draw nearer and nearer to the hallowed place, we become more and more anxious to see home and all the dear ones there, which makes our joy complete. When we arrive, we are met at the threshold by our aged parents, to welcome us home again! But, alas! some of the family are not there! Perhaps death has been there before us, and taken away some one, and time has greatly changed the surroundings. Yet we enjoy home, because it is a *sacred* place to us, however humble.

Thus it is with our spiritual home, — the place where we were first received into the household of faith, where we learned to love the Lord and to lisp his name and obey his words. Though we may travel far and wide, form new acquaintances, and new associates, yet our minds often carry us back to the place of our "first love," and if, after years of separation, we meet again at the Lord's table, to commune with him and his people, we feel that it is indeed the "Father's house," and that we are children of the same family,—heirs of God and joint-heirs with Jesus Christ! Oh, how loth we are to leave the place! How our hearts burn within us when we must part from each other and say the saddest of words,—Farewell!

Landess, Ind.

CHRIST, OUR EXAMPLE.

BY Z. ANNON.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9.

PAUL here speaks of the Son of God, and as we have "salvation" embodied in the text, it should deeply concern us all. Not only have we *salvation* embodied in the text, but we learn that it is eternal. While eternal as far as God is concerned it is conditioned on our life here. We may be delivered for the time being, but if we do not "stand fast in the liberty wherewith Christ has made us free," and become "entangled in the yoke of bondage again," we are not in a saved condition, and our last state will be worse than the first. See Matt. 12: 45.

Is this salvation for all? Yes, if you will admit of one proviso. There must be *obedience.* See Matt. 7: 21.

Obedience being a test of our faith, we have a universal salvation for all who believe. Does not the Bible have it so? Not all accountable beings, however, will be saved in the same sense that Universalists claim man will be saved, — without regard to faith or confession. Of one thing, only, we are sure,—if all obey, all will be saved! The one great trouble is, to get men and women to obey Christ in all things. Too many people today, forget that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. Do not forget that this salvation is only to those "that *obey* Christ." Some one might ask, "In what?" We answer, in the language of the apostle Peter, "In all things whatsoever he (Christ) says unto you." Acts 3: 22.

We can see throughout the Bible that wherever any one disobeyed God, punishment swiftly followed. They were not justified, but, on the other hand, where they obeyed, God was well pleased.

This salvation,—this eternal salvation,—is obtainable in this life only, and if we do not obtain it here, where is our promise to obtain it hereafter? If we disobey God, we will be banished from the peaceful presence of God, and the glory of his power. Those that obey God, besides having a foretaste here, will enjoy eternal life in the land beyond the stars.

Thornton, W. Va.

MUSIC.

BY FLORIDA J. ETTER.

WHAT is sweeter to the ear than music? It soothes our sorrows and lifts our thoughts up higher and higher, to an elevation which tends to strengthen us, so that we almost forget that we have been visited by adversity. I do not see how one, that has no ear for music, will dwell in heaven where the celestial band never ceases its heavenly strains. How blessed it is that Christians may meet in this earthly sanctuary and join in singing God's praise!

Music quiets our spirits and fills our heart with joy. We feel heaven to be very near us, and our thoughts are carried away to the home above, to join the songs of the heavenly host, in adoration and praise to our Blessed Redeemer. This happiness here below, however, is not to be compared to that over yonder. Here we join with each other in singing glad hosannahs, which only last awhile. There we shall never cease our singing. Here we sing many sweet songs, but over there we shall *realize* what we sang while here. All will be in reality,—TRUE! How sweet will it be!

There may *evil* result from music as well as good. Some love such music as leads them to do evil. The sinner, in his music, seeks only to please his own carnal mind. The Christian loves it, because he loves God and expects to join in the chorus with the heavenly throng.

Cartersville, Va.

COMFORT.

BY FANNY MORROW.

"Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus."—2 Cor. 7: 6.

To comfort one is to console, to cheer, to strengthen. Human beings are many times sorely in need of comfort. Bro. Paul was no exception to this rule, and though his strong mind was stayed on high and holy things, he came often to the "Father of mercies, and God of all comfort" for strength and refreshing. His being comforted by the coming of Titus shows us that we are not wrong when we receive comfort one from another, as we are permitted to meet on the journey of life and take sweet counsel together. On love-feast occasions we partake largely of this comfort, when dear visiting brethren and sisters meet with us; especially when they tarry with us several weeks, as did Bro. Wolf, of Iowa, after our late love-feast, when he so kindly broke the Bread of Life to hungry souls. If only such laborers could be kept in the field for the comfort of God's people!

Osborne, Kans.

GOD'S presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when night-fall comes; and his companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—*Maclaren.*

AN old writer says, "Perfection consists not in working miracles, nor in learning and knowledge of all things, nor in eloquence to convert the world, but in bearing all ills, injuries, injustice and despiteful treatment with patience and humility, We ought to keep an eye to this.

THANKS be to God there is something beyond the philosophy of the men who see no providence, know no Savior and trust no God. Where philosophy sits down baffled, faith gets up and goes to work; and when man is helpless, God is a present help in every time of need.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Oct. 22, 1889.

TO OUR AGENTS AND PATRONS.

WITH this issue of the MESSENGER we send, to each of our agents, in the form of a supplement, our annual prospectus and subscription list for 1890. If any one, who has heretofore acted in the capacity of an agent for us, does not find a prospectus in the paper, he will please drop us a card and we will at once supply him.

According to promise, made in our prospectus, and in the MESSENGER last year, we have enlarged our church paper, adding much to its size and general appearance. This was done at a considerable expense to us, and we have the satisfaction of knowing that our efforts in this direction have been appreciated. Our agents have labored hard to increase our list, and while the increase has not been large enough to cover the additional outlay, we are encouraged to hope that another effort on the part of our agents will help us out. Thankful to you, one and all, for what you have already done for us, we now ask you to take up the work again for 1890, and make a strong effort to add to your lists of names.

We offer the MESSENGER, for the remainder of 1889, free to all new subscribers for 1890. This liberal offer ought to bring in many new subscribers. Our agents, we hope, will take advantage of this offer to increase their lists. By taking a little time just now, to urge those, who do not take the paper, to subscribe, offering them, as an inducement, the paper free to the close of this year, many new subscribers may be secured.

The MESSENGER continues to grow in favor and influence in the church, and our Brethren, who best understand its power for good, are urging its use more and more as a missionary in new fields. Those who labor to increase the list of subscribers may feel that they are engaged in a good work, a work which they can consistently ask God to bless. Let a strong effort be now made to extend and widen the influence of the MESSENGER, both in and out of the church. Let each one of our agents secure at least a few new names for 1890.

Our members, generally, may greatly assist us in this good work. Renew your subscription at once, and try and secure a few new names and hand them to the agent in your church; or, if there should be no agent in your church, send the names and money direct to us. The MESSENGER will be sent, from the date the names are received, to Jan. 1, 1891, for $1.50.

To our agents who have labored so faithfully for us for many years, we, in this public manner, acknowledge our indebtedness and return our thanks. Upon your efforts largely depends the success of our work. You have done well in the past and we thank you one and all. And will you not enter upon the campaign of 1890 with a determination to increase your lists and thus extend the influence of our church paper? We hope you will. We promise to labor, as God gives us ability, to make the paper better in the future than it has been in the past, so that it may be in every way worthy the earnest and hearty support which has been given to it, and we ask our agents, and our brethren and sisters, again to make a strong effort to get new subscribers. Let work begin now. Don't wait for a better opportunity. Begin at once, and may God bless your efforts!

WE have an inquiry as to whom the Children's Mission money should be sent. Send it to Mary M. Gibson, Virden, Ill.

BRO. I. J. ROSENBERGER is laboring in the Master's vineyard in Dakota, where he will remain for some time.

BRO. I. M. GIBSON writes us that his address is now 829 North 4th Street, Philadelphia, Pa. His correspondents should make a note of this.

ON the 10th inst. we had the pleasure of attending a love-feast at Franklin Grove, Lee Co., Ill. The weather was delightful and, as a result, the meeting was largely attended, and, although the house was crowded, the order was most excellent. This was a marked feature of the meeting, and it speaks well for Franklin Grove. As a result of the good order and marked attention paid to the preaching, the meeting was in every respect a most enjoyable one. One was added to the church by baptism, and three, who had wandered away, made application to be received into fellowship again. An election was held for a minister, and Bro. Cyrus Suter was called to labor in the ministry. He was loath to accept the burden thus laid upon him, but, obedient to the voice of the church, which, we have reason to believe, if in the proper spirit, is the voice of the Lord, he consented, and was installed in office by Bro. D. E. Price. May the Lord bless our brother and make him a faithful and useful minister of his Word! Bro. Jacob Witmore, of Centre View, Mo., is expected to begin a series of meetings at Franklin Grove in December. We missed the faces of Bro. Jos. C. Lahman and wife, who have lived so long at Franklin, but while their absence is felt at home, we are glad to know that they are out in the mission field, laboring for the cause of Christ. May the Lord bless the labors of all his children!

THE SCHAFF-HERZOG ENCYCLOPEDIA.

THE Christian Literature Company of 35 Bond Street, New York, have issued an excellent edition of the above work in three volumes, at the low price of $9 00 for the set. The new edition is well gotten up in every respect and is meeting with a large sale.

The Schaff-Herzog Encyclopedia is one of the most valuable additions to Biblical and religious knowledge made in modern times. It is a rich store-house of general information on religious topics, and will be found to be of great help to ministers and Bible students. It is based on the great German work by Herzog which has been a standard authority in Germany for many years. Dr. Schaff, whose name appears as editor, is one of the foremost Bible scholars of the day. He was chairman of the American Bible Revision Committee, to whose labors, in connection with its English colleagues, we owe the Revised Version of the Old and New Testament.

It is surprising what a mass of religious information has been collected, and upon examination of the work it will be found, for the most part, to be very trustworthy. Under the head of Tunkers appears a lengthy and a very fair and impartial account of the Brethren. A few minor errors have crept into the sketch, as, for example, "There is only one elder in each congregation," whereas there are often two or three in a congregation. In referring to our District and Annual Meetings we are told that each church sends two delegates to the District Meeting, "one of whom must be a minister," and that the General Conference, has, since 1866, been composed exclusively of ministers." These errors are, however, of minor importance and the article in question is such a decided improvement over what has been given to the public, for example in Buck's Theological Dictionary, the American Encyclopedia, and other works claiming to give accurate information, that we can readily overlook them. They should, however, be corrected in subsequent editions.

The work shows great care in its preparation, and Dr. Schaff has placed the English-reading people under new obligations to him in undertaking and carrying to successful completion this important compilation of religious information.

THE PRICE OF THE BRETHREN'S HYMNAL.

WE sometimes hear it said that our Hymnals and Hymn Books are rather high in price. There is no general complaint of this kind, but some have felt and expressed themselves to us that a lower price should be given. We have felt that the prices were low enough, and, when compared with the prices received by the publishers of Hymnals for other denominations, our prices are very low.

We have before us a copy of the new Baptist Hymnal, just published, and we give a comparison of prices so that our Brethren may know that our Hymnal is furnished much below the price asked for a similar work by other denominations. The book before us contains, without the index, 404 pages and 769 hymns. The Brethren's Hymnal has 391 pages and 818 hymns,—forty-nine hymns more than the Baptist Hymnal. The price given on these books for same style of binding as the Brethren's Hymnal is as follows: half leather, $1.75; full leather, gilt edge, $2.25; full extra leather, gilt edge, $4.50. Our prices are, half leather, $1.00; full leather or morocco, without gilt, $1.25;

full extra leather or morocco, gilt edges, $1.50. By the dozen the Baptist book is sold, for the styles of binding named above, as follows: half leather, $16 20; full, $24 00; full gilt, $48 00. Ours, half leather, $10 00; full, $12.00; full gilt, $15.00.

These prices are given from the publishers' circular and they state that they are fixed and are the lowest quoted. They seem very high, as compared with the prices we get for the Brethren's Hymnal. Another item, largely in favor of the publishers of the Baptist Hymn Books and Hymnals, is the fact that they announce in their circular that more than a million copies of Hymn and Tune Books have been sold. Our sales are but small, indeed, as compared with this, and can be numbered by the thousand instead of a million. The larger the number of copies of any book sold, the larger the per cent of profit, so that, if the Baptist Hymnal were sold at the same price as are our books, they would make many times as much out of the business as it is possible for us to get out of it. Their prices are nearly 100 per cent higher than ours.

We believe when our Brethren fully understand that we are selling our books much below the price established by other publishers of denominational hymn and tune books, they will not feel that our prices are too high

CHURCH CENSUS.

We have received from Hon. Robert P. Porter, Superintendent of the Eleventh Census, the following communication, with the request that we give it a place in the Messenger. The Government calls upon us as a church to give the number of church organizations, meeting-houses, with their seating capacity, value of church property, and number of membership. As we are commanded to be subject "unto the higher powers," it will become our duty, at the proper time, to give such information to the Government as will assist them in perfecting their work.

Department of the Interior.—Census Office.

WASHINGTON, D. C. }
Oct. 1, 1889. }

To the Editor of Gospel Messenger,

Dear Sir: — Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they can not be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information can not be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will I am sure, be instantly recognized. H. K. Carroll, LL. D., editor of *The Independent*, of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent. Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

TALMAGE ON THE WORLD'S FAIR.

Dr. Talmage, the eminent New York divine, is, without doubt, one of the most popular preachers of the day. His sermons are published each week and have an immense circulation. They also appear in thousands of the weekly papers all over the country and it is safe to say that they are more widely read than are the productions of any other living preacher. Even Spurgeon, the great London preacher, falls behind Talmage in this respect. Talmage preaches many good sermons, but he is somewhat sensational, and it is partly to this feature that he owes his great popularity.

Recently this eminent divine preached a sermon on the "World's Fair," which is to be held in the United States in 1892, and over the location of which there is a sharp rivalry going on between several of our large cities. He selected for a text part of Ezekiel 27: 12—"they traded in thy fairs." From these words, and from his own prolific imagination, largely from the latter, he drew a glowing picture of what he called, "The world's fair in the ancient city of Tyre." He described the prophet Ezekiel as leading him and his audience through the great fair. To give our readers some idea of the power of his imagination, and how far he was led from the true meaning of the prophet Ezekiel, we quote the following paragraphs entire:

> The chapter from which my text is taken, after enumerating the richest countries in all the world, says of Tyre: "They traded in thy fairs." Look in upon a world's fair at Tyre. Ezekiel leads us through one department, and it is a horse fair. Underfed and overdriven for ages, the horses of to-day give you no idea of the splendid animals which, rearing and plunging, and snorting and neighing, were brought down over the planks of the ships and led into the world's fair at Tyre until Ezekiel, who was a minister of religion and not supposed to know much about horses, cried out in admiration: "They of the house of Togarmah traded in thy fairs with horses." Here, in another department of that world's fair at Tyre, led on by Ezekiel, the prophet, we find everything all ablaze with precious stones. Like petrified snow are the corals; like fragments of fallen sky are the sapphires; and here is a date ablush with all colors. What is that aroma we inhale? It is from chests of cedar which we open, and find them filled with all styles of fabric. But the aromatics increase as we pass down this lane of enchantment, and here are cassia and frankincense and balm.
>
> Led on by Ezekiel, the prophet, we come to an agricultural fair with a display of wheat from Minnith and Pannag, rich as that of our modern Dakota or Michigan. And here is a mineralogical fair, with specimens of iron, and silver, and tin, and lead, and gold. But halt, for here is purple, Tyrian purple, all tints and shades, deep almost unto the black, and bright almost unto the blue, waiting for Kings and Queens to order it made into robes for coronation day; purple not like that which is now made from the Or[illegible] extinct purple, the lost purple, which the [illegible] to make out of the gasteropod mollusk of [illegible] Oh, look at those casks of wine from Helbon! [illegible] snow banks of wool from the back of [illegible] ured in Gilead. Oh, the bewildering [illegible] of that world's fair at Tyre!

It seems strange, indeed, that a man, with no knowledge of the Bible that Talmage is supposed to have, and filling, as he does, such a prominent place in one of the most popular churches in New York, should attempt to so entirely turn the meaning of the words of the prophet from their true intent. The most casual reader of the Bible will at once notice that Ezekiel pronounces a woe against the city on account of its great wealth and pride.

In the 26th chapter, 17th verse will be found this prophecy, spoken against Tyre, "How art thou destroyed, that wast inhabited of seafaring men, the renowned city which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!" The 27th chapter takes up a lamentation for Tyre, and the prophet, after recounting the great wealth of the city, her commerce and her merchandise, her ships and her mariners, her merchants and traders, and so predicts her total destruction in these words: "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin." Ezek. 27. 27. We quote from the Authorized, or King James' Translation of the Bible. Would it not be well for the preacher to give his hearers a sermon from these words, "Thy fairs shall fall in the midst of thee in the day of thy ruin"?

But there is still another point that an learned preacher must have known, that leaves him without even the shadow of an excuse for using the language of the prophet as he has done. For many years our best Bible scholars, such as Lange, Schaff and others, have known that King James' Translation was slightly at fault in the rendering of the prophet's language, and that the phrase, "They traded in thy fairs," is not a correct translation of the Hebrew. The Revised Version of the Old Testament drops the words entirely, leaving the preacher without a text. In spite of the sensational horse-fair, evolved from the inner consciousness of the eloquent divine, the Revised Version gives this reading: "They of the house of Togarmah traded for thy wares with horses and war horses and mules." His agricultural and mineralogical fairs share the same fate, as there is no mention of them at all in the Revised Version. Neither do the words as found in King James' Translation admit of the construction placed upon them in the sermon under consideration.

If Dr. Talmage wants to preach sermons or deliver lectures on the World's Fair, it is his business of ours. His work will be judged in the last day by the Living God; but we do protest against the violent twisting and misinterpretation of the words of God's Book. It is a clear case of perverting the words of the prophet to fit the subject and views of the minister. We understand that Dr. Talmage is about to start on a visit to the Holy Land. If he will, while in the East, take a ride to visit the ruins of ancient Tyre, he will find fully the words of the prophecy of Ezekiel concerning the proud, rich city of Tyre [illegible] fulfilled.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"THERE are two ways of dealing with the evils in the world which we justly deplore and wish to abolish; one is to attack and try to break them down forcibly, the other to dissolve or exhale them by the active presence of good. The former of these methods appears so much the more direct and obvious that it generally gains the first place in our attention. We see a wrong, and our impulse is to crush it; we see injustice, and we long to exterminate it; we observe an unrighteous institution, and we desire to overthrow it. The slower and less direct method of overcoming evil with good, of substituting a better way for that which is bad, of devoting the same energy to building up that we would have given to the work of tearing down, obtains a gradual hold over us only with time and experience."

PERSONS, spiritually too weak and sickly to work in the church, are, for the most time, quite strong in themselves. Those long in the church and still weak as a babe are frequently found to be strong as a lion in will, temper and disposition. Carnality is at the root of it all. Destroy the root and the branch will wither. A renewing is needed. Self-will and self-esteem are twins. They are giants as large as a Philistine Goliath, rocked in the same cradle, reared in the same house, taught by the same teacher. Self looks at self approvingly, boastfully, steel-armored. Humility is a David in disposition and war. It condemns self, and is small in its own sight. It is a lion in strength and courage. At one stroke of its uplifted hand, the giants are laid prostrate. "When I am weak then am I strong."—*Paul*.—H.

"FAITH AND WORKS."

BY S. W. HOOVER.

TAKING into account the nature and design of *faith*, and its relation and connection with *works*, so plainly taught in the Scriptures, does it not appear somewhat strange, after all, that it is by many so indifferently and incorrectly understood?

Hear the apostle James, "Shew me thy faith without thy works, and I will shew thee my faith by my works." James 2: 18. He was here speaking to believers who, doubtless, professed faith in the Lord Jesus and a saving Gospel, as well as himself. The inference is that at least some of those addressed misapplied faith to discriminating between persons, preferring the rich to the poor, because, in that way, they were assuming to be judges, which is not the office of faith, and to which they were not called. James 2: 1. "Ye commit sin," verse 9. Christ's followers are termed SERVANTS, the office of whom is obedience and good works.

Similar faith in the present age is, in effect, even more discriminating when applied to works. Works, in connection with faith, become the life of faith, hence, on account of such relation, the two are inseparable. What God hath joined together, let not man put asunder.

In connection with this the same discriminating tendencies are still further observed by persons assuming to themselves not only the right of preferences, but also to reject entirely. Especially is this the case in many places in respect to Sunday-school and missionary work, works of charity, etc. Such, says James, is not the work of faith, but of men partial in themselves,—such who are become judges of evil thoughts. James 2: 4.

Missionary work is ordered by direct commandment, as we have it in our Lord's commission to the apostles, Matt. 28: 19. "Go ye therefore, and teach all nations, baptizing them," etc., is as binding upon the church as it was upon the disciples. The going and teaching has reference to the proclamation of the Gospel. It takes money to send out missionaries. It was money that was given to the servant and that he was to put out at interest, that when the lord came to reckon with him, he might not only receive it back, but also the increase. Giving is not to be done grudgingly, but cheerfully, "for God loveth a *cheerful* giver. 2 Cor. 9: 7.

The interest on a sum of money for eighteen centuries will many thousand times exceed the principal. The Jews had the Gospel presented to them, but they would not make use of it. The increase must be looked for from the Gentiles. The former were not guided by faith and works, "saying that we have Abraham to our father." They rejected both the faith and works by which he was justified and called the friend of God. In a like sense are the Gentiles now saved.

Again, Paul, in 1 Cor. 16: 1–3, concerning the collections of money for the uses of the church in other places, does not make that work a matter of faith at all, but of commandment, "As I have *given order*, let *every one of you* lay by him in store," that is, have it ready for the Lord, "and when I come, whomsoever you approve, shall take charge of it," etc.

We now come back to James again, who makes this particular point as to the relation that works sustain to faith, namely, that faith, in the absence of works, is not faith, but only the profession of it. "Even so faith, if it hath not works, is dead, being alone. Thou believest that there is one God; thou doest well." It is true, devils also believe, but that does not save them, because they have not works. "But wilt thou know, O *vain man*, that faith without works is dead?" James 2: 19, 20.

In the use of the word *dead* as here applied, the apostle has reference to the lifelessness, namely, powerless condition of such faith, because it lacks the elements of life, "WORKS," which give it spirit and force.

Faith without works is like a fish out of water. It is out of the element essential to its existence, therefore dead; so works without faith are like a bird without wings, which can not fly, because wings are essential to flight. Persons, mentally and bodily qualified, but spiritually too lifeless to work for the Lord, both in and out of the church, as means and opportunity afford, stand in great need of a renewing of faith, heart and life.

The apostle James makes another point quite clear in his analysis of faith, namely, that the *person* professing faith without works is *vain*,—empty, void, worthless, etc. In a similar sense is it true of the person who professes religion, "but does not bridle (keep in subjection) his tongue (keep it from evil, and his lips from speaking guile, but deceiveth his own heart), that man's *religion is vain*." James 1. In the one case the man is vain, in the other his religion.

The apostle here also shows the difference between faith and belief. This is another feature that must not be lost sight of, for it is to be feared that many professed Christians mistake *belief* for FAITH, and therefore are not *in the faith*, "THE," definite article, hence are not in a saved state. The apostle also shows that he does not refer to belief at all, the "belief that there is one God," etc., for that does not save, but to *the faith* which LIVES AND ACTS,—one that prays and pays, and prompts the person to every act of obedience, once in Christ, *keeps him there*. The test and testimony of its genuineness are being manifested in and by works.

The works included in the duties of attending upon divine services, hearing, praying, saluting one another with a holy kiss, washing one another's feet, eating the Lord's Supper, and partaking of the communion, do not include all of the works which the servants of God are called upon to perform. All the benefits, derived from a proper observance of these sacred duties and rites, it must be seen, COME to the individual and by them the "inner-man" receives afresh the spirit and energy of Christ's body and blood. He is renewed, purified and strengthened to the performance of every good work.

Thus qualified there must now be a GOING and a DOING, not least of which are deeds of charity and benevolence in support of our Lord's cause, and benefit of both saint and sinner. In this connection, furthermore, there is also to be a GIVING in which "EVERY ONE is included as God has prospered him." 2 Cor. 16: 2. Therefore, not as a hearer only, but a "*doer of the work*," is the child of God called upon and required to perform not only acts of charity with benefit to himself or herself, but also deeds of mercy and goodness for the benefit and blessing of others. With faith thus enthroned in the human heart, is the Christ-life most conclusively demonstrated by "faith and works."

Inactivity is an evidence of dead faith, hence so long as a person is dead to *Christ and good works*, he is alive to *carnality*, and carnality loves "the works of men" more than the works of God, fosters envy and strife, is partial, causing divisions. 2 Cor. 3: 3, 4. It is only when a person dies to these sins and *remains* dead to them, that he becomes alive to Christ. "For," says Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

The unfaithful servant hid his talent in the earth. Many others do more wickedly than he. By hard labor and savings they yearly hoard up and thus vastly increase their wealth, but, because of dead faith, they return but little, if any, of the increase to the Lord. Such should at once examine themselves to see whether they be in the faith.

Faith lives in the heart, for with the heart man believeth unto righteousness, Rom. 10: 10. Works largely determine its nature by giving it force

and character. Faith, thus enthroned, radiated into all parts of the system, both material and immaterial, subjecting the whole man, soul, body and spirit to the will of Christ. 2 Cor. 10: 5, Rom. 12: 1.

Dayton, Ohio.

INQUIRY AND ANSWER.

WM. M. LYON,

Dear Brother:—

In reading your articles in the GOSPEL MESSENGER on "Spiritual Bondage," I see that one class of ministers is left out, which I think, should have been included in your articles. You speak of one class of preachers that fail to preach the duty of giving for the support of the ministry, because they are afraid of giving offence, and you say they are in the worst kind of bondage, but you fail to say anything about those that do not only fail to *preach* it, but fail to *believe* it to be their duty, and deny it to be a Gospel teaching. What disposition will you make of them? Please answer through the GOSPEL MESSENGER. LEVI SNOEBERGER.

Baldwin, Iowa.

REPLY.

Dear Brother:—

I am sorry to think that any minister should take the position to which you have referred. You ask "What disposition will you make of them?" If those who know the Truth and are afraid to preach it, are in "spiritual bondage," surely those who will not accept the Truth,—who deny it, are in much greater bondage, especially when this class claim to be Christians, and still worse, when they profess to be the ministers of Christ. The great commission of our Savior (Matt. 28: 19), and Paul's reasoning (1 Cor. 9), should be sufficient to convince the most skeptical. Paul gave the church at Corinth to understand that it was their duty to give, and also that he had a right to receive, but rather than make his "glorying void" (verse 15), he "used none of these things."

In order to silence the gainsayer, Paul did not avail himself of his liberty in the Gospel, but that does not set aside the duty and necessity of giving. The preachers' self-denial never pays other people's debts.

More than this, the class to whom you refer are not willing to make the sacrifices Paul made, neither would they undergo the cruel persecutions and sufferings endured by him,—all for the sake of Christ. They throw away Paul's teaching on the subject, and then refuse to accept his example and put it to practice. What inconsistency!

Why don't those preachers follow Paul in 1 Cor. 7, where he recommends celibacy in preference to marriage (verses 8 and 9)? The objector now says, "Paul did not get that from the Lord, but gave it only as his advice. Very well; on the other hand, he also says in 1 Cor. 9, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (Notice he gets the *power* from the Lord, but does not use it).

Again, "If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?" If others be partakers of this *power* over you, are not we rather?" (Don't forget the *power*, and verse fourteen will tell *what* power.)

But he says, "Nevertheless we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." (Please read the entire chapter to the 18th verse.)

Now it is clear that the Lord here, through Paul, teaches the church that it is their duty to give for the support of the ministry, and if the good apostle did not claim his liberty in the Gospel, it did not, by any means, excuse those Corinthian brethren from the duty of giving. Just so now the preachers may support themselves and make great sacrifices on their own part for the cause of the Gospel, but all this can never lift the responsibility off the church, nor excuse them from giving. [See Paul also on the law of equality, 2 Cor. 8: 14; Gal. 6: 2.] Let the church give; let the Pauls refuse to take, if they choose, but let the work be done. (What a pity Pauls are so few)

Here is the whole truth of the matter: The Gospel teaches that the ministry should be supported, but Paul saw proper to support himself (partly at least), therefore people sometimes try to hide behind Paul's example.

To simplify further. The Word teaches that it is our duty to give. People sometimes choose rather than have their "good evil spoken of," not to accept the gift, therefore it is wrong both to give and to receive. But let us reduce the matter to its simplest form. Paul says, "*Give.*" Paul declined to receive, therefore Paul actually set aside his own teaching—in other words — contradicted himself.

It is said the "workman is worthy of his meat." To illustrate: A. employs B. to do a certain work for his board; B. does the work, but chooses to board himself, therefore B. establishes a rule by his example that all work should be done for nothing.

Christ said, "It is more blessed to give than to receive." What does all this giving and receiving mean? Take away all the receiving and you remove the necessity of giving. We all know the result.

For the present let this suffice.

WM. M. LYON.

HOW TO HELP.

BY J. H. MOORE.

EARNEST.—"Bro. Minister, I want a good talk with you on an important religious subject."

MINISTER.—"I love to talk when I think it will do good. What is the question?"

E.—"I see that our church does not prosper in numbers like other denominations. Why is it?"

M.—"It is largely because we are not doing enough in the way of converting the people. Other denominations *work* for converts."

E.—"Well, why do not our preachers work to convert the people too?"

M.—"They do, to the extent of their means and ability."

E.—"Why can not our preachers spend their time converting people just as much as other preachers?"

M.—"They have their families to support."

E.—"Well, do not other preachers have families?"

M.—"Yes, but their church members furnish means to support the families and preachers too, so that their preachers can devote their time to church work."

E.—"Do you think that is right?"

M.—"It is; whenever it becomes necessary for the preacher to devote his time to the work."

E.—"It seems that our preachers ought to succeed, for I am sure that God will stand by and help them."

M.—"That is true, but the church does not stand by and help the preachers. God does his part, but the members are slack."

E.—"If God helps, is not that enough? Is anything more needed?"

M.—"Yes, the help of the church is needed. God wants the members to help."

E.—"Can not God help the preachers without the aid of the church?"

M.—"That is not his way of doing. He believes in raising children that will work."

E.—"Did not God help the early disciples?"

M.—"Yes, and so did the churches."

E.—"Don't you think God will bless the preachers for their self-sacrifice?"

M.—"Certainly, but what about blessing the private members?"

E.—"I never thought of that."

M.—"How much of a family have you?"

E.—"Wife, two girls and two boys."

M.—"Do your children help you work?"

E.—"They do; we have raised them to work."

M.—"Why don't you and your wife do all the work so your children will not need to work?"

E.—"That would not be the right way to raise a family."

M.—"That is the reason the Lord does not propose for himself and the preachers to do all the work in the way of converting sinners. He wants his children to learn to work also."

E.—"I am a private member; how can I work for the Master's cause?"

M.—"Give of your means to help spread the Gospel."

E.—"Is there not danger of the money we give the preacher making him proud and indolent?"

M.—"Would that much money make you proud and indolent? And do you think the preacher is any less reliable than you are?"

E.—"I don't mean that. But we have five preachers in this congregation and they seem to be getting along well enough. I can not see why I should give them any money. They preach only on Sundays."

M.—"Do you not think that we ought to put one of them into the mission field, to devote his entire time to the work, while the rest of us will attend to the meetings here at home?"

E.—"If we select one and give all the money to his family, it might make the other four feel bad."

M.—"Would it make you feel bad if you were one of the other four?"

E.—"Oh no!"

M.—"Well, you must think preachers a very tender class of men."

E.—"It would cost $600 to keep a brother regularly at work in the field for one year."

M.—"Could we not easily raise that amount? We have two hundred members, and here is the Methodist church with only one hundred and forty-five members, and they raise $900 for their preacher. Do you not think we ought to have as much zeal as the Methodists?"

E.—"Will that not lead to the salaried ministry system?"

M.—"Not at all. Home preachers can generally get along. We need support only those in the field."

E.—"Did not Paul work with his own hands?"

M.—"When short of means he did. Some churches did not contribute to his wants, hence he had to stop preaching, occasionally, and work. Paul had no family and it did not take much to keep him, and, as some of the churches were very liberal, he did not have to lose much time from preaching in order to have a living."

E.—"Would it not be better for our ministers to divide the missionary work between themselves so as to save the necessity of supporting a minister in the field?"

M.—"What part of the work would the laity divide among themselves?"

E.—"Now, tell me plainly what you think we ought to do?"

M.—"I think we ought to do all we can in the way of spreading the Truth and building up more churches. Let us put at least one of our ministers in the field to devote his entire time to missionary work, while the rest of us will do what we can at home. As we do not need to raise money to pay our preachers like other religious bodies, we can certainly afford to keep one missionary in the field. This we can do year after year."

B— "I can endorse your suggestion and will give more than my part to support one of our members in the mission field, but I want to tell you plainly that I think you ministers are somewhat to blame for the present want of missionary activity upon the part of the private members. You have done much good preaching, have sacrificed much for the church, but you have these many years failed to teach us that it is our duty to help spread the Gospel. You have preached against paying preachers, and we have always thought that you were opposed to raising money and sending out preachers. In short, you have not taught us to work in this way, and that is the reason we are doing nothing. You say God wants children who will work, and I think the good Lord intended that you should teach us all about these things."

M— "I see I have not preached enough on the duties of private members in missionary work. I will do better after this."

E— "All you need to do is to teach us private members our duty and I assure you we will cheerfully do it."

Dingross, Ga.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Epistolary.

My dear Fellow-Pilgrim:—

Your sorrow-freighted letter dated Aug. 18, is before me, bearing the sad information of your dear father's death. It is sad from the view of this world's associations, because one near and dear to you is gone,—one in whom you trusted and confided all your hopes and fears, to whom you looked for counsel and encouragement, to direct you in your first tottering steps in the Divine life,—on whom you mainly depended for instruction in deportment, as a new-born babe in Christ.

This pleasant and profitable relation is now forever severed, and it is sad. I deeply sympathize with you in your pitiful wail of loneliness. No, "it will not seem like home now since father is gone." And, although "mother" is yet with you, one of the twin fountains of *home* is gone. All this is sad, and makes you weep, and when you think of *anything* you *ever* did or said that grieved or saddened him, oh, how your tears do multiply! How many bitter tears and sad lamentations, and even broken hearts, might be avoided if the Divine instruction to us children were strictly heeded!

Yes, you loved "father," with all a child's trust-loving confidence, and miss him sadly now. But do you not know, dear child of sorrow, that you can look up through the crystal fountain of your streaming eyes, and see God that father is safe in that "many mansioned house"? You know the afflictions of life will end by and by, that it was his painful lot to bear while here below. Then rejoice at the rest and liberty that he now enjoys. Can you not sympathize in the feeling with the other child,—your own sister,—that went off to Heaven a few years ago? You are weeping now, but are you not glad that they have met to embrace, and part no more?

Now, together, amid the associations of that "new bright world," they are "waiting and watching," for loved ones yet to come. By and by, if you are faithful, another child will rest her weary feet upon the golden shore, and, with a shout of triumph, join the embraces of dear father, and other loved ones who have found a home in the land of sweet deliverance, free from sorrow and pain, and from sickness and death. May God bless and sanctify your sad bereavement to your eternal good, is the prayer of your brother in Christ. THURSTON MILLER.

From Salem, Oregon.

SEPT. 11, sister Aschenbrenner, wife and I, left home to attend the District Meeting of Oregon, held in the Coquille church, Coos County, a distance of two hundred miles. We traveled by private conveyance, took our provision and tent, and camped when night overtook us. The eighth day we reached Myrtle Point, the place of meeting. We had preaching on the evening of Sept. 19, and continued until the evening of the 26th. The District Meeting was held Sept. 20 and 21. The business of the meeting passed off quietly, and, we trust, profitably. One paper goes to Annual Meeting of 1890. The Communion meeting occurred on the evening of the 21st. There were six ministers present,—brethren Bashor, Baltimore, Brower, Barklow, Bonawits and Lerew. The love-feast was an enjoyable occasion. One noticeable feature of the meeting was, that there were so many young members at the Communion table. The young sisters wore the plain, white cap during all the meetings, which shows submissiveness to Christ and the church. Oh, how consoling and pleasant it would be, if we could thus speak of all the churches! We, the members of the Salem church, are in great need of several good and faithful ministers. Who will come to our aid? We have a good, productive country and a pleasant climate. JOHN B. LEHMAN.

Upper Twin Creek Notes.

OUR aged elder, Jacob Garber, preached a very acceptable sermon for us, Sept. 14, from Acts 1. One was received by baptism after meeting.

Sept. 21 we had our "visit meeting," and a very pleasant one it was, indeed. Our church was found to be in peace and union, with very few exceptions, and a brighter prospect seems to be dawning before us than ever before. Elders Landon West, Resin Stevens, Jonas Horning and Jacob Garber were with us, and each one gave us a word of cheer. Brethren George Studebaker and Lehmer, of McPherson, Kansas, added to the interest of the meeting. Bro. George is a good, practical talker and found a warm place in the hearts of our people. At night he preached a good sermon to a large congregation of eager listeners.

Sept. 29, Bro. Daniel Garver, of Lower Twin church, met with us at Sugar Hill, and spoke to the edification of all. Brother Garver is young in years, yet his culture and modest demeanor has won him many friends since here. At the close of the meeting two more came out on the Lord's side and were baptized in the clear, sparkling waters of Twin Creek.

Oct. 5, two more were baptized. The prayers of our dear, Christian fathers and mothers are being answered. These five, above mentioned, are young in years, and all of them are Sunday-school scholars. Our communion season, which occurred at the time just mentioned, was one of the best we have ever had. Eld. Jeremiah Katherman officiated. His kind words and fatherly instructions will not soon be forgotten. Bro. S. W. Blocher, and wife, of Greenville, came with him. Bro. Blocher's preaching was very acceptable. Eld. Simmons, of Union City, Ind., came to us unexpectedly, but he was welcome as ever. Under his powerful preaching tears were seen to trickle down the cheeks of some of the most hard-hearted sinners. Thanks be to our Heavenly Father, that our church is in good working order once more, and we are "earnestly contending for the faith once delivered to the saints."

Bro. Dove, of Tennessee, has been selected to hold a series of meetings for us, one for Wolf Creek, and one for Lower Twin Creek. There is a harvest awaiting the labors of faithful brethren. May God hasten the day!

A. G. CROSSWHITE.

Gratis, O.

A Dream which is not all a Dream.

OUR brother Calvin Bright has elaborated a solemn, startling, high-toned "Temperance Poem," entitled, "THE MINISTER'S DREAM." The Dream has been dreamed by many, and the awakening has always been the same.

Those who begin to read, will not likely lay it down until the last line is reached. There is not much *poetry*, in the strict sense, but the *versification* is quite creditable. It depicts scenes which have rent tens of thousands of hearts, filled tens of thousands of graves, and engulfed tens of thousands of souls in the bottomless pit. It is indeed a terrible picture of the woes wrought by the Prince of Darkness through strong drink.

With a master hand the infernal fascination and woful bondage of the intoxicating cup are delineated. It makes one shudder, and loathe, and pity, and almost gasp with sympathy and apprehension, as he moves eagerly along the lines. I hope it will be a timely and effectual warning to parents, and especially to young maidens, and stir up the profoundest devotion to truth and virtue, and allow no consideration to yield the affections to a slave of alcoholic lust.

The Poem should be in every family of the land. The church, especially, should heed its teachings. The descriptive part is thrilling, and the didactic and statistic stanzas packed with solid truth and astounding facts. Read it, heed it, preach it, live it.

God bless the author and his work!

C. H. BALSBAUGH.

Union Deposit, Pa.

From Huntington Church, Ind.

THE Communion meeting of the Huntington church, Huntington Co., Ind., was held Sept. 28. Services began at 2 o'clock, with a small congregation, but before the examination services, the house was crowded. More tables were prepared, but still there was not room for all to commune. Many remarked that it was the largest Communion ever held at this place. Quite a number of ministering brethren came to us. Among them was our old brother, Samuel Murray, of the Salamonie church. Though his head is covered with the frosts of many winters, his zeal for the Master's cause is unabated. We had many good exhortations from him and the others present, which, we hope, will be treasured in all our hearts. The order among the spectators was excellent.

Bro. J. L. Wright, of the Ogan's Creek church, is our elder, but we are much in need of a resident minister. We have preaching only twice a month. The members were much encouraged and feel that, though we are weak, numerically, we are not forgotten by the neighboring churches, and that the Lord will not forsake us if we gather in his name. This church has had her trials, but now we hope for brighter days! E. B. MILLER.

From the South Beatrice Church, Nebr.

OUR love-feast, held recently, will long be remembered. Our dear Bro. Hope was with us. We had a crowded house, although the North Beatrice church had a feast at the same time.

There were members with us from Ohio, Indiana, Iowa, and Kansas. Bro. Berkeybile, from Iona, Nebr., was also present. While sitting at the Lord's table, I thought of the many hundred engaged in the same work at the same time, as there were fifty such meetings published in our paper for Oct. 5. On Saturday Bro. Hope spoke on Heb. 12, and gave us an exhortation on faith, patience, and godliness. O, how glad we ought to be, that, when we feel discouraged, we can look unto Jesus, and ask him to help and strengthen us!

Sunday morning we had a children's meeting. Bro. Hope is a friend of children. After the children's meeting Bro. Hope spoke on 1 Pet. 5. He exhorted the elders to feed their flock, admonished the younger to obey, and all to be sober, watchful, and constant in the faith. In the afternoon he talked on the "Millennium." These meetings were very interesting to all.

In the evening Bro. Yoder told us about the Lord's house,—how it was built, of what material, and where it stood. He brought some new thoughts to our minds, and we all felt that it was good for us to be there.

There were no additions to the church, but we feel confident that there were some good impressions made, and we hope and pray that those who are deferring the wise choice, will not put it off too long, for God will not always strive with the children of men! LYDIA DELL.

From Lower Miami Church, Montgomery Co., Ohio.

OUR love feast was a very enjoyable occasion, one long to be remembered by us all. Several ministers from other branches of the church were present, among whom were brethren Teeter, of Indiana, and Landon West, of Ohio. Bro. Teeter officiated. A goodly number of members communed. The spectators gave the best of attention, and good order prevailed. On the following evening Bro. Teeter preached for us on the subject of "Lost and Gained." May the Lord's blessing rest upon their labors! We feel that the members were built up, and sinners made to see their condition. May the care of the divine Father ever be with us all, and may his good spirit lead all safely home to the haven of eternal bliss, is my prayer! SAMUEL T. HARNES.

Nat. Mil. Home, Ohio.

Church News.

THE love-feast of the Landessville church, Grant Co., Ind., was held Oct 10, and was a very enjoyable season to the saints at this place. The weather was delightful, and quite a large number of like precious faith were with us from our neighboring churches. Ministers who came to our assistance were Eld. David Caylor, and that old veteran soldier of the cross,—Samuel Murray,—of the Salamonie church, Ind; also, brethren Wm. Toney, Brubaker, Stump, and others. Our meeting was one among the best we have attended during this Communion season. This church has for some time been as sheep without a shepherd, but, during this meeting, the brethren thought best to ordain one of our number to take the oversight of the church, and the work was given into the hands of our young brother,—Joseph Spitzer. Though comparatively young in years, he seems to have the cause of Christ and the good of the church at heart. May God's choicest blessings accompany him, and may he be an example and leader to the flock, walk worthy of the vocation whereunto he is called, and give no occasion to the adversary, to bring reproach upon the church. God grant that the brethren and sisters may each and every one stand by him in his duties, that they may ever work together harmoniously for the upbuilding of the Redeemer's kingdom on earth!

During the last year five have been received by baptism, three by letter and one wanderer has been reclaimed. All those who were received by baptism, were young sisters, in the bloom of youth, offering their young lives to the service of God. May they all keep their lamps trimmed and burning, and become bright and shining lights in the church. May their life and deportment be such that their young friends and associates may see their good works, and be constrained to glorify God, our Heavenly Father. Above all else the church should not fail to encourage them, but hold them up, let them feel that their endeavors are appreciated, ever remembering the words of our Savior to Peter: "Feed my lambs."

SARAH M. SAUNDERS.

From Johnstown, Pa.

OUR Communion meeting in the Johnstown church was held Oct 6. We had a very enjoyable feast. The membership was well represented, and, we presume, about two hundred communed. Bro. W. J. Swigart, of Huntingdon, Pa., and Bro. Geo. Rairigh, of Purchase Line, Indiana County were with us. We thank the brethren for their labors, and praise God for this season of grace. Just before services, three precious souls expressed a desire to unite with the people of God. They were accompanied to the water, where they were buried with Christ in baptism.

Two days before our feast, the messenger of death took from our number our beloved sister, Rachel Stutzman, and Bro. C. F. Detwiler. Bro. Detwiler was a minister of the Gospel, and labored earnestly for the cause of our dear Master. Both the church and homes feel their loss, but, if faithful, the dear ones, who survive them, have the assurance of meeting at that great meeting, to dwell together on the golden shore, where the faithful meet, nevermore to part.

MARY HARRISON.

From Rodney, Michigan.

SEPT. 27 we met in council. There was not much business to attend to, and the meeting passed off in peace and union. One was received by letter. On Saturday, Sept. 28, we had preaching both forenoon and afternoon. In the evening we met for love-feast exercises. Quite a number of members surrounded the table of the Lord, to commemorate the suffering and death of our adorable Redeemer. Many of those present expressed themselves that this was the most enjoyable meeting they ever attended. The ministers present were elders Levi Dague, E. Bosserman, David Baker and William Kree. The latter expects to stay with us. He is a minister in the second degree. Our church is in good working order at this time. May we ever prove faithful until death, is my prayer! J. TOMBAUGH.

From River, Ind.

OUR Communion in the Salamonie church is now in the past. We had a very good meeting, and a fair attendance, considering several other Communions in adjoining congregations, the day before and the day after. Only two ministers from other congregations were present, — Bro. John Wright and David Krider. About three hundred members communed. One was baptized the day of the feast. SAMUEL MURRAY.

From the South Morrill Church, Brown Co., Kansas.

WE held our love-feast Oct. 5 and 6. We had several preachers from churches near by. Our house was full Sunday forenoon, and we had the best of order and attention. We had a children's meeting on Sunday forenoon before preaching. The children were addressed by several preachers very pleasantly and lovingly, and cautioned against profanity, the use of tobacco, etc.

I think much good might be done, if on such, and similar occasions, the young were taught a temperance lesson. They would not so likely, then, fall into the terrible habit of drinking.

Statistics show that over 60,000 people die drunkards every year in the United States; hence the importance of teaching our youth to shun the vile monster, ALCOHOL! EDWARD B. WINSLOW.

From Bonsacks, Va.

OUR Communion meeting, which occurred Oct. 5, is now in the past. Three hundred members were at the tables, and the rest of the house was filled with spectators. Good order was observed, and good attention given to the Word preached. On Sunday about twelve hundred persons were present, and listened with interested attention to the Word preached. Our ministerial help was S. H. Love, of Lunenburg County, S. F. Sanger, of Rockingham, and a number from the surrounding congregations. B. F. MOOMAW.

From Maple Top Mission Point, Wyandotte Co., Ohio.

BRO. JACOB HEISTAND commenced a series of meetings here, Sept. 22, and continued for six days. His preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and with power. He declared the whole Truth, showing plainly that if we wish to be saved, we must obey the whole Gospel. Many good impressions were made, but there were no accessions. S. L. FLOWER.

From Poplar Ridge Church, Ohio.

OUR series of meetings, which commenced Sept. 30, was conducted by Bro. Jacob Heistand. He held forth the Word with power and in the fear of the Lord. As an immediate result, two came out on the Lord's side and were baptized. We had our love-feast Oct. 5, which we all enjoyed. About 200 members communed and a great number of spectators was present.

Our Sunday-school is located in the northern part of the Poplar Ridge church. During the last season Bro. Simon Long was our Superintendent, who, with an able set of teachers, aided us in having a good and interesting school. We had a good attendance, and closed with an average of seventy-two in attendance. While the school was in progress, there were three baptized.

I. M. CARPENTER, Sec.

From Bijou Hills, Brule Co., South Dokota.

THE Brethren of this congregation expect to begin a series of meetings at the Bijou Hills, Oct. 10, to end with a love-feast, Oct. 30. Bro. I. J. Rosenberger, of Covington, Ohio, will do the preaching. Those coming from the East, should stop off at Kimball, Dakota, and inquire for Bro. S. J. Snyder and they will be taken to place of meeting by previously giving notice to the writer. All adjoining churches are especially requested to come. W. G. COOK.

From Astoria, Woodland Church, Ill.

OUR love-feast, now in the past, was truly a feast for the soul. Brethren H. W. Strickler and Masterson were present, and shunned not to declare the whole counsel of God. On the Sunday following, three precious souls were restored to their Father's kingdom through baptism. May God bless them and all his cross-bearing children, is my prayer! D. E. ESHELMAN.

Wayside Notes.

SEPT. 27 I left Goshen, Ind., for Defiance County, Ohio. I met with the Brethren of the Maumee district at their feast, where I was pleased to see Bro. Henry Frantz, of New Carlisle, Ohio, also Bro. Samuel Loose, of Sandusky County, Ohio. There were also other ministers present from adjoining congregations.

I had not been with those members for about ten years. I saw that many changes have taken place. At the feast, which was a pleasant one, three souls were made willing to unite with the church. Eld. Jacob Kintner has the charge of this congregation, which, to all appearances, seems to be in good working order.

* * *

On the evening of Sept. 29 we commenced a series of meetings in the South Poplar Ridge church. The Maumee River runs through this District and partly divides their territory.

Bro. Jacob Heistand, from Wyandotte County, Ohio, commenced meetings Monday evening in the North Poplar Ridge house. Both houses are in the same District, about ten miles apart. Our meetings continued until over the Communion meeting, which was held Oct. 5, at the North house. Three precious souls were added to the church, and one sister reclaimed.

An election was held for two deacons, the lot falling upon brethren Geo. Flory and Walter Lehman. May they be found faithful workers in the Lord's house! Many changes have taken place since I last met with those Brethren. Their elders, Jacob Lehman and Bro. John Harnish, have died. Bro. Simon Long has moved in from Kansas, which adds much to the ministerial force. Brethren Henry Flory, Daniel Lorosh and Wm. Hill are the ministers in charge. Some of the young members have "lusted after the flesh pots of Egypt" and fallen by the way.

No wonder the apostle Peter was so careful to warn the members of Christ's body to "be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The great adversary of our souls knows our weak places. He will entice the sterner sex by drink, profanity, and other evils, but the gentler sex he attacks by pride and fashion How strange that the goddess of fashion holds women as slaves with such a strong grip! May we, as God's children, ever keep down at the foot of the cross! J. H. MILLER.

Goshen, Ind.

McPherson Notes.

OUR quarterly council was held Oct. 5. The spirit of the meeting was excellent, and all business was transacted, apparently, to the satisfaction of all. "Let each esteem other better than himself," Philpp 2: 3, is a good motto for a council-meeting.

The General Mission, Home Mission and Tract Work received a large share of attention from the meeting. When all the congregations are once fully organized to give unto the Lord at each quarterly council "as the Lord has prospered them," 1 Cor. 16: 2, then, and not till then, will the church have discharged her duty.

Last Sunday one of the students, a son of Bro. J. M. Snyder, ed tor of the *Brüderbote*, was received into the church by baptism.

Our church is in an earnest working condition, having nine places of preaching and eighteen appointments this month, filled by our ministers, besides the preaching they have done in other congregations. The prayer-meetings in the College Chapel, held by the church each Sunday evening, as well as the students' prayer-meeting each Wednesday, are great sources of spiritual benefit, and are well sustained. The Sunday-school was re-organized for a year with Bro. S. B. Fahnestock as Superintendent, S. Z. Sharp, L. Huber, Nannie Fahnestock, Salome Sharp, Laura Peck and S. B. Miller, as teachers; Nora Murray, Secretary; and S. J. Miller, Chorister. The teachers meet weekly to improve each other and consult as to the wants of the school, which is now in a very healthy condition, with a large attendance.

The College is in an excellent working condition and all the classes are doing good work.

The harvest excursions brought a great many friends from the East to McPherson. All of them seemed delighted with this part of the West and the location and character of the school. Among our visitors were some well known over the Brotherhood, as Paul Wetzel and Andrew Hutchison, who bought lots near the College with a view of removing here before long. Quite a number have bought lots for the purpose of retiring to this place and spending their declining years where they have excellent church privileges, healthy climate, railroad facilities, etc.

Bro. D. L. Miller and wife were among our many visitors this month. Bro. Miller lectured three evenings in the College Chapel, on "Bible Lands," to a crowded house. His visit was very much enjoyed here by his numerous friends, and his talks on the Bible were highly appreciated by all. It is surprising how much more effective a talk or a sermon is when one can say, "I was there and saw it." Bro. Miller should travel much and speak of what he saw of the scenes where our Savior sojourned on earth.

I am convinced of another fact, namely, that the Bible is studied more to day than ever before, and will be a more important book in the Brethren's schools than was even contemplated, at first, by the projectors of those schools. Yes, the Bible will be *the* book of our schools.

S. Z. SHARP.

From Beatrice, Nebr.

OUR love-feast was very enjoyable. Our new meeting-house was filled to overflowing. The best of order prevailed. We had one week's meetings before the feast. To-day, Monday, five were buried in the liquid grave and there are good prospects for more to follow. We expect to continue our meetings a few days longer, so that all may come who will. One lad, twelve years of age, is the youngest of a family of fifteen, all of whom are members. God grant that many more may come. The North Beatrice church rejoices, and we believe all rejoice with us.

A. VANDYKE.

"Too many have no idea of the subjection of their temper to the influence of religion; and yet what is changed, if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose, after his conversion as before it, what is he converted from or to?"

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

TINKLE—MILLER.—At the residence of the bride's parents, Sept. 25, by the undersigned, Bro. John W. Tinkle, of Landessville, and sister Mollie E. Miller, of Jalapa, both of Grant Co, Ind. J. D. RIFF

MILLER—WERTENBARGER.—At the residence of the undersigned, Oct. 3, Bro. Hiram Miller, of Kosciusko Co, Ind, and sister Nancy Wertenbarger, of Wabash County, Ind. ISAAC MILLER.

MILLER—WINE.—At the residence of Peter Wine, Sept 6, Bro. E. A. Miller and Luella Wine. SAMUEL DRIVER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

VINCENT.—In Hunt County, Texas, Sept. 30, sister Parmenia J. Vincent, aged about 30 years.

She leaves a husband, two children, and two step-children, besides many friends to mourn their loss. Funeral services by the writer from Job 14: 10. W. WYLAND.

FULK.—In the Auglaize church, Ohio, Oct. 1, sister Margaret Fulk, aged 28 years, 6 months and 20 days.

She leaves a husband, three children, father, mother, brother and sister to mourn their loss. Funeral services by Eld. John Prowant. I. R. PROWANT.

WORKMAN.—In the Loudonville church, Ashland Co., Ohio, Sept. 25, Bro. Joshua J. Workman, aged 45 years, 7 months and 11 days.

Deceased was married to Jemima Rosenberger. Their union was blessed by nine children, one of whom preceded him to the "Land of pure delight." The rest of the children and his wife mourn their irreparable loss.

Bro. Workman belonged to the church of his choice for twenty-seven years, and was in the ministry sixteen years. He was taken sick Sept. 6, with typhoid fever and was confined to his bed for eighteen days. He bore his sufferings with much patience and resignation. Shortly before death came to his relief, his attending physician informed him of his near departure and if he had any information to impart to the loved ones, to attend to it at once. This he did and then expressed his willingness to depart. Without a struggle his soul took its flight to the spirit world.

The departed brother was a son of Eld. Morgan Workman, deceased, a brother of D. N. Workman and a brother-in-law of I. J. Rosenberger, both of whom are extensively known to the general Brotherhood. The dear brother was respected in life and honored in death. This was attested to by a very large congregation of sympathizing neighbors and friends at the funeral exercises. The text on this sad and solemn occasion was Philpp. 1: 21. The funeral services were conducted by the writer assisted by elders David Brubaker and Henry Keller. EDWARD LOOMIS.

BAUM.—At Shannon, Ill., Oct. 2, Elizabeth Baum, aged 67 years, 2 months and 27 days. Funeral services by Joseph Amick.

HART.—In the Four Mile congregation, Ind., Sept. 16, of typhoid fever, Bro. John Hart, aged about 68 years.

Deceased was a zealous member of the church for about ten years. He was a kind and loving husband and father in his family, a generous and kind neighbor, and a noble worker in the church and for the cause of Christ. He will be much missed by the Southern District of Indiana, as he was President of the Board of Trustees of the "Aged Persons' Home and Orphan Asylum." He was a faithful worker and always at his post when health would permit. While we sympathize with the family and their many friends, we are glad that we have the evidence that our loss is his eternal gain.

JAMES M. WYATT.

PANKSTAT.—In the Chippewa Creek church, Mecosta Co., Mich., Sept. 2, Bro. Gustave Pankstat, aged 17 years.

Deceased was raised in the Lutheran faith, but, not being satisfied, he united with the Brethren last November. We believe that our loss is his eternal gain. Funeral services by the writer from Rev. 14: 13

J. TOMBAUGH.

BAKER.—In the Clover Creek congregation, Blair Co, Pa, May 30, Maggie May, daughter of Bro. Jacob S. and sister Elizabeth Baker, aged 15 years, 2 months and 19 days.

Sister Maggie was one of the first to come out on the Lord's side at a protracted meeting held in the Clover Creek church, in the beginning of the year 1888, and has since lived a devoted Christian life She leaves, besides father and mother, two sisters, one brother and many associates, to sorrow for one they loved dearly, but their loss is her eternal gain!

STRALEY.—In the same congregation, July 26 Myrtle, daughter of Bro. David (deceased) and sister Leah Straley, aged 16 years, 7 months and 18 days.

Sister Myrtle suffered with consumption for a long time. Several weeks previous to her death she expressed a desire to unite with the church. She was carried to the water where she was baptized by Eld. John W. Brumbaugh. She afterwards called for the elders and was anointed, and died with the hope of meeting her Savior in that blessed home above. She leaves a sorrowing mother, two sisters and one brother to mourn their loss. Her father preceded her several years ago.

SNOBERGER.—In the same congregation, July 3, Bro. Henry Snoberger, aged 29 years and 9 months. Funeral services by elders John B Replogle and A. B. Burget.

NICODEMUS.—At the same place, April 7, Esther Nicodemus, aged 50 years, 4 months and 27 days. Funeral services by Rev. Pontius, of the German Reformed church, assisted by Eld. T. B. Maddocks.

SHELLY.—In the same congregation, Sept. 19, Nelson Clyde, son of Bro. Daniel and sister Sarah Shelly, aged 7 years, 9 months and 25 days. Funeral services by Eld. John W. Brumbaugh from 2 Sam. 12: 18–24. E. D. KENSINGER.

Tract Work.

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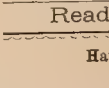
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about the Superb Pullman Dining Cars which have been recently placed in service via the Union Pacific, "The Overland Route?" If you have, and want to get a sumptuous meal while traveling, don't fail to take the train on which these Diners run. They run on the fast Vestibule Express between Council Bluffs and Denver and on the Overland Flyer between Council Bluffs and Portland.

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THE Union Pacific Ry., also known as The Overland Route, has lately added to its service a number of new cars (which, by the way, are built by the World-famous Pullman Company) entitled Colonist Sleepers, and which for convenience and comfort are but little behind the handsome Pullman Palace Car. The cars are designed for the use and comfort of the Colonist, who, with his family, intend moving West to grow up with the country.

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Announcements.

LOVE-FEASTS.

Oct. 23, at 2 P. M., Hollowtown, Highland Co., O.
Oct. 23, Marble Furnace, Adams Co., Ohio.
Oct. 26, at 3 P. M., Altoona, Pa.
Oct 26 at 2 P. M., Dorrance church, Kans.
Oct. 30, Lamotte church, Crawford Co., Ill
Oct. 30, at 2 P. M., Osage church, 3½ miles northwest of Monmouth, Kans.
Oct. 30, at Straight Creek Valley church, 1 mile south of Sinking Spring, O.
Oct. 31, at 3 P. M., Washington Creek church, Douglas Co., Kans
Oct. 31, Strait Creek, Highland Co., Ohio.
Oct. 31, at 10 A. M., Mill Creek church, at Liberty, Adams Co., Ill.
Oct 31, Beaver Run, Mineral Co., W. Va.
Oct. 31, at 2 P. M., Walnut Level church, Wells Co., Ind.
Oct. 31, Lower Cumberland church, Pa., Mohler meeting-house. Those coming from the East by rail stop at Shiremanstown; from the West, at Mechanicsburg.
Oct. 31, at 2 P. M., Howard church, Howard Co., Ind., 11 miles west of Kokomo.
Oct 31, at 4 P. M., Stony Creek, 4 miles east of Noblesville, Hamilton Co., Ind.
Nov. 1, Harrison County church, Ind. Those coming should write to Geo. W. Myers, Laconia, Ind., and they will be met at the station.
Nov. 1 at 10 A. M., Maeisinewa church, Delaware Co., Ind., Union Grove meeting-house. Those coming by rail stop at Shideler.
Nov 1 at 4 P. M., Pleasant Hill church, near Virden, Ill.
Nov. 1, at 10 A. M., Four Mile congregation, White Water meeting-house, 3 miles north-east of Connersville, Fayette Co., Ind.
Nov. 2, at 3 P. M., Blue Ridge church, Piatt Co., Ill.
Nov. 2, at 2 P. M., Peabody church, Kans.
Nov. 2 at 10 A. M., Wichita church, Sedgwick Co., Kans.
Nov. 2 and 3, at 10 A. M., Thornapple church, Mich. Visitors will be met at Clarksville, by notifying S. M. Smith, at Campbell, Mich.
Nov. 2 at 1:30 A. M., Monocacy church, at Rocky Bridge, Md., on W. M. R. R
Nov. 2, at 2 P. M., Brownsville, Ind.
Nov. 2, Mountain Grove church, Md.
Nov. 2 and 3, Broadfording church, Washington Co., Md. Continued meetings to commence Oct. 26.
Nov. 2, at 3 P. M., Blue River church, Whitley Co., Ind.
Nov. 4, May Hill, Adams Co., Ohio.
Nov. 5, at 2 P. M., Middle Fork, Clinton Co., Ind.
Nov. 5 and 6, at 1 P. M Chiques' church, Lancaster Co., Pa., in the Chiques' Hill meeting-house.
Nov 7, at 2 P. M., English Prairie church, Lagrange Co., Ind.
Nov. 7 and 8, Ephrata church, Pa., at Mohler meeting-house.
Nov. 8, at 4 P. M., Monticello church, Ind.
Nov. 9, Loraine church, Ill.
Nov. 9, Ridge church, Highland Co., Ohio.
Nov. 12 at 2: 30 P. M., Frederick City, Md.

...church, Bond Co., Ill. A ... the in-im-diately after.
... Big Creek church, Hancock ...
... at P. of Mexico, Ind.
... at 2 P. M., Rocky Ridge, Frederick ... A series of meetings is to begin Oct ...
... at 10 A. M., Solomon's Creek church, Elk-...

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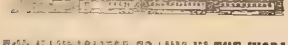
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Probably nobody wants to be sick just for the fun of it, and nearly everybody tries one thing and another in the vain hope that it will cure them; but, in most cases, they find themselves no better for the trial.

There is no reason why they can't be cured if they go about it in the right way; but they generally take the wrong way, and then think there is no use trying any more, and so keep getting worse instead of better.

Do you care whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

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HOW TO CURE CATARRH.

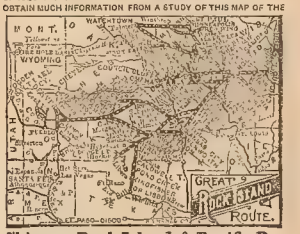
A Circular describing a new and non-irritating home treatment, that will cure Catarrh, Catarrhal Deafness, Hay Fever, Throat Affections, Bronchitis and Consumption, in its incipient stage, will be sent any one thus afflicted, by addressing

D. YINGLING, M. D., Huntington, Ind.

☞ *Elder Joseph Leedy*, of the German Baptist Church, Huntington, Ind., says: "For a number of years I was a great sufferer with Catarrh, which had caused me to be very hard of hearing, and I had almost constant, copious discharges from front part of my nose and back into my throat. I gave Dr. Yingling's treatment a trial. In six weeks my hearing became good, the discharges stopped, and the dizziness was checked." 40t4

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 29, 1889. No. 43.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. I. M. GIBSON, of Philadelphia, writes us that their meetings are well attended, and that additions are being made to their membership — one applicant now for baptism.

ON Saturday evening there was a love-feast held in Black Log Valley, a part of the Aughwick church. Bro. Swigart attended the meeting, but at this writing has not yet returned.

OUR son informs us that he, with other members from Huntingdon, attended the Communion meeting at Green Tree, Pa., on Saturday, Oct. 12 He says the meeting was well attended, interesting and profitable.

BRO. SWIGART, sister Lizzie Howe, and Miss Kirk, of the Normal, attended the Lewistown, Pennsylvania, meeting. Though the weather was somewhat unfavorable they had a pleasant meeting, and plenty of ministerial help.

FROM present appearance we will have a goodly number of evergreen Sunday-schools for the coming winter. Wherever we have church houses in thickly-settled districts of Brethren, or in towns and cities, the schools should be kept open the year around.

THE third story of the new addition to the Normal is under way, and will soon be completed, and if the weather is favorable, the fourth story and the roof will be on before winter sets in. By introducing steam heat, we expect to plaster and finish during the winter, so as to have it ready for occupancy for the spring term.

THE FALLING LEAF.

IN nature there is much that is instructive and beautiful, yet much of it is hidden from us because of our indifference toward that which our Divine Father has made for our admiration and enjoyment. Though we have ears we hear not, and eyes, we see not. Man is essentially God's creature. He is the one being for whom all things else were made—so that there is not a pearl in the sea, a diamond in the earth, a plant or tree that blooms and fruits, or anything else that has been made but what was, in some way, intended to contribute to man's happiness. Though much has been marred by sin, and we terribly unfitted for a high state of moral and religious enjoyment, yet the means for this enjoyment, to a considerable degree, has not been taken away from us.

When our hearts are pure and our consciences void of sin there are manifold sources from which we may derive real happiness, and through nature, as we have it spread out before us, we may recognize and worship Nature's God.

Only a few months ago there were to be seen, every-where, the swelling bud, and the opening pods. Later on, came the countless millions of flowers of form, odor and hue; soon they faded away and in their place came the fruits, all apparelled over with attractiveness and beauty, and we are thus reminded that the summer is past, autumn is lingering, and as it thus lingers, we have set before us scenes that can not but awaken within us feelings of gratitude and praise.

A few slight nips of frost — and we were made to say, How beautiful, how grand our forests and mountains and hill! Spotted over and interwoven in a thousand ways are seen all the rainbow tinges from the deepest green to a carmine red. But all this beauty seems to us as the sun paints the clouds at even-tide. We wonder and admire —then it passes away.

The first white frost of the season was yesterday morning. and as we walked down street, to our office, a few hours after sunrise, beneath the maples that line the sidewalks of our town, though so calm that the winds seemed yet sleeping, there was, seemingly, a shower of leaves. As we looked up, the trees seemed full, yet all around were to be seen the falling leaves, and the ground all around was thickly strewed over with the shapely and beautifully-tinted leaves that only a few hours before ornamented the tree that produced them.

Though the sight was a grand one, there was a seriousness connected with it that we could not drive away. Each falling leaf seemed to say: "So it befalleth man." In the prattling babe we have the opening bud. In the young man and woman, as they verge into manhood and womanhood, we have the flowers. In their maturer years comes the fruitage—in the gentleness of old age we have the autumnal tinge, and in the passing over, the falling leaf. Every day, these leaves, too, are falling, and towards this time we are all rapidly approaching. In the morning we come forth the picture of weakness. At noon, we glory in our strength, and in the evening, we fall asleep. May it be, to us all, the sleep of peace as is enjoyed when the day's labor is well done.

AUGHWICK MEETING.

On last Saturday morning we separated for a season, from home duties and labors, to attend the Communion with the Aughwick brethren.

On our arrival at Shirleysburg we were met by Eld. Jas. R. Lane, who has retired from the farm and is now living in the town with his estimable wife, Aunt Kate. Bro. Lane is well supplied with this world's goods, and it is meet that he should now lay aside the cares of farm life, and devote his whole time to his higher and holier calling, and we believe he is trying to do this. Why should he not? Why not all of us do so? This is our work, the fruits of which will serve us on the other side. All else we leave behind, therefore concerns us only while here.

In the afternoon he took us—self and wife—up to the Sugar Grove house, where the meeting was held, and we had a short preaching service, after which two persons received baptism. An unusual feature about this meeting was, a woman brought a child and presented it for baptism.

After being informed that baptism was instituted for believers only, and that we did not baptize children that were not old enough to know and believe the Gospel, she was quite as well satisfied. She made the request because her teaching was such, and she wanted to be on the line of duty.

After baptism the regular examination services were held, followed by the church ordinances, as we believe them to be taught in the Scriptures. As there were no other non-resident ministers present, the greater part of the services fell to our lot, and we did the best we could. The evening was pleasant and the congregation unusually large. Yet the attention was commendable, and the order very good. Brevity in these services always adds to the interest and good order of the meeting, and we are glad to know that short services are generally appreciated by the members. These meetings are profitable to the participants only as far as they are enjoyable. They are not to be cross-feasts, but love-feasts, and they should be made as lovable as possible.

At Bro. Geo. Garver's, where we lodged for the night, we met sister Bare, who is now in her ninety-third year, with good mind and fair health, considering her age. As she can not attend meeting we were requested to administer to her of the Communion emblems left from the meeting. She received them with much gladness, and enjoyed the short season of service. She is patiently waiting the call of the Master, and desires to go home where her kindred are.

On Sunday forenoon, services were again held, and the house was more than filled with attentive hearers to the Word preached.

This church, like some others, has had its discouragements and difficulties, and a few had decided to sever their relation with the membership. But they have reconsidered the course taken, and, we believe, all have come back again. Difficulties have been adjusted, and the church seems to be in a better working condition than before. This is the right thing to do, and can generally be done when the proper course is pursued. "Be reconciled" is the true Christian principle, and if we carry out the rule as given in Matthew 18, as we promise to do in our baptismal covenant, all ordinary difficulties will be settled.

In the afternoon we were taken to Mt. Union where we made a pleasant call with Bro. J. E. Garver's family till train time, as we had to go home to fill the evening appointment in the Normal Chapel.

On going there, however, we were pleasantly surprised to find Bro. J. Allen Myers present, who preached for us a very acceptable and interesting sermon — and appreciated by none more than ourselves. We are always glad to be thus relieved, and hope that such calls by our ministering brethren may be more frequent.

Allen Boyer 12290

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

I SHALL BE SATISFIED.

Not here! Not here! Not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters.
I shall be satisfied—but oh! not here!

Not here, where every dream of bliss deceives us,
Where the warm spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied!"

Satisfied! Satisfied! The Spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void, which nothing earthly fills?
O, what desires upon my soul are thronging
As I look upward to the heavenly hill!

Thither my weak and weary steps are tending—
Savior and Lord! With thy frail child abide!
Guide me toward home, where all my wanderings endnig,
I then shall see thee, and "be satisfied."

Selected by Susie Smith.

AN INQUIRY ANSWERED.

BY GERTRUDE A. FLORY.

Dear Sister:—

YOUR letter, in reference to "Loyalty in God's House," in MESSENGER No. 30, is here. Inasmuch as you say, "A certain paragraph in said article has given offense to many of the eastern readers of the MESSENGER," I shall reply through that medium, as the question you present may have occurred to other minds as well as yours.

The paragraph spoken of has reference to the privilege of laying aside the covering when not engaged in prayer or prophecy, and is based on the Word of God, which shall stand when heaven and earth have passed away. Man's opinion will not amount to a grain of sand in the scales of Eternal Justice, unless it is substantiated by the Eternal Word, but when it is founded thereon, God himself could as easily cease to exist. He has said, "My Word shall never pass away."

Then, if God's Word teaches us that woman should cover her head during divine services, and that she is under no obligation to be covered at other times, "let God be true and every man a liar." Taking 1 Cor. 11: 4, 5, 7 in connection with verses 3, 10 and 13, we can get no intelligent understanding but this: Either the man *must* always have his head uncovered, or the woman may uncover hers when not engaged in prayer or prophecy.

"If the covering brings the power," 1 Cor. 11: 10, "will it not leave us when we lay it aside?" No; for the covering is but the sign that we have the authority to pray, and, in itself, is of no virtue at all! There can be no life without form. Hence we have forms to represent the Christian life, and the prayer covering is one of these. It is the obedience to comply with the forms, that makes us recipients of the spiritual life. Just so we gain the power to pray and prophesy by our willingness to put a simple cover on our heads. Without that covering, no woman can lawfully claim the God-given privilege to pray.

You say, "Let us take this simple thought of reasoning: If, in your daily work, you do not wear the covering, and, while working away from home, anything serious would happen, would not prayer for the mercy and help of God be the first necessity? According to your reasoning, it would not be loyal to the church to pray with anything on the head but the cap."

In the first place, we can, by "simple" and logical reasoning, make the Scripture mean almost anything but that which its simple language conveys, but a simple faith, that believes and accepts the Gospel in its truthful simplicity, is life everlasting! O, let us labor for more of that kind of faith! If any serious accident, or danger, should befall you in your father's presence, do you think for one moment even, that he would wait to render you assistance till you asked his help? He would hardly be a father if he should. Verily, God is not less than man, and since he is a very tender, compassionate Father, as well as an omnipresent and omnipotent God, no child of his should enter upon the duties of the day before consecrating his life and actions to his care and keeping. It is safe to feel assured in such times of peril, that God will take care of us without our asking. Is not this the child-like confidence Jesus would ask, and every true parent desire from children? But, on the other hand, should we, in the condition you mention, feel the necessity of present prayer, I believe, a covering of whatever was at hand, would be acceptable with God. I do not want to be understood of ascribing to the act so much virtue that nothing else may take its place in time of necessity. Yet, when we can, just as easily as not, we should use the covering agreed upon by the church, in order to be loyal to the body, and it is certain that no woman need to appear either in the sanctuary, at table, or at family worship, without the cap. Those who wear it all the time, have the advantage of being always ready for prayer; yet those who lay it aside when prayer is done, and resume it again when occasion requires, tell, by actions, WHY they do so, thus showing a better light to the world. Which position would you occupy, since the Scriptures greatly favor the latter?

I know a young sister that has never gone to the sanctuary, without her cap on, since her baptism. But for some time, after uniting with God's people, she knelt in secret prayer with an uncovered head, feeling no consciousness of wrong, although she considered it a grievous wrong to pray thus in public. By and by the example of a sister taught her the necessity of having power on her head, at the private altar as well as in public. Example seems to be a wonderful teacher.

For a number of years she sat with bare head at the table, where a daily blessing was evoked. But from the dear MESSENGER she learned that due reverence to prayer required a *veiled* head during all seasons of worship, and, though men and women of the world and, sometimes, scoffers, daily sat at her table, she always was found with her cap on. Then, several years ago, she concluded that she could live nearer to Jesus by wearing it always,—that many a temptation would be overcome by the simple plea, "Jesus, help me." She felt that, while with her head uncovered, many a devotional feeling, that might have been changed into words of praise and prayer, had to be smothered, because to pray with uncovered head would have been a dishonor she could not bear. So she put her cap on as regular as day came, only to find that she stumbled more, rather than grew in grace and piety. Looking for the cause, she found that she had trusted the cap to crown her head with power, and the strength of her prayer, to secure her against temptation, rather than the mighty arm of Jesus. Thus awakened to the fact, that she had trusted more in the form and letter, than in the life and spirit of the Word, she laid her cap aside and wore it only during the services in which the Bible commands a covering to be worn upon the head.

If each one of Zion's daughters would thus earnestly enquire after the "good old way," and then walk therein, when they had found it, there would be less formal worship and more genuine piety and grace in the holy church of Christ. "The letter killeth, but the spirit giveth life." There are two extremes existing to-day:—life without form, and form without life. In the Christian religion either of these extremes is sure destruction. Let us be careful, then, to find the happy medium of Gospel liberty that will win eternal joy for us in everlasting habitations not made with hands.

Now I come to your last question, "Were you covered when you penned the second last line in your 'Loyalty in God's House?' True courtesy would accord to one the honesty of doing the things he so earnestly and zealously labored to induce others to do; and Christian love should be equal to courtesy, at least. This, then, must be my answer to your question. I should consider a minister as being very much out of place, and propriety, should he deliver a sermon from the sacred stand, with his head covered, and a woman would scarcely be less dishonorable in God's sight when writing for his glory, having her head uncovered.

La Porte, Ind., Sept. 24.

THE TEN VIRGINS.

BY DELLA M. WOLF.

WE read in Matt. 25: 1–14 the parable concerning the "ten virgins," and the inquiry might arise, "What does this parable mean?" We understand Jesus to be the Bridegroom, and he invites us to be ready for the marriage feast which will take place in heaven. The lamp is the outward profession, and the oil the inward grace of the heart.

Jesus gives us time to prepare for his coming, and is now delaying his coming as did the bridegroom. Some day he will come, and then the wise virgins will have the grace of God in their hearts, and it will prove to be too late for the foolish virgins to do what they should have done before.

Christ says: "Now is the accepted time." We are commanded to "watch," for "in such an hour as ye think not the Son of man cometh." Will we be ready? For what are we toiling? Is it for temporal or spiritual gain? Are we laying up treasures for ourselves in heaven? Where your treasures are, there will your heart be also.

In looking over the past, we can behold many missteps. By God's mercy we are yet spared, while others have been ushered into eternity. O, that we might all remember that life is brief, and that there is a rest to come, for the people of God, if they are faithful.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." David says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

Why not heed the voice of mercy, and flee from the wrath to come? True, we may enjoy a few trifling and fleeting pleasures, but these transient things will soon pass away. We need and want something higher and nobler, and to reach that we must become as little children, and obey God's commands; for "whosoever doeth the will of my Father in heaven," shall enter in and enjoy the mansions of the blest.

God's Word is our only true comfort. We must have faith in its teachings. "He that believeth not shall be damned." How can we bear

to hear Christ say, "Depart from me, I know you not"? Let all remember that while they are lingering outside, they are wasting golden time. Make your stumbling-blocks stepping-stones to rise higher, and labor in the Master's cause.

Let us all remember, if we do err, we can look to that Heavenly Father, who is always ready to pardon.

On the great Day of Judgment, even those who are ready will not be able to help their dearest friends who are not ready. How sad to hear Christ say, "Depart from me!" How sad to be sent away into darkness forever! Let us keep our lamps well filled with the oil of grace, so that when Jesus comes, we will be ready to meet him. Let us remember well the condition of the wise and foolish virgins, and profit by the lesson. "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

Plattsburg, Mo.

ROYAL CRUMBS.

BY M. M. ESHELMAN.

RECENTLY I was asked why I had ceased making "Crumbs," and requested that some more should be manufactured. The demands on my mental powers have been so numerous during the past six months that "Crumbs" could not be prepared. To produce them, so as to make them palatable to the saintly soul, is no small task. To write is an easy matter, but to write to edification of the body of Christ, requires soul-energy and sanctified affection, completely Christed.

* * *

While penning the foregoing, a widowed sister, seventy-five years old, sat by my side, telling of the cruelty of her children toward her. With tears in her eyes, and a broken heart, she told how her children mistreated her and then took her to the poor-house, though they have an abundance to make their dear old mother happy and comfortable. What must the end be of children whose cold hearts and unfeeling actions towards their mother drive her into sadness and sorrow, rending her heart and causing her last days to be crowned with misery? But whatsoever they sow, they shall reap. A little boy was seen by his father chiseling a trough, and when asked what he intended to do with it, said: "I shall use it to feed you, when you get old, just like you feed grandfather." His father was harsh and cruel to his own parent, causing him to eat out of a wooden trough, and this unkind treatment was getting into the little boy, who was preparing to give his father *the same treatment.* Oh, sons and daughters, be kind to your parents, for the sin of abuse and dishonor to those who cared for you when you were helpless, is a terrible one and hard to atone for. Think of how your mother fed and clothed you—of the pains and sorrows you brought to her,—of the sleepless nights, the watchful moments, the cares, the anxieties and the heart-burnings! Oh, what was mother not willing to do to make you happy and comfortable! Who can forget a mother's love? Only those steeped in sin and rolling in the gale of iniquity!

* * *

On arriving at Belleville, Kans., Oct. 2, we were met by Bro. R. E. Hillery, who cared for us. The 3rd the church met in council, and, as usual, the work was done cheerfully and in a becoming spirit. So far as we can judge, the members of the Belleville church are all poor, and we are, indeed, glad of it. Our souls rejoice in their excellent state and hope they may ever continue to be poor. We mean "*poor in spirit.*" "Blessed are the poor in spirit: for theirs is the kingdom of God." This kind of poor own the kingdom of God; hence it is truly a happy state to be poor in spirit. We have enjoyed much of this spirit with the saints at this place. Satan sometimes tries to entice some of them to join themselves to his band, but his tricks and devices are too well known to succeed.

* * *

At Weeping Water, Nebr., we had the pleasure of associating with "those of like precious faith," the 5th and 6th. Bro. Andrew Hutchison was also there with the armor on, and the sword of the Spirit unsheathed, and for a week previous had done valiant work. At this meeting he also pursued the enemy, who fled when the Lord's truth was hurled at him. Here, too, are many poor saints—poor in spirit. They are devoted and firm, watchful and full of rejoicing. They are not moved by that subtle cry, "You are too particular," for they have read that Korah, Dathan and Abiram once uttered a similar cry against Moses and then miserably perished. These Weeping Water saints may not be able to publish abroad that ten, twenty, thirty, or fifty "have been baptized," but they can say that they care for principles and the whole work of the Lord. Neither can they say that pride, fashion, and going to worldly meetings, where there is gambling, reveling, and the like, is eating them as doth a canker. Numbers do not count with God—but principles.

* * *

Hurrying men and women into the church without their understanding being enlightened, is inviting vultures to gnaw and tear at divine principles. To pursue such a course means loss of time, waste of energy, wreck and ruin. But to teach the whole doctrine and to hold up the standard of truth, as believed and practiced by the church, means strength, power, union, goodness, *success.* Some men can not look beyond the meeting-house. If all appears pretty there, then to them all is well every-where, even if members do run into worldliness. Such is not the wisdom from above.

MEETING AND PARTING.

BY MARTHA CLICK.

NOTHING gives us more pleasure than meeting and associating with our friends. We often meet with some whose faces are not familiar, but if we are bound to Jesus by the same Christian tie, our association will be sweet.

But still, with our happy meetings, there is sadness connected. We are aware of the fact we must part. While attending a love-feast, not long since, the subject of my theme impressed me very forcibly. When we are surrounded by friends of the same Christian faith, we are reminded of the unity expressed in these lines:

"Blest be the dear uniting love,
That will not let us part:
Our bodies may far off remove,
We still are one in heart."

There, surrounding the tables of the Lord, we saw many who may, ere long, part with dear ones here, to be greeted on the other shore! Such partings are sad, indeed! But sadder yet, will it be if we should cross the river of Jordan unprepared. Should we not often meditate upon this important subject?

Awful will be our doom, if the "Righteous Judge," when dividing the "sheep and the goats," shall say to us: "I never knew you."

What a sad parting, when we seek in vain for sympathy, crying for the mountains to fall upon us! May God help us to be prepared to meet him in peace, where sad partings never come!

"It is the hope, the blissful hope,
Which Jesus' grace has given—
The hope when days and years are past,
We all shall meet in heaven."

Weyer's Cave, Va.

ORTHODOX AND HETERODOX.

BY D. F. MOOMAW.

ORTHODOX is defined as follows: "Sound in the Christian faith according to the doctrine of the Scriptures." Heterodoxy is defined as "opinions or doctrines contrary to acknowledged standards, as the Bible, especially, on theological subjects."

Our object in this article is, to present, in contrast, Bible truth and the heretical interpretations given of them.

1. The Bible doctrine is, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Faith, if it hath not works, is dead, being alone." James 2: 14, 17. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . And he was called the Friend of God." James 2: 21-23.

This is the orthodox idea of faith. The belief in the facts and truth of the Scriptures, with a practical love of them, and an affectionate belief in the person and work of Christ which affects the character and makes a man a true Christian is called a practical or saving faith.

2. The heterodox idea or interpretation of faith is that justification and salvation are by faith alone, that we need only believe that Jesus Christ is the Son of God, the Savior of the world and, individually, the Savior of each one, and the effect is indifference to divine authority and carelessness in the cultivation of the character and attainment of a higher life. This is termed, by the words of Inspiration, "a dead faith," "which can not save you." James 2: 14-26.

3. "But except ye repent, ye shall all likewise perish." "For godly sorrow worketh repentance to salvation." 2 Cor. 7: 10. The orthodox idea of repentance is, (1) conviction of sin; (2) godly sorrow for sin; (3) a hatred of sin; (4) forsaking of sin; (5) reformation; (6) conformity to the will of God as revealed in the Scriptures.

4. The heterodox or popular idea of repentance is a profession of Christianity, to unite with some church, and, in the main, select a church where the least sacrifice is required, where there is very little transformation visible, but where there is a conformity to the fashions and styles of society, however superfluous, and also the trifling amusements, as practiced by the unbelievers and sinners generally. In such a church there is a disregard for the ordinances and commandments of the Lord, as revealed in the Scriptures,—a proof positive that they are not orthodox,—not sound in the faith and doctrine according to the Scriptures. Such a belief is, in its effects, damaging to their character, morally as well as religiously. They become indifferent as to the Christian, the apostolic baptism, as commanded in the name of the Father, and of the Son, and of the Holy Ghost.

5. The orthodox idea of baptism is, French, *bapteme;* Latin, *baptisma;* Greek, *baptizo,* from *bapto,* to dip in water, to immerse, to plunge under, to overwhelm in water. "An ordinance of the New Testament instituted by Jesus Christ,"

Matt. 18. 19, "whereby a professed believer in Christ is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water, and then raised up out of it as a sign of his fellowship with Christ in his death, burial and resurrection, and a sign of his own death to sin, and resurrection to newness of life here and to eternal life hereafter." So much for the ordinance, that it is by immersion, and that it requires an action in each of the names of the triune God.

6 But heterodoxy interprets it to mean, immersion, pouring and sprinkling, and this view is encouraged by Webster, by saying, "that it is usually performed by immersion or sprinkling. But, having a little too much respect for truth, he does not say that such is the meaning of the word. In time past heterodoxy tried hard to interpret the commission to mean a single action. Seeing the weakness of the premises, they now admit that it justifies a frequency of action, but have invented a substitute, and claim that the apostle wiped out the trine action when he baptized the twelve, at Ephesus, in the name of the Lord Jesus only, which is to say that he baptized them by the *authority* of the Lord Jesus, but according to the *formula* that Christ had given. Matt. 28: 19. If, as claimed, Paul would have taken the liberty to wipe out the commands of Christ, I would take the liberty to wipe out any injunction that he would propose, but I assert that he did not do it, nor would he presume to do any such thing, for we hear him say to the brethren at Corinth, "Be ye followers of me, as I also am of Christ." He would have them follow him no farther.

Again, a fair interpretation of the Scriptures indicates a forward action in baptism. We have the baptism of the children of Israel, going forward through the waters of the sea; the Savior's baptism in the garden, falling upon his knees and upon his face. On the cross Christ bowed his head in the baptism of his death. The baptism into death was now complete; the burying to follow was another thing. But the interpretation of heterodoxy is, that *bury* means to lay on the back the full length, as they baptize, and they ought to know that it does not mean any such thing, but that it means to "cover out of sight the body of a deceased person in a grave, a tomb, or the ocean. There is no allusion to posture at all, and it is well known that different nationalities bury differently. Athenians bury with the face to the west, Russians, to the east; Persians, toward Mecca; Polynesians, sitting, etc. Romans, to whom Paul's language was addressed, *burned* their dead and buried the ashes, in which case the posture would be out of the question. Drowning men catch at straws, which may well be said of the effort to maintain the backward action. The Scriptures say that the Savior, when he was baptized, went up straightway out of the water, and is interpreted to mean that he came up face foremost. The truth is he went up out of the water immediately, "without loss of time," "without delay,"—according to Webster's definition of the word.

How hard it is to yield a favorite practice, and make the Scripture the rule of our life, and, knowing in the meantime, that it is the only safe ground on which to secure eternal life! We might pursue this line of thought in connection with all the commands and ordinances with profit, —such, for instance, as feet-washing, the Lord's Supper, the Eucharist, non-conformity, non-resistance, self-denial, temperance, and entire consecration to God, etc., but if the reader of this essay becomes interested, it will be easy for him to take up the subject and study it for himself.

If we are God's children we need not fear the development of his providence.—*Dr. R. Newton.*

FRIENDLY CRITICISMS.—No. 5.

S. S. Mohler,

Dear Brother:—

The Brethren hold that there is no merit in works or anything *we* can do to merit our salvation. They claim that nothing but the blood of Christ can take away sin,—that his merits only can save or cleanse us from all unrighteousness. Then, taking this Scriptural view, why should any of us preach that obedience to the commands of Christ, — such as repentance, baptism, feet-washing, etc., is essential to salvation? Why not plainly preach that *we are saved by grace through faith*, and set the Bible doctrine boldly forth that, if we are to be saved by grace, we must have such a faith, as to lead us to accept and obey all the commands of God, otherwise our faith is not of a saving quality? And the reason we preach up the commands so strongly is, that the hearer may grasp the "all things" of the Gospel so that, in his faith, may be the *earnestness* of the Spirit to go on and do the "all things." In this way it is made manifest that the person has saving faith and then the blood of Christ will cleanse from all sin; otherwise it will not. Let us not say, we can not be saved unless we do those various commands, but, rather, say, we can not be saved by the blood of Christ, unless we have a faith that will lead us to full obedience. What say you?

J. S. Flory.

REMARKS.

It is quite possible that, to preach obedience to all the commandments of the Gospel, as being necessary to salvation, — may induce the belief that salvation is to be expected solely on the *ground* of such obedience, which, as a way of presenting truth, is less than half the truth on the subject.

It is not to be expected that the attempt to show what is essential to salvation would reconcile the religious world on the subject, since such attempt would put to the test the peculiar, distinguishing doctrinal tenets of the various religious bodies, or churches. Each of them adheres to its doctrine and practice with such tenacity, that it would show that the points of difference from other churches are, in their estimation, essential points, affecting men's salvation, for if this is not the *reason* for such differences, then there is no reason for them at all, neither for the sentiment which has become somewhat general,—that the difference between churches in doctrine and church polity is of any real importance, or of any bearing on the matter of salvation. Consistent with the fact of such differences, it is not at all a satisfactory reason to justify the existence of the various churches in the world.

If these differences are not held to be essential to the question, then every Christian impulse would say, "Away with them," but the fact that they are adhered to and perpetuated, is a sufficient denial to the popular plea that they involve nothing that is essential. So also the popular plea, that *only* the blood of Christ is the *essential* thing, stands denied by the perpetuation of the differences alluded to. From this conclusion there is no escape, and, as a matter of principle and of fact, it places all of the churches in the world on the same ground, asserting, as they do, by their respective faith, doctrine and practice, that there is something more that is *essential* to salvation, than merely the blood of Christ. If those who assert that the merits of the blood of Christ is the only essential thing, knew what they assert, and sincerely believed it, they not only should, but they would, meet in solemn conference on the subject, and would wipe out and banish all and every matter of difference between them; in doctrine, principle, faith and practice. The position taken would lead them to do more,—they would abolish all rule of faith and practice, and inscribe on their ensigns, "Nothing but the blood of Jesus."

What a remarkable set of thinkers these men are who urge, in opposition to and against the obligations to obey all of the commandments of the Gospel, as means to salvation, that the merits of the blood of Christ alone are essential, and yet, in the face of such a declaration persist in perpetuating their own peculiar church doctrine, faith and practice by which their identity as a church is also perpetuated!

The idea that something is essential to salvation, has become fixed in the minds of all, but just what that something is, seems to be an unsettled question, to which is to be attributed, to a large degree, the religious criticisms between those professing the faith of Christ. While one is fixed in his own mind that a certain thing is essential, another has something else, and yet all are so settled on the subject, that it is, perhaps, venturesome to suggest anything, differing from the common views on the subject. It is possible, however, that such is the fact, which we shall briefly notice. As introductory to this, we refer to the proposition which is universally accepted, that salvation is altogether due to the mercy of God. The evidence of this mercy is seen in the manifestation of his will, and in its exercise, beginning with the first promise to a fallen race, after the transgression, and continuing in the provisions and promises of the law and prophets until it was fully displayed by the birth, life, ministry, death, resurrection and ascension of Christ, and bestowment of the Holy Spirit for the salvation of man. This all goes to show, as said above, the manifestation and exercise of his will. That was the mission of Christ to the world, to fulfill the Father's will. Of this he says in John 6: 38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 12: 49: "But the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 5: 30: "I seek not mine own will, but the will of the Father which hath sent me."

I need not add more texts on this point, as they will not be disputed. The truth taught here is, that the Father's will runs through all the work of Christ, *i. e.*, that Christ's work is the Father's will. It is by that will that sinners are converted, —or born again. James 1: 18: "Of his own will begat he us." Jesus says, John 1: 12, 13, "that to those born of God gave he power to become the sons of God." God's will gave us the apostolic ministry and all spiritual blessings. See Eph. 1: 1–3. These together teach that God's will gave the first promise. It gave us a Savior as a Teacher, as an Atoner, as the Resurrection and Life. His will gave the church the ministry of reconciliation. 2 Cor. 5: 19. His will gives all spiritual blessings, crowned with eternal redemption and glory. What, then, is Christ to us as a teacher? It is the Father's will as an Atoner, the Father's will as a Mediator, the Father's will as everything to us. In what relation does Christ stand to the Father's will? As a means to make known and to fulfill his will. Then his birth, ministry, life, death, resurrection, mediation,—all are means to the Father's will.

Now, then, which is the most important,—the most essential,—the thing *itself* to us? Is it the will or is it the *means* used by that will to carry it out? Can we distinguish between the benefits of the Father's will to us, and the means which his will has employed to bestow on us these benefits?

The foundation for every hope of salvation is the "Father's will." The birth of Christ was no

more a part of the Father's will than his baptism or his command to those who seek salvation to be baptized. The shedding of Christ's blood, and his death, was no more a part of the Father's will, than it was for him to wash his disciples' feet or command them to wash one another's feet.

Taking the will of God, as the foundation of the work which made salvation a blessed fact to a ruined race, and Christ as revealing that will to us, not any part of the work of Christ in setting forth and in fulfilling that will is more important or more meritorious than any other part of that will. Take away the Father's will from the shedding of the Savior's blood, and from the blood itself, and it has no more merit to save than has common blood. Put the Father's will into the command of water baptism, the washing of the saints' feet, "love your enemies," or any other, even the simplest precept of Jesus, and they each have the same merit in them as has the blood of Christ, because the merit in either or all of them is there only because it is the Father's will. All the manifestation of Christ in his life, while in the world on his mission, was the manifestation of the Father's will From this not anything in the life of Christ can be excluded. The important, underlying, controlling, and essential power, merit, and thing, towards the salvation of men is "the Father's" will, confirmed to the world, and sealed by the blood of the "crucified one," and his blood stands related to the Father's will, to save, the same as does the sealing wafer to a legal document and will, and as the seal of such a document must be opened and passed, to get at the contents of a legal will, in the same sense no one will get to the merits and mercies of the Divine Father's will, except through the blood of Jesus that sealed that will. The seal to a will is not the *essential* thing, but the essential thing is the will itself; so then, if I set aside the will of the Father on baptism, feet-washing, non-conformity to the world, the Christian salutation, the non-resistant precepts, non-swearing, the anointing of the sick, as in James 5: 14, honesty, purity, prayer, or any of the commandments of Christ, I thereby, and to that extent, set aside the merit there is in them, because I set aside the Father's will, as much as if I set aside the sacrifice and blood of Jesus; since it must be admitted that everything attending the life of Christ, while in the world, was included in the Father's will, and was the manifestation of it. Therefore, all the merit there is in any one thing, said or done by Christ, to save men, is there because, to say or do these was the Father's will. It is, therefore, of no greater consequence to set aside the Father's will in the blood of Jesus, than to set aside his will by refusing to accept and obey any one command or precept, given by Christ.

Neither is the Father's will *more* manifest in the death of Jesus, than in his birth, life, or teaching, including everything known of him in heaven or earth. A faith that does not make the manifestations of the Father's will, as shown in the life and precepts of Christ, as meritorious, as relevant to the will of the Father to save,—as strong ground of hope, or as full of comfort as is the blood of Jesus, — is a faith so restricted and defective, as to equal the setting aside of all that enters into the will of the Father as means to save. The blood of Christ is not any more a means to manifest the Father's will, than is anything else, connected with Christ in his mission to the lost.

The faith that saves accepts all of the manifestations of the Father's will, as that will stands revealed to us in all of the Savior's life, precepts and commands, as equally meritorious, and therefore equally essential, for as already said, the Father's will is the only thing that gives merit to anything said and done by Christ. He is the embodiment of that will to us in all he did, and just so soon as the will of those, who need salvation, surrenders in loving obedience to the will of the Father, just that soon do the blessed promises which cluster round and about the will of the Father, at any and every point, manifested by Christ, go out to them. While they bear the sorrows of the cross for Jesus' sake, they, too, like Jesus bear honor to the Father in saying, "Not my will but thine be done."

To preach the Truth, is not to enter the contest as to whether the blood of Jesus *only* is essential, or whether *obedience* to the Gospel is more or less essential, and made so by the blood of Christ, but that the *will* of the *Father* glories in his mercy, "sanctifieth those to be saved through the offering of the body of Jesus Christ." Heb. 10: 10. This should be preached. Rejecting anything taught by Christ, rejects the will and power to save. There is no need of confusion in this view, neither is it open to criticism.

If the blood of Christ is the seal to the Father's will, it is, therefore, the seal to any or all its parts, as well in repentance, faith, baptism, washing the saints' feet, etc, as in the sacrifice of Christ's body, and no one, in seeking salvation, can come to the merits of this will on repentance, faith, etc., without coming to the seal of the will, —the blood of Christ. "For by one offering he hath perfected forever them that are sanctified." Heb. 10: 14. "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10: 5, 7.

Cornelia, Mo.

I HAVE BEEN WONDERING.

BY LIZZIE MILLER

In thinking of the church and of its strong opposition to the fashionable follies of the world, and that opposition is none too strong, I wondered why the use of tobacco could not be classed with these follies, and why it is that our brethren must have so much time to rid themselves of this folly.

I wondered what the church would do with a sister who would insist on having five or ten years to lay aside the fashionable garments she so much enjoys wearing, and whether it would not be well for the brethren to come under the same rule that is applied to the weaker vessel.

Not long since I heard a brother say, "The will can be managed just as a horse can be managed. There is no use for a member to say, 'I can not come into the order of the church.' We can if we just will to do it." He further said, "I was once a very fashionable man, but when I united with the church I put the fashionable clothes all aside. I said, I *will*, and I *did*." Yet, this very same brother does not seem to be able to overcome the habit of using the weed. I wonder why this brother did not control his will. Why did he not say, "I *will* give up the use of tobacco," and then *give* it up, especially since Annual Meeting speaks so plainly on this point?

I wonder, too, how elders, using tobacco, could say anything against its use when installing brethren in the ministry. Can they say, "My brother, this is forbidden, and can not be tolerated, you must give up the use of this weed or we can not install you"? In my mind they have no right to say this because they are not free themselves. Brethren, I have wondered what kind of an example you are setting for the flock over which the Holy Ghost hath made you overseers? Will your example lead the young men of your congregation to be tobacco chewers? Many of you are tired of having this subject spoken of or written upon. It makes you uneasy, it makes you uncomfortable and unhappy. I wonder why.

And then I wonder, too, if it is any worse for the brethren who follow the fashionable folly of using tobacco to hear it spoken of again and again, than it is for the sisters to be admonished again and again to lay away some unnecessary adornment.

You, too, feel it your duty to talk, to admonish and insist that the sisters shall dress plainly, never thinking that you are asking more of them than you are willing to do yourselves.

You, my dear brother, are using tobacco, and you want time to rid yourself of this habit, but if the sisters should ask for years to think about laying off a much-enjoyed, fashionable dress or bonnet, I wonder if you would feel like granting. Would you not say, "My sister, the church will not tolerate it. You must put it aside or be dealt with as an unruly member."

I wonder *why* we hear it said, when speaking of old brethren who have been following this fashionable folly, "Just let them alone, they have been using tobacco *so many* years; don't ask them to give it up now." Brethren, would you say of a sister, who is old and who might like fashionable clothing, Let her alone now, she is old and has been doing this all the days of her life; brethren, would you let her alone? I imagine I hear you say, "She is old enough to know better, and we must do our duty." That is right, brethren, do your duty, but treat the brethren and sisters alike. A fashionable folly is a fashionable folly, no matter whether it is using tobacco or wearing a dress bonnet.

I wonder why the brethren who use tobacco are not as brave as the sisters who put aside *all* fashionable dress. I wonder whether the truth does not lie here, That the sisters ask the Lord to help them conquer self, and that the brethren do not.

Sisters, pray on; since we desire to be followers of Christ we must give up the things we at one time enjoyed, but let us do it joyfully and willingly. When the Lord calls us home I do not wonder, but I *know* he will reward us abundantly for the sacrifices we have made for him and his cause.

"HOW MUCH IS HE WORTH?"

This is a common question, which generally receives wrong answers. A man is worth precisely as much as he has capacity and inclination to be useful with. The miser is not worth anything. Not the tax-gatherer, but the balances of God decide a man's value. Neither polished marble nor lying epitaph. "He has left a large property." Yes, he *left* it. What a pity he was obliged to leave it! It was all his own. He earned it by dint of industry and economy. But he left it. Might he not have taken some with him? Is there no exchange between earth and heaven? —*Sel.*

DRINK.

It is the echo of the dungeon wall; the blight of each abandoned home; the dirge of each procession to the gallows post. "Drink, drink, drink!" It is the felon's fortitude; the gambler's goad; the harlot's hardihood; the coward's courage; the assassin's inspiration. "Drink, drink, drink!" Ask all the wives in England, and how they would condemn it! Canvass the cottages of Birmingham, and glean the suffrages of the women who sit beside their scanty fires, and who fly to the pawnshops for the children's crust; where the baby's blanket and the wedding ring itself have been bartered to fill the drunkard's glass; and learn the moral, as they hide their bruised and blackened bosoms, and press their hands against their broken hearts, of the home of the "drink, drink, drink."—*Sel.*

WHERE TO FIND ENCOURAGEMENT.

BY ROSA M. SELL.

"And David was greatly distressed, for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God."—1 Sam 30: 6.

THERE are but very few persons that do not meet with discouragement of some kind. There are discouragements in business affairs and, also, in literary pursuits. Christians, because of the manifold temptations with which they meet, have *their* temptations. If, when we meet with such discouragements, there would be nothing to encourage us, we would despond, and sometimes, even despair. The sad experience may be ours that we have no friends to whom we can go for sympathy and encouragement, still there is comfort for those who seek God effectually, and who know him.

"David encouraged himself in the Lord his God." Here we are reminded of a source of encouragement that will never fail us if we have access to it, as we may all have. David regarded the God whom he served as a living, personal God. He felt assured that God would help him. It was with David as it was with Hagar in the wilderness, when fleeing from Sarah. She was in great trouble, but the Lord, whom she served, saw her, and knew well the depth of the sorrow of her heart, and an angel was sent to comfort her. She was made to realize that the Lord was with her. The God whom Hagar served saw her in her affliction, and sent her comfort.

David, knowing the character of his God, and knowing that his God saw him in the midst of his many troubles, and knowing that as a "father pitieth his children, so the Lord pitieth them that fear him," Ps. 103: 13, he felt encouraged.

How very different is the condition of those who have a knowledge of the true and living God, as compared to those who know only the cheerless dogmas of agnosticism! All who know the true God, know that he loves them, and that he will help them in every time of danger and need, and so we can encourage ourselves in him. What a blessing it is to all who have this knowledge of the true and living God, — who can make that knowledge contribute to their comfort and peace when they are in difficulties and dangers! This David did, and this Hagar did, and this comfort all may have who encourage themselves in God.

David, when he had some important duty to perform, would call to mind what the Lord had done for him on some previous occasion, and by this was encouraged further to trust in the Lord. It was an eventful period of his life, when he accepted the challenge of the boasting Philistine, Goliath. David, though but a youth, went forward, not in the spirit of vanity and pride, but urged on by a solemn sense of duty. He said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." 1 Sam. 17: 32.

David called to mind the gracious dealings of the Lord with him, in former years, when he was helped and delivered in his conflicts with the beasts of the wilderness. Having such a satisfactory experience in the past, he could now, with confidence, look to the same source for help. "He encouraged himself in the Lord his God," because he had tried him and found him faithful. So we all can do, and when we get into troubles and conflicts, we can encourage ourselves in the Lord our God, and successfully fight our battles, and endure our trials.

David was not disappointed. He trusted in God and was delivered. He found, as he had always found, that God is able and willing to help, and that he could confidently rely upon him. He inquired of the Lord whether he should pursue the Amalekites that had burned the city, and that had taken "their wives, and their sons, and their daughters captive." The Lord told him what to do. David obeyed, and the pursuit was successful. He recovered all that the Amalekites had carried away. David's victory was complete and he was well rewarded for his confidence in God. In all our troubles, perplexities, and conflicts, we can not do better than encourage ourselves in the Lord our God!

THE LOVE OF THE FATHER.

BY S. O. LARKINS.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3: 1.

"The Holy one, the Lord of all,
Before whose throne the angels fall,
With crowns of thorns and fettered hands,
Alone before his captors stands."

DEAR reader, can our finite mind comprehend the fullness and magnitude of the great and wonderful love of God? It is as boundless as the great and mighty ocean, as high as the starry heavens, and of greater compass than the universe. It embraces all that is pure, and holy, and lovely.

No, the tongue and pen of man are unable to describe or define its wonderful extent, yet we learn from our text that the Creator of all things hath bestowed this wonderful love upon us, who, by nature, and much more so by practice, are wholly unworthy of anything so pure and good. Surely it can be nothing but the love of God that supplies our earth with its varied beauty, and cheers our journey heavenward with so much joy and so many blessings. O can we praise, adore and magnify his great name as we should for his great love? Yes, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, and he regards us with all the tenderness of his great, expanding love.

As an earthly parent rebukes his wayward and erring child, even so must our Heavenly Father rebuke and often chasten us, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We are often *forgetful* as well as disobedient, hence he visits us with calamities and distress. In loving reproof he lifts the cup of sorrow to our lips, and O how often it contains the bitter dregs of death! A dear father, a loving mother, who shielded and protected us in our infancy, are taken away. A kind husband, a faithful wife, an affectionate brother or sister, a darling child are torn from our midst by the ruthless hand of death. We close our eyes to everything except our present grief, wholly indifferent to God's object in thus afflicting us. In bitter anguish of soul we cry, "O let this cup pass from me; I can not drink it." With aching and almost bursting heart we cry, "My God, my God, why hast thou forsaken me?"

But no; the all-wise Father thinks best to let us drain the cup of its bitter dregs. Then comes the hour of darkness. The sun seems to veil his face in darkness, and night gathers around us. How solemn, yet how sad we are! We do not realize that selfishness is blinding our vision and shutting out the rays of God's love.

Jesus, while in sorrow, was not alone in the garden. Angels came and whispered words of cheer and comfort, and wiped the sweat from his agonizing brow in that trying hour. He has told us that he will never leave nor forsake us. Can we not trust him fully? We are God's children and he watches over us with a pitying eye!

How often does the sin of unbelief obscure our vision and hide the genial rays of the sunshine of God's love, and shut out its warmth! Behold what manner of love the Father hath bestowed upon us! Look! See, he is the same unchangeable Being to-day, yesterday and forever!

Our God is such a merciful and kind Father, and loves us to such a degree, that he wants our souls pure, even if he has to afflict them to make them fit to dwell in his Holy City; for it is written that nothing shall dwell therein that is impure. "For without are dogs, sorcerers, idolaters, and whosoever loveth and maketh a lie." Our Blessed Savior has trodden the winepress of sorrow, and his great heart beats with each pulsation of our own, in sorrow. Should we not, with David, exclaim, "Praise ye the Lord, for his mercy endureth forever?" Even nature shouts in rapture the praise of God's love. The sweet singers of the forest, the winding brook of the mountains, echo back his praise. Then let us bow in meek submission to his will, and, when he calls us to pass through affliction's fiery ordeal, let us lift our eyes heavenward and kiss the rod that deals the blow, and say, "Not my will but thine be done." Let us trust him for what he has done for us, and is able to do. When we languish and grow faint, we forget the law of the Lord, and his promises to us.

When we are perplexed and in doubt, we are slow of heart to believe all that the prophets have spoken. Verily the Lord is not deaf to our entreaties, neither hath he forgotten us, though his presence may seem to have been withdrawn for a season. Our Heavenly Father is so rich that he possesseth all things; so wise that he knoweth all things; so merciful that he will not withhold any good thing from us. Who is able to fathom the depth of his mighty power, or scale the height of his glorious and eternal majesty? Can we thank him enough for what he has done, and should we not trust him for what he is willing to do for us?

Let us look back to Calvary and see the agonizing Savior when he cried in the anguish of his soul, "*Eloi, Eloi, Lama Sabachthani.*" The sun hid his face in darkness and refused to look upon the scene. The Son of God suffered. A calm, peaceful voice is heard in the stillness of that terrible hour, "It is finished." The earth trembles, the rocks are rent, graves are opened, their dead come forth, and the price of man's redemption is fully paid. Behold, what manner of love the Father hath bestowed upon us, — and why? That we should be called the Sons of God, and made heirs and joint-heirs with Jesus Christ, our Savior! He calls us no more servants, but sons. This explains to us the deep mystery, and opens before our vision the cause of the costly sacrifice. Is it not, indeed, marvelous, yea *wonderful* that the great King of Heaven should feel such an interest in us, as not to spare his own dear Son, but allow him to be derided, evil spoken of, mocked, scourged and smitten for our benefit?

Behold God's amazing love! O, my dear brother and sister, can we fully realize its great worth? Do we desire to abide in, and, reciprocate this great love? Do we appreciate it to such a degree that we are willing to make any sacrifice to abide in it?

Will we not keep our faces Zionward, our backs upon the beggarly elements of the world, and, like Paul, forget those things which are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus?

O may it be our aim to love the Lord, our God, with all our heart, soul, strength and mind, and may we make it manifest to the world by doing his commandments! May our aspirations be to walk in newness of life, that we may have that peace of soul and mind that passeth all understanding. Let us cheerfully exemplify in our lives any sacrifice required of us, that we may inherit the blessedness of those who do his commandments, and have right to the tree of life, and enter through the gates into the city.

In this life we must endure tribulation, but we shall, in the end, inherit his kingdom. That home, reserved for us in heaven, will be none the less sure, while we are tabernacling here below, kept by the power of God through faith unto salvation. And even now, amid the gloom of this lower world, we can, as we advance toward the heavenly city, enjoy many a foretaste of its imperishable delights.

"O think of a home over there,
By the side of the river of light,
Where the saints all immortal and fair,
Are robed in the garments of white."

May it be the consummation of our hopes and aspirations to dwell in that "City of Light!"

Herington, Kans.

BY WHAT ARE WE KNOWN?

BY JOHN KNISLEY.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

NOTHING in the vegetable kingdom fails to show what it is by the bark, the leaf and the fruit. We often find all these fresh and green and no fruit, but we never find anything that bears fruit without bark and leaves. We may have *form* without *fruit*, but we can not have *fruit* without *form*.

Everything that grows is known by its outward appearance. If a tree has only the bark and bears no fruit, it must be grafted. If we are *grafted* on *Christ* we will bring fruit in accordance therewith. If we derive our nourishment from the Vine, we should never wish to change our appearance from that which Christ would have us be. The apostle tells us in 1 Pet. 1: 14, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." As the church is the body of Christ, and we love that body, surely we should conform to the body we love best. The worldly people conform to the regulations of their organizations. Should not the members of the body of Christ be as true to *their* Master?

Christians are compared to sheep. A sheep's coat is always the same. You may take off a sheep's coat as often as you will, and it will grow out again just as before.

Some say, "We can have a sheep's coat and a wolf's heart." That may be the case, but I do not believe that we can have a sheep's heart and a wolf's coat, or, even, any desire for it.

O, my dear brethren and sisters, let us all have an humble heart; then our appearance will be likewise. We will all speak the same thing and work by the same rule. There will be neither small nor great, but all will be one in Christ.

Teegarden, Ind.

COMMUNION WITH GOD.

BY I. N. CROSSWAIT.

To know, and to enjoy such a blessed existence, our lives must be truly "hid with Christ in God." The carnal mind must be subdued. Then, and not till then, we can realize the truth of Rom. 8: 9. Then can we look back on our past life and see clearly that we were "none of his." When I read Bro. Balsbaugh's article on the "Blood of the Lamb," I felt that he gave my experience better than I could tell it. Though I have not yet attained to the degree of perfection I should like, yet I realize that my "affections are on things above, not on things on the earth."

My heart's desire is to see *all* the children of God awakened to a full sense of their duty. How many are ready for the marriage supper of the Lamb? How great would be the loss, should we fail to be ready, because he delays his coming? We can not estimate the gain in being *always ready*,—the blessed state of a blissful waiting is heaven begun below. While we wait we can live in hope to see the bride, the Lamb's wife, become ready, adorned to receive the Bridegroom. It would be a source of great consternation to the bride, if the groom were to come unexpectedly, and find her unprepared to receive him. I am *very* fearful that she is inclined too much to other things, such as love of the world, the pride of life, etc.

When we are in constant communion with God, it causes a feeling of loathing for our former life of inconstant love. Spasmodic love is of no avail,—we must love as Christ loves us. Then, by an eye of faith, we can see him at the right hand of the Father, interceding for us. O let us try to realize the grief he suffers when his people turn aside from the narrow way he marked out, and go into worldly ways. It gives only sorrow; we must weep when we are brought to see ourselves. Then, why turn aside from the way in which we should go? We should always strive to walk in the path he trod.

I have seen a beautiful illustration of this. A little boy went out to follow his father in the snow. The father saw him following and asked him if the snow was not too deep for him to walk in? He said, "No; for I step in your tracks, father, and so I get along finely."

So we should be careful to step in the tracks of our Blessed Savior, and we may thus pass safely through all the cares and trials of life, if we follow closely. Then, in case of doubt arising, we can thrust our hand in his riven side, and thus banish all doubt.

I can not see how any one can have communion with God through the blood of the Lamb, and not urge the bride to make ready to receive her Lord. It is surely wise to be ready, and it is truly joyful to work and await his coming. It is sorrowful to a true believer to see lukewarmness in the love of the bride. O, that she may awake soon!

Plattsburg, Mo.

A PROPER COURSE.

BY W. R. DEETER.

SOME time ago I was in a large dry goods and clothing establishment. A sister was there also, purchasing a coat for herself. After looking at a number, two were brought out, the goods of which were the same, and just what she wanted, but there was a difference of two dollars in the price of them, owing to the extra trimming on the higher-priced one. There was not a particle of difference in the comfort to be derived from them, as the goods were the same throughout.

The sister purchased the cheaper one of the two, and invested the difference in the price by purchasing a dress pattern for a little orphan girl. This dress makes the little one comfortable and happy.

How much better it would be, were all professing people to adopt the same course! Millions of dollars are spent annually by church members for superfluities, that neither add to the comfort nor health of the body, and might be spent to gladden the hearts of the poor, and making them comfortable. Thus the donors might lay up for themselves treasures in heaven, that are incorruptible, undefiled and that fade not away!

WE do no shake off our yesterdays and sustain no further relation to them; they follow us, they constitute our life, and they give accent and force and meaning to our present deeds.—*Joseph Parker.*

SPIRITUAL STRENGTH.

GROWTH is gladdening. He who grows in holiness grows in joy. Spiritual strength brings gladness. It is a poor, half-hearted religion—not spiritual power, but the want of it—that breeds gloom. The consciousness that a man is becoming stronger in his faith, clearer in his convictions, warmer in his love, must, from its very nature, be a glad consciousness. And the hope of greater strength yet to be attained, of loftier heights yet to be reached, is more joyous still. A story is told of Thorwaldsen, the sculptor, that on one occasion when he was adding a few finishing touches to one of his master-pieces — a statue of Christ — a friend called upon him at his studio and found him in a very depressed and desponding mood. On inquiring the cause of this unusual and apparently untimely depression, the sculptor gave this singular answer — pointing to his work, he said, "I can see no fault in it; my genius is decaying; it is the first of my works that I have felt satisfied with."

SORROW.

THERE is a story told, that, in olden times, Artaxerxes and another were engaged in a furious fight. In the middle of the battle a sudden eclipse happened; and such was the horror of the warriors, that they made peace there and then. Oh, if an eclipse of trouble should induce men to ground arms, and seek to be reconciled to God! Sinners, you are fighting against God, lifting the arm of your rebellion against him. Happy shall you be if that trouble which is now fallen upon you should lead you to throw down the weapons of rebellion, and fly to the arms of God.—*Sel.*

IT is rough work that polishes. Look at the pebbles on the shore! Far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled along the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*Sel.*

AN excellent trait in one's character is modesty. True greatness is real worth, and it is best seen in modest garb. Young says: "High worth is elevated place, and real worth is high place, and place without worth has in it nothing but emptiness." If one assumes to importance, it is sooner or later apparent whether he be important or not, for time and circumstances are tremendous tests of what is in a man, and sooner or later the mettle in him is tested, and if he is only gilded or nickel-plated, it will soon wear through and show the brass inside. "All is not gold that glitters," nor is all precious stone that sparkles.—*Sel.*

THE wheel of life whirls around, and we with it, expecting that the motion will some day slacken, and that then life may be ordered anew, and omissions may be made good. But real wisdom consists in seizing the flying moment, and in pressing upon it the seal of the eternal and the enduring; that is the great course of moral endeavor under which life receives its due form, like the block of marble under the hand of the sculptor.—*Sel.*

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, J. G. ROYER, - - - - Associate Editors.

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Oct. 29, 1889.

One was baptized during the meetings held at Milledgeville, by Bro. Royer.

BRO. J. W. METZGER still remains in Canada, where he labors in the mission field.

BRO. D. E. PRICE preached for the Brethren at West Branch church on last Lord's Day.

SISTER CELIA PROVINCE, of St. Mary's, Kans., wants the address of her son, David Province. Who can send it to her?

BRO. R. H. MILLER is expected to hold a series of meetings for the Brethren at Cerro Gordo, next month.

BRO. JOHN DIEHL, of West Branch, Ill., who met with a serious accident recently, is, we are glad to learn, improving slowly.

BRO. S. W. HOOVER, of Dayton, Ohio, has been spending some time visiting among the churches, and preaching the Word of Truth."

BRO. JOSEPH C. LAHMAN has changed his address from Moscow to Medical Lake, Wash. His correspondents will please make note of this.

BRO. CHAS. M. YEAROUT has been in the field for some time, working for the Master. When last heard from, he was holding meetings at Fredonia, Kansas.

BRO. SIMON LONG desires us to state that his absence from the love-feast at Silver Creek, Williams Co, Ohio, was occasioned by his being called to attend a funeral.

BRO. J. H. MOORE has given us a promise that he will write more frequently for the MESSENGER in the future than he has in the past few years. Our readers will be glad to hear this.

BRO. ENOCH EBY is kept busy at work in Kansas. Last week he was in Bourbon County, attending to Committee work, and next week he will go to Grant and Stearns Counties to assist in organizing a church.

BRO. JOSEPH B. BOWMAN will represent the District of Tennessee and North Carolina on the Standing Committee at the Annual Meeting for 1890. The District sends one query to the Annual Meeting. It refers to a change in the time for holding Annual Meeting.

ELDERS G. W. GRIPE and Solomon Bucklew will represent the Southern District of Illinois on the Standing Committee at our next Annual Meeting, with elders D. B. Gibson and T. D. Lyon as alternates. One query is sent to Annual Meeting, referring to a local, salaried ministry.

BRO. SAMUEL BOCK, Secretary and Treasurer of the Book and Tract Work writes us that he is receiving many orders for tracts, and that the good work is growing. We are glad to hear this, and hope our Brethren will see to it that funds are at hand to supply the demand for the little messengers of truth.

THE Conference of the Episcopal church, now in session in New York City, has under consideration the revision of their book of prayer; and the Presbyterian Council is discussing the revision of the Church Creed. Wouldn't it be just as well, while they are about it, to accept the Bible instead of patching up old men-made creeds?

IN a private letter Bro. James Neff says, "I am glad to be able to tell you that the Lord is now showing me how immeasurably he can bless me beyond what I deserve. My health seems perfect." We are glad to hear of our brother's improved health and we trust he may have many years of usefulness in the work of the Lord.

FROM Quincy, Ill., our dear old brother John Metzger writes, under date of the 14th, as follows: "Wife and I are now at this place, visiting my wife's children, where we expect to stay until Oct. 16, when we shall start for Nodaway County, Mo., to visit one of wife's daughters. There we intend to stay eight or ten days; then return to Quincy and attend the Communion meeting in Adams County, Illinois. We are well, thank the Lord."

BROTHER and sister Amick are now enjoying the delightful climate of Oceanside, Cal., about forty-five miles from San Diego. They will remain a short time at the former place, and then go to Ventura County to attend a love-feast with the Brethren there. They will then attend a love-feast at Covina, and expect to start Eastward about Dec. 1, stopping at several places in Kansas. We are glad to know that they are enjoying their visit to the Land of Flowers.

ON the part of some there seems to be a misapprehension as to the plan adopted by Annual Meeting for sending out the Minutes. The plan provides that they shall be distributed by the churches, and the expense of printing and mailing them is to be paid by the State District Treasurers. Bro. J. G. Royer, the Writing Clerk of our last Annual Meeting informs us that it costs about two cents per copy to print and mail the Minutes and in cases where individual churches have ordered them, they should send at the above rate to pay for them. He also says that those who have not paid for last year's Minutes, and there is quite a sum unpaid, should send the money to him at once.

ANY Minister or Editor who has no copy of the Hearing (of both sides) before the Senate's Labor Committee, on the proposed "Sunday Rest Law," a volume of 149 pages, can secure a free copy by sending his name and address at once to the Washington office of the American Sabbath Union, 1,101, K Street, N. W., Washington, D. C.

DR. TALMAGE'S church, known as the Brooklyn Tabernacle, was destroyed by fire last week. The loss is placed at $150,000, and was fully covered by insurance. The congregation is one of the wealthiest in Brooklyn, and yet an appeal is made by the eloquent preacher, to all who read his sermons, to assist in raising an additional $100,000 to be used in rebuilding his church. There are places all over this land where the people would rejoice, if they could raise the one-hundredth part of the latter sum with which to build a house of worship.

TWO letters, recently received from missionaries, one laboring in the United States, the other in Denmark, give a striking example of the different ways men have of looking at things. The letter from the home missionary says, substantially: "Religion is at a low ebb here; but little interest is taken in the matter by the people; sin and wickedness abound; *it is a hard place in which to work.*" The foreign missionary who had but recently gone to the island of Morso near Denmark, reported that the people are in darkness and that there is but little work being done for Christ. The place is full of wickedness and it is a *splendid place to work in*, because there is so much need of work. Which one of the missionaries took the right view of the case?

BRO. E. S. YOUNG and family have moved to Morgan Park, one of the suburbs of the city of Chicago. Bro. Young is taking a course of study in New Testament Greek and Hebrew at the University located at that place, to better fit himself for the important work of teaching the Bible. He assists in the work of preaching in Chicago, where his services are much needed. The little band in Chicago now numbers about forty members. They have raised among themselves about $700.00 towards purchasing or building a house of worship. The Northern District of Illinois is making an effort to raise the money to complete the work. We hope this will be done, and it will be if the brethren and sisters will all do as the woman did who cast her mite into the Lord's Treasury.

POST-MASTER GENERAL WANAMAKER is considering the question of Sunday work in the Postal Service of the United States, and it is to be hoped that he will succeed in his efforts to give the employees, in this department of the Government, Sunday as a day of rest. Among the reasons given, for stopping all Sunday work in the Mail Service, are the following:

1. Such work presents, on the part of the Government as a corporation and employer, a wrong example to other employers, in that it interferes with the right of employees to the weekly Rest Day and with their rights of conscience.

2. Such Sunday work in post-offices and mail cars is an infringement upon the reserved rights of the original States, all of which had laws against such Sunday work, and had no thought of giving Congress the right to break them.

3. Such Sunday work is inconsistent with the provision of the Constitution against a "religious test" in that the requirement of Sunday work practically excludes church goers from this branch of the public service and so breaks also another provision of the Constitution—that against interfering with "the free exercise of religion."

4. London and Toronto prove that dispensing with Sunday work in the postal service works no real hardship either in emergencies of sickness or business, all of which are provided for in the telegraph, whose Saturday and Monday messages take the place of the emergency letters in the Sunday mail.

We have received, and are receiving, many copies of the poem, entitled, "The Church Walking with the World," with requests that we publish it in the MESSENGER. It has already appeared in our church paper a number of times, but as there seems to be a general desire to have it appear again, we will give it a place as soon as we can find space for it. The poem teaches an important lesson.

We receive a number of personal appeals for help, with the request that we publish them in the MESSENGER. We can not do this according to the rule adopted with the advice of our Advisory Committee. It is this: "Publish no personal appeals for help." The reason for adopting this rule was apparent to us. A great many appeals had been published, and some help received, but the number increased so rapidly that it was simply impossible to give them all space. Letters were received, saying, "I see that many others are receiving help through the MESSENGER, and why not I the same?" The publishing of one appeal, and a favorable response to it, brought many more, and these again, in turn, brought others. The way it grew, made it absolutely necessary to adopt the above rule. We believe in helping the poor, and are always willing to do our part, and we are glad that the church has made provision for such help. Those who need help should call on their own church, and if the congregation is too weak to help them, call on surrounding churches in the State District. This rule will work well if carried out, and to it we refer those who have recently sent personal appeals with a request that they be published in the MESSENGER.

We are glad to note the continued good health of our dear old brother, B. F. Moomaw, of Virginia. He is now among the oldest brethren who took an active part in our Conferences nearly forty years ago. In 1853 he was appointed on a committee, composed of the following brethren, to whom was referred the slavery question, which, at that time, agitated the church: Joseph Arnold, Benjamin F. Moomaw, of Virginia; John M. Umstead, Isaac Price and David Bosserman, of Pennsylvania; and Daniel P. Saylor and Henry Koons, of Maryland. The report of this Committee, submitted in 1854, and adopted, is a credit to the Committee and an honor to the church. It shows that in the dark days of slavery, the conscience of the church was all right. We give the report in full:

Agreeable to the ninth query of yearly meeting of 1853, concerning slavery, the Committee appointed to report the same, have had this subject under serious consideration, in the fear of the Lord, and do report as follows:

1. Under no consideration can slavery be admitted into the church.

2. In all cases where a holder of a slave, or slaves, wishes to become a member in the church, he be required to manumit all his slaves before baptism, upon the following conditions: The males to go out free at the age of twenty-one, and the females at the age of eighteen years. All those over and above these ages, when manumitted are to be paid by their former owner such a sum, either in money or goods, as may be judged right in the church in which the case may occur, and which is considered the best judge, being acquainted with all the circumstances as a compensation for their service over age. This will enable the manumitted to migrate to a land of liberty, and will relieve the conscience of the liberator from the burden of taking with him to the bar of God the wages of oppression.

With the exception of Bro. Moomaw, the brethren whose names appear on this Committee have all gone to their rest, and so, one by one, the old soldiers of the cross are passing away, and the Lord is raising up other men to take up the work, as the old veterans are, one by one, taken home. If the testimony of the church in the future comes up to the high standard of right, taken on the slavery question in 1853, she will not get away from the Truth as it is in Jesus.

QUERISTS' DEPARTMENT.

Christ Coming in his Kingdom.—The Resurrected Saints—The Elect Sister.—Polling the Head.—Rebaptizing, etc., etc.

1. Will you please explain Mark 9: 1? When did the kingdom come with power?

ANS.—The Scripture referred to in the above query reads as follows: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Matthew gives these words, "Till they see the Son of man coming in his kingdom." Matt. 16: 28. Luke 9: 27 gives the words in this simple form, "Till they see the kingdom of God." The language refers to the resurrection of Jesus and to the extension of his kingdom. The grave was not strong enough to hold the Redeemer of the world. He burst the bars of death and triumphed over the grave. Coming forth from the tomb was a wonderful manifestation of his power, and thus he came in his power. When he uttered these words he was in the midst of his disciples, and of that circle only two died before the resurrection; viz., the Master himself and Judas. But we may give the words a wider significance. At the time the Lord spoke these words his kingdom was obscure and despised. The Jews rejected, ridiculed and persecuted the Savior and his work. But while this was true, the time was not far distant when his kingdom would be established with great power. Some who stood with him that day should live to see the time when his kingdom or church, which was now small and despised, would be strongly established and wonderfully increased. Of the apostles who were there with him, all save Judas lived to see the three thousand added to the church in one day. Some of them lived to see Jerusalem and the Temple destroyed by Titus, and the Jews scattered, and John, the beloved disciple, lived to see the Gospel fully established in Asia Minor, Greece, Rome, and in many other parts of the world. It was to comfort the disciples and to establish them more fully that the Master gave them this prophecy, and many of them saw it literally fulfilled. Some hold that the language refers especially to the day of Pentecost, but the events of that day were only a part of the fulfillment of the words. The conversion of Paul was an instance of the power of the Lord, and the great labor of the converted persecutor in the mission field was one of the means God used to extend and establish the church.

2. "And the graves were opened and many bodies of the saints which slept arose." Matt. 27: 52. In what age of the world did those saints live that arose at that time? Can any one tell? A. FLORY.

ANS.—The only answer, in the absence of all Scripture information on the subject, that can be given to the above query is, No. Lange says: "It is perfectly useless to speculate on the age and number of these mysterious visitors from the spirit world. So much only appears certain to us that it was a supernatural and symbolic event which proclaimed the truth that the death and resurrection of Christ was a victory over death and the grave, and opened the door to everlasting life."

3. Please give explanation on the second epistle of John, 13th verse. "The children of thy elect sister greet thee. Amen." Who is the elect sister and who are the children? LUCINA SIMON.

ANS.—In the opening of this epistle the writer addresses the elect lady and her children, and closes with the words of the querist. Two views are held in regard to this language. The one is that the epistle was addressed to an individual and her children. The other is that it is addressed to one of the churches; Elect Lady being simply a designation by which the church was known to the apostle, and her children were, in that case, the members of the church. This view seems reasonable and explains at once the question asked above. Commentators, however, are divided on the question; some holding to the former, and others to the latter view.

1. "Neither shall they make bare their head, nor suffer their locks to grow long; they shall only poll their heads." Ezek. 44: 20. How had they to poll their head, or what does the word poll mean? A NEEDFUL QUERY. BELL.

ANS.—The custom of shaving the head prevailed among the idolatrous priests of Egypt, and the Buddhist priests followed the same custom. Under the Law the priests of Israel were forbidden to follow this custom of the heathen. "They shall not make any baldness upon their head, neither shall they shave off the corner of their beard." Lev. 21: 5. Ezekiel refers to this law in the language of the query. Instead of shaving the head they were to shear or clip the hair, not suffering their locks to grow long, the word poll, meaning to cut short, or clip the hair. Compare with this language Acts 18: 18. Paul had his head shorn or polished. See also 1 Cor. 11: 14.

SOUTHBEND, IND.

DEAR BRO.

Will you have the kindness to answer the following questions: (1) Do the Brethren receive into the church members who have been baptized in the church without rebaptizing them? (2) Do they allow members of other churches to sit at the Lord's table and wash feet with them? (3) Do they have any creed but the Bible? If so, what? (4) What is the authority in the Bible for the [illegible] answering these questions you will confer a favor upon one who is in the faith, and who is a [illegible] and constant reader of your valuable paper, and who is [illegible]

JOHN M. BRO....

ANS. 1. The Brethren do not receive immersed persons into the church without rebaptism, holding that baptism is only valid when preceded by Gospel faith. In Acts 19 we have twelve men rebaptized after they had been fully taught the faith. By one spirit we are all baptized into one body. 1 Cor. 12: 13.

2. The Brethren are known as Close Communionists, and only such, as have been by one spirit baptized into the body are held as having the right to partake of the ordinances of God's house as commanded in the Gospel and observed by the church.

3. The church recognizes no creed except the Gospel of Jesus Christ. To determine matters of church government, and the best means to carry out the spirit of the Gospel, an Annual Conference or Great Council is held. This Conference gives advice, makes decisions upon questions in regard to which difference of opinion may arise, and settles such difficulties as may arise in the churches that can not well be settled by the congregation and District in which the trouble arises. For authority for such councils see Acts 15.

For Scriptural authority for the prayer covering see 1 Cor. 11: 1-16. Here the apostle declares that it is a shame for a woman to pray or prophesy with her head uncovered. The church holds that this injunction of the apostle, given by inspiration, by the dictation of the Holy Ghost, should receive the same attention given to other commandments, and hence the sisters wear the prayer covering.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

FUNDS—SYSTEM.

BY S. W. HOOVER.

THE Tract Work requires funds wherewith to meet the expenses for printing and distribution. Such funds are in almost all cases the easiest and most readily obtained by having a good system. System is absolutely necessary to the successful prosecution and furtherance of any work.

Business, requiring money, must have a system of finance, well adapted to its wants, both for collecting and disbursing, or it will fail. It is precisely so with the church's work. Where system is lacking, there will be a corresponding failure to success, and, besides it, disorder, confusion and lack of interest and energy. In order, therefore, to a practical use in, and union of, all interests in church work, there must be *system*. It can not be said that either the church as a body or any individual member of it, is not, more or less, intereated in it financially. See 1 Cor. 6: 2. System means *control;* hence is not only practical but comprehensive.

Local churches having good systems by which to raise money for the support and furtherance of missionary and tract work, find it comparatively easy to regularly and frequently raise and contribute large sums, whilst those having either a very poor system or scarcely observing any at all, find it both difficult and unsatisfactory. The same will apply to the raising of funds for other church purposes, in a great measure including those of necessity. Again, where there is little or no system observed in a church, financially, it will also appear that the ministry are neglectful, and that there is little or no teaching by them in these matters. Local churches, however, having once a good system of finance adopted, make instruction, comparatively, both easy and practical for the minister. No system, rule or order of business, however simple or elaborate, can be effectual unless it is lived up to, and no matter whether the failure to do so is due to neglect or arises from any other cause or causes, the result is nevertheless the same.

The most effectual interests are those best served. None are so promising and none so great as those of the church and his, whose cause we have espoused, and hence should have the very best system of business and order in every department of its organization, financial and spiritual. System means regulation, control, success!

Permit us to urge local churches to contribute liberally to the "Work." How many new ones will we be permitted to enroll this year?

Dayton, Ohio.

GOD'S WORD.

BY W. H. ROOSE

"And upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16: 18.

THERE have been times in the history of Christianity when the church of Christ was not visible to the world. Persecution drove the faithful followers of Christ into the wilderness. They were often compelled to seek safety in dens and caves. The fires of persecution never totally destroyed the seed that "contended for the faith once delivered unto the saints." Somewhere there was a remnant to inspire and enlighten "honest truth-seekers," only to meet their fate at the stake, or suffer the tortures of a slow but sure death in the gloom of prison cells. It seems that many times the people offered prizes on ignorance Education and truthfulness were at a discount. Though the true light seemed almost extinguished, yet the leaven was working somewhere in the hearts of men. There may have been a score of years, at a single time, when there was no assembly of people that practiced the ordinances as they were delivered, but some may have believed in them nevertheless. As long as the Truth is in existence, there will be men to believe it.

The church of the Living God has been variously prefigured. Once we have it in the figure of the Ark, and once in that of the Temple. Paul says we are the Temple of God, the habitation of God through the spirit. Those who have the Kingdom of Heaven within their own hearts he calls "lively stones." One man does not constitute the Temple alone, but each child, that is born of God, is a part of the structure. It took many years to build Solomon's Temple, so the Temple of God,—the church,—will not be finished until Christ shall come in the cloudy chariot to take vengeance on those that obey not his words. The Temple we are speaking of is composed of spirits, not bodies It is a spiritual building, not a visible one, though the bodies, or caskets that enshroud the sanctified soul are used as agents in the consummation of the divine plan, or in perfecting the church of the Living God.

There is no salvation outside of the church of the Living God, and men or women that enter the saved state have their names enrolled in the Lamb's Book of Life. The stones from which the Temple was built, were prepared before they were put to their places; so with the spiritual temple. The spiritual part of man must undergo a change. Then it is ready to become a part of the Kingdom of God, and not before. There must be a fitting before a putting in place. Were we to draw an inference from the past records of the Christian church, we would be forced to the conclusion that many people have been trying to find a place in which to fit themselves, or to have some one fit them, but have never yet found a place that was in any way suited to them. Allegorically speaking, they wanted to be somewhere in a conspicuous place,—there or nowhere.

The organization of a church or assembly of believers does not imply salvation, yet it is essential to their spiritual welfare. Christ organized or established a church with members, laws and ordinances. He undoubtedly considered it necessary to unify the saints, encourage one another and help build one another up in the most holy faith. This being true, all those, whose spirits are built in the Temple of God, desire the companionship of one another. We know whether we are born of God or not, because the spirit of God bears witness with our spirits that we are the children of God, and, if children of God, we are heirs of God, and co-heirs with Jesus Christ, and are in the family of God. Many men have not been able to decide which was the family of God until they have made a diligent search and study of the Word of God, when at last they were fully convinced that such a church was the true one.

Brethren and sisters, let us ask ourselves, "Are we children of God, growing in grace and in the knowledge of the Truth?" Christ is the Vine and God the husbandman, or vine dresser. Christ is the Rock upon which all the redeemed are built,—they that hear Christ's sayings and do them. Schismatic principles and influences are the shoals and quicksands that draw the poor, deluded wanderer into the inevitable vortex of skepticism and infidelity.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Under date of Oct. 14, Bro. Geo. L. Studebaker, of Shideler, Ind., writes: "We closed our meetings in the Clear Creek church, Huntington Co., Ind., Oct. 10, with three additions. At this writing wife and I are with the Brethren in the Middle District church, Miami Co., Ohio. May God bless our labors!"

—From the Iowa River church, Iowa, Bro. Fetter Hall writes: "Our council was held Oct. 12. There was a good deal of business before the meeting, but everything passed off very pleasantly. Love and union seem to prevail. We expect to have a series of meetings in the near future. This is enough to make God's children rejoice!"

—Sister Susan M. Rhodes, of Ashland, Oregon, writes: "As we are commanded to ask for the prayers of the brethren and sisters in our afflictions, I would ask the intercessions of all in behalf of sister Van Horn, of our congregation. The hand of affliction is resting heavily upon her, and she feels that nothing but the mercy of the Most High will avail in her time of trouble. Brethren, pray, that, if it be the Lord's will, she may be spared a few more years."

—Under date of Oct. 14, Bro. Jacob Kintner, of the Maumee church, Defiance Co, Ohio, writes: "Our Communion meeting was one long to be remembered. There were members here from eight different congregations. Brethren J. H. Miller, Henry Frantz, Samuel Loose, and other speakers, from adjoining churches, were present, and helped to make an interesting meeting. Three souls were baptized,— all young mothers of families from other denominations. Brethren, pray for them!"

—Sister Charity White sends a short article, commendatory of the various essays on the "Prayer Covering," by sisters Gertrude A. Flory, Lizzie Miller, Sarah M. Saunders, etc., published in these columns during the last few months. Sister White says in conclusion: "Do you think, dear sisters, that the guardian angel will keep us in the way of rectitude, if we neglect to wear this power upon our heads, as commanded? I think not. Sometimes, I fear, there are things done by our sisters, which they would not do, if they were strictly in line of Gospel precepts, as observed by our Brotherhood. There is a *safety* in obedience to God's commands, for which we seek in vain elsewhere."

—Writing from Osceolo, Mo., under date of Sept. 8, Bro. J. A. Yost sends the following: "Our Communion was a feast to the soul. About fifty members communed. Brethren J. L. Jordan and T. J. Allen came to our assistance and labored faithfully for the cause. Bro. Jordan has moved among us, and expects to labor here. We expect Bro. C. M. Yearout to hold a series of meetings for us this fall. Three were added to our number by baptism, two by letter, and several wanderers were restored. May the Lord still continue to bless us!"

—Bro. N. S. Dale, of Cornell, Ill., writes: "Our Communion meeting, which was held Oct. 5, was a feast to the soul. Eld. Stauffer remained with us over a week, preaching every night to both saint and sinner, pointing them to the Lamb of God. One dear sister was added to the church by baptism. During the meetings we also had an election for brethren in the ministry and the deacon's office. Bro. C. B. Smith was called to the ministry, and I. I. Vandree to the office of deacon. May God bless those brethren in their new calling and give them many useful years in his service!"

—Sister Mary Weybright, in a short communication, regrets that our ministering brethren do so little work in the South. She says at the close: "We, as a church, will surely be held responsible for our neglect to improve the great opportunity presented to us in this Southern field. How can we be at ease, when souls are starving all around us? Many of our ministering brethren who can not stand the *cold* winters at the North, might spend the winters in the South to good advantage, and do a great work. Those who have not the means, could be assisted. Who is there that would not help in so great a work? Let *all* do what they can, and we will succeed."

—Under date of Oct. 12, sister Sarah A. Miller, of Lewistown, Ohio, writes: "The members of the Logan church, Logan Co., Ohio, held their feast Oct. 10. We had an excellent meeting,—we felt that it was good for us to be there. It was like heavenly manna coming from above. Several brethren from abroad were with us. It does us much good to have brethren and sisters come to visit us. It is encouraging to see them stand up and contend so earnestly for our most precious faith. There was one dear sister received by baptism on the day of meeting, making five received this summer. Two of the number are quite old in years, but could not stay outside of the church any longer. Our Sunday-school closed Sept. 29. We had a good, successful school all summer, and hope to organize again in the spring."

—Sister Ellen Bidinger, of Accident, Md., writes: "Dear brethren and sisters, all you who are heads of families, would it not be well for you to erect a family altar, or will you let the world excel you in this important matter? I hope we will try and so live that the world can *see* that we are Christians. Let us show by our daily conduct that we have been at the feet of Jesus and have learned in his school to be humble. I think it is a poor Christianity that does not make itself felt. It will not do for us, who are to be a separate and peculiar people, to take part in gatherings that are not at all Christ-like. If we make a loud profession and fail to live it out, the world will have occasion to say we are hypocrites. Let us be very careful to adorn the doctrine of Christ in all we do and say. The world is watching us, though we may not know it. Paul tells his Corinthian brethren that they are known and read of all men. 2 Cor. 3: 2. We, also, who profess to be the branches of the True and Living Vine, should ever try to be the epistles of Christ!"

—Under date of Oct. 16, Bro. G. W. Gibson, of Litchfield, Ill., writes: "I have just finished the first one of a twelve days' journey by private conveyance. This trip is made more especially for the purpose of distributing tracts. I find opportunities, for doing that work, far above my expectations. Last night I met with the young members of this place, who only recently united with the church, and joined them in their prayer-meeting services. These members are only from seven to thirteen years of age, and my heart is filled with joy to see the faith, zeal, and Christian fortitude they manifest. Just think of children, of that age, taking active part in prayer-meeting, and witnessing for Jesus!"

—Under date of Oct. 14, Bro. G. M. Throne, of the Maple Grove church, Norton Co., Kans., writes: "Our love-feast was held on the evening of Oct. 12. Our series of meetings commenced on Friday evening before, and continued over Sunday. Ministers present from adjoining churches were brethren John Ikenberry, from Quinter, Kans., and Jacob Nofsinger and Lomax Miller, from Nebraska. They fed us richly from the Word of God. Our feast was very enjoyable, and will long be remembered by all. We were made to rejoice to see two of our Sunday-school scholars unite with us by baptism. We expect Bro. Ikenberry to be with us some time this fall, to hold a series of meetings, with the hope of reviving the church, and adding some lambs to the fold. May the Lord help us in our efforts!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Brevities.

THE Olathe church has enjoyed another pleasant Communion season. The ministerial force was ample. Eld. Andrew Neher, from Cherokee County, officiated. One was added to the fold by baptism.

A few days after our feast, a number of the Olathe members boarded the train to attend the feast of the Wade Branch church, which was held in Forest Park, at Ottawa, the place where our Annual Meeting was held in 1887. The meeting passed off with excellent order. A number of ministers from surrounding churches were present and helped to make the meeting interesting and profitable. Eld. James Hilkey took the lead at this meeting. The church needing workers in the deacon's office, choice was made of brethren Jacob Brunk, John Cober and Louis Buckelew, and they were installed into their offices. Bro. Daniel Longenecker was advanced to the second degree of the ministry. We hope they will be a power for good to the church.

Not long since the writer was called to the above place to hold a meeting and baptize an aged man. There are but few members living in, or near Ottawa, but the prospect is good for an ingathering. They are now arranging to hold a series of meetings.

Sept. 30, wife and I left home to fill a call made by the Cherokee church, Cherokee Co., Kans., for a series of meetings. We met in worship each evening until Oct. 7th, during which time their feast was held. A number of the adjoining ministers and members were present. About one hundred members communed. During their meeting, this church also made choice of brethren N. S. Gripe, —— Housworth and Daniel Wolf as servants of the church in the deacon's office. I trust those brethren are imbued with the spirit of the Master and will be a power for good to the cause of Christ. Three were added to the church by baptism. The church in Cherokee County is alive to the good cause, and we see nothing to prevent her from greatly enlarging her number both by baptism and immigration. They have a goodly land and many advantages not found farther West.

This church has no meeting-house, and to supply this lack, the brethren met Oct. 2, and hauled posts and poles from the timber. They put up a shed, 16x56 feet, and boarded it up, excepting at one end. They then covered it with slough grass. While worshiping in this humble temple, my mind was carried back to the wealthy congregations with their large meeting-houses, but, after thinking over many good meetings we have enjoyed, I must confess I never attended one that excelled this one for brotherly love. The Spirit of Christ truly, was manifest. I pray that we may so live as to enjoy that grand reunion on the other side of the chilly stream, where all will have good accommodations.

If the Lord will, the writer expects to labor in the mission field most of the fall and winter. The calls are many, and I am often made to weep, because I can not do more for the advancement of Christ's kingdom. ISAAC H. CRIST.

Olathe, Kans.

From Hylton, Va.

Oct. 5, we held our love-feast at the Brick church, Floyd Co., Va. We had a very large attendance. Over four hundred members communed. One brother was born unto the church by baptism. Elders Isaac and Griffith Reid, of Pleasant Valley church, and Wm. Noff and S. G. Spangler, of Red Oak Grove church were the only visiting ministers present, excepting Bro. F. M. Coulson of Carroll County, who belongs to our congregation, but lives a distance of twenty-five miles from us. All the above did efficient work during the meeting.

The subject under consideration on Sunday was, "For God so loved the world," etc.

When we consider God's love as manifested towards the human family, we are made to realize the fact that it is unlimited and unbounded. One brother said "God's love to us is a measured love." We recognize the fact, as it has been demonstrated in different dispensations of the world, yet we can never fully realize the magnitude of that love while in this tabernacle of flesh. But if we are so fortunate as to get to heaven, there to enjoy what God has prepared for his people, we will more fully realize what God's love is.

C. D. HYLTON.

From Watson, Mo.

BRO. Joel Glick, of Mound City, Mo., came to our place on Sunday, Sept. 22, and delivered a funeral discourse at 11 o'clock in the Presbyterian church. Although the deceased was a child only seven months old, there was a large concourse of sympathizing relatives and friends at the funeral. At night we met again, and had a large and attentive congregation.

Bro. Joel is very earnest in his preaching. He encouraged the few members at this place, and warned those, out of the ark of safety, to be reconciled to God before it is too late!

On Monday, Bro. J. S. Mohler, of Morrill, Kans., came to us, but as it rained in the afternoon, and the nights were dark, we did not have preaching on that evening. On Tuesday night we had preaching, and then continued the meetings until Sunday night, Sept. 29. We, as well as the angels of heaven, rejoiced to see one dear brother come out on the Lord's side.

On Monday morning we met at Bro. Frederick Garst's and had services; then went to the riverside where prayer was wont to be made, and the brother was baptized into Christ. Our prayer is that he may grow in grace and in the knowledge of God!

We were very sorry that Bro Mohler could not stay longer, as the meetings were growing in interest, and I think there were others near the kingdom. We appreciate his labor of love, and hope it will not be long, until he can come back and hold a series of meetings for two or three weeks.

PETER GARST.

From Plattsburg, Mo.

Our Sunday-school, which was re-organized April 7th with Henry Orr, Superintendent, and an able corps of officers and teachers, closed Sept. 29. We had good attendance all summer, both by old and young, and we do hope that good results may grow out of our Sunday-school, though we can not see the final end now. Our school closed with the regular lesson, and several essays, read by some of the attendants. We also had an address by our Superintendent and by Bro. D. D. Sell. We have organized a prayer-meeting and Bible class, to meet every Wednesday night during the winter.

RACHEL ORR.

Treasurer's Report.

The following is a report of the amounts received by the General Church Erection and Missionary Committee from July 2 to Oct. 7:

West Branch church, Ill	$ 4 00
Emma Fisher, Baltic, O	1 00
Nathan Hoffman, Pottstown, Pa	9 50
Mary Miller, Blue Hill, Nebr	1 00
Waterloo S. S., Ia	1 65
Children's Mission, per Mary Gibson,	50
Eliza and Ida Thompson, Fredonia, Kans	1 75
Sarah Slifer, Holden, Mo	4 75
Pleasant Hill Bible School, Virden, Ill	2 84
W. W. Reynolds, Rogers, Ark	50
Mrs. I. H. Hatfield, Dillon, Mont	50
Dallas Centre S. S, Ia	3 75
F. S. and S. A. Waas, Fredonia, Kans	90
Keelin Leonard, Aurelia, Ia	1 00
Covina church, Cal	5 60
Elizabeth Barb, Bristolville, O	1 00
Levi Stump, Nevada, Mo	10 00
Walnut Valley church, Ind	3 20
Mt. Morris S. S., Northern Illinois	24 60
Mrs. Jas. H. Larkins, Cherry Grove, Ill	1 00
Jesse Wagoner, Franklintown, Pa	2 00
Pleasant Valley church, Tex	10 00
S. E Balsbaugh, Progress, Pa	1 00
Isaac and Susan Metzger, Cerro Gordo, Ill	25 00
S. Bail, Washington, Pa	2 00
Sophia E. Flory, Good's Mill, Va	1 75
S. E. Kindig, Viola, Minn	1 00
Lower Stillwater church, O	11 90
D. W. Miller, Fredonia, Kans	1 00
Elizabeth Walker, Fredonia, Kans	1 00
A brother	2 50
W. S. Price, Royersford, Pa	2 00
Huntington church, Ind	4 00
—— Caney, Kans	1 00
Yellow Creek church, Pa	14 25
Beaver Run church, W. Va	6 00
Buffalo Valley church, Pa	85
John Harris and wife, Mt. Morris, Ill	50
Mary E. Leedy, Larwill, Ind	1 00
Mary Miller, Blue Hill, Nebr	1 00
Conrad Kabler, Canton, O	4 00
Noah Early, South Bend, Ind	8 50
P. Phillips, Bricetown, O	25
Wm. H. Hester, Mahomet, Ill	2 50
Callie Teeter (deceased), Sidney, Nebr	28 00
Knob Creek church, Tenn	7 75
Marble Furnace, Peebles, O	2 00
J. S. Mohler, Covington, O	11 12
G. S. Byerly, Lima, O	10 00
Sister S. P. Maust, Myersdale, Pa	2 00
A sister, New Lebanon, O	2 00
D. S. McDannel, Elliot, Ia	3 00
Alice S. Christlieb, Centralia, W. T	5 00
Geo. W. Kaetzel, Claggetts, Md	30
Mary Flory, Divernon, Ill	75
Lacy Smith, Mt. Summit, Ind	2 00
A brother and sister, Sidney, Nebr	1 00
R. M. Cunningham, New London, Ind	1 00
Peter Beer, Rockton, N. Y	5 00
Oak Grove church, Carey, O	3 35
Amos Shellabarger, Rex, O	1 00
Mrs. C. Imbler, Colwick, Kan	50
Wm. F. Flory	2 00
J. Q. Reed	40
Perry Bowser	1 00
Fred Grunbert,	1 00
Silas Pugh	25
Mary Justice	40
O. H. Snoeberger	25
F. Marcus	1 00
Springfield church, Ind	10 00
Hatfield (Pa.) Poor Fund	5 00
Missionary Pitcher,	1 21
Wm. Merchant and wife, La Porte, Ind	3 00
T. E. Finch, Timberville, Cal	1 70
S. D. G. Anderson, Myrtle Point, Ore	50
Sue Richard, East Des Moines, Ia	3 50
Dan'l Blasens, Mongo, Ind	1 25
Sarah Long, Brighton, Ind	1 00
Vesta Long, Brighton, Ind	50
J. K. Leatherman, Conway Springs, Kans	1 00
A. J. Smith, Blue Bottom, Mo	1 00
E. N., Welsh Run, Pa	2 00
English River church, Ia	10 82
David Keeport, Lime Switch, Ind	75
Loramies church, O	2 16
Spring Run church, Pa	12 50
—— Seward, Kans	5 60
Caroline E Beer, Rockton, Pa	1 00
Panther Creek church, Ia	3 90
Springfield church, Ind	6 25
Welty church S. S, Md	18 85
Huntingdon church, Pa	12 67
Mary Miller, Blue Hill, Nebr	1 00
North Manchester church, Ind	7 50
J. P. Krabill, Cygnet, O	1 00
Big Creek church, Ill	5 58
District No. 3, S S, Covington, O	1 00
Yellow River church, Ind	6 20
Middle District of Indiana	27 00
Elbinsville, P	29 47
Juniata church, Nebr	2 10
Simon Harshman, Mt. Hope, O	1 00
Arcada church, Ind	9 00
Loraine church, Ill	2 80
M. Bussard, Goshen, Ind	30
Abram and Eliza Schwartz, Libertyville, Ia	1 00
Southern District of Illinois	13 25
Charlotte J. Koontz, N. River, Va	50
A brother and sister, Md	1 00
F. Whitehair, Albany, Ind	1 50
Sarah Copp, Samsville, Va	1 00
North-eastern Ohio, East Nimishillen church	11 10
North-eastern Ohio, Ashland church	15 00
North-eastern Ohio, Black River church	9 00
North-eastern Ohio, Chippewa church	14 96
D. Wells, North Coventry, Pa	2 00
A brother, North Coventry, Pa	3 00
A brother, North Coventry, Pa	3 00
Bethel church, Ind	9 00
I. W. Leatherman, Utica, Kans	2 00
Hannah Farnstock, Washington, Ia	2 00
Christian Wirt, Lewistown, Minn	1 00
Frank and Fanny Davidson, Erskineville Ore	5 00
Flat Rock church, Va	4 25
Isaac and Susan Metzger, Cerro Gordo, Ill	2 00
Lizzie Barndollar, Everett, Pa	7 00
Woodbury church, Pa	21 23
Lizzie Buzzard, Edgemont, Md	1 00
E. Ebersole, Spitzer, O	2 00
M. S. Rosenberger, Spitzer, O	3 00
Waterloo church Ia	1 53
North Solomon church, Kans	1 50
North Manchester Social Meeting, Ind	5 00
West Branch church S. S., Ill	2 00
J. H. Richards, Maitland, Pa	4 58
Pleasant Hill Bible School, Ill	6 10
Northern District of Illinois, Mt. Morris S. S	17 67
F. C. Myers, Pasadena, Cal	1 00
Smith Fork S. S., Mo	1 75
A sister in the Far West	1 00
Louisa E. Evans, Lynchburg, Va	1 00
Mary Miller, Blue Hill, Nebr	1 00
Rock Run church, Ind	9 78
E. Seiber, Carey, O	7 00
John Culler, Louisville, O	1 00
Eastern District of Pennsylvania	9 90
L Sutphin, for church near Elmwood, Nebr	6 43
Wakendah church, Mo	1 00
A sister, Warrensburg, Mo	1 00
A sister, Warrensburg, Mo	1 00
A sister, Rossville, Ind	1 50
Northern District of Ill	65 85
Collected by W. R. Deeter, Milford, Ind	20 00

EXPENDITURES.

J. C. Lahman, mission work in Washington Territory	$100 00
1000 postal cards for receipts for interest	10 00
1000 2-cent envelopes, sending out interest notices	22 00
W. R. Deeter, work on Endowment Fund	2 75
Jesse K. Brumbaugh, collecting interest on Endowment Fund	60
Enoch Eby, mission to Lipscomb, Texas	18 07
Abe Molsbee, mission work in Texas	66 40
Henry Brubaker, mission work in Texas	9 50
Meeting-house in Clay County, Tex	150 00
Southern District of Missouri	150 00
Middle District of Missouri	100 00
Meeting-house at Rodney, Mich	175 00
Meeting-house at Newton, Kans	100 00
J. Olsen, C. Hansen and ministers in North Denmark	451 80

McPherson Notes.

Our love-feast was held at the East McPherson church Oct. 12 and 13th. We have, in our congregation, a meeting-house about nine miles west of the City, and one the same distance east, and have been holding our love-feasts in both these houses, as well as in the college, alternately. Our meetings were characterized by the unity of the spirit and the deep solemnity that prevailed.

We have been favored by a large number of visitors, recently, who availed themselves of the last harvest excursion to see the West. Among the visitors were brother and sister Bowman and sister Kuns, of Cerro Gordo, Ill; Bro. Swigart, of Astoria, Ill.; sister Eby, of Lena, Ill.; brother and sister Dierdorff, of Franklin Grove, Ill.; sister Yarger; brother and sister Reber, of Waterloo, Iowa, and others. All visited the school and seemed to take a deep interest in the exercises. We are much encouraged to see such a general interest manifested in the education of our young people, and that the religious training should be the leading one in our schools. Bro. Levi Eby and wife also paid us a visit and took in the entire school. Both having taken a course of instruction in one of our Brethren's schools, were prepared to judge of the merits of our school. We might also add that the advantages they en-

joyed in a Brethren's school have made both of them more efficient workers in the church, as it will every one who comes into one of our schools with the right spirit.

We are gratified to hear of the progress at the school at Bridgewater, Va, at Huntingdon, Pa., and Mt. Morris, Ill. Our aim is one, and "if one be honored, all rejoice with it."

S. Z. SHARP.

By Telegram.

ON Saturday, Oct. 19, wife and self were called to Nora, Ill., to attend the funeral of our esteemed sister Carolina Moore. By 10 o'clock on Sunday morning a large number of Brethren and friends had gathered, to follow to her last resting-place, one,—a wife, mother, sister in Christ,—dearly loved by all. The occasion was improved by a very appropriate and instructive sermon, preached by Bro. Allen Boyer from Rom. 6: 23. To the Christian

"Death is the crown of life!
Were death denied, poor man would live in vain;
Were death denied, to live would not be life:
Were death denied, ev'n fools would wish to die."
—*Young.*

The deceased, a daughter of Eld. Isaac Myers, was born in Union County, Pa., Feb. 2, 1830, and died Oct. 18, 1889, aged fifty-nine years, eight months and sixteen days. She was married at the residence of her father, to Wm. K. Moore, Dec. 4, 1856. Bro. Moore and family moved to Northern Illinois in 1869. Two children, Emma and Kelly, were born to them. Emma died at the same hour of the same day of the same month (Oct. 18) nine years ago. Kelly and his father survive the mother and the daughter. There are two thoughts which should occur to every serious mind when in the presence of a community assembled to pay the last tribute of respect to the departed. The one is the influence which the community, as a whole, exercises upon every individual member of it; the other is the influence which the individual may exercise, and, at least, some *do* exercise upon the sentiments and character of the community as a whole.

It is right that we ask ourselves, "What have I done,—What am I doing to lift up the church,—the community in which I live?" Eternity alone will reveal to what extent the departed Christian has been a factor to mould for good the sentiments of the community in which he lived.

J. G. ROYER.

Messages Dropped by the Way.

THE love-feast, Oct. 5, in the Novelty congregation, Northern Missouri, was a meeting long to be remembered. The work in this mission field of North-eastern Missouri is prospering finely. On the second day of the meeting at Cherry Box, one precious soul came out on the Lord's side, and, on the third day, two more,—all heads of families.

The meetings at Millport, Knox County, did not continue long enough to produce visible results. They were occasioned by a three days' delay on the part of my co-laborer (Bro. C. Lapp), who was to meet me there, and accompany me to Clark County, whither we went to develop the grand opening made last June. While there were no additions at the time, many encouraging features lead us to hope that many will verify their promise to come soon.

The sure evidence of interest in the work here is the attendance of the *older* people, especially, and the constant increase of attendance, crowding the house to its utmost capacity.

For the benefit of Brethren, passing this way, over the Chicago and Santa Fe Route, we would state that Kahoka is the station six miles north of the place of meeting, and, by addressing Richard Rose or John Goodman, at Hope, Mo, you will be met at Kahoka, and find an attentive audience assembled to hear you.

I am now *en route* for home, being distant about two hundred miles from the cluster of Northern Missouri congregations. C. C. ROOT.

Polo, Mo.

Hudson Happenings.

WE have just enjoyed a very pleasant season of spiritual refreshing. Our little church convened on the evening of Oct. 12, to commemorate the death and sufferings of Christ. The weather was all that could be desired. We were gladdened by the presence of brethren P. S. Myers and wife, P. A. Moore and wife, J. J. Kindig and wife, and others from adjoining churches. Bro. P. S. Myers officiated. The best of order was maintained by the spectators. The remarks made at the examination services, and throughout the following services were well calculated to prepare the minds of the members for the spiritual repast, designed to produce a growth in grace.

Sunday morning, at 10 o'clock, our Sunday-school children and others convened for "Children's Meeting." The devotional exercises were opened by Bro. Charles Penske. Bro. J. J. Kindig then addressed the meeting for about forty minutes to the satisfaction of all. At 11 o'clock Bro. P. S. Myers preached to a goodly audience with power, and again in the evening, in such a way that he made many friends Bro. P. A. Moore preached on Monday evening, and gave us great encouragement from the words of David, Ps. 46, "There is a river the streams of which make glad the City of our God." Thus ended one of the best meetings it has been our lot to enjoy. One thing we regret,—that the appointment of our meeting was of such short notice, that several of the members did not know of it. Hereafter we will try to have it inserted in the GOSPEL MESSENGER at least three times. THOS. D. LYON.

Hudson, Ill.

From Olathe, Kans.

JAMES 4: 14 says: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." This Scripture was very forcibly brought to my mind yesterday, when wife, two small children and I, started to go to town. Just as we started, the team became frightened, ran a few rods, and finally upset the wagon in making a turn. Wife and I were unconscious for some time. Sister Crist is suffering from a dislocated shoulder and a severe shock to the nervous system. I sustained a few severe bruises, but hope to engage in the mission work again before long. We have great reason to thank the Giver of good, that we escaped as well as we did.

Sinner, do you realize that your life is only as a vapor, and may vanish in a moment? Why do you not prepare for the life to come, and then, when death comes, you will realize what it is to be ready!

We are in the midst of a series of meetings at our home school-house. We hope our meetings will result in good to ourselves, and to the glory of God. J. H. CRIST.

From Middletown, Mo.

WIFE and I left our home near Middletown, Mo., for Morgan County, Mo., arriving safely at Bro. David Bowman's, where we were kindly received. We attended a series of meetings, held in the Prairie View church, conducted by Bro. F. Culp, of Johnson County, Mo. We remained there until after the love-feast, which occurred Sept. 10. While there, wife identified herself with the church. After the love-feast we took our leave of the brethren and sisters and arrived home safely.

One week later, Bro. David Bowman came to us and held a series of meetings. He preached the Word with great power, remaining with us until Oct. 14, preaching, in all, twenty-five sermons. As an immediate result of his labors, seven were brought to the fold of Christ Many others were almost persuaded. A good interest was manifested throughout the entire meeting. One old sister, eighty-two years old, came forward and was baptized. The youngest received was seventeen years old. I hope the good news of salvation may be spread until many thousands, that now know not the Truth, are brought to the cross of Christ! H. K. GARBER.

From Limestone, Tenn.

TUESDAY, Sept. 24, I left home in company with Eld. E. Newcomer, of Jefferson County, for the Flat Rock church, Ashe Co, N. C., to attend our District Conference, distant from here about eighty miles. In Jonesboro, our County-seat, I met Bro. J. H Moore, of Waycross, Ga, who had just arrived on the morning train to attend the meeting. Business detained him for a day or two. Not knowing the meeting was so remote from the railroad, and his time being limited, he could not attend the meeting.

Wednesday morning about sixteen brethren and one sister were on their way to the old North State. In the evening we reached the little band of members in Johnson County, Tenn., where an appointment had been made for preaching in the Methodist church. Bro. Newcomer did the preaching. We have only a few members living here, with one preacher, Bro. Melvin Crosswhite. One of his children being very sick, he could not go with us to the meeting

On Thursday, after a drive of twenty-seven miles among the mountains, we arrived at the place of meeting. This was the first District Meeting ever held in the State, but the brethren and sisters had all things in order. Our meeting commenced Friday morning The congregations were not all represented by delegates, and several not even by letter. As this is the extreme eastern border of our District, there was not much business before the meeting, and it was disposed of satisfactory to all The utmost unanimity seemed to prevail throughout the whole meeting. One query goes to Annual Meeting, with regard to a change in the time of beginning Annual Meeting, thinking that a change from Friday to Monday would dispense with so much Sunday traffic, excursions, etc. Bro. Joseph B. Bowman was chosen a member of Standing Committee to next Annual Meeting.

The Brethren had their love-feast Friday night. We deferred a part of our District matter until Saturday morning. The feast was one that will never be forgotten. After a short session on Saturday, the remainder of the day was spent in preaching. We had three sermons on Saturday. On Sunday morning all left except brethren G. C. and S. J. Bowman, who staid to preach on Sunday and Sunday night. We stopped on our return with the Brethren in Johnson County, where we had meeting again at the same place as before. The people seemed anxious to hear the Word preached.

I can not close without expressing my thanks to the brethren, sisters and citizens of Flat Rock and vicinity, for their kindness and hospitality shown us while there. We hope the Lord will reward them! We arrived home on Tuesday and found all well. Thanks to the Giver of all good!

F. D. REED.

From the Spring Creek Church, Kosciusko Co, Ind.

Our love-feast occurred Oct. 11 and a feast of love it was to our souls. Quite a good many of God's children came to us from adjoining churches, and partook with us of the emblems of the broken body of our Lord Jesus Christ. Though the ministerial force was not so large as at some former times, we had a very good meeting, and the very best of order. One dear sister made application to be received into the church by baptism, which was attended to with much joy. We hope she may prove to be a shining light in the church, so that others may see her good works and thereby be constrained to follow her pious example.

We also held an election for two deacons. It so happened that three brethren received nearly the same number of votes, and it was thought best to let all stand. The lot fell on brethren Isaac Connell, Aaron Mishler, and John Ross. These brethren are good workers in the church, and we hope they may all prove faithful to their high calling!

The Spring Creek church is now in fair working order, and we hope soon to be able to give other encouraging reports. E. MILLER.

Sidney, Ind.

From Cartersville, Va.

Once more we feel to thank the Lord! Bro. E. L. Brower, of Waynesborough, Va., came Sept. 27, and remained until Oct. 7th. His wife accompanied him and we enjoyed their visit very much. The words of encouragement will long be remembered. We have much to be thankful for. How happy would we be, if we had Bro. Brower, or some one like him, to remain with us and cheer us on our pilgrimage!

During our meetings we sang the sweet words, "God be with you till we meet again" We may never have the pleasure of meeting here again. God only knows! But if we never meet again while here below, we can surely meet again at the feet of Jesus, on the great Judgment Day, never to part again.

We expect to hold our love-feast Nov 9 and trust all will be with us that can We trust the good seed, sown by Bro. Brower, will bring forth a rich harvest and that, in due time, he may reap a glorious reward for his labor. May we apply a part of his brotherly admonition to ourselves! FLORIDA J. E ETTER.

From the Pine Creek Congregation, Ind.

Our love-feast was held Oct. 9. We had a pleasant meeting. Our large and commodious house was filled to its utmost capacity. About four hundred members were seated at the tables. A number of our adjoining brethren and sisters were with us. Bro. Daniel Wysong, of Nappanee, Ind., officiated. He was assisted by the adjoining elders and ministers, including James Miller, Daniel Whitmer, Thurston Miller, Hiram Krieghbaum, and a number of others. We rejoiced when, during the afternoon exercises, four applicants presented themselves for baptism.

On the next morning after our pleasant feast we held an election for two deacons, which resulted in the choice of brethren William Baughman and Judson Beck. May these brethren be faithful in their important position! Bro. Daniel Whitmer officiated in the installation.

Eight souls have been received by baptism quite recently. Our church is moving along slowly, but the outlook seems favorable, for which we thank the Lord! Our dear old elder, David Rupel, is still able to be with us, and does some preaching. Bro. Knisley also has the same zeal he always had for the good cause! May the Lord bless those old soldiers!

AMOS B. PETERS.

La Paz, Ind.

From Pleasant Valley Church, Washington Co., Tenn.

Bro. JOHN SAYLOR, father, and I, left our homes Tuesday evening, Sept. 24, for the District Meeting to be held in Flat Rock church, Ashe Co., N. C.

Traveling the entire distance on horseback, across creeks, mountains, and rivers, we arrived at the church on Thursday evening, Sept. 26. Next day we met a goodly number of the brethren and sisters from far and near, and, after an organization was effected, letters were read from the various congregations, expressing fraternal love and peace with the General Brotherhood. There was but little business to come before the meeting. A Communion was held on Friday night, Sept. 27.

After enjoying a few meetings with them, we turned our faces homeward on Sunday morning, Sept. 29 We were sorry to bid farewell to our brethren and sisters, whose acquaintance we formed during the meeting. The meeting was marked with good order and attention, and all seemed to enjoy the services. We reached home Oct. 1, and found all well, thank the Lord! CHAS T. CAREY.

Keebler's Roads, Tenn.

Literary Notes.

MRS HARRIET BEECHER STOWE is passing down the declivity of a revered old age. She has finished her literary labor—a noble work, such as few have ever equalled. As a memorial of her worth in the literary world, and for the benefit of those who may wish to learn much of her character and writings at small cost of time and money, a book has been written by Florine Thayer McCray, and will soon be published by Funk & Wagnalls, of New York. It is entitled "The Life Work of the Author of Uncle Tom's Cabin." The writer, who is a personal friend of Mrs. Stowe, received permission two years ago to write this work from both Mrs. Stowe and her son, Rev. C. E Stowe, and received valuable assistance from them and other members of the family. It is to be finely illustrated, and contains about 450 pages. We are informed that, while this work dwells at some length on the history of "Uncle Tom's Cabin"—that master-piece which thrilled the world and contributed so largely toward the overthrow of American slavery—it also gives an interesting account of Mrs. Stowe's habits, travels, methods of work, and reviews and commentaries upon the numerous other books that fell from her facile pen. The forthcoming work, to be ready in October, is bound to have a wide circulation. Look out for it.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BIDDINGER—IKENBERRY.—At the residence of the bride's mother, Sept. 29, by the undersigned, Bro. Ibra M. Biddinger and sister Mary Ellen Ikenberry.

YOST—WEIDNER.—At the residence of the bride's parents, Oct. 10, Mr. Wm. M. Yost and Miss Jennie Weidner, all of near Wheaton, Preble Co., Ohio.

A. G. CROSSWHITE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

PRATT.—At the Brick church, Floyd Co., Va., Oct. 4, Clara, infant daughter of Bro. George and sister Emma Pratt.

Little Clara was a very intelligent child of not quite 4 years of age. She often told her mother how she would help her when she got larger, but the Good Master called her home, and now, perhaps, she will help her mother to love Jesus more, and finally go to heaven and spend an eternity with her angel daughter. Funeral by the Brethren from 2 Cor. 5: 1.

WEDDLE.—In the Brick church congregation, Floyd Co, Va., Sept. 26, sister Mary Weddle, wife of Bro. Samuel Weddle, aged 63 years and 2 months.

The deceased was a daughter of the late Eld. Christian Bowman. She had been a member of the Brethren church for about forty-two years. For the last few years she was a great sufferer but was never heard to murmur over her afflictions. Funeral services by the Brethren from Rev. 14: 13

C. D. HYLTON.

RUPERT.—In the Rockton congregation, Clearfield Co., Pa, Aug. 19, of spinal disease, Emma, daughter of Bro. and sister Canada Rupert, aged 3 years, 3 months and 17 days. Services by the writer.

PETER BEER.

WARREN.—In the Poplar Ridge church, Ohio, Oct. 10, Mary Gertrude, daughter of Horace and sister Sarah Warren, aged 1 year and 5 months. Funeral services conducted by the writer. SIMON LONG.

ALBRIGHT.—At the "Aged Person's Home, of the German Baptist Brethren's Church," Henry Co., Ind, Oct. 9, Mary E. Albright, aged 75 years, 8 months and 10 days.

Deceased leaves three children. Five children preceded her in death. The funeral services were conducted by Bro. David Replogle, of Rogersville, and Bro. Lewis Kinsey, of Hagerstown, Ind. Her body was laid to rest in the Brethren's graveyard, two and one-half miles east of Middletown, Ind.

GEO. L. JENNINGS.

ULERY.—In the North Fork church, Carroll Co, Ind., Aug. 23, sister Hannah Ulery, aged 50 years, 4 months and 20 days.

Deceased was born in Tippecanoe County, Ind. She was the daughter of Samuel Studebaker and had been married three times. She was the mother of nine children, of whom seven are yet living. She died, surrounded by those whom she loved, and on the farm where she had lived for so many years. With a Christian spirit she administered to the wants and necessities of those around her, and many were the kind acts that were administered by those charitable hands that now lie cold in death. Funeral services by Eld. S. H. Saylor. ISAAC WAGONER.

MILLER.—At Rome City, Ind, Oct. 4, William A. Miller, aged 50 years, 6 months and 11 days. Funeral services by the writer, in the M. E. church, from 2 Kings 20: 1. May the blessing of our Father in heaven rest upon the bereaved wife and children. J. H. CRUME.

YOUNG.—Near Rocky Mount, Franklin Co., Pa., Abraham, son of John Young, aged 3 years. Funeral services to a large congregation by Eld. John O. Boon.

JOHN WAID.

DILLON.—Near Cross Roads, Henry Co., Pa., Morton L, son of Bro. John and Martha Dillon, aged 11 months and 5 days. Funeral services by John O. Boon, assisted by Eld. William Robberson.

JAMES F. LUKE.

FESLER.—In the Oak Grove congregation, Johnson Co., Iowa, Oct. 2, sister Frances Fesler, aged 77 years and 8 months.

Sister Fesler was a member of the Brethren church for about thirty-five years. She was the mother of nine children, three sons and six daughters, all of whom are left to mourn the loss of a kind, affectionate mother, but they mourn not without hope, for their loss is her gain. She often expressed a desire to be with her Savior. She was a zealous, working Christian and always ready to work in the Master's vineyard. The poor and needy always found in her a friend, ready to minister to their wants. The church loses a bright and shining light, and truly may it be said, "Blessed are the dead which die in the Lord, that they may rest from their labor and their works do follow them." Services by Eld. John Funk to a very large congregation of sorrowing friends.

M. B. CLINE.

STUDEBAKER.—In the Hickory Grove church, Miami Co., Ohio, Aug. 22, of cholera infantum, Paul, infant son of Bro. Samuel and sister Anna Studebaker, aged 5 months and 24 days.

May our brother and sister realize that they now have one more treasure in heaven. May death's first and sad visitation to their quiet and happy family be the means of bringing them closer to their Savior Funeral occasion improved by the writer, from Matt 18: 3 D. S FILBRUN.

ROSE.—Near Hicksville, Ohio, Oct. 13, of rheumatism and dropsy, sister Sophia Rose, aged 69 years, 6 months and 28 days.

Deceased was the daughter of Eld Jacob Sommers, and united with the Brethren church when about seventeen years old.

LYDIA DELL.

WORST.—In Dry Fork church, Jasper Co., Mo., sister Emma A. Worst, wife of Bro. Samuel Worst, aged 27 years, 9 months and 28 days.

Her husband has lost a true companion, and her children, five in number, have lost a good, kind and faithful mother. She was respected by all who knew her. Funeral services by the Brethren. W. N. HARVEY.

GUMP.—At Cedar Creek, Ind., Oct. 11, Jeremiah, son of Bro. David and sister Amanda Gump, aged 8 years, 6 months and 14 days.

This little boy had been sick for several weeks, but bore everything patiently until his Heavenly Father took him home. The funeral services were conducted by Eld. Jacob Snell, of Collamer, Ind, from 1 Sam. 20: 3.

SHIRKEY.—In the Greenmount church, Rockingham Co, Va., Sept. 23, Maria Catharine, infant daughter of Bro. J. H. and sister Jennie Shirkey, aged 3 months and 6 days. Funeral services by brethren Benjamin Miller and J. P. Zigler from 1 Thess. 4: 18. FANNIE H. ZIGLER.

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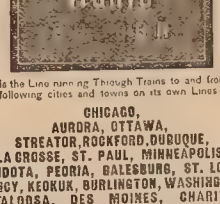
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THE Union Pacific Ry, also known as The Overland Route, has lately added to its service a number of new cars (which, by the way, are built by the World-famous Pullman Company) entitled Colonist Sleepers, and which for convenience and comfort are but little behind the handsome Pullman Palace Car. The cars are designed for the use and comfort of the Colonist, who, with his family, intend moving West to grow up with the country.

The only difference between these cars and the regular first-class Pullman is that the Colonist sleeper is not upholstered. There are fourteen sections in each car, and separate toilet rooms for ladies and gentlemen. At night, by means of sliding head boards and heavy damask curtains, as much privacy is secured as it in the regular first class sleeper. Plenty of fresh, clean towels and a good supply of water are also to be found. A uniformed porter accompanies each car to look after the comfort and attend to the wants of the passengers, and no smoking is allowed. It certainly seems that for cheap and commodious sleeping accommodations, while traveling, these cars can not be excelled.

Announcements.

LOVE-FEASTS.

Nov. 1, Harrison Co., Ohio, at the ... should write to ... Ind., and they will ...

Nov. 1 at 10 A. M., ... Co., Ind., Union Co. ... coming by rail to ...

Nov. 1 at 1 P. M., ... Virden Ill.

Nov. 1 at 10 A. M., ... Walnut Creek ... Co., Ohio.

Nov. 2, Covington, Ohio.

Nov. 2, at 10 A. M., Eagle Creek ... Co., Ohio.

Nov. 2, at 2 P. M., ...

Nov. 2, at 2 P. M., ...

Nov. 2, at 3 P. M., Blue ... Ill.

Nov. 2 at 10 A. M., ... Kans.

Nov. 2 at 1:30 A. M., ... Bridge, Md.

Nov. 2 at 2 P. M., ...

Nov. 2, Mountain ...

Nov. 2, at 3 P. M., ... Ind.

Nov. 2 and 3, ... Co., Md. ... Oct. 26.

Nov. 2 and 3 at 10 A. M., ... Visitors will be ... ing St., Md.

Nov. 2 and 3, at ... Co., Md. ... 20.

Nov. 4, May Hill, Adams Co., Ohio.

Nov. 5, at 2 P. M., ... Ind.

Nov. 5 and 6 at 1 P. M., ... Co., Pa. ...

Nov. 7, at 2 P. M., ... Co., Ind.

Nov. 7 and 8, Ephrata ... at Mohler's ... house.

Nov. 9, at 1 P. M., ... Elkhart Co., Ind.

Nov. 8 at 4 P. M., ... Ind.

Nov. 9, Lorraine ...

Nov. 9, Rudes ... Co., Ohio.

Nov. 12, at 2 P. M., ... Co., Md.

Nov. 14, at 1 P. M., ... Ind., at Bare ... of the ... Wabash.

DISTRICT MEETINGS.

Nov. 25 at 9:30 A. M., ... and in Iowa and Nebraska at ...

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JAMES T. QUINLAN
106 Light St., Baltimore, Md.

The Minister's Dream:

Or a wrong choice with a sad result, yet with a glorious consummation (temperance poem), by Jno. Calvin Bright, New Lebanon, O. Single copy, 10 cents; 11 copies $1.00. No stamps. 13t3

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 5, 1889. No. 44.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

HARD frosts, of late, have been the rule. The beauty of the forest foliage has all faded under their blightening touch, and soon the winter winds will howl through the nude branches that, a few weeks ago, were robed with so much beauty.

LOSS and destruction often follow the trail of pride and extravagance. When men forget God, and worship their accumulated wealth, it is not a strange thing that the Lord follows with his judgments. Indeed, we are made to wonder at his patience and long forbearance!

THE Brethren's Almanac for 1890 will soon be ready for distribution. We think it will be one among the best yet published, and solicit the patronage of our readers. The price is the same as before—single copy, 10 cents, or $1.00 per dozen, postage paid.

LAST week we had a pleasant visit from our father. He is now in his eighty-first year, with mind and strength seemingly unimpaired. He finds much enjoyment in visiting among his children, in whose welfare, socially and religiously, he is always deeply interested. His unceasing, fatherly care is highly appreciated by the families.

ONE remarkable fact on the part of Christ and his disciples, in introducing the Gospel, is that they did not antagonize the general manners and customs of the people with whom they associated and labored, with reference to their social life. It was the principles of the new Gospel that they set forth and preached. And the acceptance of this religion was to affect and change their social relations so far as it was essential to their well-being.

THE year is drawing towards a close, and we are reminded that with it comes the time for all settlements to be made. Let us all make a note of this and prepare accordingly. Our life is to be the light of the world, and honest debts are such a dark thing that Christian light can not shine through. No man can live a Christian life without paying his debts as soon as it is possible for him to do so. We are excusable only when our possibilities have been conscientiously exhausted.

WE had the pleasure of a short call from sister Sue Brumbaugh, from the Eastern shore of Maryland. She has been making a visit of several weeks among her friends of this and neighboring Counties, and left this morning for home. She speaks encouragingly of their church prospects in their new field, and tells us that they are gradually gaining in membership. Their accessions, so far, have been largely by letter, from Eastern Pennsylvania. They have one good church-house, and are now preparing to build another. They have a membership of about forty.

ONE among the most touching and pathetic stories of the Bible is that of Joseph. And yet, wonderful as it is, and as good a man as he was, his lineage is lost in his own family, and we almost feel disappointed that the Christ did not come from him instead of Judah. But such has been family history in all ages. Natural good is not always a hereditary legacy.

BRO. SWIGART reports a pleasant meeting with the Black Log Valley Brethren. Though the membership is somewhat isolated from railroads and other modern conveniences, they are not lacking in Christian hospitality and other Christian characteristics that are essential to a Christian home. What are considered the higher rounds of civilization do not always add purity to the status of the religion of the people. At every open door of seeming good Satan is sure to slip in, and he never losses opportunities for doing his work. In the track of the missionaries, as they entered the benighted regions of Africa, followed the whiskey fiend, gloating for gain, to the great detriment of the cause of religion among the natives. Make a nation of drunkards, and there is no foothold for the Gospel. Sin enjoys noise, bustle and push.

INDIAN SUMMER.

THE Indian summer seems to be dawning, and with pleasure it will be welcomed. Not yet are we ready to receive gladly the storms of winter or the frosts and snows that redden the cheeks, numb the fingers and chill the blood. No, we prefer the sombre hues, the smoky days, and the soft winds of the old-fashioned Indian summers, that in former years were looked for as certainly as seed-time and harvest. What the Indian had to do with this extra season, we know not. It may have been his time for special good, the glory of the hunting season, when, Nimrod-like, he went forth with bow and arrow, sure to return with the savory meats from which was made the broth that well-nigh turned Esau's head from wisdom's ways.

Ah! Japheth, where art thou gone, and where the children of thy line? If, indeed, to be found in the Red Man's race, soon, soon will it be known no more on the earth! And the question comes to us with some force: Have the pale-faces been kind to their red-faced brethren? The Good Father saw their tears as valley after valley was by them vacated—not by choice, but through the force of violence—for the plains and plateaus of the West. But pursued, as the deer by the yelping hounds, their tenting-places were invaded, and, filled with hate and revenge, they year after year fled Westward before the, to them, destructive avalanche of civilization until to-day their homes, if such they can be called, are found on the sterile plains, and in the ravines and gorges of the Rocky Mountains and the territories north.

Here in these homes are related, by father to son, the joys of the Eastern hunting-grounds where, years and ages ago, their fathers and fathers' fathers lived in plenty, the rivers and lakes filled with fish, and the valleys and hills with an abundance of the choicest of game.

From what we can learn, our own and adjoining Counties were the Indians' Paradise, and, when forced to vacate their wigwams, that were staked along the banks of the Raystown and the Blue Juniata, they took up, in weeping, the marching wail, "Hunting(is)don!" And to-day, as we turn up with plowshare, pick and spade, the pointed flints and rude tomahawks, we can not but feel a sigh of sadness for the red men, whose bodies and homes are lost to view, but whose hearts remained as angels of mercy to hover over and protect the graves of their fallen fathers and brothers.

"But," say we, "they were treacherous." They were. "But," say we, "they were revengeful." They were—and for cause! "But," say we, "they were murderous." And so they were. What else could be expected of them after the treatment they received, and the character of their education? Had the peaceable Penn system been faithfully carried out with them, long ere this they would have been recognized as fellow-citizens, and, perhaps, fellow-Christians. "Steel sharpeneth steel," holds good with mind as well as matter, and when we learn the treatment they received from a professed Christian people, we need not wonder that they continue to worship their sun-gods, the Great Spirit, and joyfully look forward to the happy hunting-grounds, where there will be no pale-faces to intrude or disturb.

God never made any of his creatures great and wise that he might set his foot upon his brother's neck, and rob him of his possessions. Under the rule of the King of peace and mercy it is the mission of the good and the wise to raise up the down-trodden, and to restore to those who have been robbed. If this mission is not filled by us, the time will come when it will be done. The Lord's Jubilee does not make haste, but the leaven is at work, and slowly but surely the work will be accomplished. And even Jacob and his mother may have to take a back seat until Esau, though foolish he was, gets part of his own.

Because we *can* is not always a reason why we *should*. Right is the rule, no matter where the power be. And all this we have summed up in the two great commandments: "Thou shalt love the Lord, thy God with all thy heart, mind and soul, and thy neighbor as thyself." These are as fundamental as they are comprehensive. They reach and embrace all the nations of the earth, and make us, essentially and religiously, our brother's keeper.

The name Indian summer is derived from the custom of the Indians to use this time in preparing for winter by laying in stores of food; or from their belief that it was caused by a wind blowing directly from the court of the south-western god, Canton-tow-wit.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

INTO LIGHT.

"Into light the world is rolling,
From the darkness of the past.
Superstition's doom is tolling,
And her reign shall end at last.

"Tyranny and sore oppression
Must give place to God's wise plan;
Every clime shall make confession
To the brotherhood of man.

"Peace, good will and true affection
Shall prevail o'er all the earth.
Christ must rule and give direction
To each law of heavenly birth.

"Hasten, mighty King of heaven,
The glad day in all its power;
Let thy strength and grace be given
To secure earth's promised dower."

—*Selected.*

OUR PRIVILEGES.

BY A. L. SNOEBERGER.

It is the Christian's privilege to enjoy much of God's goodness, but how few of us do prove the Lord, so that he can open the windows of heaven upon us and let the glory and joy and peace of the Spirit come into our hearts? While we enjoy many seasons of worship and the heart is made glad by the blessed influence of God's Spirit and the hope of eternal life, yet how many times are we cast down with a load of this world's cares and fail to see the blessings about us, and fail to remember that "all things work together for good to them that love the Lord!" The business cares and labors of the week occupy so much of our time and attention that we seem to have little time in which to consider God's goodness and mercy daily extended unto us, and the comfort and hope we might have even amidst the perplexing cares of this life. Family worship and daily Bible reading are neglected and the energy, thought and life are put into the daily work. In this way we lose much that we might otherwise enjoy.

A short season of communion with God each day, calling upon him to guide and deliver us; a little while to think upon the goodness and love of God; upon the condition and destiny of sinning man, as revealed by the Scriptures; upon the joy and peace and growth in the divine life; upon the blessed privilege of knowing that we are counted worthy to serve the Lord; and the happiness it gives us to know that our life is a light that is leading others to follow after him who is "meek and lowly in heart:" these are some of the many privileges of the Christian. Is it because we do not have time to give to such matters that we neglect them? If so, would it not be well for us to remember that we "are bought with a price" and that our time belongs to God? True, the things of this life must be cared for, but when we consider that we are strangers and pilgrims here and are seeking "a city out of sight," are we not impressed to make these earthly matters secondary to the one great object of our creation, to fear God and keep his commandments?

But is it because we have no time that we do not spend a little while each day in worshiping God and studying his Word? Is it because we have no time, or is it because we have no inclination to do so? Is it a cross to thus devote a short time each day? Does the heart not enter into a service of this kind? Have we no desire to become better acquainted with God and his will concerning us? If such be the case, might it not be well to consider the parable of the sower and to take heed lest the seed in our heart has found "thorns" and "stony ground"? Let us beware, lest the deceitfulness of riches and pleasures of this life again lead us captive!

Our Savior overcame all these things of earth, and, if we wander away from the truth, we have him as our advocate, and, by calling upon him, we may have the influence of the Holy Spirit to help us overcome the evil within and give us a heart that rejoices in doing God's service and singing his praises to the children of men. The very fact that the worship and service of God is a cross that we shun, shows that we most need just this means of grace to help us out of the mire and the clay. If any who read these words are bowed down with the cares and sorrows of life, go to Jesus with it all and he will surely help you. The short time each day, spent in singing his praises, in reading his Word, and in calling upon his name, will become the most pleasant hours of the day, and by these means we learn to look more and more away from the present to the future, when we shall have overcome in his strength and shall be at rest from the sin and sorrow of the present life. The more we give ourselves to God, and the more of his Spirit we receive, the nearer we come to him; and in coming nearer to him, we receive more power to battle against the wiles of Satan and more power to help others on the way to that home where saints do rejoice and where the weary are at rest.

Newton, Kans.

CARDIPHONIA.

BY C. H. BALSBAUGH.

To Sister E. A. McGaughey: —

My capt on grew out of, or rather sprang from, a circumstance. For nearly two years I have been chasing up and down this country and England in quest of a miniature volume of poems entitled, "Heart Whispers." Yesterday it reached me from London, in the same mail that brought me your letter. Being somewhat short of paper, I use for this article the wrapper that came from England around the volume of poems.

"*Heart Whispers*" suggested the Heart-dealings of God with sinners and saints, of which I will try to write briefly, as my enfeebled state will allow. Your letter to me would have been an impossibility, but for these inner interviews which God holds with the souls He has made and redeemed. There is a pivotal, all-determining centre in human nature, a Holy of holies, where God meets and owns and holds and governs us. There are Heart-voices of God to us, and Heart-voices in us,—voices to awaken, and voices to identify, calling, claiming, and moulding us into the very consciousness of God, and thus making us all the more truly and gloriously Human.

It was by a Heart-voice of God we came into being. "God *said*, Let us make man in our image, after our likeness." Jesus is the *Eternal* Word, the *Cardiphonia* of the *Everlasting Father*. "God manifest in the flesh," is the restoration of that inner communion which was interrupted by sin. When Eve was yet in Adam, the consciousness of self was the consciousness of both, and both so akin to God that all Heart-whispers were God-whispers. All this comes back in Him who is God and Man in one Person.

"This is a great mystery," but a sweet, blessed, glorious, thrilling reality to all who, by a real, unmarred heart-faith in Christ, know the meaning of these forever unfathomable words—"I IN THEM, AND THOU IN ME," "HAST LOVED THEM AS THOU HAST LOVED ME." John 17: 23. Only faith can enter into this Labyrinth, and only love can feel and silently voice what reason can never grasp, and tongue never utter. The double cardiphonia of the God-enshrining, God-living, God-expressing heart, will remain an eternally unworded rapture. The tongues of men and angels can not put it into literal phrase. For ever and ever the outburst of the inner mystery will be, "*Behold, what manner of Love;*" "*oh, the depth*"!

> "Oh, utter but the Name of God
> DOWN IN YOUR HEART OF HEARTS,
> And see how from the world at once
> All tempting light departs.
>
> "Oh, *keep* THY CONSCIENCE SENSITIVE;
> NO INWARD TOKEN MISS;
> And *go* where GOD *entices* thee:
> PERFECTION *lies* IN THIS."

"My sheep *hear* my *voice*, and *I know them*, and *they follow me*." How superficially and theoretically and *heartlessly* we pronounce the words that were speaking themselves in Love in the Godhead from eternity! "In the beginning *was*"—not came to be—but "*was* the Word"—*with* God, *was* God. "Made flesh." "We beheld his glory." "We have heard, have seen with our eyes, have looked upon, our hands have handled the Word of Life." 1 John 1: 1. Is it so? Dare we say it? Is our life the proof? Is the "*known*" of 1 John 5: 20, the true, deep, central, abiding, all-pervading fact of our existence? What doth it profit to say Lord, Lord, make broad our phylacteries, and impoverish ourselves with alms, and macerate ourselves even to martyrdom, if our *life*, from core to circumference, is not the cardiphonia of the living God? "They follow *Me*." No money-greed, no envy, no self-idolatry, no love of popularity, no tobacco-scent, in the foot-prints of the Man, Christ Jesus. O, what a dark, withering, damning, soul-blasting, God-defying, God-slaying "root of bitterness" is the love of self! The underscoring and exclamation point fitted to emphasize this awful verity, must come from Sinai's fiercest tempest, blackest horror, and loudest, most appalling thunders.

Self is the synonym of sin and hell. When the Heart of God and the heart of man are merged, the breach of Eden is closed, and God and Man are one. This is Emmanuel—God with us. Every true believer is a repetition of this mystery. "*Christ* dwells in our *heart* by *faith*." Eph. 3: 17. *Christ in us* is our hope of glory. Col. 1: 27. This is the only hope that maketh not ashamed. Rom. 5: 5. What a wonderful testimony is that of Paul in Gal. 2: 20. But it is no more than the common experience of all saints. No one can be a believer in Christ without appropriating the life of Christ. This goes before all ordinances and all symbolical obedience, and is the root and life and power and glory and blessedness of all that follows. "The kingdom of God is not meat and drink,"—consists not in the sensuous and tangible—"but is righteousness, and peace, and joy in the Holy Ghost." Organization and form will take care of themselves where God Himself is the developing and formative principle.

The reason we have so much trouble with the external, is because we so misapprehend the mystery of the Divine Incarnation, and mar and hinder His work by our ignorant, Pharisaic, clumsy mishandling of the God-given, God-perfecting life of faith. They hear *My* voice, and they follow Me. Abraham's body must be dead, and his carnal cogitations and expectations utterly set aside, before Isaac can be born. The great letter "H," which, in the Hebrew, is the very core and pith of the Name of Jehovah, must be set in the very heart of *his* name, before he can become the father of many nations. That H is the aspirate, the very breath, the Cardiphonia of the Eternal God. It is the Son, the Word, the Spirit, the Life, the Uncreated Source and Glorious outcome of Re-

demption. We are Christ's, and Christ is God's. 1 Cor. 3: 23. Jesus declared that he did always those things that pleased God. Our *high calling in Him* is exactly the same. Let us ponder well word for word in Col. 1: 10 and 1 John 2: 6. The Cardiphonia of God in Christ, and the cardiphonia of Christ in the believer, is the same voice—*Glory to God in the highest!* The "*Thine*" in Matt. 6: 13 is the cardiphonia of the redeemed for ever and ever.

Union Deposit, Pa.

THE AUTUMN GLORY.

BY GERTRUDE A. FLORY.

How beautiful is the forest, arrayed in the autumn glory of crimson, green and gold! We feast our eyes upon its loveliness, and wonder why the poet called the time of ripening fruits, and brilliant hues of forest: "The melancholy days; the saddest of the year." We know this glory is a presage of decay and blight. But why should this make us sad, when we know that the leaves and flowers only fade in autumn glory, to be clothed in fairer beauty, when the snows of winter have passed into the deliciousness of spring?

* * *

This is a beautiful day,—lovely in the bright tints of autumn. The sun is sparkling on the bosom of the tranquil waters, until its bright gleams seem like millions of diamonds set in silver. But in retrospect we view another day, one year ago, when the birds had hushed their songs, and the flowers shed their bloom;—a day when we sat in the old home in Ohio, and penned the opening paragraph of this article. It was a prelude to a song of immortality that was blending in harmonious chords within the citadel of the soul. A longing, to share this feeling with others, filled our heart, but the prelude is yet unfinished, the song is unwritten, and the inspiration is gone!

Rising from the desk to attend to some pressing duty, a sudden, though severe illness intervened, and for many months life trembled on the verge of eternity. And, while waiting for a cessation of pain, the autumn passed into the bleak winter, and another pen, more eloquent than ours, painted the autumn beauties for the MESSENGER readers. In our human weakness we wept great, swelling tears, that the work we treasured as our own, had been snatched from our hands and had been given to another to perform.

To-day we take up the old prelude and the same sheet of paper; but in a new home very unlike the old. Then, too, our thread of thought is different from that of a year ago. Changes, both sad and joyous, have come and gone. Tears and smiles have mingled in our songs; sighs and groans have drowned the melody of our praises, and wails have oftener been our prayers, than words. But in it all God's hand is seen. What if the storm is raging hard within! Is not the sun without? By and by there shall be peace and light within and without when the victory is won, and our labor all is done. Then we shall understand why our plans are spoiled, our hopes dispelled, and our prospects fade away from view.

The birds have sought a sunnier clime; the flowers,—where are they? The fleecy clouds have lost their lovely blue, that they were wont to wear in summer days, and even the sunshine glimmers through a misty haze. Yet the forest is clothed in a grandeur almost sublime,—fairer than spring time flowers or summer's bloom,—the fruitage of the vernal bloom! So, too, our griefs and joys shall ripen into golden fruitage when death's chilling blasts, like autumn frosts, have swept over our lives, and we awaken in a glorious vernal tide, in that land where sorrow's winds have never blown!

La Porte, Ind.

FORGIVENESS.

BY SARAH M. SAUNDERS.

THIS is a trait of Christian character which is, to a great extent, ignored by professing Christians, though it is one of the most dignified and profound attributes of Christ and his disciples. While our Savior was here among men, his mission was to do his Heavenly Father's will, and to make known to man his duty to God and his fellow-men. In that most sublime prayer which he taught his disciples, while on the mount, he said, "When ye pray say, Forgive us *our* trespasses as we forgive those that trespass against us." When he was drinking the bitter cup in the Garden of Gethsemane, he called unto His Father in Heaven, "Father, forgive them," Luke 23: 34. When the apostle Stephen was being stoned to death, he "cried with a loud voice, Lord lay not this sin to their charge." Acts 7: 60.

In Matt. 6: 14, 15, the Savior says, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if you forgive *not* men their trespasses, neither will your Father forgive your trespasses." The language is plain and emphatic, and no person can claim that it does not mean just what it says. There are those who, when some one trespasses against them, or, in other words, wounds their pride, either intentionally or otherwise, will say, "I will never forgive them." How can they ever ask God to forgive them their sins and trespasses against him?

If we pray to God, "Forgive us, as we forgive others," and absolutely refuse to forgive our brother, we virtually ask God to never forgive us! What a horrible thought,—asking the Eternal God to condemn us!

Again, some of the things which we may consider in our frailty as being trespasses against us, are only imaginary. Doubtless, if we were not stubborn and would ask an explanation of our brother or sister, in the spirit of Christ, we would not feel so much as though we had just cause to be offended. Perhaps we would find that we were in the fault ourselves.

Our life is a vapor that vanishes away, and time is fleeting. To-day only is ours, to-morrow may never come. How necessary, then, it is that we all feel our responsibility to our Heavenly Father, realizing that we are all weak, sinful and short-sighted creatures. Let us all try to live closer to God as he has said, "Draw nigh unto me and I will draw nigh unto you." Submit yourselves therefore, to God, Jas. 4: 8, so that you can, with clean hands and a pure heart, say, "Forgive us our trespasses *as we* forgive those that trespass against us."

Landess, Ind.

THE HEART.

BY ENOCH EBY.

THE heart is related to a person's character, as a fountain is to a stream. If a fountain brings forth clear, sweet water, the stream will be in harmony with it, but no fountain can bring forth salt water and fresh. So the good man, out of the good treasure of the heart, bringeth forth good things, hence a good life or character. Likewise the evil man, out of the evil treasure of his heart, bringeth forth evil things; hence an evil character.

Fountains are often so near each other as to form but one stream. At Idaho Springs, Colo., for instance, cold and hot water is pumped up about thirty feet apart, so popular Christianity mixes the love of the world, the lusts of the flesh, the lusts of the eye, and the pride of life, and divisions, and heterodox doctrines (more Scripturally called, doctrines of devils) until nothing but Skeptics, Infidels and Atheists can relish it. The fallen angels rejoice over such work.

Ephraim mixed himself with the people, and the Lord compares him to a cake not turned,—only one side baked! He is called "a silly dove," without heart; he lacked the courage to stand up for his principles; hence mixed with surrounding influences until his fidelity to God was almost entirely lost. Now-a-days there are many like Ephraim, who, with all their sins, claim to have good hearts.

Hutchinson, Kans.

GATHERED GEMS.

BY J. S. FLORY.

CHINESE proverb: "They who know the truth are not equal to those who love it; and they who love it, are not equal to those who delight to walk in it."

* * *

Disposition of youthful character is builded up by the fashioning of first impressions. With his mother's milk the young child drinks in education. Let him see thee speaking to thy God; he will not forget it afterward. Scratch the green rind of a sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come.

* * *

Deep is the sea, and deep is hell, but pride mineth deeper!

* * *

Love:—what a volume in a word, an ocean in a tear!
A seventh heaven in a glance, a whirlwind in a sigh!
The lightning in a touch, a millennium in a moment!

* * *

They that love early become like-minded, and the tempter toucheth them not. They grow up leaning on each other as the olive and the vine.

* * *

There is no mean between light and darkness, love and hatred, life and death, God and the world. Wherever spiritual life is, however weak, there darkness and death no longer reign. Love supplants hatred, and Luke 9: 50 holds good. Wherever life is not, there death, darkness, the flesh, the world, hatred, however glossed over and hidden from man's observation, prevail, and Luke 11: 23 holds good. Where love is not, there hatred is; for the heart can not remain a void.

* * *

Love not the world that lieth in wickedness. Love it as God loved it, with pity and compassion, but not to be in congeniality and sympathy in its alienations from God. We can not have a love for the world and also love God.

* * *

That doctrine which, being believed, destroys sin in the heart and life of man, and produces right living, is none other than the truth of God.

* * *

"Yes, in that great time that is coming,
When loudly the trumpet shall sound,
And they who have labored and rested,
Shall come from the quivering ground;
When they who have striven and suffered,
To teach and ennoble the race;
Shall march at the front of the column,
Each one in his God-given place.
As they pass through the gates of the city,
With proud and victorious tread,
The true, humble preacher and teacher,
Will travel not far from the head."

"THE MONDAY PAPER."

BY REV. WILBUR F. CRAFTS,
Field Secretary of the American Sabbath Union, 23 Park Row, N. Y.

In a certain city the people were divided by their occupations into six sections, each residing in a different district, with a separate gate—the professional men, the mechanics, the merchants, the hucksters, the carriers and the amusement venders. There came a giant against the city, and with his battering-ram broke down, one after the other, the six gates that protected these six groups and all they held dear, and let in his hungry horde of followers upon them.

"These things are an allegory." The city is the citadel of the Sabbath, which protects these six great groups in that which is almost the dearest treasure they possess—their Sabbath of rest. The giant that breaks down all these gates is the Sunday newspaper. He breaks down the gate that protects the Sabbath rest of the professional man by requiring Sunday work of the editor; he breaks down the gate that protects the Sabbath rest of the mechanic by requiring Sunday work of the printer; he breaks down the gate that protects the Sabbath rest of the merchant by requiring Sunday work of the news-dealer; he breaks down the gate that protects the Sabbath rest of the hucksters by requiring Sunday work of the newsboy; he breaks down the gate that protects the Sabbath rest of the carrier by requiring Sunday work of the men in the mail service and on the trains. He breaks down the gate that protects the Sabbath rest of the amusement venders by sending out the Sunday newspapers on the plea of amusement, thus opening the way for dime museums and theatres to claim the same right There is not a single form of labor or business, nor a single form of public amusement which a man can consistently condemn, who either publishes or patronizes Sunday newspapers.

In this allegory is the conclusive answer to the shallow excuse that "the Monday paper requires most of the Sunday work." There need not be any Sunday work done on a Monday paper, and in some cases there is none. There are twenty-four hours, outside of the Sabbath, in which to make it up, if there is no Sunday paper issued. It is as if I gave a tailor a day's work to do for me between Saturday morning and Monday morning. If he uses the Sabbath instead of Saturday, it is his fault, but if I require the same amount of work daily seven days in the week, it is partly mine. As a matter of fact, the editorial staff and printer do usually perform more or less of Sunday work on the Monday paper, but this work of making up a paper, done by a few persons in the early hours of the Sabbath, is as nothing to the work of the hundred times as many who distribute a metropolitan paper after it is made up—the news-dealers, news-boys, post-office employees, express-men and railroad men who handle the paper all day long. These have no Sunday work to do on "the Monday paper."

The number of persons who do Sunday work in distributing a Sunday paper is, in some cases, a thousand times as great as the number that work in making up its Monday edition. The Sunday newspaper, then, from the stand-point of the civil Sabbath, is chiefly objectionable in that it involves and sanctions almost every form of Sunday work, manufacture, trade and transportation. To buy one of them is not a small vice, but lending a hand to the rope that draws the car of Juggernaut, under whose wheels the health and conscience of two millions are being crushed with Sunday toil.

If Sunday newspapers were like the tutti-frutti gum machines into which you drop a nickle and out comes what you desire, by a purely mechanical process, the objection to them from the stand-point of the civil Sabbath might be removed. But they mean work, and work of almost every kind. He who holds in his hands a Sunday newspaper, can not consistently oppose the doing of any other form of Sunday work. Equity requires that all needless Sunday work should be impartially suppressed.

Equity should be used as a watch-word for the enactment, improvement and enforcement of our Sunday laws. In the general suspension of Sunday work and business, there are three notorious exceptions in many places. The saloons, the trains and the newspapers are allowed to carry on business secretly or publicly in the interests of their rich proprietors, while the peanut-stands and the little stores of the poor are closed. A few Sabbaths since, in New York, when all the rich florists were selling flowers without resistance, contrary to law, a burly policeman arrested an Italian who was selling five-cent button-hole bouquets, and doubtless in five minutes made him and all his friends anarchists. If such discrimination is made in the law itself, the legislature perpetrates a crime against equity. Such law is violation of law, and can not long be enforced. The only law that can be either justified or maintained in practice, is a law which impartially forbids, in rich and poor, forms of Sunday work that are not works of mercy or necessity.

My own belief is, that Sunday advertising, which is the mainstay of the Sunday newspapers, is a craze, like roller-skating rinks, that has not "come to stay," but has got to go. The two first merchants in the land, John Wanamaker and Marshall Field, get on without Sunday advertising, and many who are less wise will some day learn that the days to advertise are the days when readers can buy what is advertised. It is absurd to suppose that, with a score of blanket pages of gossip to read, and other members of the family waiting for their turn, the advertisements in the Sunday paper are so carefully read as to be remembered to the next day.

When our Christian business men come to realize how they waste their money, as well as kill their influence for good, by opening their business on Sunday in newspaper columns—it might as well be at their stores—the Sunday newspaper will lose its mainstay, and give its employees and the public a rest.

GATHERED GLEANINGS.

BY FLORIDA ETTER.

Blessed thought!—when we are in the furnace of affliction, to know that there is a better day coming by and by, when we shall exchange a world of tribulation for one of happiness. It is a blessed thought, when we lose our friends and relatives, to know that we can meet them again in a better land if we are faithful. Our hearts rejoice to know that we shall meet with dear Jesus, never to part again. There we shall see him as he is, and join the heavenly host in chanting the sweet anthems forever. It will not only last one day or a week, but all through the ceaseless ages of eternity! How this should encourage us to serve our Lord and Master!

* * *

We are surrounded by temptations of all kinds, some of them hard to resist; but there is none so hard but that there is a way of escape. God will allow us to be tempted, as he did Jesus, but we must steadfastly resist, as he did. Temptations are all for our good; let us be faithful, and follow closely in the footsteps of Jesus, and we shall never fall. There is much in store for the Christian to make him happy. He has a hope that will sustain him through every trial, and will lead him home. Be patient, and try to resist Satan in all of his pernicious ways, and Jesus will aid you in every trial and difficulty.

* * *

How sweet it will be to reach that beautiful land of the blest, where there are no dark clouds, but all is pure and lovely—where all is joy, peace and love! There we can meet King Jesus and all the happy hosts around the throne! There we can strike glad hands and sing praises all through eternity! Who does not want to join that band? If we take that good old ship of Zion, we will reach that land in safety. Jesus is the Captain—one in whom we can trust. Oh, what must it be to be there! No tongue can tell what it is to meet Jesus and all the loved ones gone before! Be faithful, be zealous in the Master's work, and you shall receive a crown that fadeth not away!

* * *

God so loved the world that he sent his own dear Son to die for us. There is none so great as he. Who among us would suffer thus for our friends? Not one. But our Father's love was so great for us that he would not have one of us lost, so he opened a way for us to be saved if we will. He is not willing that one of us should perish. We can never repay the great debt we owe him. Are we going to try to do our best by obeying his Word, or will we reject him, and serve the devil? Now is the time to decide the great question. If we put it off now, we may never have the opportunity, as we know not what one day may bring forth If we love him as we should, we will prove it by our actions.

Some one may say, "There is so much to be obeyed that I am afraid I can not obey all. God says if we reject a part of his Word we are guilty of the whole. God requires us to do the best we can and follow all of his commandments as near as we can. Then all will be well with us.

Cartersville, Va.

SUNDAY-SCHOOLS DURING THE WINTER.

BY H. W. KRIEGHBAUM.

The question arises, "Why are so many of the Brethren's Sunday-schools closed during the winter?" There are a number of excuses offered. We have heard the remark that the days are so short and the weather is often too stormy for our children to attend,—that it is discouraging to the officers and teachers, when the attendance is declining! Oh, dear brethren and sisters, it is an easy thing to be a soldier for Christ when everything is moving along prosperously and pleasantly, but when trials come and Satan tells us it is not necessary that we put forth such a great effort,—that it is too much trouble to run a Sunday-school during the winter season,—we feel, perhaps, sorely troubled.

Some who advocate closing schools during the winter, say, "We can begin next spring and regain what was lost during the winter." But who will be responsible for what *might* have been gained during the winter? Is it a fact that the weather is too inclement for our children to attend Sunday-school? Let us see! We want our children to go to day-school every day during the winter. No matter how bad the weather is,—if it is too stormy for them to walk, we will see that they get there some other way. We want them to get all the secular knowledge they can, while the spiritual is too often neglected. When they arrive at the years of maturity we wonder why they do not join the church.

Will the Lord hold us guiltless for neglecting those whom he has given into our care? These innocent little children we are commanded to

bring up in the nurture and admonition of the Lord. Solomon said, "Train up a child in the way he should go, and he will not depart from it when he is old."

There is Scripture enough to show us our duty. Will we try to do it? May God help us in all the work that he has given into our hands, that we may have a zeal according to knowledge and manifest that zeal by our walk and conduct in life!

"CALLED."

BY LIZZIE A. MILLER.

DEAR reader, you have, no doubt, been called by the spirit of God in many ways, to flee from evil, sin and the wrath to come. In reading and hearing the Word of God preached, you have been called to come out on the side of the Lord. You have been called by the many prayers that have been offered up to God at the Throne of Grace for you by the people of God and the friends who would rejoice to see you lead a Christian life. When you heard the great thundering and lightning and saw the floods of water, you were caused to think and say, "Surely, there is a God and a higher power than that of man!"

In all we can look upon we are called to see the works and goodness of God. Perhaps you have been called by the death of a dear friend,—brother or sister,—and perhaps you were called and brought to a sick-bed of affliction and near to the very gates of death, and when you saw your lost condition out of Christ, you made a promise that if God would spare your life and restore you to health, you would love and serve him and keep his commandments. Have you done so? Take warning, pay your vows and promises; "it is a fearful thing to fall into the hands of a living God," unprepared, "and he that knoweth to do good and doeth it not, to him it is sin." "God is not mocked; whatsoever a man soweth that shall he also reap." Therefore, with the grace and help of God, flee from all evil and sow to the spirit that you may reap of the harvest of everlasting life, and not grieve the Spirit, for the spirit of God will not always strive with man, and it is appointed unto man once to die but after this the judgment.

Then, how careful we should be in obeying the call, "Come out on the Lord's side; take up your cross daily and follow the Savior." Then, when we are called to give an account of our deeds done here in the body, we can come with joy and not with grief, and have part in the first resurrection, on which the second death hath no power.

Nappanee, Ind.

FRAGMENTS.

BY M. M. SHERRICK.

"EXAMPLE has a more powerful effect on the minds of men than either precept or punishment."

* * *

There are many men in the world leaning toward the church, while there are members in the church leaning toward the world. Both classes come short of their high calling.

* * *

A very good rule, "Hear all you can, believe half you hear, and tell half you believe," is often reversed by scandal-loving people, to the great sorrow of neighborhoods.

* * *

"We do not want a Christian religion which, like a garment of flexible material, may be thrown off at will, but a Christian religion which *crystallizes* as it Christianizes.

Conscience, which so many people fall back upon as a criterion, when reproved for wrong-doing, is necessarily a creature of education, subject to free moral agency. Unless, therefore, it is properly taught and exercised, its mandates are of no practical account.

* * *

"Temperance, in the apostles' time, was considered a Christian virtue. It should so be considered by us. Our duty should be to maintain such principles in the church as comport with a people professing godliness. But when we unite with the world on any question of national issue, we risk, in doing so, our profession of separateness from the world. The *end* to be attained may be right, but the *means* are questionable. Intemperance is a bane to society and a curse to the country, yet it is not brought about by the saloon-keeper alone, nor is the nefarious business carried on by only one set of men. The distiller, the wholesale merchant, the saloon-keeper and the consumer, are concerned in the evil. What does the church do with these men? (The term church is here used in a general sense.) The saloon-keeper may possibly be denied the communion, but the moderate drinker, the man who patronizes saloons, may enjoy all the rights and privileges of the church. Then there is the rich, aristocratic distiller who furnishes the saloon-keeper with his wares,—what of him? "Oh, well, he pays a large part of the preacher's salary, and gives considerable in the way of pew rent Let the holy sacrament be administered to him!"

Reader, the church should be "the light of the world" in such cases. I am glad that our Fraternity has always labored in a lawful way for the promotion of temperance, and I pray she may keep her fair record unsullied, and permit no unholy co-operation with the world in any respect.

Ithaca, Mich.

MENTAL IMPRESSIONS.

BY G. W. KAETZEL.

THAT impressions, made upon the mind, are indelible is a fact that needs no argument. That faculty of the mind which we call memory, and by which the ideas of past objects are so retained as never to lose their impressions, is one of the greatest of human endowments. Were it not for the existance of such a faculty, the efforts to gain knowledge would be fruitless.

We do not pretend to say that memory has any such power as to be able to exhibit at will all her treasures ready for use. This is not man's privilege. What we mean is, that mental impressions are, in themselves, so indelible as to be capable of being recalled by similar circumstances; and not only do things, that impress our minds, recur to us *here*, but we believe that they will be recalled in eternity. Who can tell the effect on the mind of the coming of the last messenger or the blowing of the final trumpet? It is impossible to imagine how vividly all the emotions and events of the present life may reappear when this corruptible shall have put on incorruption. The case of the rich man is an illustration of this. Here is a man who, after wasting his life in self-indulgence and sumptuous fare, has just reached the eternal world. Time with him has become eternity, but there is no fame in the working of his memory. His prayer for a drop of water, and his anxiety for his five brethren tell how his mind is employed. The loaded table, the neglected beggar are all recollected and each adds bitterness to his cup of woe. Oh, the overwhelming power of memory! Give me pain, give me poverty, give me anything in the long catalogue of human ills, sooner than make conscience my tormentor!

Have you seen the idle boy cutting his name into the bark of a tender tree? Little does he think, as letter after letter is formed, how they will all grow and stand out more distinctly as the tree grows and every letter becomes plainer and plainer as time elapses?

Thus it is especially with the youthful mind; hence the great necessity of having the minds of our children engaged in holy thoughts when their hearts are young and tender. Next to the parents' tender words, the Sunday-school, properly conducted, is the best place to fill their little minds with heavenly aspirations. There are only two paths to tread; the one will lead to virtue, honor and heaven; the other to vice, infamy and hell!

WHY DO THESE THINGS?

BY A. FLORY.

THIS question has troubled the minds of men in all ages. It seems they did not understand why God required them to be so precise in obeying his commandments. Why was this? It was simply because they did not like to give up their ways. Isaiah says, "Let the wicked forsake his ways." No doubt King Saul thought if he would spare the king of the Amalekites and the best of the flock, to offer an offering to the Lord at Gilgal, God would be pleased with him because he intended it for a good purpose. He failed to see why he should *fully* obey this command.

Naaman, the leper, did not understand why the prophet of the Lord wanted him to go into Jordan to wash. Korah thought fringes put in the garments of the Israelites would be of no benefit. He failed to see why they could not be holy without them.

Thus it has been in time past. How is it now? Do men better understand why they should be so precise in obeying God's commands than they did then? I think not This matter is as little understood now as it ever was.

Farmers have different reasons for doing different kinds of work. They plow corn for the purpose of mellowing the soil and killing the weeds. They make hay while the sun shines, simply because it will not dry when it is raining. There is but one reason, however, why men should obey God in all things and that is because he *told* them to do so. Numbers of men and women reject the ordinance of feet-washing because Christ did not tell them the *reason* why they should obey this command. Christ says, "If ye know these things, happy are ye if ye do them." If we can reject this command because we know not the *reason* why it was given and can still be happy, we can reject all other commands for the same reason. We can reject the command of prayer. Christ says, "Your Father knoweth what things ye have need of before ye ask him." Matt. 6: 8. You can not tell God anything that he does not already know; yet he tells us to *ask* him for our daily bread. He can supply our wants just as well if we do not ask, as if we do,—why, then, ask the Lord for anything? Why not depend on his great power and wisdom?

Christ has not told us the reason *why* we should obey the various commands of the New Testament. If you can be happy without obeying the ordinance of feet-washing, you can remember Christ without eating bread and drinking wine. The surest evidence of unbelief is manifest when men will say, If I knew the reason why God desires me to do his commandments, I would do them. The faithful never question God's Word. When Abraham was commanded to offer his son for a burnt offering, he started for the appointed place without a murmur.

Meyerhoffer's Store, Va.

LIVES OF THE CÆSARS.

BY W. B. ROOSE.

Number Seventeen.—Claudius.

CLAUDIUS began to rule A. D. 42, and held the reins of government thirteen years. His intellectual attainments were of a much lower grade than any of the fourteen Cæsars. In fact, he was considered to be almost an idiot from childhood. He merely lived and that was all. Neglected and despised he passed away his days. He was an uncle to Caligula, and was fifty years old on the day of his nephew's assassination. He had disappeared, fearing his life would be taken from him, and in this state he was incidentally found by some of the soldiers.

The Romans were very agreeably surprised in the change that took place in the affairs of the government. The beginning was very promising of a successful reign. Though he was not considered bright and intelligent, he had common sense enough to know it was wrong to worship him. It would be far better if many of admiring men of our own times had more *real* common sense, and not so much anxiety to be honored and applauded by their fellow-men.

Claudius strove to have all former differences settled and offenses forgotten, and endeavored to have justice administered with mildness. Judea was restored to Herod Agrippa, nephew of Herod Antipas, the beheader of John the Baptist. Caractacus, the heroic king of Wales, was pardoned. The curiosity of the Roman people to see a king from so barbarous a country, which they believed to be perpetually covered with fog, was gratified. They esteemed Caractacus for his heroism, and when he was led through the streets of Rome "he was dignified even in misery." This king was amazed at the beauty of Rome and said, "Alas! how is it possible that people, possessed of so much wealth and magnificence at home could envy me a humble cottage in Britain."

As we said before, the Roman people rather congratulated themselves on having such a change in government, but their congratulations, in a short time, gave place to condolence. Unlimited power and wealth seemed to have the same effect on the mind of Claudius as on all other bad emperors. A bad wife had a very great influence over him for evil. The people saw what the end would be should she be permitted to live; so they finally gained the consent of Claudius to put her to death.

It is strange, since man is the head of the woman, that he is controlled by her to such a great extent for evil or for good. We have known men who exhibited only a small part of the divine image, but who were reclaimed and made noble and useful by their wives. On the other hand, men who stood high in their community for their strict integrity, have been led astray by their evil-disposed companions.

When the Empress Messalina discovered she was to be killed, her friends all forsook her, excepting her mother, to whom she had been very unkind in days when things looked prosperous. The experience of Messalina is the same as that of all of us, who have had the blessed privilege of enjoying the loving ministrations of a mother. The love of a mother is unfailing and will last when all earth seems to forsake us!

It must have been a sad sight to have seen Messalina alone with her mother in the garden, mourning over her departed greatness, while her mother was vainly striving to comfort her, and advising her to die like a Roman empress, by taking her own life. She had not the courage to do this, but she had not long to wait, as a tribune, named Erodus, opened the gate and killed her with a single blow.

Claudius was not satisfied with his *lonely* state, so he married another beautiful wife,—Agrippina, who was almost as cruel and tyrannical as Messalina. She drove him to many cruel acts, so that once he was heard to say in one of his revelries, "It seems always my fate to bear, for a time, the misconduct of my wives, and in the end put them to death."

Agrippina was informed of what he said, and became considerably alarmed about her safety. She at last decided Claudius should be murdered.

The Emperor was very fond of stewed mushrooms. Agrippina prepared him a dish of them, which seemed to be relished by him more than commonly. Little did he think that there was poison in the sauce. He became suddenly ill, but did not die. Agrippina, fearing her dreadful deed would be discovered, called a physician, whom she bribed. Pretending he wanted to examine his throat, he thrust a feather down Claudius' throat, which was saturated with deadly poison. This did its fatal work.

To be a Roman emperor in those days, was the grandest station to which one could attain, but of all those men who obtained it, few were worthy of it, few remained happy, few had any real friends, and few lived out their days in peace, or died a natural death at last.

THE PURCHASE OF THE CHURCH PAPER.

BY S. S. MOHLER.

As the Annual Meeting of 1890 is fast approaching [illegible] the matter of transferring the publishing interests (now controlled by the Brethren Publishing Company) to the Brotherhood [illegible] upon, and as the subject is of much importance, it should receive the most careful [illegible] because the future condition of the church [illegible] to a great extent, be formed by the influence which the press exerts, and every lover of the Truth, as it is in Jesus, must feel concerned that those influences be of a safe character and steadily maintained. This can only be fully assured by placing our press under the direct control of our General Conference. If its present management, and its policy held,—as now conducted,—could have permanency, then the principal reason that now urges a transfer, would not exist. But our experience in the past, with several papers published, each soliciting patronage, should call for every possible safeguard to be thrown around the press, in which individual or personal interests would be warded off, and could not become a factor in shaping its policy. The fact that our present editors are doing nobly, is no guarantee against the effect of personal interests or ambition in the future editing of papers among us, and to guard against these effects, is not only a matter of prudence, but one of *positive necessity*, admitted even by our brethren who now control the publications among us, and who, for the welfare of the church, propose to surrender a fairly-earned patronage to the church.

The success to which the publishing interests have attained financially, while affording no more than the brethren deserve for the capital invested, and years of care and toil that were required to secure it, affords a safe basis of calculation to meet the obligations, necessary for the church to assume, in the purchase of their interests. Section 8 of the Committee's "Report on Publications" (see Minutes of Annual Meeting of 1888), will need alteration to apply to the condition created by deferring action on the report.

The provisions of this section, providing the means for the purchase of the Brethren's Publishing interests, seemed to be the point feared when the report was submitted. I will here suggest, what I, at the time, held to be a basis that might be utilized, to remove the fears that were then apprehended, and would constitute the basis upon which the bonds or other securities might be placed, and would provide the most effectual method to carry into effect the principle involved. It is known, by the report of the Church Erection and Missionary Committee, that it holds interest-bearing notes to the amount of $27,700; bequests, $10,050. The Book and Tract Work holds upwards of $20,000.

The greater part of this amount is a perpetual fund, and only the interest can be used in the purpose for which it was given.

Now, as this fund is to be placed on interest, it would seem that the church could utilize the fund as *security* for the bonds issued, — as stock in the purchase of the "Brethren's Publishing Interests." When those interest-bearing notes become due and are paid, let the proceeds be invested in the "Publishing Interests," for if the paper is carefully conducted, the proceeds would pay the interest on the money invested, and, by soliciting funds as provided by Sec. 8, as bequests, donations, etc., not a very great amount of the sum total, to purchase the "Brethren's Publishing Interests," would remain to be secured as aforesaid.

This is offered only as a suggestion, in the hope that it may cause thought on the subject, toward providing ways and means to effect the transfer of the paper, etc. We should come up to our next Annual Meeting, prepared for the question, and I would favor a meeting of the Committee with the Church Erection and Missionary Committee, and Book and Tract Work some days previous to any other business, at our coming Annual Meeting, to look the ground over carefully, so as to be prepared for the question when it comes up. I invite suggestions on the subject, sent me privately, or by the MESSENGER. Let the subject be opened for consultation, as the time is here to give attention to this important subject!

Cornelia, Mo.

THOUGHTS AS THEY OCCUR.

BY P. FAHRNEY.

ONE can not read the church paper and church literature week after week, month after month, and year after year, for nearly forty years and remain ignorant and disinterested in what is going on and is being done in the church, nor is it likely that one can live, for over twenty years, in a large city, without coming in contact with people of nearly every religious persuasion in Christendom and thus learn the feelings of those outside the church.

But such knowledge will profit nothing unless it can be utilized for some good purpose. It was truthfully stated in a late editorial paragraph that there are some things that people had better not know—yes, it is unimportant that every one should know about the "Crusade," Peter the Hermit, the "Thirty Years' War," or about the Massacre of St Bartholomew's Day and ten thousand other things that are not edifying or profitable. Knowledge is stimulating, like some kinds of food and drink that should be avoided. We read that "Knowledge puffeth up."

Education, knowledge and wisdom are sometimes taken together as meaning one and the same thing, while, in fact, they do not. Education is a system of mental training,—one may be well educated and still not have a general knowledge of things,—while one who never had any training, yet had *opportunities* to observe, may be able to accumulate much knowledge. A third person may have no opportunities for study nor observation and still be endowed with wisdom—which con-

sists in prudent forethought and good judgment. The man who knows too much is oftentimes as much of an object of pity as one that knows too little. The fundamental truths of Christianity are easily comprehended when the mind is not beclouded with speculative theology and superstition.

There is a law in nature which is also the law of God,—that one can not be truly happy unless he does what he can to make others happy. In other words, you can not wrong another without doing yourself a greater wrong. When a savage has once learned to comprehend this grand truth then he has taken a long stride towards civilization.

Christian people may sometimes offend others without realizing what they are doing, as well as those who crucified Christ, and of whom he said, "They know not what they do," hence a knowledge of Christian etiquette is desirable. Undue familiarity is not brotherly love

There are four kinds of "good,"—such as feeling good, being good, making good, and, last but not least, doing good. One may feel good while inspired by a false hope. A man may "be" good when harmless. A hermit may be very good while living in his mountain cave, but his opportunities for "doing" good are limited.

Another man may feel restless unless he is engaged in making some one good. Presuming himself to be good, he wants to make others like himself. His *own* character, and not Christ's, is his model. If he is a Roman Catholic, he wants others to be such. If he happens to be a Mormon, he works to convert others to his faith. But a true Christian tries to preserve his individuality.

"Doing good" is most fully developed, when an individual is practical and not merely sentimental. If he gives a cup of water in the name of a disciple, he shall have his reward, so says the Savior.

Let us be known, not so much by our church name, as by our good works.

Chicago, Oct. 19.

THE TEN COMMANDMENTS.

BY LEWIS W. TEETER.

Number Two.

WE will first consider the present condition of the Ten Commandments, and introduce this by making the following assertion: The Ten Commandments that were written on the two tables of stone, or the Ten Commandments, as grouped together by man, are all superseded by, and have their fulfillment in, the New Testament, and are, therefore, not in force at the present, and have not been since the death of our Savior, Jesus Christ. Their destiny was already clearly declared in the preaching of Jesus, referring to John the Baptist's preaching. Then already they were, in a measure, out of force, for Christ says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16 "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

The law of circumcision went out of force at the same time, but when churches were established, certain men came down from Judea to Antioch and "taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15: 1.

This caused a disturbance in that church,—so great that Paul and Barnabas were not able to quiet it. They then carried this question up to Jerusalem to the apostles and elders who, after considering this matter, sent them this instruction: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment" Acts 15: 24. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15: 28, 29.

From the above we see that the apostles and elders, in council, decided that it was improper to circumcise, or keep the law. The Ten Commandments are in the Law, therefore the Ten Commandments are not in force any more than the rest of the law.

Here, perhaps, some one says: "Well, if the Ten Commandments are *not* in force, then I can make and worship idols, take the name of the Lord in vain, desecrate the Sabbath Day, dishonor my parents, kill, commit adultery, steal, bear false witness, and covet."

No, sir; not so. Is not the fulfillment of a law better than the law which is fulfilled? Is not the 20-dollar gold piece worth more than its impression? Is not the object which casts the shadow worth more than the shadow? Well, what is the law? Hear Paul say: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17.

Here Paul clearly states what the Law is,—it is only a *shadow*, "but the body is of Christ." "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. . . . . Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3: 19-21. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3: 24, 25. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10: 1.

Then, since this was not sufficient, said he (Christ), "Lo, I come to do thy will, O God. He taketh away the first [the Law], that he may establish the second [New Testament]." Heb. 10: 9, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. This shows clearly that the death of Christ ends the observance of the Law.

Then, as said above, the New Law is better than the Old Law, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth, and waxeth old is ready to vanish away." Heb. 8: 13. Christ, in his Sermon on the Mount, compares parts of the Law with the Gospel, whereby is shown very clearly the excellence of the Gospel over the Law in points of refinement and spirituality. Read Matt. 5.

1. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5: 21, 22. Here it will be seen that the man that is angry with his brother without a cause is as guilty under the New Law, as the man was, who killed another under the Old Law, — in danger of the judgment.

The new law will not allow a man that is controlled by it, to even *think* of killing a man, for this new law is written in his heart and mind, and he is full of the Holy Ghost, so that it is impossible for him to harbor a thought of killing a man. "This is the covenant that I will make with them, in those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Heb. 10: 16. "For it is not ye that speak, but the Holy Ghost." Mark 13: 11.

2. Under the new law for one to *look* on a woman to lust after her, is committing adultery in his heart.

3. Instead of performing unto the Lord the various oaths, Jesus says, "Swear not at all, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

4. Instead of an eye for an eye, and a tooth for a tooth, RESIST NOT EVIL, is the great principle in the new law.

5. Instead of hating your enemies love them, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Those citations show the excellence —even perfection,—of the new; likewise the imperfection of the old.

In travelling around, through the Brotherhood, I have, a number of times, been at places where the keeping of the Seventh Day as Sabbath, according to the "fourth commandment," had been preached. Even some of our Brethren have said that "it does look as though the Seventh Day ought to be kept," or "it does look as though there was something wrong."

Now I will say that it does not only *look* that way, but I say that the seventh day *must* be kept, and something is wrong, if the "Ten Commandments" are in force; and if the Sabbath commandment,—to keep the seventh day,—is in force, the whole law is in force.

Now, in conclusion, we wish to say, that the Law, including the Ten Commandments, is in harmony with the Gospel, and not the smallest contradiction exists between the two, if they are considered in their proper relation to each other, that is, to behold the Law as a type or shadow of the Gospel, and that the thing fulfilled is always better than that which aids in fulfilling, 'for if that first *covenant* had been faultless, then should no place have been sought for the second." Heb 8: 8. We will then have no trouble with the "Seventh-Day theory."

Let us hold up the GOSPEL COMMANDMENTS as the "more excellent way," the superior, the PERFECT LAW, as the great rule of life and salvation, and not make so prominent the few man-chosen mandates, called the "Ten Commandments," because it makes an impression on the child's mind that can not easily be erased.

I recollect a copy which I tried to imitate in my earliest efforts with the pen, as follows: "Commandments ten, God gave to men." This, in connection with the teaching as to what constitutes the "Ten Commandments," had a great tendency to make me think that there were two plans of salvation, (1) The "Ten Commandments," (2) The Gospel. What is embraced in the popular selection of "Ten Commandments," is as a city of refuge, to which the "moralist" will flee when he is assailed.

It is our mission to show them that the walls are thrown down, and that there is no security there, and invite them over into the "City of "Peace," where there is positive protection.

Hagerstown, Ind.

"BEWARE of spiritual laziness, for the next step is poverty of soul."

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Nov 5, 1889

THE Brethren at Newton, Kansas, have about finished work on their meeting-house.

BEFORE his return east Bro. Amick will probably visit Northern California, Washington and Oregon.

BRETHREN S. S. MOHLER, Enoch Eby and Geo. Myers did some committee work in Bourbon County, Kansas, recently.

BRO. AMICK will probably return home *via* Portland, Ore., visiting on the way San Francisco and other places of interest.

"'LEARN of me,' says the philosopher, 'and ye shall find restlessness.' 'Learn of me,' says Christ, 'and ye shall find rest.'"

AGAIN news has been received that Henry M. Stanley, the African explorer, with Emin Pasha and an escort is marching toward the coast.

BRO. J. H. MOORE may again return to his pleasant home by the lake, at Keuka, Florida. Those who have visited the place say it is beautiful.

BRO. S. BOCK, Secretary and Treasurer of the Tract Work, with his family, was recently called to Indiana, to attend the funeral of Bro. Bock's aged father.

HAVE you read the "Miller and Sommer Debate"? If not, order a copy at once. Price by mail, postage prepaid, $1.50. Profits all go to the Mission Fund.

BRO. M. M. ESHELMAN desires us to give place to the following notice: "WANTED.—The name of the brother at San Diego, Cal., who wrote me last August concerning the illness of my brother. If this meets his eye, he will confer a favor by addressing me."

BRETHREN L. H. EBY and S. Lehmer recently held some meetings for the Brethren at Salem, Reno Co., Kans. Their labors were much appreciated by the church.

OUR friend, G. L. McDonaugh, will start with a party for Southern California, Nov. 27th. We understand Bro. M. M. Eshelman, of McPherson, will be one of the party.

BRO. J. W. METZGER, who is now in the Canada mission field, is not enjoying good health. Unless he improves he will have to return to his home in Indiana, at least for a while.

LAST week, in announcing Bro. I. M. Gibson's change of address, an error occurred. Instead of "North Fourth Street," it should read, "829 North Tenth Street" *Please make a note of this.*

BRO. D. E Price will start in about two weeks for Idaho and Washington to look after and assist in the [illegible] work in the Far West. He will spend [illegible] winter in that field of labor.

IT is estimated there are 195,000 saloons in the United States, where drunkards are being daily manufactured. To what an alarming extent has the evil of strong drink taken hold upon our people!

WE have not, as yet, received a single reason for closing Sunday-schools during the winter months, but, on the contrary, we are receiving a good many very strong reasons for keeping them alive all the year around.

THE next meeting of the General Church Erection and Missionary Committee will be held at Mt. Morris on Tuesday, Jan. 7, 1890. Those having business to bring before the Committee will [illegible] to the Secretary in ample time.

PRAIRIE fire has swept over the north-eastern portion of the Pan Handle of Texas and entirely destroyed the pasturage. Many of the people living there were compelled to go north into the Indian Territory to get pasturage for the flocks and herds.

"WHEN God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its miseries and nothingness."

WE have received part of the notes for the first quarter of our Sunday-school *Quarterly* for 1890. They were prepared by Bro. James M. Neff, of Covington, Ohio, who takes Bro. Huber's place in this work. The lessons for 1890 are all found in the New Testament.

BRO. MARTIN BOWERS, of Colfax, Ind., desires to inform the Brethren of the Southern District of Indiana, where he has been appointed as one of the missionaries, that he is detained at home on account of the sickness of his daughter, who is suffering with consumption.

BRO. S. J. HARRISON, of Lanark, Ill., accompanied by sister Harrison and their son, Homer, paid us a visit last week. Bro. Harrison preached three interesting sermons in the Chapel to appreciative audiences. We enjoyed the visit very much and hope they will come again.

BRO. J. S. MOHLER, of Kansas, is expected to conduct a series of meetings at Lanark; Bro. Jacob Witmore, of Missouri, at Franklin Grove; and Bro. J. M. Mohler, of Pennsylvania, at Pine Creek—all in Northern Illinois—this winter. These Brethren will remain in the District some time and visit other churches.

TWO-THIRDS of the church membership in the United States are composed of women. Of the sixty thousand inmates of the penitentiaries, fifty-five thousand are men. Who says women are not better than men?

THE Office Editor would like to secure the Reports of our Annual Meetings prior to 1876. Any one having copies of such reports in good order and willing to dispose of them, will confer a special favor by writing to us, giving the year and price of the Report. Please write at once.

DR. WILFORD HALL, known to many of our readers as the author of the "Problem of Human Life," claims to have made a wonderful discovery in the treatment of disease. He claims that by the use of his discovery, without the use of medicine, good health and long life may be assured.

SISTER CENIE PEIFER, *nee* Long, of Waterloo, Iowa, in company with sister Swab, of Lanark, Ill., visited our office last week. In the days of the *Brethren at Work* sister Peifer set type in the office. She has not forgotten how to manipulate the letters, as she proved to us by going to the case and setting a stickful of type.

IN Northern Michigan there are many Counties without a church of any denomination. There are thousands of people growing up in the towns and in the woods who were never inside of a church and who have never heard the Word of God preached. Surely there is need of mission work near our own homes.

THE fifth annual report of the General Church Erection and Missionary Committee may be had free by addressing the Secretary, D. L. Miller, Mt. Morris, Ill. It is a 16-page pamphlet and contains much interesting information. Every solicitor in the Brotherhood should send for a copy, and all who are interested in the mission work of the church should not fail to read this report.

BRO. GEO. L. SHOEMAKER asks us to change his address to 437 Thirteenth Street, Chicago, and says, "I am well pleased with my school work here. I find the brethren and sisters, here in the city, to be very zealously engaged in the work of the Lord, and of course the blessing will follow. However, results may not come as fast as some, who are unacquainted with city church work, may expect. But the right kind of effort will win."

EVERY few years we hear of the discovery of some so-called scientific truth that appears to be inconsistent with the teaching of the Bible, and then infidels rejoice and predict the overthrow of God's Book, and learned theologists enter into very lengthy and oftentimes very obscure dissertations to prove that there is no conflict between the Bible and science. Twenty years ago radical Darwinism was held up as the great scientific truth that was to settle the origin of species and to set the Bible account of the creation of man aside. Darwin had secured everything except one link, and his chain was never put together. Talk to-day about the ape being the ancestor of man, and you are laughed at by the very scientists who, twenty years ago, were inclined to accept Darwin's theory. The late Prof. Lyell, a man justly noted as the greatest scientist of the world, says: "In the year 1808 the French Institute enunciated no less than eighty geological theories which were hostile to the Scriptures, but not one of those theories is held to-day." And so the great seats of scientific learning are continually promulgating theories hostile to the Bible, but they all go down before the Word of Truth and the Bible comes out of these contests uninjured and unharmed.

Bro. S. S. Mohler, has been in Kansas, attending to committee and church work. We are sorry to say that his health is somewhat impaired and he feels the necessity of remaining at home for a time, at least, in order to recuperate. We hope that he may very soon be fully restored to health.

Under date of Oct. 21, Bro. W. C. Teeter writes as follows: "Please say through the Gospel Messenger that my address is changed from Sidney, Nebr., to Omaha, Nebr., and if any members live in Omaha or vicinity, call on me at No 426 New York Life Building, or write me so I can call on them. The Lord being my helper, I desire to work up a mission in the Gate City."

Friends of the American Civil Sabbath of Rest are warned against a misleading petition, circulated by Seventh-day Adventists, ostensibly intended to prevent a union of "church and state," and other religious legislation by Congress, but presented in Congress as for the single purpose of antagonizing any law for "Sunday Rest." Even officers of Presbyterian and Methodist and other churches, loyal to the American Sabbath have been deceived into signing this manifold petition, which has as many strings to it as a May pole, one against the "Sabbath" to catch the infidel, another against religious teaching in the schools, to catch the Catholic; another against church and state, to catch the Protestant; all of whom are represented in Congress as against even laws for the Civil Rest Day.—*W. F. C.*

A brother asks us to give the places and dates of our Annual Meetings since 1880. We herewith give them:

1880, Lanark, Carroll Co., Ill.,.....June 1–3.
1881, Ashland, Ohio,.....June 7–10.
1882, Arnolds, Kos'ko Co., Ind., May 30 to June 2.
1883, Bismarck Grove, Kans.,.....May 15–17.
1884, Miller's Crossing near Dayton, O., June 3–5.
1885, Mexico, Juniata Co., Pa.,.....May 26–28.
1886, near Pitsburg, Ohio,.....June 15–17.
1887, Forest Park, Ottawa, Kan., May 31 to June 2.
1888, North Manchester, Ind.,.....May 22–24.
1889, Harrisonburg, Va.,.....June 11–13.

And for 1890 the meeting will be held at Warrensburg, Johnson Co., Mo. The business sessions of the Council will begin on Tuesday morning, May 27. The Standing Committee will meet on Friday, May 23.

Mt. Morris is but a small town but there are one hundred and twenty-six members of our church residing in the village. Of this number sixty-six are connected with the school as teachers, helpers and students. Six of the teachers are members of the church, and of this number three are ministers. Silver Creek church, including Mt. Morris, has a membership of about two hundred and fifty, with three elders, two ministers in the second degree, and three in the first. To this ministerial force are to be added, temporarily, six young ministers who are connected with the school. With such a force of workers much good ought to be done for the Lord. Brethren Price, Royer, Amick and others do a good deal of work away from home, and also assist when they are at home in filling the eighteen monthly home appointments. Four Sunday-schools are supported; a prayer-meeting every Thursday evening and a members' meeting every alternate Tuesday evening are held. The Sunday-schools and meetings are all well attended and the interest in all the work is good. During the last five years over two hundred have been added to the Silver Creek church by baptism and the good work still continues. May the Lord so direct those who have charge of this strong working force that it may continue to be a power for good in the church.

Bro. D. C. Hendrickson, of West Milton, Miami Co., Ohio, sends the following good news on a postal card: "Bro. G. L. Studebaker, of Indiana, is holding a series of meetings for us at this time. He has been preaching a little over one week,—fourteen sermons in all. For his hire souls are coming home. Seven dear ones were baptized to-day. Saints are encouraged and rejoice that the Lord is working with us. Others are counting the cost. May they yet, during these meetings, decide for Christ."

Recently, in conversation with an aged sister whose eyesight has failed so that she can only read very coarse print, she said, "I have a Testament with very large print and that is the only book that I read. Last Sunday I spent in reading in it and how short the day seemed; too short, for I wanted to read more, but when night came I had to lay the book away." How much is the experience of this aged saint like that of the righteous man of whom David speaks: "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Many of our readers will remember the efforts made a few years ago by our sister, E. M. Sumstine, of Salem, Nebr., to secure a house of worship at that place. Many will recall with gladness that they assisted in the good work by giving as the Lord had blessed them with the means to give. In a letter, bearing date of Oct. 22, sister Sumstine writes us that Bro. J. S. Mohler, of Morrill, Kansas, had been at Salem from Oct. 8 to the 20th, preaching the Word of Truth. The meeting-house was well filled each night and five came out on the Lord's side and were baptized. Sister Sumstine adds, "This makes twenty-five baptized since the Salem church was built, three years ago. The first sermon was preached by Eld. B. F. Flory and since then we have been growing slowly but surely, and we feel that much good will be accomplished at this place. We, of the Salem church, ask an interest in the prayers of God's people that the Father may send his blessing upon us and that we may grow strong as an army of God's children." Here we have a striking example of what may be done by well directed effort and trust in God. The meeting-house at Salem, Nebr., tells the story of what a woman can do. May it not be said of our sister, "*She hath done what she could*"?

Committee work has become an important factor in our form of church government. When a church has been thrown into disorder from such troubles as arise in our church work, and it is found that it can not be adjusted by ordinary methods, a committee is sent by the District Meeting, and if this fail, the Annual Conference sends out a committee and from their decision, when ratified by Annual Meeting, there is no appeal. The committee sits as judges in the case. They hear and examine the testimony and render a decision as nearly as possible in accordance with the facts in the case. Owing to the importance of the work placed in their hands, committees of this kind should be selected with great care. Men should be selected for such work who have clear, cool heads, with a judicial turn of mind. They should be well acquainted with our form of church government and have some knowledge of the rules governing evidence. Committee men are sometimes placed under very trying circumstances and then a quick perception of the right and an evenly-balanced judicial mind and matured judgment are of the greatest value. All men do not enjoy such advantages, and, as a result, fail under trying circumstances. Too much care can not be observed in selecting brethren to serve on important business.

The Mount Morris Sunday-school, in compliance with the words of Paul to lay by on the first day of the week as the Lord prospered them, set apart Sunday, Oct. 27, as a day upon which to make a special offering to assist in building a meeting-house in the City of Chicago. As a result $55.74 was added to the fund. At the close of the school on that day, "Praise God from whom all blessings flow" was sung with the spirit and the understanding. All felt to rejoice that the Lord had put it into the hearts of scholars and teachers to do so much for the work in Chicago. Surely the blessing of the Lord will rest on such disinterested giving.

Many of our Sunday-schools are closing for the winter. Do not the children, the young people, and the older ones need Sunday-school instruction during the winter months? And, if so, why close the schools? Our common schools are kept open during the winter, and the children attend them. Why not do as well for the spiritual wants of the little ones as for their intellectual needs? We are glad that in many places the churches are keeping up the Sunday-schools all the year, earning for them the title of "Evergreen" Sunday-schools. Why may we not have more of them? Why stop any of them? Who will give a good, lawful reason why our Sunday-school work should die out in the winter? Let us have a good reason for such work, or let us have the evergreen Sunday-schools.

PREACHING IN CHICAGO.

The *Chicago Evening Journal*, which is, by the way, one among the best daily papers published in the great Metropolis of the West, in referring to Chicago preachers, uses the following language from which ministers, generally, may glean some good, sound advice:

"In many of the City churches to-morrow the preachers will take their texts from the Holy Scriptures and will deliver sermons upon religious topics, or topics so closely connected with revealed religion as to be the same thing in substance. A preacher who has an abundance of religion in his heart and of religious thought in his understanding, will find an abundance of religious subjects for pulpit use. Real piety, piety of the affections and piety of the intellect, produces, as a healthy tree produces fruit, argument, description, and every form of instruction suitable to Sabbath Gospel work. A sermon should tend to create in attentive hearers, elevation of thought and purpose, communion with sacred things, a pure and chaste mental habit and contemplation that extends to the future life.

"On the Sabbath, in the church, as a part of the worship that should fill the day, worldliness should be laid aside, politics, in the common meaning of the word, should be banished from the mind; reflections should be of heaven, its works and its ways. The preacher should not devote his sermon to outdoor subjects and the cares, intrigues, enterprises, plans and conspiracies of daily life. He should seek to make Christians of his hearers, or to make those who are already so better Christians—more like Christ in character, in their minds and hearts, in their worldly walks—and in all that they think, or do, or want. Goldsmith has described the model preacher:

> "'And as a bird each fond endearment tries
> To tempt its new-fledged offspring to the skies,
> He tried each art, reproved each dull delay,
> Allured to brighter worlds and led the way.'

"This is far different from the worldly preacher, who gives his congregation a Sunday lecture on the Cronin trial, on jury fixing, on the ward caucus, on methods of business practiced in the markets, or on the sensational or obscene side of city life. Pure Gospel Truth does not need to be spiced and tricked out in gaudy frills and in paint and varnish to make it acceptable to human minds. That sermon which needs the meretricious aid of sensationalism to render it attractive does not come from a mind saturated with religion and knowing nothing but Christ and him crucified.

"A preacher who has little religion of his own can not, of course, put much religion in his sermons. If he is worldly and common, his sermon will be worldly, and if it is not common it is at least made of common things, and becomes uncommon through spasmodic rhetoric or strained effects. The pulpit should be a rostrum where godliness is taught, and so taught that it will lead to godliness in conduct and will train character based on godliness in thought and deed."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come." 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not" 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing fragrance upon the air.

THE reason we have so few triumphant deaths, is because we have so few triumphant lives. The religion that does not triumph in life will rarely do so in death.

IF we only preach about him, teach, hear, talk, discuss and dispute about him; take his name into our mouth, but will not let him work or show his power in us, he will no more help us than the ark helped the Israelites.

YOUR maturest thought, your warmest Christian feeling, are demanded when you stand up to lead the thought and devotion of your fellow-believers. The leading of any religious meeting is a Christian task which calls for thorough preparation, and which should be entered upon with a deep sense of its importance.

THE gold mines of Scripture are not in the top soil; you must open the shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed Spirit.

THE Bible is far too much used as a mere book to furnish texts, with which to dignify what are called sermons, that, in reality, when tested by the true idea of preaching the Gospel, are not worthy of this title. Some of these so-called sermons are simply literary performances, without the Gospel in them, and without any apparent attempt to preach it.

"LET them learn first to show piety at home," said Paul. Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins at the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family circle.

WHAT the Bible brings to you will depend in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.

FIFTY-TWO short sentences of prayer, "O Lord, accept and bless this offering," are better than one petition half an hour long at the end of the year. Fifty-two gentle touches of a man's heart-strings are more efficacious of permanent results than one eloquent appeal at the end of the season.

THERE is but one way in which to learn this life; it is to live it. Reading about it, studying about it, praying over it, all are well, but they all stop short of the glorious, ultimate living it, so that here, as elsewhere, we can learn that the secret of knowing is doing. True knowledge is the legitimate outcome of true character.

TEACH THE CHILDREN.—Let no woman think her duties small or trifling, who has the care of even one child committed to her. It is a solemn trust. Great evils are to be met and overcome in the future of our land; intemperance, dishonesty and indolence are to be grappled with. Teach the little children the principles you wish to influence them as men and women. The masses of the future are the children of to-day. Their uplifting should begin now. When the mothers awake to a fulfillment of all their duty, the question as to how to uplift the masses will have ceased to agitate. It will have been quietly, but effectually answered.—*Sel.*

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. David Berkeybile, of Delta, Ohio, writes: "Our love-feast was a pleasant occasion to all. All seemed to enjoy its solemnity. Eld. McKinney, of Michigan, officiated. Bro. Zellers, of Bryan, Ohio, was also with us. He is zealous in the good work. God bless him for his labors of love! Many of God's children from the Poplar Ridge church, Defiance Co., O, were present."

—Bro. Dorsey Hodgden writes: "The Clear Creek church, Ind., commenced a series of meetings Sept. 27, continuing until Oct 3. Bro. Geo L Studebaker did the preaching. Three were added to the church. During the meeting we had our Communion, which was largely attended. Adjoining ministerial help was ample. We felt that the meetings closed too soon, but Bro. Studebaker had other arrangements, and felt it his duty to go."

—Under date of Oct. 16, Bro. David Hildebrand writes: "The members of the Johnstown church met in council Sept. 26 The business of the day passed off pleasantly and in love and peace. The old ship of Zion seems to be sailing along peacefully. Bro. Abraham Fyock was advanced to the second degree of the ministry. The love-feast in this church occurred Oct. 6. We had a very pleasant meeting. Three precious souls united with the church by baptism."

—Sister Rosa Parrett, of Litchfield, Illinois, writes: "While formerly we had our preaching and our Sunday-school in a private house, we now, through the kindness of the Mission Board, have a good church house, and preaching twice a month, Sunday-school every Sunday, and social meeting every Friday night. Bro. J. P. Studebaker is our Sunday-school Superintendent. My sister and I joined the Brethren church only last month. I am but ten years old, and hope that the brethren and sisters will remember me in their prayers, that I, though but a lamb of the fold, may ever be found faithful!"

—Under date of Oct. 14, Bro. Peter Beer writes: "I had the pleasure of attending the Montgomery love-feast, Indiana Co., Pa. We had a very enjoyable meeting. Here I met Bro. Brice Sell for the first time. He has been holding a series of meetings for the Montgomery church, and also officiated at the feast. Brethren Mark Minser and Joseph Holsopple assisted in the work"

—Bro. Oliver J. Lapp, of Moorefield, Frontier Co., Nebr., writes: "There are but few members in this County. So far as I know, none live nearer to me than six miles east of here. We have no organized church, but, with a little effort, the scattered members might be gathered into a band and others induced to enter also. Brethren, come! We have a good country, and there is a large field here for those who wish to labor for the Lord!"

—Under date of Oct. 16, Bro. David Hildebrand, of the Conemaugh church, writes: "According to previous arrangements, Bro. George Rairigh, of Purchase Line, opened a series of meetings Sept 28, and closed Oct. 13, with a love-feast. One applicant for baptism is the immediate result of the meeting. The members were warmed up and sinners made to tremble. Bro. Rairigh held forth the Word of God with power. He is not ashamed to tell the story of the Cross!"

—Under date of Oct. 18, Bro. H. F. Maust, of Waterloo, Iowa, writes: "Our love-feast, in the South Waterloo church, Oct. 12, is now in the past. About two hundred and fifty persons partook of the feast. The house was filled to the utmost by spectators. The behavior of the spectators could not have been better. Quite a number of brethren from adjoining congregations were present; also a number of ministering brethren from abroad. Bro. Daniel Brubaker began meetings Monday evening previous to our feast, and continued during the week. There were no accessions to the church, but we believe good impressions were made by our dear brother."

—Bro J. H Brubaker, of the St. Vrain church, Boulder Co., Colo., writes: "A series of meetings was commenced on Saturday evening, Oct. 5, by Bro. Henry Larick of San Luis Valley church and our home ministers, J. B. Bashor, J. O. Talley, H. Winger and D. H. Weaver,—our elder, Bro. G. W. Fesler, being sick. On Monday one was received into the fold by baptism, and on Saturday one was reclaimed. We believe the brethren and sisters were much strengthened and sinners made to think of their condition. On Saturday evening we surrounded the tables of the Lord. It was surely a feast to the soul. May the good seed sown spring up and bring forth much fruit, is our prayer!"

—Bro. Silas Hoover, of Boynton, Pa., writes: "According to previous arrangements I met with the saints in the Clear church on the evening of Oct. 4, and remained with them until the evening of the 11th. During the time five were added to the church by baptism and two reclaimed. A minister who had formerly belonged to the church, but who had gone with the Progressives, inquired whether he could not be restored, but as he was from the adjoining district, he had to be referred to the district in which he lives. The Brethren of the Clear church had their love-feast Oct. 11. The tables were all filled during these meetings and the best attention was given to the Word preached. It was a feast long to be remembered. The Clear church is in a prosperous condition, with one minister,—Bro. Michael Clear. The Christian deportment of the members, combined with their devotion to the cause, is much to be admired, and my visit among the members of the church will long be remembered."

—Under date of Oct. 16, sister Ella Royer, of Dallas Centre, Iowa, writes: "Our love-feast was held Oct. 5 and 6, and was one that will long be remembered by those who were present. Bro. Frank McCune was ordained as elder, and Bro. Abram Hawbaker was elected to the ministry. May God strengthen these two brethren to fill their office well, and may they be the means of saving many souls! Two more sisters have acknowledged Christ and united with our band since our last report. May they hold out faithful and at last reach their Father's home!"

—Under date of Oct. 20, Bro. A. B. Wallick, of Bloomingdale, Michigan, writes: "The members of the Black River church, Michigan had a very pleasant Communion Oct. 16. About forty communed. Ministers from abroad were John Stafford, from Indiana; Eld. John Stretch and Allen Munson, of Cass County. Elder Stretch officiated. Bro. Stafford came Oct. 4, and held a series of meetings, leaving for home on the 15th. Sixteen members have moved into the Black River church during the last year; among the number are three deacons. We are glad to have members move into this goodly land, to help us build up the cause of Zion. The members feel much built up by the good preaching from Bro. Stafford. May the Lord bless the good work!"

—Under date of Oct. 21, Bro. J. W. Metzger, of Gormley, Canada, writes: "A love-feast was held near this place Oct. 12, with nine members present. Not all the members in Canada could be with us, as they are living too far apart. Arrangements were made to hold a love-feast thirty miles north-east of Gormley, Oct. 20. This feast was the fourth one ever held by our brethren in this Dominion. All seemed to enjoy it. Brother and sister Hossack are the only two members of our church in this part of the country. The doctrine of our Brethren is new to a great extent, in this part of Canada, and it will take time to get the people to understand it fully. The love-feast was held at the house of brother and sister Hossack. May the blessings of God rest on this community, and our work here!"

—Sister Lillie A. Jenkins, of Salt Sulphur Springs, Monroe Co., W. Va., writes: "Husband and I started Aug. 8, for Roanoke County, Va., to visit parents and kind friends, whom we had not seen for several years. While with the Brethren at Copper Hill, Floyd County, five were added to their number by baptism. Their feast, Sept 7 and 8, was an enjoyable occasion to all. After returning home we attended our love-feast at Spruce Run, Sept. 21 and 22. Bro. John Eller did most of the preaching. Bro. Abraham France, of Greenbrier County, and Bro. Daniel Brubaker, of Roanoke, also assisted in making the meeting a pleasant and interesting one. On the Sunday, following the feast, Bro. George Hutchison was ordained elder, and we trust that the blessings of the Lord will be with him in his responsible work!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes and Jottings.

According to promise, I met with the dear members of the Sandy church, Eastern Ohio, on the evening of Sept. 12. This is one of the places where the banner of our endeared cause was planted by some of our devoted Christian fathers over half a century ago. To call up their departure is sad, but the evidence that many of them left, of future rewards, is encouraging. The membership of the Sandy church is large. They have two large houses of worship. Eld. Lewis Glass has been in charge here for many years. While Bro. Lewis is a man of unusual physical vigor, his age is necessitating him to retire from the work. His zeal, however, seems unabating. He is assisted in the ministry by Eld. Byers and brethren Simon Stuckey, J. J. Hoover and Eli Stroup.

We were pleased to find so many faithful members in the Sandy church who seemed endeared to the cause, but we were made sad to find so many who had made such grave departures from the well-known, fixed principles of the government of the church, followed with the usual sad results. I utterly fail to see why evangelists encourage such measures of departure; for, instead of adding to, it destroys our strength. There is an anxious desire upon the part of the main body of the church to fully return to the loyal principles of the church; for this we were glad. To this object we devoted the energies of our short visit. We closed with a council-meeting on the 18th. This meeting proved so pleasant and harmonious that it was decided to have a feast in the near future. May the Lord bless the labors of his faithful in the Sandy church.

On the eve of the 19th I met with the saints near Louisville. Here we found a pleasant, harmoniously working body. The enemy succeeded in drawing a line of division at this place a few years ago, but that seemed to draw the remnant together more closely, and, as a result of their faithful, loyal efforts, the cause has grown in their midst Their number now about equals their number before the division. A large part of their membership consists of young members who seem to enjoy themselves in the church. Bro. Conrad Kahler has the care of the work here. His faithful services have been before the church for years. Bro. Kahler was in attendance at the meetings, though feeble in health. Like David, Zion with him seems to be his "chief joy." Bro. Weirick and John F. Kahler are co-workers in the ministry.

On Thursday, Sept. 26, as we were ready to open our morning meeting, a telegram was handed me. With trembling hands I broke the seal, and read the sad message of the death of J. J. Workman, married to my only full sister. With no little regret we took our leave the same evening, as their special feast was Sept. 28. One was baptized.

Sept. 28 we joined the large, mourning, weeping band. Oh, what grief! What bitter tears as we surrounded that lonely, open grave! What a lonely journey is much of this life! How little real comfort it does afford! We love to believe the teaching that "all things work together for good to them that love the Lord!" But when a kind father of eight children is taken away, a minister whose services are so much needed in the church, it becomes very difficult, with our dim vision, to reconcile the above sad state with what to *us* looks to be best. The attendance was unusual. Brethren Loomis, Keller and Brubaker administered in the Word.

I. J. Rosenberger.

From the Olathe Church, Kans.

Our love-feast, Sept. 6th, was a rich feast to all,—one long to be remembered by many. About eighty members communed. Ministers present from abroad were brethren P. G. Winey, J. H. Neher, Andrew Neher, Geo. Garst and —— Lentz. One was baptized on the day of the feast.

Oct. 2, we, in company with Bro. Henry Crist and family, went to the love-feast at Appanoose church, Franklin Co., Kans. We arrived about 4 P. M., when the meeting commenced. After examination services, about one hundred and fifty members surrounded the Lord's table. There were fourteen ministers present at this meeting. Bro. Daniel B. Barnhart has the oversight of this church, and is assisted in the ministry by John Sherfey, John Harshman, —— Heckman and —— Garst. They have a good house of worship, 40 by 60 feet in size. The membership in this congregation is some over one hundred. The District Meeting of North-eastern Kansas is expected to be held in this church next spring. From here we went to the feast at Pleasant Grove, Douglas County. On the evening of Oct. 5, about one hundred and sixty brethren and sisters met for love-feast exercises. Eld. James Hilkey has the care of the church. The other ministers in this church are brethren P. G. Winey, S. B. Kathерman, T. A. Robison and E. Hertzler. About eighty members belong to this church. They have a large house, 48 by 64 feet in size.

A pleasant feature that we noticed at both of the meetings, is worthy of imitation by some older churches,—that is to clear off the tables before the congregation is dismissed. Try it and see!

We never saw better order than at the Pleasant Grove meeting, which speaks well for them.

Albert Sharp.

From Maple Grove Church, Ohio.

A sad accident occurred at the home of brother and sister Joseph Beeghly, Sept 16. James, the oldest son, and a neighbor boy arranged to take a hunt. James proceeded to the porch to get his gun, which lay (loaded) in a wood-box. As he was lifting the gun from the box, the hammer caught at the lid of the box, raising the hammer far enough to discharge the load. James must have been in a stooping position, as the load entered the right side of the neck, severing the main artery; also struck the spinal cord, which caused instant death. At the time of this sad accident brother and sister Beeghly were visiting friends at Falls City, Nebraska. The sad occurrence cast a gloom over the whole community. It was sorrowful to see those parents return home to attend a funeral. They had intended to visit friends six or eight weeks in the West, but in six days returned.

The age of the deceased was nineteen years, five months and twenty-four days, and he was a young man full of promise. Could we but realize the importance of being prepared, for we know not what moment we may be called away to a spirit world!

The funeral took place Sept. 20, when James was consigned to the tomb in the Maple Grove church-yard. The services were conducted by Bro. I. D. Parker. A. J. Myers.

From the Oakley Church, Ill.

Bro. John Harshbarger came to us Oct. 2, and remained until Oct. 12. We had a refreshing season and a feast of good things. We had thirteen meetings, including one for the children, on Sunday morning, and Communion, Oct. 11.

Bro. John used the Sword with sharp edges, and was instrumental in helping us to slay the carnal man in some of the many forms in which he appears. The church here is encouraged, confirmed, and knit together.

Sinners, also, were pointed to the necessity of obeying the loving Father who has so richly provided all things for the good of his children. Owing to previous engagements elsewhere, Bro. Harshbarger was obliged to leave us while the interest and congregations were still increasing.

Brethren Bailey, of Urbana, and Blickenstaff, of Indiana, were with us at the feast, and continued the meetings over the following Sunday.

We feel to praise God for the happiness afforded us in these meetings, and hope they may ever be remembered by the Oakley church. Come again, brethren!

Bro. David Frantz, our elder, was thrown from his wagon on Thursday evening, Oct. 10, while arranging to gather a load of passengers to go to meeting. His shoulder was dislocated and his face bruised somewhat. He is getting along as well as can be expected, and we hope he will soon recover again! A. J. NICKEY.

To the Members of the Middle District of Iowa.

WHILE preparing the Minutes of the Conference of the Middle District of Iowa, — for which body I acted in the capacity of Writing Clerk,— one of the decisions was inadvertently omitted, for which I ask the pardon of all concerned. My only excuse for the omission is the hurried manner in which I had to prepare the Minutes for the press,—at a time when others were enjoying Bro. Brubaker's sermon. I will now give the missing item:

"Housekeepers should see that one or more solicitors are appointed in each congregation to procure means for carrying on the home mission work of the Middle District of Iowa."

H. R. TAYLOR.

Deep River, Iowa,

Southern Mission.

WE left our home in Woodford County, Ill., on the evening of Oct. 15, and started from Panola, on the Illinois Central railroad, at 7 A. M., of the following day, for our Southern work. We arrived at Centralia in the evening and changed cars for Mt. Vernon, Jefferson Co., Ill., where we were met and conveyed to Bro. D. F. Eby's home. Bro. Eby is the elder in charge, with Bro. Hicks as assistant minister, two deacons and about eighteen members. We commenced meetings on the evening of the 17th. On Saturday, Oct. 19th, the church met to hold an election for one deacon. The lot fell upon Bro. Henry Buck. May he ever be faithful to the trust committed to him! In the evening was their Communion season. The weather was pleasant, and about forty members communed. There was a good attendance from adjoining churches. Ministers from other churches were brethren John Harshbarger, of Wayne County, George Gibson, of Macoupin County, and Daniel Ulery and Blickenstaff, of Salem, Marion County. Altogether we had a pleasant meeting and, we trust, also profitable to all present. This evening we leave for Laforge, Mo., where we expect to be present at their council and Communion meetings. JAS. R. GISH.

The Chicago Mission.

PERHAPS some are wondering what we are doing in Chicago and what the church prospects are. They wonder if the little church, organized last March, is yet alive and if prosperity is attending the efforts that have been, and are being, made. As there is a feeling prevailing in our Brotherhood that a church of the Brethren can not survive,—grow and prosper,—in the larger cities, we thought,—as many of our Brethren can not come to see for themselves what is being done for the Lord,—of giving, through the MESSENGER a little account of our work.

As yet the work is under the supervision of the Mission Board. Since organizing, in March, two love-feasts have been held. Two deacons were elected at the time of organization, and a minister in June. We organized with twenty-one members. Our number has since grown to forty members. Two have been baptized during the summer, and a number more are almost persuaded to cast their lot with the children of God. The members, both brethren and sisters, are falling into line, realizing the great individual responsibility resting on them, and all are ready to work in harmony and union.

The Sunday-school, held every Lord's Day at 2:30 P. M., is in a most prosperous condition. Though not as large as we could desire, it is interesting and growing. Our Thursday evening prayer-meeting has grown from an attendance of three on the start, to twenty within the year. All seem very much interested and spiritually built up, growing day by day more in sympathy with the church and her work.

There have been, since the District Meeting at Lanark, in May, between six and seven hundred dollars raised for a house of worship, besides about $75.00 for rent and incidental expenses. There has been preaching every Sunday since our organization.

Now as to the needs of our work. The first and greatest need is a house of worship. The question may very properly be asked, "Why can we not get along with the house we now have rented?" The reasons are these: We can get the house only on Sunday afternoon, and for one evening during the week. For this short time we pay one hundred and twenty dollars per year. Many times we could hold more meetings to a good advantage, especially when some of our ministering brethren are with us. This we can not do, however, unless we have a house of our own.

Dear brethren, we earnestly ask that you remember the work here in this great city. We are surrounded on all sides by pride and folly, sin and sorrow. Bear us up in your prayers to God, that we may all prove faithful and be instruments in God's hand to build up his cause and lead souls to Christ! W. R. MILLER.

From Ladoga, Ind.

OCT. 3 and 4 were our feast days. About two hundred members communed,—some of our tender lambs for the first time. This occasion, we trust, will be remembered with pleasure. Ministers present, besides the home brethren, were, brethren R. H. Miller, D. C. Campbell, N. Bowers, D. Replogle and others. They fed us richly on the good things of God. We hope our hearts were as good ground, well prepared to receive the good seed. Bro. Miller remained with us a few days and preached nine sermons. If all would heed the good admonitions given and put them to practice, a great deal of good would be done.

Oct. 10, husband and I, in company with brother and sister Harmeson, went to the Potato Creek church to enjoy the feast there, which was a pleasant one. Bro. R. H Miller officiated at both of these feasts. May we all have for our motto, "Onward and Upward," ever looking to Jesus! Amidst all the good meetings we enjoy, we should not forget those who can not be with us, on account of affliction. Can we not all pray in their behalf? SOLOME A. WATKINS.

From the Donald's Creek Church, Clarke Co, Ohio.

OUR feast was held Oct. 19. It was a large and pleasant meeting,—the largest we have had for ten years. Our ministerial force was strong. Eld. Tobias Krider officiated, with the help of brethren J. Smith, G. Holler, J. Katherman, J. Stutsman, D. Wine, H. Longanecker, A. Brumbaugh, J. Cristy, J. Bright and others. After the 10 o'clock meeting, two young lambs were baptized. May the Lord bless them, that they may ever be faithful! We had preaching again at 3 o'clock, and in the evening gathered around the Lord's table. We have a large house but we felt the need of a larger one as there was not room enough for all. Sunday morning at nine o'clock we had several addresses by our brethren to the Sunday-school and in regard to its work, and the duty of parents. The house was well filled and I hope that much good was done. At ten o'clock we had preaching; also at night.

Sept. 27, I left home to work in the Lord's vineyard in Defiance and Williams Counties, Ohio. Sept. 28, I attended the feast in the Maumee church. We had a pleasant meeting. Here I met Bro. J. H. Miller, who was one of the guests at our home for three weeks last winter. I also met brethren S. Loose, J. Stafford, and others.

On Sunday evening we were taken to Lick Creek church, near Bryan, where we labored as best we could for one week. During the time they held their feast, which was an enjoyable one. We had very good attendance at the meetings, and I hope that, while there were good "listeners," there may also be good "obeyers." I spent nearly two weeks in this church last winter and it was very pleasant to meet once more. There were no additions during our last visit, but we hope some may soon come. Three were baptized at the Maumee church.

On account of this meeting and other matters, it was impossible for me to go to California Oct. 8th, as I would like to have done, but I hope to be able to go in the near future. HENRY FRANTZ.

From the Wolf River Church, Kans.

AFTER Bro. A. Hutchison was here in July, Bro. C. C. Root, of Missouri came to us and held a few meetings. One made application for baptism and was baptized after he left.

We held our love-feast Oct. 12 and 13. It was an occasion to be remembered by the members. The weather was fine, and the Brethren in adjoining churches took advantage of the good opportunity to encourage us. Brethren Wm. Davis, Peter Eisenbise, Richard Berkeybile and Harvey Broughard were the visiting ministers. Bro. Wm. Davis officiated at the feast. We had preaching by the above-named brethren on Sunday forenoon and also at night.

We held an election on Sunday, when brethren James Smith and Rufus Sawyer were chosen to serve in the church as deacons and were duly installed. W. H. H. SAWYER.

From South Bend, Ind.

OCTOBER 3 I met with the Brethren of the St. Joseph Valley congregation at their love-feast. There was a strong ministerial force present, and we had a very enjoyable meeting. Bro. George Shively, of Etna Green, Ind., officiated. Next morning we had an excellent meeting, at which each minister present gave a short talk on Scriptural subjects, to the building up of the little band of believers at that place. The church has no minister at present, but is under the charge of Bro. Thurston Miller, of La Porte, Ind.

Oct. 4 I met with the brethren and sisters of the St. Joseph church at their love-feast. Here also there was a large ministerial force, Bro. Daniel Snell, of Clay Pool, In., officiating. Next morning the church held an election for two deacons, the lot falling upon brethren Harrison Huston and Christian Wenger. After the installation of these brethren, the ordination of Bro. Hiram Kreighbaum to the eldership took place.

On the evening of Oct. 5 I met with the saints, and a large force of efficient Gospel teachers, at the Communion service in the Elkhart Valley church—an occasion long to be remembered. Bro. Stutsman, of Petoskey, Mich., officiated. Next

morning we enjoyed a children's meeting. Following this service, Bro. Snell, of Clay Pool, Ind., gave us a practical sermon from the words of the prophet Daniel—"Thou art weighed in the balance and found wanting."

Oct. 8 we met with the brethren and sisters of the Yellow Creek Church at their feast of love, and were made happy by celebrating the Communion service with a large number of God's servants. Bro. J. C Murray, of Nappanee, Ind., officiated to the benefit of the church Next morning, soon after breakfast, several discourses were delivered, but necessity demanded my return home, to make my way to the Pine Creek church for another love-feast. Here I met quite a large attendance. We had a good meeting, with Bro. Daniel Wysong, of Nappanee, Ind., breaking the bread of Communion to the members. In the morning an election was held for two deacons, the choice falling on brethren William Baughman and Judson Beeknith. We hope they may be faithful in the discharge of their duties. At this place 450 saints communed, and four were added to the church by baptism.

Oct. 12 I met with the members of the Walnut church at their pleasant meeting. Here twenty-three ministers were present, and did good service. Bro. John Metzler, of Wakarusa, Ind., officiated On the following morning quite a number of addresses were made by the different ministers, to the satisfaction of all.

Thus closed several good meetings; we hope the Lord will bless the work! DANIEL WHITMER.

From Poplar Ridge Church, Ohio.

OUR love-feast occurred Oct. 5. Judging by my observations and the expression of others, we had a rich feast for the soul.

We have two church-houses in this congregation—one on the north side of the river, and one on the south side. They are nine miles distant from each other by private conveyance, as we have to go by way of Defiance in order to cross the river. The Brethren concluded to hold some meetings in each house previous to the feast. Accordingly, Bro. John Miller, of Milford, Ind., commenced meetings in the south house on the evening of Sept. 29, and Bro. J. Hiestand commenced meetings on the north side Sept. 30. As an immediate result of these meetings, one was baptized on the south side of the river, and two on the north side. These, with three during the summer, make six additions since I moved into this congregation—in the middle of March. One was reclaimed We had good meetings. Brethren Miller and Hiestand are able expounders of the Gospel. The visiting ministers were brethren Miller, Hiestand and J. Kintner. The latter has charge of this church. Bro. Hiestand officiated at the feast.

SIMON LONG.

Jewell, Ohio.

From Sugar Creek Church, Allen Co., Ohio.

OUR love-feast occurred Oct. 5, and was enjoyable to the many souls present. The church was well represented, all the members, with but few exceptions, being present. All were richly fed from the truths of God's Word by the dear brethren who were with us. Bro. Samuel Neher, of Indiana, officiated.

Bro. L. H. Dickey preached the dedicatory sermon in our new church house on Sunday, a large number of people being present. We now have two houses of worship in this district. The church at this place is under the care of Bro. Samuel Driver, and is in a prosperous condition. Bro. Dickey will conduct a series of meetings for us some time this winter, and we hope and pray that many precious souls may be gathered into the fold of Christ.

Dear brethren and sisters, while we are blessed with houses of worship, let us not forget that at other places many precious souls are perishing for the want of the Bread of Life. Let us do our part to supply them, and God will reward us for it in the end. A. E. RISH.

Lima, Ohio.

Notes by the Way.

DISTRICT MEETING OF SOUTHERN ILLINOIS.

THROUGH the mercies and goodness of God I was permitted to attend the District Meeting, Oct. 1; also two Communion meetings afterwards.

The District Conference of the Southern District of Illinois convened in the Panther Creek church, Woodford Co, Ill., Oct. 1, 1889, and organized by electing D. B. Gibson, Moderator; G. W. Gibson, Secretary; and Conrad Fitz, Reading Clerk. All business passed off rapidly, and, apparently, with ease. The Meeting closed at 3:30 P. M. Out of thirty-five churches six failed to be represented.

The following amendment to the rules was adopted: "If no election is had on the first ballot, all except the two highest shall be dropped and choice made between those two."

COLLECTORS' MISSIONARY REPORT.

	Dist. Fund.	Gen. Fund.
On hand last report,	$ 25 65	$ 15 84
Received of churches:		
Millmine,	5 00	4 15
Macoupin Creek,	16 80	8 90
Bear Creek,	4 85	3 35
Hudson,		3 00
Sugar Creek,	13 85	8 13
Pleasant Hill,	36 61	26 44
Oakley,		13 40
West Otter Creek,	8 69	9 77
Cerro Gordo,	17 95	90
Salem Mission Point,	11 50	
Mulberry Grove,	1 75	
Mill Creek,	2 05	
Coal Creek,	1 40	
Panther Creek,	6 20	

Only fifteen churches out of the thirty-five are represented as donating to missionary work. This is not half of the entire number. There must be something lacking on the part of some one, or the churches would reach a higher standard. If those that are not represented are weak, but little would be required, but that *little* should be presented, if it be only the mite.

Wake up, brethren! Elders, do not let the Children's Mission excel you in that line! Arise to your duty; God will help and bless you and his work! Do not fear!

The report of the District Mission Secretary and Treasurer is as follows:

Amount on hand at last settlement,	
Cash,	$ 311 33
Notes,	1,500 00
Total,	$1,811 33
Amount received from collector of Mission Fund, and interest on money,	$ 269 30
Amount received from Orphans' Home,	724 73
Total,	$2,805 36

AMOUNT EXPENDED.

For mission work,	$ 255 27
Furnishing house in Litchfield,	600 00
Total,	$ 855 27
Balance on hand,	
Cash,	$ 99 09
Notes,	1,850 00
Total,	$1,949 09
Number of sermons preached,	193.
Number baptized,	22.
Number of houses furnished,	1.
Number of churches organized,	1.

David Vaniman was re-elected District Collector to whom all contributions for General and District Mission Work should be sent. His address is Virden, Ill. Eld. Javan Gibson was elected general missionary for the ensuing year. Brethren and sisters, give him all the comfort you can, as he is mourning the loss of a loved companion.

The District Treasurer reported as follows:

Cash received from churches,	$ 62 00
Amount deficit at last report,	5 70
Amount expended,	79 86
Total,	$ 84 86
Amount deficit,	$ 22 86

There is something wrong when we are behind in money for the Lord's treasury. Come, let us reach down into our pocket-books, that the Lord's treasury may be filled.

Elders G. W. Cripe and Solomon Bucklew were elected members of the Standing Committee; brethren D. B. Gibson and T. D. Lyon, alternates. There were calls for District Meeting from West Otter Creek, Astoria, Big Creek and Coal Creek. Next District Meeting will be held in the West Otter Creek church on Tuesday preceding the first full moon in October, 1890. The members of that church are lively, working members, and will make all feel welcome.

I would be glad if some of the brethren and sisters would visit us, as we only live about five miles from the church.

I rejoice that the Lord permitted me to have the pleasure of visiting sister Rebecca Snavely and family on my way to the Communion meeting at Cerro Gordo, Ill. There was quite a number of communicants at that place, and the occasion was a feast to the soul.

A CHILDREN'S MEETING.

At the close of the meeting, Bro. D. B. Gibson announced a children's meeting at the Milmine church, for next Sunday, about four and one-half miles from the Cerro Gordo church. He stated that "Aunt Mary" would be at the meeting. God be praised that I was there, for it was a feast to my soul!

Eld. D. B. Gibson has the oversight of this church, and he selected Bro. George Cripe to talk to the children that day. I think Bro. Cripe would be following a good work, to make it one of his special aims to address the children, for he is a noble worker among them.

Bro. Gibson called the children to the front seats and then had the young members sit back of them. It was one of the most lovely sights I ever saw, and I would be glad if there were more such meetings. It is rich food for the lambs. All that I heard expressed themselves very favorably.

Before the meeting closed, Bro. D. B. Gibson announced that they would take up a collection for our "Children's Mission." How the little ones seemed to enjoy having the pleasure of giving their pennies for the Lord! The donation amounted to $8.17,—a liberal donation indeed!

I am made to wonder why we do not have more meetings for the children in every arm of the church, so as to have a better chance to instruct them in the duties they owe to the Lord. A children's meeting is one of the best places to teach them that it is good to give to the Lord. Most all children will give more freely to the mission cause, if instructed to do so, than spend their money for some frivolous thing that is worse than nothing.

The future welfare of the church depends upon the rising generation, and we should be bringing them to the front, teaching them to take Christ for their example and follow closely in his footsteps! Christ said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." They were brought and he took them up in his arms and blessed them.

MARY M. GIBSON.

Virden, Ill., Box 421.

Echoes from the Highway.

OUR quarterly council occurred at Covina Oct. 5. We were glad to meet once more with our brethren and sisters in church work. One sister who had been admonished again and again, was disowned for refusing to "hear the church." She preferred the friendship of the world to that of God, but it is hoped that she will, ere it be too late, see the error of her ways and repent, that she may be saved in the great and notable day of the Lord. Excepting this one case, union and harmony seem to prevail, so far as reported by the visiting brethren. The time of our feast has been set for Nov. 2.

On Monday we met with Bro. J. T. Nair at Los Angeles, and accompanied him to his home,—some eighteen miles south-east of the city, and only about ten miles from the sea-coast, which makes it a pleasant locality to live in. Bro. Nair took me over a goodly portion of the tract of land, on which he expects to see, ere long, a settlement of our Brethren. I must say I was surprised to find such a desirable locality unsettled, but it seems the land was not on the market before in small tracts. All around it are very fine homes, by which one can, at a glance, see the wonderful productiveness of the soil. Artesian wells are to be had anywhere on the tract. The price of the land was another surprise. No longer need Brethren stay away from Southern California because of the high price of land. Bro. Nair proposes to sell at low figures in order to induce Brethren to come and settle this tract of land, and in this way build up the cause of the Master here. We predict for Southern California a bright future as a stronghold for the church. The discouragements incident to getting a foothold in new territory are past, and now, with ordinary vigilance and perseverance there is no reason why success should not crown all legitimate efforts in enlarging the borders of Zion in this semi-tropic latitude. For particulars address, T. J. Nair and Co., Buena Park, Cal.

J. S. FLORY.

Elim —Ex. 15: 27.

THE Communion seasons at home, at Salem, and at Walnut Valley, were all seasons of refreshing from the presence of the Lord, hence suggested the delightful encampment of Israel. The Exodus of the Children of Israel beautifully illustrates the Christian life, and their history is written for our admonition and learning. The good Lord knew what it would take to sustain spiritual life, hence we have those feasts of charity and the symbols of life, in the Communion emblems, after the washing of our feet, which are so ready to run into mischief. We also have the salutation of the holy kiss. All of these, when properly engaged in, draw the mind to the great Author and Finisher of our faith, and spiritualize our entire being, for they are the very essence of the spirit of God.

But we can not tarry; we are marching! Next comes the wilderness of Sin, located between Elim and Sinai. Then comes the lusting for the flesh-pots in Egypt, and the murmuring, when the Lord sent them quails in abundance until they loathed them. They had quails in the evening and manna in the morning; but they must gather a little every day,—just as much as they needed. The surplus would spoil before morning. By this he proved them. The Lord always proves his people, and the more simple the law or test, the more readily we violate or refuse it. Like Naaman, the leper, many refuse the simple act of washing in Jordan, until they find, like him, that there is no salvation any other way. So, also, Peter refused the simple act of having his feet washed by the Savior, until he learned there was no salvation without it. The Lord's means are, and always have been, very simple. By them he tests our fidelity to him.

Our human weaknesses and errors are small, but many; therefore we should not murmur as the Israelites did, and were destroyed for their sin.

During the last two years our crops failed in Kansas, and, alas, what murmuring! Many went back to the "flesh-pots of their fathers." Now, since the garners are overflowing, the complaint is that the markets are too low! How long-suffering our Lord is! If such murmurers and complainers will be so fortunate as to get into the Holy City (of which I am very doubtful), they will find fault with something. Either the streets will be too narrow, or unnecessarily broad, or the trees on either side of the river are not planted straight, or they wish they could see the moon or something else.

Let us neither lust after evil things as the Israelites did, nor let us sit down to eat, and rise up to play, and forget to thank the Lord. Come, let us march and get away from the wilderness of Sin!

We felt especially encouraged with the thought that while many of us must so n put off this tabernacle, that there are other young brethren who are not ashamed of the Gospel neither afraid to defend it boldly. How it thrills our heart with joy when young, unassuming brethren, who carry the order of the church with them, both in appearance and in spirit, come among us and defend the Truth so earnestly. You can not realize how the fathers in Israel rejoice and pray for you! To all such we would say, "Be not discouraged; though your names appear not in print, and though your eulogy is not spread before the world! Press on, rejoicingly; your names are written in heaven!" ENOCH EBY.

Hutchinson, Kans.

"IT is in the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart, and the support of the friendly hand acquire increased value, and demand additional gratitude."

"THE oaks used in building ships are not found in cultivated fields, but in the wild forests, and are developed by virgin soil, rain and wind storms, as well as warmth and sunshine. So the grand spirits that are moving the world do not originate in the halls of luxury, but in lowly tenements and cabins of hardship and want."

Literary Notes.

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MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GOOD—TAYLOR.—At the residence of the bride's parents, Oct. 19, by the undersigned, Melvin C. Good and Maggie Taylor, both of Wauseon, Ohio.

DAVID BERKEYBILE.

CLARK—PENTS.—At the residence of the bride's parents, Oct. 15, by the undersigned, Bro. E. F. Clark, of DuBois, and Miss Sadie Pents, of Sandy Township, both of Clearfield County, Pa J. H. BEER.

LEE—SHOPPER.—Sept. 24, by the undersigned, Mr. Samuel Lee to Miss Nora Shopper, both of Westmoreland County, Pa.

LENKARD — SHOEMAKER.— Sept. 26, Mr. Samuel Lenkard to Miss Maggie Shoemaker, both of Armstrong County, Pa.

SILAS HOOVER.

PAIR—DELL.—At the residence of the bride's parents, in Gage County, Nebr., Oct. 16, Bro Wm. H Pair and sister Mary L. Dell. URIAS SHICK.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SAYGER.—At Peabody, Marion Co, Kans., Sept. 28, sister Sophia Sayger, aged 72 years and 14 days. She was a kind and loving mother, and a member of the Brethren church for more than fifty years.

She bore her sickness with Christian fortitude and never was heard to murmur or complain. She leaves five children, four step children, thirty-one grandchildren and eleven great grandchildren to mourn the loss of one that was loving and kind to all. During her sickness she called the elders and was anointed with oil in the name of the Lord. Bro. Levi Andes conducted the funeral services at the Peabody church, Marion County. Then the remains were conveyed to Hutchinson, Reno Co., to the Pleasant View church, where brethren Enoch Eby and Lemuel Hillery preached a discourse to a large concourse of friends. ESTHER SHEPLER.

SPITZER.—In the Linville Creek church, Rockingham Co., Va., Sept. 25, of diphtheria, Bro. Lee H. Spitzer, aged 18 years and 30 days.

This young brother, although a babe in Christ, was a zealous Sunday-school worker and will be greatly missed by all. Bro. Lee was a bright and intelligent boy and had prepared to teach school this winter. Alas, the solemn summons came and he was called home! We trust our loss is his eternal gain. Funeral services by brethren J. P. Zigler and Christian Wine, from Rev. 7: 13, 14, to a large and sympathizing congregation.

FANNIE H. ZIGLER.

MINCELY.—In the Johnstown church, Sept. 10, Bro. John Mincely, aged 68 years, 5 months and 11 days. Services by the writer.

STUTSMAN.—Also in the same church, Oct. 1, sister Rachel Stutsman, wife of Bro. Stephen Stutsman, aged 59 years, 6 months and 18 days. Services by Bro. G. W. Rairigh, of Montgomery church, Indiana Co, Pa.

ANDERSON.—In the bounds of the Conemaugh church, Cambria Co, Pa, Oct. 10, friend John Anderson, aged 27 years, 11 months and 3 days. Services by Bro. G. W. Rairigh. DAVID HILDEBRAND.

HEASTON.—In the Missouri Valley congregation, Council Bluffs, Iowa, Oct. 9, of lung trouble, Bro. Christian Heaston, aged 73 years.

Deceased leaves a wife and several children,—all grown. Funeral services from Rev. 14: 12-14, by Samuel Schlothman and the undersigned. L. S. SNYDER.

BROCKELSBY.—In the Cedar Creek church, Anderson Co, Kans., sister Elizabeth Brockelsby, aged 54 years, 4 months and 2 days.

Our sister had been afflicted, for a number of years, with rheumatism, being almost helpless until within a few years, when she could go about the house a little on crutches.

The death messenger came to her almost without warning. She felt rather better in the morning than usually, but by eight o'clock she had passed to the spirit world. Sister Brocklesby leaves a husband and four children to mourn their loss May this dispensation of Providence move up on the hearts of the unconcerned!

Funeral occasion was improved by Eld. Jesse Studebaker, to a large concourse of sympathizing friends. P. H WATKINS.

LEEDY.—Near Hugoton, Kans, Aug. 22, of apoplexy, Bro. A. Leedy, aged 41 years and 21 days

Deceased leaves a wife and six children to mourn their loss Bro. Leedy was a deacon in the Antioch church, Ind., and was loved and respected by all. Services by the writer. Z. HEINRICK

SEARS.—Sept. 15, sister Charlotta C. Sears, aged 44 years, 9 months and 15 days.

She died in the triumph of a living faith. Funeral services by the writer.

RENTFRAW.—Sept. 19, Wm. Rentfraw, aged 69 years, 10 months and 15 days.

Deceased was not a member of any church. He had been blind from his fifteenth year until he died.

Services by the writer. Both funerals were held on the same day,—one in the forenoon and the other in the afternoon.

H. H. BRALLIER.

FOSTER.—In the Lower Deer Creek church, Carroll Co, Ind, sister Amanda A. Foster, aged 22 years and 13 days.

Deceased was born Oct 3, 1867, in Thorn Township, Perry County, Ohio. She leaves a husband, one brother, two sisters, and a little daughter to mourn their loss. Two children preceded her to the spirit world.

S. H. BECHTELHEIMER.

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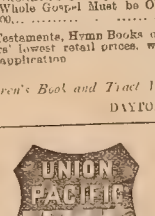
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The Union Pacific Railway company has also 3,000,000 acres of land in Wyoming and Utah for sale at very low prices. Best ranch land in the world on liberal terms.

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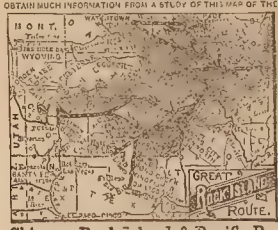
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ROANOKE, HUNTINGTON CO., IND., Breeder of Purely-bred Poland China Swine. My herd is made up of the most fashionable strains known to the breed. Stock recorded in O. B. and O. R. Pigs and aged animals for sale. Gilts bred and for sale January and February 1890. Breeding a specialty. Correspondence or personal inspection solicited 22t25

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of Through Coaches, Sleepers, Free Reclining Chair Cars and (East of Mo. River) Dining Cars daily between CHICAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, with FREE Reclining Chair Car to NORTH PLATTE (Neb.), and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO, via St. Joseph, or Kansas City and Topeka. Splendid Dining Hotels west of St. Joseph and Kansas City. Excursions daily, with Choice of Routes to and from Salt Lake, Portland, Los Angeles and San Francisco. The Direct Line to and from Pikes Peak, Manitou, Garden of the Gods, the Sanitariums, and Scenic Grandeurs of Colorado.

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Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from these points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest.

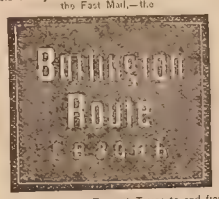
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CHICAGO, ILL.

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For information concerning the Burlington Route, apply to the nearest Ticket Agent of the C., B. & Q. or connecting railroads.

HENRY B. STONE, General Manager. PAUL MORTON, Gen'l Pass. & Ticket Agt.
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THE HANDSOMEST TRAINS IN THE WORLD

ARE THE FAST EXPRESS OF THE

SANTA FE ROUTE!

NOW RUNNING DAILY BETWEEN

CHICAGO AND KANSAS CITY

These trains leave Chicago at 5:00 P. M., and Kansas City at 8:35 P. M. Through first and second class Pullman sleepers between Chicago and California without change, leaving Chicago daily at 11:30 P. M.

EMMONS BLAINE,
GEN'L PASS. AGT.

Reading Notices.

Have You Heard

about the Superb Pullman Dining Cars which have been recently placed in service via the Union Pacific, "The Overland Route?" If you have, and want to get a sumptuous meal while traveling, don't fail to take the train on which these Diners run. They run on the fast Vestibule Express between Council Bluffs and Denver and on the Overland Flyer between Council Bluffs and Portland.

Meals, which can not be surpassed in any of the first-class hotels in the country, are served in these cars at 75 cts. each.

Spokane Falls New Line.

The Union Pacific Railway, having completed its line to Spokane Falls, Washington Territory, is running its trains direct to that point, thus forming the most desirable route from the East on account of its Pullman Palace Sleeping Cars, Pullman Dining Cars, and Free Pullman Colonist Sleepers.

Spokane Falls is situated in the Palouse country and is the distributing center for a section of the North-west, the resources of which are unlimited. As an illustration: 50,000 bushels of wheat have been raised from 1,000 acres of land. Another feature of the country greatly conducive to the raising of crops, is the rainless harvests, no rain falling while crops are being harvested.

Many desirable farms may yet be had in this remarkably productive region on reasonable terms, and a more favorable opportunity for procuring a farm cheap will not soon present itself again.

For pamphlets descriptive of the country, or for rates, time tables or maps pertaining to the Union Pacific Railway apply to your nearest Ticket Agent, any Agent of this Company, or the undersigned.

E. L. LOMAX,
Gen. Pass. Agt.

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Colonist Sleepers.

THE Union Pacific Ry., also known as The Overland Route, has lately added to its service a number of new cars (which, by the way, are built by the World-famous Pullman Company) entitled Colonist Sleepers, and which for convenience and comfort are but little behind the handsome Pullman Palace Car. The cars are designed for the use and comfort of the Colonist, who, with his family, intend moving West to grow up with the country.

The only difference between these cars and the regular first-class Pullman is that the Colonist sleeper is not upholstered. There are fourteen sections in each car, and separate toilet rooms for ladies and gentlemen. At night, by means of sliding head boards and heavy damask curtains, as much privacy is secured as if in the regular first class sleeper. Plenty of fresh, clean towels and a good supply of water are also to be found. A uniformed porter accompanies each car to look after the comfort and attend to the wants of the passengers, and no smoking is allowed. It certainly seems that for cheap and commodious sleeping accommodations, while traveling, these cars can not be excelled.

Announcements.

LOVE-FEASTS.

Nov. 5, at 4 P. M., Elkhart church, 1 mile west of Goshen, Ind.

Nov 6 and 7, at 2 P. M., Sugar Creek church, Sangamon Co., Ill., 2 miles east of Auburn on the C. & A. R. R.

Nov. 7, at 2 P. M., English Prairie church, Lagrange Co., Ind.

Nov. 7 and 8, Ephrata church, Pa., at Mohler meeting-house.

Nov. 9, at 4 P. M., Solomon's Creek church, Elkhart Co., Ind.

Nov. 8, at 4 P. M., Monticello church, Ind.

Nov. 9, Lorraine church, Ill.

Nov. 9, Ridge church, Highland Co., Ohio.

Nov 12 at 2:30 P. M., Frederick City, Md.

Nov 15, at 4 P. M., Winnemac church Pulaski Co., Ind., at Beaver Creek meeting-house, 12 miles south of Winnemac.

DISTRICT MEETINGS.

Nov 25 at 9:30 A. M., District of Northern Iowa and Minnesota, at Greene, Butler Co., Iowa.

ADVERTISEMENTS.

Rates per Inch each Insertion.

One time or more	$1 50
One month (4 times)	1 30
Three months (12 times)	1 20
Six months (25 times)	1 00
One year (50 times)	70
No advertisement accepted for less than	1 00

☞ *No Cuts* inserted, unless on metal base. No double-column or objectionable advertisements admitted.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. SOLD ONLY IN CANS

ROYAL BAKING POWDER CO.,
106 Wall St., N. Y.

Announcement.

I am prepared to sell everything the Brethren or friends desire to dispose of. I will sell on commission consignments of Butter, Eggs, Poultry, dressed and alive, baled Straw Oats, Corn, and all kinds of Fruits and Vegetables, etc. I will ship Oysters, fresh and salt Fish, Sweet Potatoes, foreign Fruit, etc., or anything that is wanted. I can offer you the most favorable prices and every possible advantage the market affords. Freight rates are less from Baltimore to points in the South and West than from New York and Eastern cities. I will look to the interest of my customers in this respect. A reliable sister will attend to the wants of the ladies and do their buying and shopping for a small commission. Brethren Sam'l J. Oller and S. N. McCann will assist me. References: Hopkins' Place Bank; I. Hamburger & Sons; Thos. Reese & Son; Matthai, Ingram & Co.

JAMES T. QUINLAN
1926 Light St., Baltimore, Md. 43t4

CINCINNATI BELL FOUNDRY CO
SUCCESSORS TO BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1500 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

SALESMEN

Wanted to solicit for our well known Nursery. Good wages paid every week. Permanent employment guaranteed. Write at once, before territory is taken, stating age. CHASE BROS' CO., Chicago, Ill. 44t1

Not "How Cheap" but "How Good!"

IT must not be presumed that HERBICURA is a high-priced medicine just because it is not classed with cheap trash. The first consideration is QUALITY, and next PRICE. The makers guarantee the lowest prices consistent with honesty, and those who order for the first time are entitled to a complimentary discount. This is preferable to giving Bibles and books as premiums.

CAMERER & BRO. are known to the public for nearly seven years, but only recently have they appeared in these columns. It is their avowed intention to make HERBICURA a household name, and will conduct their business by just methods so that reputable physicians will not hesitate to prescribe HERBICURA, and publishers will be proud to advertise it for them.

A common but erroneous theory is that an advertiser to succeed must not instruct the people but rather work upon the credulity of the credulous. The proprietors of HERBICURA have taken a new departure in this respect. Their motto is: "Everything to reveal and nothing to conceal." Underhanded work should be frowned down. If you desire a good family medicine for yourself or neighbors and can appreciate square and honorable dealings, then your patronage is solicited.

If a man who makes two blades of grass grow where only one grew before, is a benefactor of his age, how much more are those who will be the means of conferring health upon mankind by introducing HERBICURA.

An agent can be sure of having what is called a "run" until all the afflicted people in his community have been restored to perfect health and from that time on there will be a continued demand for HERBICURA as a general household medicine. It is pleasant to take and is also a favorite with children and elderly people. It may be taken by either sex as a laxative and alterative. An opportunity is hereby extended to all persons who may feel inclined to work in this field of benevolence.

If a man has dyspepsia he can take red pepper freely and it will afford temporary relief; but it won't be long till the stomach refuses to be stimulated in this way, and then he is far worse than before, for the remedy has seriously injured him.

A tired, weak man can fill himself with whisky, and, for a short time, he may imagine he is getting strength, but it won't be long till that will fail, and he will be weaker than before.

What, then, is the right way? The only permanent and satisfactory remedy for most of the troubles of mankind is that which will invigorate and strengthen the whole system.

This can only be done by beginning at the origin of life, which is the BLOOD. No one whose blood is strong and healthy can be sick; therefore, if the blood is purified and invigorated, disease can not remain.

How many people of your personal acquaintance are constantly complaining of being "so tired," having "such a headache," of "not feeling just right," and a thousand and one other things, until it almost seems as if the world had become one huge hospital filled with incurables?

What is the cause of all this? Certainly it is not a natural condition, but, on the contrary, is one that should cause much anxiety and alarm.

Nothing will restore failing health, nothing will so quickly and surely bring strength, as HERBICURA.

Everybody knows that the blood is the foundation of life, and that so long as the blood is pure and healthy, disease can not secure a hold.

Are you tired and weary, overworked and overstrained? Do you wish that you could sleep? Are you sick of tossing around all night, ever trying and ever failing to get sleep and rest?

Do you ache all over, wishing the morning was night, and the night morning? Is life a burden and everything around you dark and gloomy? Take HERBICURA and you will wonder how it is you feel so well, and why the world is so bright.

Probably nobody wants to be sick just for the fun of it, and nearly everybody tries one thing and another in the vain hope that it will cure them; but, in most cases, they find themselves no better for the trial.

There is no reason why they can't be cured if they go about it in the right way; but they generally take the wrong way, and then think there is no use trying any more, and so keep getting worse instead of better.

Do you care whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

You can continue feeling miserable and good for nothing, and no one but yourself can find fault, but if you are tired of that kind of life, you can change it if you choose.

How? By getting one bottle of HERBICURA, and taking it regularly according to directions.

Some people have been deceived repeatedly in so-called blood medicines, and it is natural that they should hesitate to order anything they have never heard of before, and this is why our friends, who are familiar with the virtues of HERBICURA, personally recommend it to others.

The best and quickest way to get HERBICURA fresh and pure, is to get it direct from headquarters, and thus get the complimentary discount and a FREE copy of "THE HERBICURIAN."

Send for terms at *once*. Address

Camerer & Bro.,
320 S. Robey St,
CHICAGO.

Reward Cards

We have just added a line of very *fine* and *large* Reward Cards, to which we invite the attention of all Sunday-school Superintendents and teachers:

"Light and Salvation,"
Size, 10x5¼ inches, 40 cents.

"The Gift of God,"
Size, 10x5¼ inches, 40 cents.

"Words of Blessings,"
Size, 10¼x7½ inches, 50 cents.

"The Shield of Faith,"
Size, 8x9¼ inches, 50 cents.

Victor Remedies!

These Remedies consist of Victor Liver Syrup, Victor Pain Balm, Victor Infant's Relief, Victor Lung Syrup, Victor Pills, Victor Liniment, Victor Poultry, Horse and Cattle Powders. These Remedies are all sold under a guarantee. If you cannot get them from your merchant, send his name to us, and we will arrange so he has them in stock if he is reliable. Send for circulars. Address:

VICTOR REMEDIES CO.,
8tf Frederick, Md.



A Book for Every Member!

Classified Minutes

— OF —

ANNUAL MEETING.

☞ A full supply of this excellent work still on hand. Every member should have a copy of this work, in order to have a thorough understanding of the deliberations of the Annual Meeting in reference to church government, etc. Price, English Cloth, $1.50, post-paid; leather, $2.00.

☞ A responsible agent wanted in each congregation, to whom terms will be furnished upon application. Address,

BRETHREN'S PUBLISHING CO.,
Or, Huntingdon, Pa. Mount Morris, Ill.

SALESMEN Wanted; local and traveling Positions permanent. Salary from start. Experience unnecessary. Brown Bros., Nurserymen Chicago, Ill.

Windsor European Hotel,

TRIBUNE BLOCK.

145 to 153 De Plorn St. S. GRUESEN, Prop.

Chicago, Ill.

This Hotel is centrally located, and the most respectable House of its class in the City. The charges are moderate, varying in price from 75 cts. to $1.50 per day per person. Thompson's Restaurant underneath. First-class passenger elevator.

Certificates of Membership.

These Certificates are bound in book-form, and contain a stub which is very convenient for reference. By using these books, a complete record may be kept of all certificates issued, when given, and by whom signed. Sent, post-paid, for 50 cents per copy. Address this office.



McShane Bell Foundry
Finest Grade of Bells.
CHIMES AND PEALS for CHURCHES, &c.,
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

The Minister's Dream:

OR a wrong choice with a sad result, yet withal a glorious consummation (a temperance poem), by Jno Calvin Bridge, New Lebanon, O. Single copy, 10 cents; 11 co, ies $1.00. No stamps. 43t4

Alexander Mack's Writings

THOSE who have not yet secured a copy of this excellent work, should embrace the opportunity of getting one at the low price at which it is now offered. A copy should be in the library of every brother. Price, 25 cts. per copy, with special inducements to agents. Address this office.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 12, 1889. No. 45.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

SPECIAL NOTICE.

As the GOSPEL MESSENGER is printed and mailed at the Western Office, Mt. Morris, Ill., to avoid keeping two sets of books, and the unnecessary trouble of resending names, as well as the delay, we have decided that it will be best to have our agents send all subscriptions for the GOSPEL MESSENGER to the Western Office; also all copy, intended for publication, unless intended for the inspection of the Eastern Editor, should be sent to the Western Office. Our agents and contributors will please make a note of this, and hereafter direct their subscriptions and contributions accordingly. If any of our agents who have been dealing with us, fail to get the regular agents' outfits, please write to the Western Office, and they will be sent. We hope this change of business relation will in no way affect the zeal and activity of our agents and friends, as our relation to the paper and work is in no way changed by it. It is simply a matter of business convenience. We are sure that your business relation with the Western Office will be quite as satisfactory as it could be with us. The business connected with Sunday-school supplies, books of all kinds, our own and others, Bibles, etc., will remain as before. Books of any kind, to be sent by express, should be ordered from the nearest office. We take special pleasure in supplying our patrons with good and cheap Family Bibles.

PREACHING.

PREACHING is one of the ways of making known to the world the Gospel of salvation; and that there is much of it done is a fact that can not be controverted. When we consider all the preaching that is done, and the other means of grace, it would seem a wonder that any souls should be lost. But who does this preaching? This is another phase of the subject that is worthy of more than a passing notice, as the result of any work depends largely upon the means used in doing it. This is especially true in this, the most important of all works.

They are those, first, who have been lawfully called. How can a man preach unless he is sent? The call is to come from God, through the church. While God is the acting party, the church becomes the instrument, so that the call is the important factor in the work. As the minister is made the acting factor in the institution of marriage, so the church becomes the acting factor in setting forward or legalizing the functions of the ministers.

A minister may perform the marriage ceremony, but this alone would not constitute a true marriage. There is an important part in both cases that precedes the ceremonial; and a lack in this may result in a failure, either in the marriage relation or in the success of the preaching.

While preaching, to the called, is a duty, if in it there is felt nothing more, the simple performance of that duty, as such, will not make successful preaching. Such preaching is simply filling turns and keeping up the appointments. And may not this kind of preaching account for the ill success of much of the preaching that is done? The object of preaching is to save souls. This object must not be considered in the general sense, but in the individual. The individual, the minister, must have this object ever before him. The salvation of souls must be the burden of his work, and the soul expression must be, "Woe is me if I preach not the Gospel!"

The same interest must be felt in his work that the farmer feels in his. It is his duty to till the soil and sow the seed. But the tilling of the soil and the sowing of the seed are not the objects he has in view. He is looking forward to the harvest, and should that prove a failure, he would be disappointed. So with preaching. The work must be done that the other may come, but it is the result that we should ever keep prominently before us, and not the work, as a duty to be performed. It is when we can thus enter this high and holy calling that duty loses its burden, and becomes a pleasure.

Called by the Lord, and sent by the church, are two subjects that will bear more study than, perhaps, most of us have given them, and, because of this, we have much preaching and little results in too many cases.

BRO. H. A. STAHL, of the Glade, Pa., church, informs us that they expect to commence a series of meetings on the 11th of November, and that Eld. George S. Arnold will do the preaching.

THOSE in need of good Family Bibles should order through us. We can furnish good Bibles at prices to suit everybody. We have Bibles costing from $3 50, or even lower, up to $6.00 and $9 00. When families can afford it, we would advice them to order at from $4.50 upwards. We always send Bibles to correspond with the money sent us.

BRO. J. H. BRUMBAUGH, of Clayton, Ohio, informs us that they closed their Sunday-school for the winter, to be opened again on the first Sunday of April, 1890. Much interest was manifested, with an average attendance of 127 scholars. This included old and young. It is a mistaken idea that Sunday-schools are intended for children only. The Bible is a book about which we can never learn too much. It is a life study, and the more we know about it, the more precious its truths become to us. The course of study pursued is well arranged to give valuable instruction. We are pleased with the report from this school.

"DOING good is laying up treasure in heaven, of which we get the interest on earth."

THE James Creek Brethren expect to commence a series of meetings in the early part of November in their Bethel house.

BRO. ANDREW GILLIAM, of Clayton, Ohio, has been appointed agent for the MESSENGER and all of the Brethren's publications, and we hope he will be quite as successful as his worthy predecessors, who always gathered large lists in the Valley of the Miami.

QUITE a large number of our churches are preparing to hold series of meetings in the near future. These meetings, if overshadowed by the Good Spirit, can not help but result in great good, not only in the conversion of sinners, but also in adding new life and energy to the membership.

ONLY one of our deacons being with us at this time, it fell to our lot to assist somewhat in making the visit. While it adds to our labor, we enjoyed the work, and believe that we received quite as much benefit from it as those who received the visit. These visits should be made pleasant, sociable and religious, always ending with a season of worship with the family. A visit is not intended as a time of settling up old scores, as the questions adopted clearly indicate, but to determine the religious status of the membership, and to admonish to a deeper consecration of heart, as a preparation for the approaching Communion season. These visits should always be made pleasant and profitable.

OUR prayer-meeting on Wednesday evening was one of unusual fervor, and a deep religious feeling was manifested in all the exercises. It was led by sister Emma Holsopple, and the subject was, "My people are destroyed for lack of knowledge." The same may be said of the people to-day; notwithstanding the abundant opportunities afforded for the acquirement of religious knowledge, there is an astonishing amount of ignorance among the people, relative to a saving knowledge of the Truth. The Bible is made a parlor ornament, rather than a book for general use. To too many it is yet a sealed book, and very few care to have the seal broken. The wealth therein contained has not sufficient attractions to demand searching, and, as a result, the people of the world are trying to find their riches in the world—in the fields, the mines, the stores and the shops. These, if obtained, when the time of the great need comes, are unsatisfying, and those who have found them, realize their loss only when it is too late. This sad condition of things is the outgrowth of a general slackness, on the part of our churches, in church-work. Let the prayers of the church be for a deeper work of grace in the hearts of our people. Let this start in the ministry, and it will soon find its way into the lives of the members. We should have more prayer-meetings. If they can not be held in church-houses, we can hold daily prayer-meetings in our own homes, which are the common centers from which religious feelings and works radiate.

Allen Boyer 1890

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE CHURCH AND THE WORLD.

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way,"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above is always blue;
No want, no toil I know;
The sky above you is always dark;
Your lot is a lot of woe.
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying, in accents low,
"Your dress is too simple to suit my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed, as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine.
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Splendid it was to behold.
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were there,
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of Mercy flew over the Church,
And whispered, "I know thy sin."
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers;
And she walked along with the World,
While millions and millions of precious souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I like them not to hear.
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven,
And leave the rest behind?"

So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross,
Were out of her pulpits turned.
"You give too much to the poor," said the World:
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said"
So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside,
As the widows went weeping by.
And the sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast."
And the sly World heard her, and laughed in his sleeve
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride!"

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame:
And a voice came down through the hush of heaven.
From Him who sat on the throne,
"I know thy work, and how thou hast said,
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before thy face:
Therefore from my presence I cast thee out,
And blot thy name from its place!"

—*Selected.*

LOYALTY TO GOD MEANS DISLOYALTY TO MEN.

BY J. S. FLORY.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."—Luke 6: 22, 23

We are living in momentous times. There never was, in the history of the church, a time when the disciples of the blessed Savior needed to be more on their guard than at the present time, in order to avoid being pushed aside from the picket-posts of duty. The hosts of Babylon are pressing hard to move even the very elect out from the narrow way into the broad way of popular Christianity. or, rather, popular religion. Christian alliances and denominational unions are being formed. Sect differences are being laid aside, the goat and lion occupy the same lair, the great temple of Diana has one common altar. Church and state are joining hands, secret, oath-bound perjury rests securely under the protection of ecclesiastical robes. The crimson, gory spirit of war is petted in the pulpit; trade unions find encouragement in theological isms. The golden calf—a thorough-bred of mammon extraction is worshiped alike by so-called saint and s ner. The branding iron to put the "*mark on forehead*" will soon be red hot; then woe u those who will not stand up to receive the ma They will be separated "from their compan and reproach will follow like a flood; their nar will be "cast out as evil." It shall come to pa for the Lord Jesus has spoken it.

You, that profess to have come out from world, shall you be able to endure the conflic Hardly, if already you are leaning the way breeze blows. What, call a man *brother*, o woman *sister* whom the Christ would not! Th trample his commands under their feet and themselves with the world's pleasures and th come and invite you to take a turn with the dance to the music of the Babylonish feast,—a thing and everything to keep the ball rolling in form of godliness wherein the power is denied.

It is so hard for flesh to suffer reproach, and be cast out of their company, that many will enticed from the path of duty. But, brethren a sisters, we hope better things of you. Oh, t blessedness of being hated for the Son of Ma sake. Let us rejoice and leap for joy when the is evidence that, because of our fidelity to G we are evil spoken of.

To be loyal to God will most surely make disloyal to all the schemes, isms, laws, and c toms of men who are guided by the carnal mi To be loyal to the world that lies in wickedne or to any worldly religion, will make us disloyal God. There can be no communion between lig and darkness. Just in proportion as we take p with those who add to or take from the Gospel, that proportion will we be guilty of their guilt, b cause we bid them "God speed" in a defective d trine. Good intentions are nothing in the sig of God, unless they harmonize with his Word, "obedience is better than sacrifice." Where o desire to be courteous leads us into transgressio it is a matter of discourtesy to God,—a sin we w have to repent of, or suffer the consequences.

By a calm, Scriptural investigation of the subj we will readily see how inconsistent it is to ma friends of the world and lose the favor of G thereby. The day approaches when it will r quire great courage to stand firmly. Blessin are pronounced on those who live so close to t Word of God as to incur the displeasure of t liberalists, and *woe* to those who lean over so f as to cause all men to speak well of them.

Lord, give me persecution and a blessing rath than the praises of men and a *woe* from thy han "Come out from among them and be ye separa saith the Lord, and touch not the unclean thing and I will receive you." Yes, and then we shall his sons and daughters; otherwise we will not his.

Tuhunga, Cal.

THE PEACE CONGRESS.

BY J. H. MOORE.

In his late sermon on the World's Fair, to h held in the United States in 1892, DeWitt Ta mage said some things that do not accord with th facts as set forth in his text, but near the close his remarks he makes a suggestion that ought receive the hearty approval of every citizen of ou Government. He proposes that the President the United States call a Peace Congress, to b composed of representatives of all the nations the earth, and that steps be taken that will entir ly do away with war between nations, and thu bring about the long looked-for era of peace. make the following extract from his sermon, an would that every preacher in the Union were i sympathy with the movement suggested:

"Another opportunity, if our public men see it, and it is the duty of our pulpit and printing press to help them see it, will be the calling at that time and place of a legal peace congress for all nations. The convention of representatives from the Governments of North and South America, now at Washington, is only a type of what we may have on a vast and a world-wide scale at the international exposition of 1892. By one stroke the gorgon of war might be slain and buried so deep that neither trumpet of human dispute nor of arch-angel's blowing could resurrect it. When the last Napoleon called such a congress of nations, many did not respond, and those that did respond gathered wondering what trap that wily destroyer of the French Republic and the builder of the French monarchy might spring on them. But what if the most popular government on earth—I mean the United States Government—should particularly say to all nations: On the American continent, in 1892, we will hold a World's Fair, and all nations will send to it specimens of their products, their manufactures and their arts, and we invite all the Governments of Europe, Asia and Africa to send representatives to a peace convention that shall be held at the same time and place, and that shall establish an international arbitration commission to whom shall be referred all controversies between nation and nation, their decision to be final, and so all nations would be relieved from the expense of standing armies and naval equipment, war having been made an everlasting impossibility.

"All nations of the earth, worth consideration, would come to it; mighty men of England and Germany and France and Russia and all the other great nationalities,—Bismark, who worships the Lord of Hosts, and Gladstone who worships the God of peace, and Boulanger who worships himself. The fact is that the nations are sick of drinking out of chalices made out of human skulls and filled with blood. The United States is the only Government in the whole world that could successfully call such a Congress. Suppose France should call it, Germany would not come; or Germany should call it, France would not come; or Russia should call it, Turkey would not come, or England should call it, nations long jealous of her overshadowing power in Europe would not come. America, in favor with all nationalities, standing out independent and alone, is the spot and 1892 will be the time. May it please the President of the United States, may it please the Secretary of State, may it please the Cabinet, may it please the Senate and House of Representatives, may it please the printing presses and the churches and the people who lift up and put down our American rulers!

"To them I make this timely and solemn and Christian appeal. Do you not think people die fast enough without this wholesale butchery of war? Do you not think that we can trust to pneumonias and consumptions and apoplexies and palsies and yellow fevers and Asiatic choleras the work of killing them fast enough? Do you not think that the greedy, wide open jaws of the grave ought to be satisfied if filled by natural causes with hundreds of thousands of corpses a year? Do you not think we can do something better with men than to dash their life out against casements or blow them into fragments by torpedoes, or send them out into the world, where they need all their faculties, footless, armless, eyeless? Do you not think that women might be appointed to an easier place than the edge of a grave trench to wring their pale hands and weep out their eyesight in widowhood and childlessness? Why, the last glory has gone out of war.

"There was a time when it demanded that quality which we all admire—namely, courage—for a man had to stand at the hilt of his sword when the point pierced the foe, and while he was slaying another the other might slay him; or it was bayonet charge. But now it is cool and deliberate murder, and clear out at sea a bomb shell can be hurled miles away into a city, or while thousands of private soldiers, who have no interest in the contest, for they were conscripted, are losing their lives, their General may sit smoking one of the best Havana cigars after a dinner of quail on toast. It may be well enough for graduating students of colleges on commencement day to orate about the poetry of war, but do not talk about the poetry of war to the men of the Federal or Confederate armies who were at the front, or to some of us who, as members of the Christian commission, saw the ghastly hospitals at Antietam and Hagerstown. Ah! you may worship the Lord of Hosts, I worship the 'God of Peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep.'

"War is an accursed monster, and it was born in the lowest cavern of perdition, and I pray that it may speedily descend to the place from which it arose, its last sword and shield and musket rattling on the bottom of the red hot marl of hell. Let there be called a peace convention for 1892, with delegates sent by all decent Governments of Christendom, and while they are in session, if you should some night go out and look into the sky above the exposition building, you may find that the old gallery of crystal, that was taken down after the Bethlehem anthem of eighteen centuries ago was sung out, is rebuilt again in the clouds, and the same angelic singers are returned with the same librettos of light to chant 'Glory to God in the highest, and on earth peace, good will to men.'"

Thus, by degrees, it may be seen that the great men of earth are coming to the front and admitting the very principles that the Brethren have been so long contending for. Lo these many years we have urged that war is not only unchristian and cruel, but that it is absolutely uncalled for, and may be easily dispensed with by establishing a World's Peace Commission, that shall settle all difficulties that may arise between nations. Our Brethren have upheld this doctrine in times of both peace and war, and they may yet have the satisfaction of seeing it, in a very large measure, put into practical operation by the leading nations of the earth.

Waycross, Ga.

URGENT QUESTIONS.

BY C. H. BALSBAUGH.

Many earnest, perplexed, Christ-hungering souls write me for the explication of themes fundamental to our salvation. It is a sad, significant fact that there are so many unhappy, doubting, law-fettered, self-saving souls in the church. During the past five years I have gone through a radical self-revision, and no less thorough revision of the Holy Oracles, and the method of salvation by grace, and have a thousand times been prostrate in the dust before God because of my own ignorance, and the ignorance that generally prevails, as to the real meaning of sin and law and redemption by Divine Incarnation and faith and works. I must put a restraint on my thoughts, while writing, lest I repel the reader by the seeming boldness of my settled convictions.

It is no easy matter to eradicate the deeply engraven impressions of early teachings, and shut the door of mind and heart against all importunities of family and church and society, and closet yourself alone with God, and hear only His voice, and receive only His absolute, Eternal Truth. If those who write me so pitifully and pleadingly and despondingly, could sever themselves from their own past, and walk with Jesus by faith, as if they were concerned with no one but Him, they would carry God's sparkling diamond of peace and rapture in heart and brow day by day, moment by moment. 1 Pet. 1: 8; 2 Cor. 3: 18; 1 John 5: 20; John 14: 27; Philpp. 4: 6, 7. Are these truths meant to be accepted in their plain, naked statement? If so, why should the hearts of Christians be "*troubled* and afraid"?

The object of the law, the distinction between law and grace, as the basis of hope, the real office of faith, the real meaning of justification, and the true place and purpose of works, are verities which are vaguely apprehended; and out of this ignorance come confusion, fear, uncertainty, distraction. We can make the matter no plainer than God has made it, and if we be *still*, and know that *He* is God, He will be exalted in us, and our peace will be perfect. Ps. 46: 10, 11.

"This is the message . . . that *God is Light*, and *in Him is no darkness at all*." 1 John 1: 5. "God created man *in his own image; in the image of God* created He him." Gen. 1: 27. "Which *was* the *Son* of God." Luke 3: 38. This was the *unfallen Adam*. Now look at the Eternal Prototype: "Being the *brightness* of *His glory*, and the *express image of His Person*." "Being in *the form of God*, thought it *not robbery to be equal with God*." Heb. 1: 3; Philpp. 2: 6.

Sin means *missing the mark*. What the mark is we have seen in the foregoing. See also Philpp. 3: 14. The words, "*in Christ Jesus*," reach over all the Divine Dispensations. John 1: 1, 2, 3, 14. He is Alpha and Omega. The mark once missed, forever missed, unless the Uncreated Original becomes the Sinner, and makes good in His own person the disruption and derangement and degradation and unrighteousness of His duplicate. It is the misapprehension of this perfect work of God in the flesh, that lies at the root of all the false doctrines and false teachings, and warped beliefs and uneasy consciences, and discontented lives, and miserable defeats, and wretched and forever abortive attempts at salvation by works, that characterizes the religion of to-day. It has been so, in varying degrees, through all the centuries. Paul's whole life was spent in elucidating and maintaining the sublime, wonderful, mysterious, fundamental truth of salvation by Grace.

Only one Man can bring a personal record before God clean enough to serve as a ground of justification for Himself or others. Who that Man is every reader knows. Not a sin was ever committed, or ever will be, not even the sin against the Holy Ghost, that does not find a full equivalent in the perfect life and vicarious death of the Son of God. The unpardonable sin is not unpardonable for want of resources and provision in the Divine-human Sin Bearer, Sin-Purger, and Ever-living, Omnipotent Advocate. When God puts His own Eternal Life into human blood, and keeps it pure from all taint of sin in a body derived from "a woman made *under the law*," and sheds it as "a *propitiation* for the *sins of the whole world*," the question is forever settled whether *provision* has been made for *every sinner* and *every sin*.

The death in Eph. 2: 1, is not the same as in 1 John 5: 16. The dissolution in Gen. 2: 17, leaves hope. That alluded to in Rev. 21: 8, leaves none. God's patience and pity go as far as His Atonement. They reach to the utmost stretch of His Infinite capacity. But man has no such reach of capacity in appropriating what is ample enough even for devils. When the soul has reached the easy possibility and the natural actuality of Heb. 10: 29, holiness is no longer an object, repentance and faith no longer possible, and God's idea of salvation no longer even a mental conception.

"*God* is in Christ," and Christ is as really human as any of us, living out all the perfections of Jehovah, and meeting all the demands of eternal law both as to obedience and penalty, thus making available the very righteousness of God for the greatest sinner that ever abused and disgraced and degraded human nature. There is not the smallest iota left undone that is essential to the reconciliation of the world to God. "*Other foundation* can no man lay *than that is laid*, which is JESUS CHRIST." 1 Cor. 3: 11. If any soul can get to Heaven on the ground of its own fidelity, or obedience, or holiness, or good works of any kind or to any amount, for that soul "Christ died in vain." If all the righteousness and holiness and perfection from Moses to Malachi were concentrated in one person, it would not suffice as a ground of acceptance with God. "*It is* FINISHED," *completely*, ETERNALLY FINISHED, and "*no man disannulleth* or *addeth thereto*." Gal. 3: 15. This is the very point where the majority of seekers halt, stumble, fall, grope in doubt and darkness and misery all their days. They never know where they stand, or whether they are saved or not, simply because they do not rest confidently, unhesitatingly, and with perfect assurance of faith on a basis of salvation in the finished work of Jesus so perfect that God Himself can find no flaw in it. What more can the vilest, poorest, fettered, Hell-shriveled sinner ask? To *believe* this stupendous fact, to *accept* this astounding, liberal, sin-annihilating offer from the sin-hating, sin-avenging, sin-atoning God is the *justification* of the *sinner* from *all things*. Acts 13: 39. The faith that God demands must have no latent cavil as to the reality of the righteousness of God in Christ imputed to the trusting soul. Faith that is real enough to gain the position that such righteousness gives, also appropriates the very life of God, and thus lays not only the foundation of peace, but of loving, loyal obedience, constant development, and that perfect inherence of the Holy Ghost referred to by Paul in 1 Thess. 5: 23 "*Sanctify you wholly*," is an exceedingly strong and radical expression in the original. And so also is the phrase, "*Your whole spirit* and *soul* and *body be* PRESERVED BLAMELESS *unto* the *coming* of *our Lord Jesus Christ*." What is our guarantee for such an amazing claim? Verse 24 reveals the wonderful secret: "*Faithful* is HE that *calleth* you, WHO ALSO WILL DO IT." IN OUR GODMAN REDEEMER dwelleth "*all* the *fulness* of the GODHEAD BODILY." Col. 2: 9. And then the great, thrilling solution of the mighty problems of both justification and sanctification in verse 10: "Ye are *complete* IN HIM, who is the HEAD of *all principality* and *power*." Not by resolving and trying and struggling and working, but by *faith* in *Him* who is our Life, our Peace, our Power, our all. Of *God* are we in *Christ Jesus*, WHO OF GOD is *made unto us*"—WHAT? Read 1 Cor. 1: 29, 30, 31, with the understanding which *He* alone can give. Luke 24: 45; 1 John 5: 20. Now the way is open for a life of *obedience* in *all good works*, and the *symbolic exemplification* of all these great facts in the life of Christ and the Christian. By faith we get, by faith we keep; and by all the works ordained for us to walk in, we justify the reality, reasonableness, and power of our faith. Eph. 2: 8, 9, 10.

Union Deposit, Pa.

WHEN you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your heart which you are conscious of, and which you pray to be forgiven. — *J. H. Newman.*

BEAUTIFUL GARMENTS.

BY SOLOMON SCHUBERT.

"Put on thy beautiful garments."—Isa. 52: 1.

THAT a Christian's dress should be clean and neat and even beautiful, no one will question. It denotes respect for God, for his day, and for his house. To put off the soiled garments of our weekly labors and put on our Sunday attire, promulgates happiness. But the garments referred to in the Scriptural words, "Put on thy beautiful garments," are not the external adorning of the body; they are garments of the "inner man"—the soul—these are the "beautiful garments" Christians are to put on.

In a former article entitled, "The Christian's Dress," the writer simply alluded to them, but in this article a more general unfolding of the subject is designed. That the interests of the soul are paramount to those of the body, is readily admitted by all those who believe in its immortality, and that the manifesting of its attributes is required is also quite evident. Gentleness, meekness, goodness, forgiveness, love, mercy, and pity should characterize the Christian. St. Peter declares, in the most emphatic manner, that a meek and quiet spirit is an ornament in the sight of God and of great price. 1 Pet. 3: 3, 4.

Where either men or women spend much time, cost and attention, on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavoring to supply the want of mind and moral good by the feeble and silly aids of dress and ornaments. Were religion out of the question, common sense would say in all these things, "Be decent, but be moderate and modest."

"Good words" are enjoined by St. Paul. These are the only ornaments that really adorn women professing Christianity. Pious women should seek to adorn themselves with these. Oh! ye children of Zion, put on your beautiful garments! Adorn yourselves with charity, truth, mercy, pity; with all the ornaments of amiability, meekness, patience, faith, tenderness.

A beautiful life and character is always held in the highest admiration. The Jewish matrons were accustomed to cry to the bride, "There is no need of paint, no need of powder, no need of braided hair; she herself is most beautiful."

The world is full of snares, and the heart ever ready to turn aside from the right object We stand in need of being *warned* as well as directed. It is a great work, indeed, and must be the business of our whole lives to learn how to be abased, to maintain right views of ourselves, to keep at the foot of the cross, and feel as we ought. It is easy to use Scripture phrases and declaim against pride, to confess that we are vile, to tell others that we are unworthy, "the least of all," "the chief of sinners;" but to *enter into* these sentiments, actually and constantly to abhor ourselves, to feel indignation at the pride and vanity of our hearts, to mourn under a sense of our imperfections,—this is not the spirit, the feeling, congenial to our proud natures. Should Christian people study the Scriptures as they ought to, what depths in them, what mysteries in the Divine Revelation, what unseen glories in the grand scheme of human redemption would be presented for their spiritual contemplation! Then, also, reflect on the consequences of the spirit of pride in the outward adorning of the body. They would soon turn away from such vanity, and remember that they have not the least excellence in themselves but only in what emanates from God. Without God's grace, man would be in the most abandoned and forlorn condition. Oh! Zion, put on thy beautiful garments! Array thyself in all the excellency and beauty of the glorious Gospel of Jesus Christ. Put on salvation as a garment! Be robed and be ready when the heavenly Bridegroom comes! "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 12–17.

If you thus "put on Christ," you will "make no provision to fulfill the lusts of the flesh;" the gaudy colors of dress will appear to you mean and contemptible, and your Christian life and character will constitute the most beautiful adornment on earth; and after you have passed the river of death, you "shall be clothed with white raiment." Christ will not blot out your name out of the Book of Life; and your Redeemer says, I will confess "his name before the Father, and before his angels." Rev. 3: 5. Remember, in that solemn hour, when exhausted nature can no longer sustain itself; when the light of the eye is waxing dim; when the pulse of life is beating low and faint; when the breath labors, and the tongue falters; when the shadow of death is falling on all outward things, and darkness is beginning to gather over the faces of the loved ones who are weeping by your bed-side, a ray of immortal hope is shining from your features,—it is a *Christian* who is expiring; a Christian is dying, not unclothed, but "clothed upon," that mortality might be swallowed up of life. The oaks of the mountains fall; the mountains themselves decay with the years; but the Christian rejoices evermore in the brightness of the heavenly course; in the home over there, and in the beautiful garments of the glorified.

Dear reader, devote the few fleeting days of life to him who died on the cross for you. Then, when your last days on earth come, you shall pass away to that land, all fair and immortal, and rest, sweetly rest, evermore in union with those who already have entered the heavenly world.

Alvada, Seneca Co, Ohio.

"LET ALONE."

BY J. H. MILLER.

THIS small text is found both in the Old and New Testament. In many instances this text carries the idea of slothfulness and carelessness. Job would complain, when his afflictions were great, "Are not my days few? Cease then, and let me alone, that I may take comfort a little." "Ephraim is joined to idols; let him alone." In certain instances men's hearts would turn perverse and could not realize the goodness of God, hence the "*let alone*" system was strongly urged, because of their depraved state.

The Scribes and Pharisees found fault with Christ, because his disciples did not wash their hands before they ate. They were a class of people that would easily find fault with everybody else, and hold up their self-righteousness. The Savior kindly reproved them with this answer, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Too many now, as those

Pharisees, when reproved of their wrong, become offended. Jesus tells them, "Every plant which my Heavenly Father hath not planted, shall be rooted up." Jesus speaks of this class, "Let them alone; they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch."

Whenever the heart becomes so desperately wicked, that no change can be made, Jesus would say, "Let them alone." Men with unclean spirits would cry out, "Let us alone, what have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us?" These men with evil spirits would desire that Jesus should let them *alone*. Whenever sin lurks in the heart, that individual would rather, like Adam, hide from God, and only wish to be *let alone*.

The "let-alone" system has two sides, — one works too slow, the other too fast. We all have noticed the slothful and careless man. Some men in the world, and also in the church, have no patience. We have the *grumblers, fault-finders*, etc The Savior met such men. When the woman anointed him, she did a good work, but some men had indignation within themselves, and said, "Why was this waste of the ointment made?" Jesus said, "Let her alone. Why trouble ye her? She hath wrought a good work on me." In this instance men were fast in passing judgment.

Some men and women may be found in error, but no proper effort is taken to restore them. Holding such off at arm's length, instead of kindly admonishing them, we thereby thrust down rather than lift up.

The Pharisees held a council concerning the mighty works of the Son of God. After Jesus had brought Lazarus from his grave, those wicked men said, "If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation." Wicked men are fearful, and not willing to let Jesus alone while engaged in a good work, neither do some men feel now, to let the *Christian* alone.

Gamaliel, a doctor of the law, gave wise counsel. While some of the Jews were filled with indignation against the apostles, Gamaliel arose and said, "Refrain from these men, and let them alone." While men are engaged in a good work, they should be *let alone*.

There are two sides to the let-alone question. I have seen some who are continually asking for more privileges. A brother becomes worldly-minded. He does not find time to attend church council, — too much work! If a brother should admonish him to attend church council, he will only say, "Let me alone." As long as no one interferes, or the church is satisfied with his slothfulness and negligence of duty, he is satisfied.

Lukewarmness is a good preface to the "let alone" system. Too often members are found in places where they can not take Christ with them. Some things are even brought into God's house that do not belong there. Were Christ to come now, as he did into the temple, he would make a scourge of small cords and drive out those money changers.

The nominal Christian will only call for the "let-alone" doctrine, and consider himself to be all right. I heard one brother say he would not take the GOSPEL MESSENGER any longer, because so many are writing against the evil of using tobacco. He said he paid for his own tobacco, and no one should interfere with his own judgment. He has dropped the paper. If our editors would have applied the "let-alone" system, this brother, perhaps, would be a subscriber yet.

Another brother says, "As long as the church will allow me to follow the fashions of the world, and let me alone, I will be a nominal Christian. Now, my dear brother, did not you, with the rest of us, promise, while in the water, before you were immersed, that you would renounce Satan with all of his pernicious ways, and the sinful pleasures of this world? Furthermore, did not we all promise to hear the counsel of the church? That counsel is founded on the Word of God. We get strength in obedience to God's Word, and can daily grow in grace and knowledge of the Truth.

How should men and women appear before God in worship? Paul, in 1 Corinthians 11, instructs us how to approach God in prayer. While I was in Canada last fall, I was invited to attend the funeral of an old lady who had died in Indiana. Her two sons came with the body to lay it away in the old family cemetery. Those two men were the only persons in the house during services that kept their hats on. Other near relations, living in Canada, removed their hats. Inquiry was made of me, "Why this strange custom?" During funerals we sometimes see our brethren keep their heads covered, contrary to Paul's instructions "A woman praying or prophesying with her head uncovered, dishonoreth her head." Then it becomes all our sisters to heed the advice of Paul. Some of our members may contend that this matter should not be enforced, and only beg for the "let-alone" system. Paul says we should be "of one mind and of one faith, and all speak the same thing."

We may compare the Christian race to a railroad. We have first the main line, and on either side a side-track. The main line represents the Gospel line. On the one side, near the main line, we see the fast line. There the *let-alone* system is strongly advocated. As long as the church will leave them alone, and do as they please, they are good, nominal members. On the other side of the main line we find another side-track. That represents a *slow road*,—one that is run on *slow time*. Among that number we find a great many fault-finders. If things do not pass off to suit their own *peculiar notions*, they are not satisfied. Some of such have prophesied, "The church will soon go down and all will go to destruction. Such, I presume, have forgotten the truthfulness of God's Word, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" A good remedy is, to swing both lines on the main track and let Jesus be the *Great Engineer*. Then, by God's help, we can outride all the oppositions and storms of this life.

VANITY.

BY H. J. KOONTZ.

THERE is no vice nor folly that requires so much nicety and skill to manage as vanity, nor any which, by ill management, makes so contemptible a figure. The desire of being thought wise is often a hinderance to being so, for such a one is often more desirous of letting the world see what knowledge he has, than to learn of others that which he wants. Men are more apt to be vain on account of those qualities which they fondly *believe* they have than of those which they really possess. Some would be thought to do great things who are but tools or instruments, like the man who fancied he played upon the organ when he only blew the bellows.

Be not so greedy of popular applause as to forget that the same breath which blows up a fire may blow it out again. Vanity, like laudanum and other poisonous medicines, while beneficial in small, is injurious in large quantities. Be not vain of your want of vanity. When you hear the phrase, "I may say without vanity," you may be sure some characteristic vanity will follow in the same breath. The most worthless things are sometimes most esteemed. Not all the world can pull an humble man down because God will exalt him,—nor is it all the world that can keep a proud man up, because God will debase him.

Vanity feeds voraciously and abundantly on the richest food that can be served up, or can live on less and meaner diet than any of which we can form a conception. The rich and the poor, learned and ignorant, strong and weak, all have a share in vanity. The humblest Christian is not free from it, and when he is most humble the devil will flatter his vanity by telling him of it. On the other hand, it is with equal relish that it feeds upon vulgarity, coarseness, and fulsome eccentricity,—everything, in short, by which a person can attract attention. It often takes liberality by the hand, prompts advice, administers reproof, and sometimes perches visibly and gaily on the prayers and sermons in the pulpit. It is an ever present principle of human nature—a worm on the heart of man, less painful, but equally loathsome as a cancer. It is, of all others, the most baseless propensity.

O, vanity, how little is thy force acknowledged or thine operations discerned! How wantonly dost thou deceive mankind under different disguises! Sometimes thou dost wear the face of pity; sometimes of generosity; nay, thou hast the assurance to put on the robes of religion and the glorious ornaments that belong only to heroic virtue.

Vanity is the fruit of ignorance. It thrives most in the places never reached by the air of heaven or the light of the sun. It is a deceitful sweetness, a fruitless labor, a perpetual fear, a dangerous honor. Her beginning is without prudence, but her end not without repentance. Vanity is so constantly solicitous of self that even where its own claims are not interested, it indirectly seeks the aliment which it loves, by showing how little is deserved by others.

Charms which, like flowers, lie on the surface—such as preserve figure and dress—conduce to vanity. On the contrary, those excellencies which lie deep, like gold, and are discovered with difficulty—such as profoundness of intellect and morality—leave their possessors modest and humble.

Extinguish vanity in the mind and you naturally retrench the little superfluities of garniture and equipage. The flowers will fall of themselves when the root that nourishes them is destroyed. We have nothing of which we should be vain, but much to induce humility. If we have any good qualities they are the gift of God. Let every one guard against this all-pervading principle and teach his children that it is the shadow of a shade.

Hooversville, Pa.

BE courteous and kind to all—to the poor as well as to the rich — to the humble as well as to the elevated—to the young and to the old. There is nothing lost by pleasant words. Some, who are clothed with a little authority, will show their bad natures at times, to the unhappiness and, perhaps, disgust of their subordinates. It does not indicate good breeding, or a friendly, Christian spirit, to be rough, or indifferent to a modest request, however humble the inquirer may be. Some persons will go a long distance with an inquirer, who is a stranger in the neighborhood, and thus perform an act benevolent and Christian. Others, rather snappishly, may reply to the seeker, "Don't know," and hurriedly pass on. Let us all endeavor to cultivate a spirit of kindness and sympathy, in imitation of the precepts of our Savior, and we shall make mankind happier, and exert a more healthy, Christian influence all around us.—*Sel.*

WHAT some men say about the Bible loses all its weight when I read what the Bible says about those same men.

THE LORD'S SUPPER.

BY JOHN FORNEY.

UNDER the above heading a series of articles were written by Jesse Engle and published in the *Evangelical Visitor*.

They were intended to show to the reader that the last supper of the Lord Jesus Christ was under the Law, that Christ did eat it for the fulfillment of the Law, and that it had no place under the Gospel. I will give the readers of the GOSPEL MESSENGER the writer's own words in the October number of 1888. He says, in the fifth paragraph, the following:

"Now comes to some the critical question, *viz.*, "'Where does the Law end, and where does the "Gospel begin? Some, in their reasoning, will "lap the ends of both dispensations; others will "join them by the plummet or perpendicular line, "while others stand confounded at the uncertain "sound of the trumpet, lo here! lo there! Wheth- "er so or otherwise, the solution of the problem "rests on the following question, *viz.*, 'Was our "Lord's last Supper with his disciples under the "law or was it under the Gospel?' If under the "Law, it is ended with the Law. Since 'Christ has "become the end of the Law to every one that be- "lieveth,' it is self-evident that he is the end of the "Law to his believing church, of which he him- "self became the Head. If under the Gospel, "then it must be continued by virtue of his say- "ing: 'If ye love me, keep my commandments' "We, therefore, humbly and thoughtfully, make "the following assertion:

"First, that the supper eaten by our Savior and "his disciples on the night of his apprehension "was the paschal supper, eaten in the fulfillment "of the Law. Hence it is not to be continued "under the Gospel.

"Second, that the supper referred to in John "13 is the same as that referred to by Matthew, "Mark and Luke."

In his second article, in the November number Vol. 2, the writer says, "We continue our subject "by taking up the first part of our assertion, *viz:* "That the supper eaten by our Savior and his "disciples, etc. The question as to the time in "which he celebrated the paschal meal is too "clear to admit of any quotation, since the can- "did readers all agree that it was on the night of "his apprehension. I shall now come to the "second part of my assertion, *viz:* That the sup- "per referred to in John 13 is the same as the "paschal supper referred to by Matthew, Mark "and Luke. I am well aware that this is the an- "tagonizing point,— a shoal which many a little "craft to-day is toiling to get over. The above "assertion will no doubt be confronted with the "idea that John does not once mention the eating "of the Passover with his disciples, but records "the eating of a special meal apart from the Pass- "over, stating in particular that this meal was be- "fore the feast of the passover."

At this point the writer leaves his subject for a while and tells us as follows:

"Let us, for a moment, consider the peculiarity "of this evangelist. Whether by peculiar en- "dowment of wisdom, or whether by inspiration, "we notice, however, that his (John's) record is "prolific with instances about which the other "evangelists are entirely silent, as, for instance, "the memorable interview with Nicodemus."

In the same connection the writer gives us six other examples like the one of Nicodemus that do not touch his subject. Then, in the last paragraph of his second article, he says:

"We draw to a close with our subject by asking "the following: Where is room for another cere- "monial meal? Since under the New Dispensa- "tion it is neither command, type nor antitype, "it stands isolated from all other Gospel precepts, "and not until an unforetold dispensation would "chance to usher in, will it find place other than "as an *agape* (or love-feast), so prominent "among the primitive Christians. Let us be "careful and not ceremoniously link this together "with the commemorative service."

In the January number of 1889 he says:

"In the former consideration of our subject, "the reader was referred to the record of three "evangelists, showing, first, that the Savior cele- "brated the Jewish passover on the night of his "apprehension; secondly, that the history of the "four evangelists refers to the same night's oc- "currence as shown by Peter's denial, and the "cock-crowing; and thirdly, that the Savior did "institute one memorial service with bread and "wine."

Then the writer refers to an article in the October number of '88, where the belief of his church about this meal is set forth, as they held it in former days. Of this he writes as follows:

"If the article referred to will be carefully read, "we need not here occupy space to show that they "did not consider this meal as a command, or "ceremonially enjoined it upon the church. By "separating the Jewish passover from the com- "memorative services, it is by no means the ob- "ject to set aside the *agape* or love-feast, but "rather to encourage the Brotherhood, whenever "it is expedient, to hold such feasts, as they are "a means of bringing the members together from "different localities, and joining their united ef- "forts in the praise, worship and glorifying of "God. It also has the tendency to collect those "who seldom attend worship, and to bring them "under the power and influence of the Word of "God. Many of us have seen this demonstrated, "even to the converting of many souls, and also "to the upbuilding of the brethren and sisters. "But to insist on a special supper which, in no "single instance, is commanded in the Gospel, is "'teaching for doctrine the commandments of "men,' which,—to say the least, — is a gross cor- "ruption of the Truth, if not an absolute forgery. "See Rev. 22: 18. There are, however, difficulties "in the way of some honest Christians, etc. Some "will say that since Christ was crucified on the "fourteenth day, it would have been impossible "for him to have eaten the passover on the same "day. Just here we wish to cite the reader to one "fact, which, in connection with passages already "quoted, prove, that the Savior could have both "eaten the passover and been crucified on the "same day; it is this, that the Jewish day began "at sunset. This is plain to every one who gives "the subject sufficient thought. If, then, the four- "teenth day begins at sunset, at the ending of the "thirteenth, it is, therefore, very comprehensive "that the Savior celebrated the passover in the "evening or commencement of the day, being the "fore part of the night, and during the after part "of the night he was apprehended, and in the "morning was brought before both the Jewish "and Roman tribunal, and was condemned, after "which he was nailed to the cross, where he hung "until the ninth hour, which would be three "o'clock in the afternoon; the day ending at sun- "set."

I have carefully examined the five articles above alluded to and headed "The Lord's Supper," and I find the writer aims to establish two principel points, first that Christ ate the Jewish passover for the fulfillment of the Law; second, to show that the Communion is the Lord's Supper. The artic- les were evidently written with a view of attack- ing our doctrine, therefore duty calls forth a reply, to vindicate the Truth of the Gospel, and expose the error on the two above-mentioned points. There are many assertions and ideas set forth in his articles that are irreconcilable, which I asked the writer to explain either privately or publicly, as he might see fit, but only got his refusal to do either.

First he says, "Christ ate that supper for the fulfillment of the Law." Then he continues, "He ate it at the appointed day of the Law," which was always the first part of the fifteenth. The writer tells us positively that Christ ate it with his dis- ciples 'in the first part of the night of the four- teenth day of the first month,' soon after the thirteenth day was ended. This last is correct; I say amen to it."

But now comes the difficulty. I would like to have the writer of said articles tell us when the Israelites removed the leaven out of their houses, and killed the thousands of lambs and roasted them, and made every preparation to eat them in the first part of the night of the fourteenth of Nisan. I think the writer would have us to be- lieve they used the thirteenth as a preparation day. The Bible says they are to keep the lambs until the fourteenth, and kill them in the evening. See Ex. 12. Historians tell us that as soon as the thirteenth was closed at sunset, the head of every family began to search the rooms of the house and gather up the crumbs of the leavened bread, and for this removing of leavened bread, and the cleans- ing of the vessels, they had time until noon on the fourteenth day. Then the lambs were brought to the priests. "For the victims must be first ex- amined by the priests to see if they were without blemish." Then they were slaughtered and pre- pared for roasting in the four courts of the temple, in indescribable haste, for there was more than work enough for all, to kill, almost at the same time, the 250,000 lambs sometimes required. The exact time for killing the lambs was "between the evenings" of the fourteenth, until the stars ap- peared, though they might be killed during the last three hours of the day. (See Book I, of Dr. C. Geikie, on the passover Supper, pages 200 and 213). He also says the fourteenth day began at sunset of the thirteenth. On page 216 he says "Everything was hurried; for the lambs were re- quired to be killed, roasted and eaten between three in the afternoon and nine or twelve at night."

In book II, page 463, he says, "The feast could begin immediately after the setting of the sun, and the appearing of the stars on the opening of the fifteenth of Nisan, which was proclaimed by new trumpet blasts from the temple."

The above beautifully agrees in time with the Bible account, and we have no account in the Bible that the fourteenth of Nisan was the day on which to eat the passover, but to kill it, as given also in Matthew 26, Mark 14, and Luke 22, "When the Passover must be killed," "when they killed the Passover."

I can not see how it is that my friend tries so hard to show us that Christ ate his supper with the disciples to fulfill the Law, when it is a fact that if the eating of it was a fulfillment of the Law, then the disciples also fulfilled the Law at the same time, as every Israelite that partook of it fulfilled the Law in the eating of it. If so, then the Lord Jesus Christ had fulfilled the Law the first time he ate of it, as much as he did the last time. But I have never so learned from my Bible. Christ did not have to perform all the ceremonies of the Law and the shadow works of the Law, etc., neither do I think that he ever made any offering at any altar as a priest, until he offered himself upon the cross as a sin offering. As Christ be- came the antitype, so he became the great anti- type of all types and shadows of the Law. Christ did not, as J. E. sets forth in his reasoning, have to eat the passover with his disciples to the *ful- filling* of the Law.

Later on my friend says: "Those who insist upon a special (meal) supper which, in no single instance, is commanded in the Gospel, are 'teaching for doctrine the commandments of men,' which is, to say the best, a gross corruption of the Truth, if not an absolute forgery."

According to that reasoning, Paul is also found guilty of instituting a supper in the church at Corinth and, when they got into a disorder about it, of sending them a letter of correction. He tells them to tarry one for the other, just as the Lord ordained when he sent Peter and John to make it ready. When it was ready, they all sat down to the table, and ate it together. So Paul says that he received from the Lord that which he also delivered unto his followers. Every Bible reader knows just how the Lord Jesus instituted the Supper, and how he observed it. He ordered a special supper; then rose from supper and washed his disciples' feet. Then he ate the supper; and after supper,—so three of the evangelists tell us—he took bread and blessed it. Paul says, "When he had given thanks he brake it, and said, Take eat; this is my body." "In like manner he also took the cup after supper." This is the way Paul got it from the Lord and gave it to the church.

We see in my friend's articles that he confesses the primitive Christians always had a feast or meal connected with the Communion which he chose to call *agape*,—a feast of love. Mr. J. E. condemns a special supper in his own words. Read them again and you will see. He says, "It is by no means the object to set aside the *agapae* or love-feasts, as they are of so much value to the church. But to insist on a special supper is a gross corruption of the Truth, and forgery."

If J. E. can reconcile the above language and make it consistent, he can do more than I can. If we, as a church, commit forgery, when we follow the example of Christ in eating the Supper, between feet-washing and the Communion, what does another church do, if she changes God's order and says, feet-washing, the first, belongs to the Gospel, but the second, in Christ's order, the Supper, is under the Law? How can J. E. contend for a supper *before* feet-washing, or a special meal, in which, as he claims, there is no sacredness and no higher authority than his own church fathers, some of whom, he says, are alive yet, and can testify how they held it when they first started out? How can J. E. "teach for doctrine the commandment of men," "which," he says, "to say the least, is a gross corruption of the Truth, if not an absolute forgery."

I am truly pleased to see in J. E's articles that he is forced to the conclusion, that the early Christians always had a repast or feast of charity, or supper, connected with the Communion of the bread and cup.

He says, in the February number of the *Visitor*, "Just how these feasts were conducted or celebrated, is not clearly given in the Sacred Writings," etc. But his historians, Arnold and others whom he names, tell us positively "that primitive Christians celebrated the Communion in connection with a meal, in order to imitate the Savior, since he instituted the Communion in connection with a meal"

Those historians prove too much for J. E's theory. Those ancient Christians were not afraid to pattern after their Master in eating the Lord's Supper, in connection with, and just before, the Communion. What was right for Christ and the apostles, and the primitive church to do, is also right for us, until the same Lord who gave the example will come and change it, or will say, as he did to faithful Abraham, "It is enough."

Abilene, Kans.

"STRONG reasons make strong actions."

LOOKING UNTO JESUS.

BY GEO. L. STUDEBAKER.

"Looking unto Jesus the author and finisher of our faith." —Heb. 12: 2.

WE take Jesus as the Author and Finisher of our faith, and it is right that we should. Paul looked unto him as such. "Be ye followers of me even as I also am of Christ." 1 Cor. 11: 1.

There are things in the Scripture on which the religious world is not so much divided,—such as prayer, giving of alms, etc., because they look to Jesus for direction. If we take Christ as the Author and Finisher of our faith, on baptism, our faith will be alike.

I. Christ is the author of baptism.

(1) He was baptized himself; gave the example. Matt. 3: 13, 17.

(2) He commanded baptism. Matt. 28: 19; Mark 16: 16.

(3) "Except a man be born again he can not see the kingdom of God." Nicodemus marveled at this. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3: 3, 4, 5.

The above plainly shows that Christ sanctioned and was the author of baptism.

II. Where shall baptism be performed?

(1) Christ himself went down into the water. We are told that he came "up out of the water." Matt. 3: 16; Mark 1: 10.

(2) Philip and the Ethiopian eunuch went down into the water, and came up out of the water. Acts 8: 38, 39.

(3) Paul was commanded to arise and be baptized and wash away his sins. Acts 22: 16. So baptism is alluded to as a *washing*.

(4) "John baptized in Enon near to Salim, because there was much water there." John 3: 23.

(5) Peter says baptism is "not for the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Pet. 3: 21.

All the above goes to show that baptism is to be performed in the water, and where there is much water.

III. How shall baptism be performed after we are in the water?

(1) Paul says, "What I write unto you are the commandments of the Lord." 1 Cor. 14: 37. Again, "I have received of the Lord that which also I delivered unto you." 1 Cor. 11: 23.

Paul calls baptism,

(1) A burial. We are "buried with him by baptism." Rom. 6: 4; Col. 2: 12.

(2) A planting. "We have been planted together." Rom. 6: 5.

The above clearly shows that in baptism we are to be covered over, "buried or planted." No difference in what shape or position you place persons under the water and cover them over, they are buried or planted.

IV. How shall the burial or planting be performed?

(1) Paul says we are buried with him by baptism unto death,—not into burial. We are to be planted together in the likeness of his death,—not in the likeness of his burial. Rom. 6: 4, 5. As the Savior died on the cross, he bowed his head. Then, if we are to be baptized in the likeness of his death, we must *bow* in baptism. At no place in the Gospel does it say we are to be baptized like unto Christ's *burial*. We might say that the Savior's death began in the Garden of Gethsemane, where he prayed and was in great agony, and "his sweat became as it were great drops of blood." Luke 22: 44. He *bowed* and *prayed*. When we are baptized and bow, we are baptized in the likeness of Christ's death.

All the above goes to show that persons being baptized are to be buried, planted, covered over, and that, by a forward action, the Gospel does not convey the idea of a backward action in baptism.

V. Does baptism of the Bible teach three actions or one?

(1) There are three beings or persons in the Godhead,—the Father, the Son and the Holy Spirit. We are commanded to baptize into *each*. Matt. 28: 19. "Go ye, therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." If we were commanded to be baptized in the name of the *Father* only, it would require but one action. If we were required to baptize in the name of the Son only, it would require but one action. If we were required to baptize in the name of the Holy Ghost only, it would require but one action. Now the Savior commands us to baptize into *each*. How can the language of the commission be filled short of *three* actions in baptism? If the commission only teaches *one* action in baptism, *word* it, so it would teach three.

(2) That there was only one way of baptizing in the days of the apostles is clear from the fact that Paul, at one time, baptized twelve men a second time,—re-baptized them. Acts 19: 5. If *any* way would do, only so we are baptized, why was Paul dissatisfied with the baptism of these twelve men, and why did he re-baptize them?

(3) "One Lord, one faith, one baptism." Eph. 4: 5. The Greek Diaglott renders it: "One Lord, one faith, one dipping," which is the original language. "One dipping" can only be performed by a *repetition* of dips. Walking means a repetition of steps; talking, a continued pronouncing of words; and so dipping presupposes a repetition of dips,—three actions or dippings in Christian baptism or dipping.

(4) The Savior did not only command to *baptize*, but *how* to baptize, — into the name of the Father, and of the Son, and of the Holy Ghost. If we use any other language, and baptize in such a way as to disregard it, we disrespect the command of our Savior in the commission. Christians are represented as being in the Father, in the Son, and in the Spirit. How do they get there? Paul says we get into Christ by *baptism*, and the Savior does not only command us to be baptized into him, or his name, but into the Father, and into the Holy Spirit. Hence we are baptized or immersed into the Father, and immersed into the Son, and immersed into the Holy Spirit.

All the above clearly shows that the Bible teaches but one baptism, and that a *triune*.

Shideler, Ind

TRUE FRIENDSHIP.

A TRUSTWORTHY friend has often been the saving of a man, and fortunate we are if we possess and appreciate such a blessing. His readiness to listen to the recital of misfortunes and suggest a means of deliverance, his good-natured tolerance of our eccentricities of temper, and his kind and gratuitous offers of advice and assistance, are things that touch our better nature, and awaken feelings that harshness and neglect would go far to stifle.—*Sel.*

LET IN THE LIGHT.—To make Jesus precious is both to furnish and to fortify the soul; but to be always treating the Gospel as doubtful is to create doubt and to minister to doubt. If darkness fills the chamber, will beating the air mend matters in any wise? Will dissertations, however eloquent or philosophical, on the origin and perils of darkness, save any man's head from being broken or guide his steps into the day? Open the shutters. Let in the light, and the darkness may be left to itself then.—*Sel.*

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H Miller, S. S Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Nov 12. 1889.

☞As the GOSPEL MESSENGER is printed and mailed at Mount Morris, to avoid delay and remailing, all subscriptions for the paper and contributions for its columns, should be addressed to Mount Morris, Ill. Those desiring agents' outfits and all correspondence relative to the business of the MESSENGER, should be addressed as above. Our agents and correspondents will please make a special note of this request.

APOLOGIES.

MINISTERS sometimes fall into the habit of making profuse apologies before beginning their sermons, and, in some cases, this habit becomes so fixed that an apology generally precedes the sermon as a substitute for an introduction. The habit is to be deplored for, as a general rule, an apology is neither helpful to the audience, nor to the minister himself. There may be rare cases where an apology, or a few words of explanation, may be necessary, but these are simply the exceptions to the rule.

If the minister makes an apology, giving a good and truthful reason for asking the consideration of the audience, and then, as is often the case, succeeds in preaching a strong sermon, he lays himself open to the charge of insincerity. We once heard a brother apologize to an audience by saying that he was not feeling well, and asked them to bear with him on that account. The excuse was a good one, and, doubtless, a proper one to be made, for the preacher was far from being well, but, after speaking for a few minutes, he warmed up to the work. He gave himself up fully to the Spirit, the body with its ailments was forgotten, and a sermon was preached that we never heard the minister equal, before or since. The apology put him in a wrong position before his audience. Some one was ready to say: "Well, I guess he isn't as sick as he thought he was," or, "If he can preach such a sermon when he is sick, what a wonderful preacher he must be when he is well."

Sometimes apologies are made that are not really sincere; although the preacher may not, at the moment, fully realize that what he is saying is not fully up to the standard of truth. It seems to us to be in exceedingly bad taste, and not only in bad taste but wrong for a minister to get up before an audience and say, "I am called upon unexpectedly to address you to-day and, as a result, I am wholly unprepared to preach, but will try to do the best I can," and then, after making such an apology, deliver a thoughtful, well-prepared sermon. The preacher who does a thing of this kind presumes a good deal on the lack of intelligence of his audience and lays himself justly liable to the charge of insincerity. He may not have expected to preach until he reached the place of meeting, and so far in his apology he adhered strictly to the truth, but while the apology leaves the impression that he is to talk without having given his subject particular thought, the fact that he preaches a sermon, that he has studied and thought upon till he has made it his own, stamps his apology, to some degree, at least, with insincerity.

Again, the minister who studies, as Paul so earnestly directed Timothy, to show himself approved unto God, and who does the very best he can with the ability and the means which God has given him, has very rarely, indeed, any occasion to apologize. He will feel his weakness, he will feel inadequate to the great work that he is called to do; but he has this comfort,—the church, under God's direction, called him to the work. His responsibility is to be measured by the ability that God has given him, and the means placed within his reach. When he has made the best possible use of these, he is clear; when he has done this, the responsibility rests upon the church that called him to the ministry. And here, and only here, should the minister rest his case, and resting it here, trusting in God, and having the guidance of the Holy Spirit, he will not have occasion for many apologies.

An apology may often simply constitute an excuse for a neglect to use all the means at hand to do the work of a minister. In this case an apology is useless, for it will not excuse you in the sight of God, and if you have neglected your work and failed to study, your audience will find it out soon enough without your telling it. Don't apologize, but *study* God's Word, think and meditate, use every lawful means to make yourself such a workman in the sight of God that you need not be ashamed, "rightly dividing the Word of Truth."

Dr. Broadus sums up the matter of apologizing in the following true language: "Let the preachers beware of *apologies*. These often create the suspicion of insincerity where it is undeserved, because they are, in fact, sometimes insincere, and because the preacher who feels at the outset oppressed by ill health or unfavorable circumstances, may, quite unexpectedly to himself, rise to the subject and succeed remarkably well. Let a preacher never say he feels unusually embarrassed on the present occasion, etc., etc., as we hear it so often. Apologies are like public rebukes for disorder in the congregation, in that one will very seldom regret having omitted them, however strongly inclined at the moment to speak. When there is any real occasion, whether in beginning or ending the sermon, for what might be called an apology, let it never proceed, or seem to proceed, from anxiety as to the preacher's reputation: let it be brief, quiet, and, as it were, incidental."

EVANGELIZATION OF CITIES.

RECENTLY, while in the city of Chicago, we had the pleasure of hearing the Rev. Dr. Pierson, of Philadelphia, deliver several lectures on the subject of church work in our large cities. We were deeply impressed with the subject at the time, and more especially since our own church is making an effort in a small way to carry on city work. We propose to give our readers some of the speaker's leading thoughts on this interesting topic, from notes taken at the time. Dr. Pierson is widely known in Europe as well as in America as an author, a Christian worker, and an eloquent preacher. He has labored for some years in Philadelphia and his work has been confined to the large cities, so that he speaks from experience. We commend his thoughts to those who are cutting loose from the simple teachings of Christ and from primitive Christianity. The Doctor said in substance:

The evangelization of the large centers of population is one of the most serious and gravest questions of the age; a question full of interest to all who are interested in the perpetuation of our government and the well-being of society.

The tendency of the age is to the gathering of immense bodies of population in our cities, and this tendency is rapidly increasing. The cities and towns contain, to-day, the majority of the population of the country. Fifty years ago Chicago was but a small village; to-day, a million people are living within her corporate limits. It has been truly said that our great cities are the ulcers on the body politic. Here vice finds a congenial soil and sin and wickedness abound, and there is a reason for this state of things. As the village grows into the city, a separation into classes inevitably takes place. Manufactories are introduced and the men who labor in them gradually settle together and build their houses in the same locality. The land is cheap where these houses are built simply because the poorer classes build there. The owners of the factories, having wealth, congregate in another quarter of the city. They build fine houses, and the locality where they build becomes the aristocratic quarter. This produces separation in every sense of the word. The wealthy have but little association with the poor and naturally lose the sympathy that association begets. The poor look upon the rich with distrust. They work in the great factories, sometimes at low wages, and as they walk to their homes, passing by the luxurious homes of the wealthy, they say, with some show of reason, that this wealth is made out of their labor. Strikes and anarchy have their birth in this condition of things.

Again, the poor are closely crowded together in their quarter of the city. The sanitary conditions are bad; disease and discomfort prevail. When the laborer comes to his home after the day's work is done, he finds but little comfort there. The conditions are not enticing. A short distance away is the saloon. Here he may meet

his boon companions and he leaves his cold, cheerless home, driven out to seek comfort at a place that can only degrade him and lower him in the scale of humanity.

In the cities the churches are conducted in the interests of the rich and wealthy. It takes money to pay a $5,000 salary to a preacher and about the same amount to a choir. This money can not be had among the poor. They are unable to pay it and the church, like a tree that has taken up all the substance from the ground where it has grown, must be pulled up and planted in richer soil, so the church must be moved away from the poor to where the rich live. Thus the poor are deprived of religious advantage, whilst all is done for the rich because they are able to pay for it.

In New York some of the wealthy congregations worship in houses costing a million of dollars. The pews rent from two hundred to a thousand dollars each. The minister's salary is ten thousand a year; the choir costs five thousand more. The poor man *walks by* that church. He can't get a seat there. He knows he isn't wanted, and his manhood protests against going into a place where he is not wanted. How can a church of that kind reach the masses of the people? They can not do it and they make no effort to do it. The churches in our large cities are not reaching the masses of the people. What is to be done with the great multitudes who are neglected by the churches, and who, in turn, neglect the churches? How are they to be reached and saved? This question is big with importance. It can not be done by the rich church establishing a mission house in the poor quarter of the city. Every mission thus started has written over its door, "THIS IS A POOR MAN'S CHURCH," and it repels rather than draws the people. No one likes to have his poverty advertised in this way. His self-respect is, to some extent, lost by going to a place of this kind. Such missions have been tried and are found wanting. They do not reach the masses. The churches have lost their hold on the people in the cities. In Philadelphia, with a population of one million, there are only seven hundred places of worship and less than one-seventh of the community attend churches; showing conclusively that the present methods are inadequate, and that the church is losing ground; even seven hundred houses of worship are never filled to their capacity. In many cases the attendance is very small. Churches, with good preachers, capable of holding 500 people, often have less than 100 in attendance. This in the City of Brotherly Love, a city that ranks high as to its morality and religion. The causes which have led to this condition are to be found enumerated above.

In our large cities many of the churches are called, "The Pullman Palace Car Churches." They are built on that principle, finely upholstered, luxuriantly furnished, richly and extravagantly decorated. They are built by the rich for the rich. The poor, the lame, the blind, the halt, can't ride to heaven in that kind of a conveyance. It isn't made for them, and they know and feel it.

Caste is the worst enemy the religion of Jesus Christ has ever had. The separation into classes is unscriptural. The renting of pews is wholly unscriptural; there is no authority for it in the Word of God. No man has any exclusive right to any part of the house of God. If a class sets up its right to buy, for its exclusive use, at the highest bid, any part of the church, and that right is accorded, merchandise is made of it; and were Christ to appear to-day, he would not only make a scourge of small cords to drive the money-changers out, but of heavy rope.

The ungodly choir is a shame and disgrace to the name of Christianity. In one of the rich churches in New York, the tenor singer, who receives a high salary, is a man of such a spotted moral character that respectable people will not invite him to their homes; and his mistress, incredible as it may seem, is the soprano singer in the same choir. Think of such a choir standing up on the Lord's Day, and warbling, "Jesus, lover of my soul," or "Make me, keep me pure within!"

The remedy lies in the direction of a radical change in methods, and this implies a return to apostolic and primitive Christianity. The simplicity of the apostolic days will solve the question—the obliteration of caste. In Christ there are to be no classes, as such. The men of wealth and the poor must occupy the same level in the church. There must be a coming down and a lifting up. Less expensive churches, free to all, must be built in all parts of the city. There must be no salaried ministry, no salaried choir, no renting of pews, no special class—these things must all go if the masses of the people are to be reached. The rich men must go to the poor, with the love of Christ in their hearts, the bond of Christian sympathy and helpfulness must be cemented and made and kept strong between them. They must be led, not driven. They must be entreated as brethren, and not as a lower class of beings. They must be made to feel that love, and not selfishness, is the motive that prompts the efforts to lead them to a higher life. We must have the Gospel preached pure and simple. Fine, eloquent, flowered sermons and lectures, sparkling with gems of thought, will glitter and attract, but they don't wear. They are not food for the soul. There is intellectual but no spiritual nourishment in them. We must have plain, simple Gospel preaching and talking to reach the masses.

In this way the multitudes that throng our cities may be reached and the impending danger of the present unfavorable conditions be averted; and, unless this is done, we may look forward to a terrible day of reckoning.

After all is said the poor make the best church members, the most earnest Christian workers. Christ selected the twelve from among the poor and the same conditions seem to hold to-day. The rich are too much absorbed in business to take a deep or abiding interest in church work. The millionaire must look after his stocks and give his time to the management of his estate. Business must be attended to. His wealth keeps all his energies employed; he has no time for church work. He will place his name on the church book, pay the pew rent for his family, and attend services occasionally, but that is the extent of his interest in the matter. The poor man is less encumbered. He is more easily reached and will more readily give his service to the Lord. "The poor heard him gladly."

The speaker closed by making an earnest appeal in favor of the reform indicated in his talk. He had preached in wealthy churches for a salary, but, God being his helper, he would never again accept a salary or preach in any but a free church. He had settled this matter with himself and with God. He would not lay up money, and, as for his support, the Lord would provide.

OUR SCHOOLS.

THE winter term in our schools will open in a few weeks, and we desire to call the attention of our brethren and sisters to the importance of selecting good schools for their children. People are wonderfully influenced by their surroundings, and young people form no exception to the rule. We should, for this reason, patronize our own schools.

Parents are not only responsible for what they teach their children, but for what they, knowingly, permit others to teach them. If they send their boys and girls to schools where no attention is paid to religious culture, they must not expect them to become religious. If they send them to a school where primitive Christianity is sneered at, they must not expect them to be filled with love for the church of their choice. If they send them to schools where all the fashions of the world are indulged in, they must not expect them to come from such places free from its influence.

One of the most deplorable errors that can be committed, is for parents to send or allow their children to go to the non-religious schools. A young brother who attended a school of this kind said it was a hot-bed of infidelity, and he could not stay there and maintain his Christian integrity. If you would know the influence exerted on young people by the schools they attend, look around you and see how many Brethren's children who have attended the schools of other denominations, are lost to the church. A good brother, who was at one time fearful that the Brethren's schools might not be for the best interests of the church, said to us some fifteen years ago, "I have known a good many Brethren's children who have been sent away to the schools of other denominations, and none of them ever came to the church." And it was the truth.

We now have four schools in the Brotherhood. All of them have had, and are still having, a struggle for existence, but they are doing a good work. Hundreds of our young people have been brought to the church while attending the Brethren's schools, and hundreds more will come. Why not, then, encourage and help our schools by sending our children to them, rather than to institutions that surely lead them away from the church?

Some one says, "Well, we have a good school near us, and it costs something for traveling expenses." Don't put a few dollars in the scale against the soul of your child! Not long ago we had a conversation with a sister whose boys had attended a State Normal School. She spoke of their intelligence, and of the advance they had made in their studies, and how well they were getting on in the world. We asked, "Are they in the church?" A look of pain came over the sister's face as she said, "No, they are all away from the church."

For the winter you are arranging to send your son or daughter to school. Perhaps you are looking to one of the many schools near your home—non-religious, it may be. Can you afford it? Can you, in view of the responsibility resting upon you as a father or mother, take the fearful risk of such a step? It may cost you a few dollars more to pay car-fare to one of the Brethren's schools, but what are a few dollars, as compared with the future spiritual welfare of the children whom God has given you?

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16 2.

"Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9. 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE seeds of faith and love, sown plentifully, will eventually bring to the laborer a bountiful harvest of peace and joy. Bread cast upon the waters will be gathered many days hence. Plant, and trust to the Lord for the increase!—H.

EVERY *tract*, placed in the hands and home of a sinner, is that much Gospel seed sown where it may grow and become productive of Christian fruit in time to come. The love of Jesus, his cause, and souls, should awaken and prompt every one to all the energies and activities of the Christian faith, and to the redoubling of his diligence in every reasonable effort to save sinners. It is only in proportion to the sacrifices we make and the means and energies we bestow on the cause, that we can at all expect to share of its fruits. Seed time precedes harvest. A man who labors and lives only to *himself*, can have no share in the happiness and prosperity of others. How much less shall such be permitted to share in the riches and glories of our Heavenly Father's kingdom, not having been instrumental, but in effort and in active to befriend sinners and to help forward the cause and kingdom of our Elder Brother!—H.

SUNDAY-SCHOOL DONATIONS.

DURING the months of October and November a large number of our Sunday-schools will be closed for this year.

Doubtless many of them have a surplus left in the treasury from weekly collections during the season. To such permit us to again suggest that the "Book and Tract Work" and the "Missionary Work" are enterprises worthy of the bestowal of such funds.

On Sunday, Oct. 27, we were present at the closing session of the school in the Lower Stillwater church. Having a considerable amount of money on hand it was, upon suggestion of one of the brethren, cheerfully donated to the two church enterprises,—in equal proportions to each.

We hope that love for the cause and its prosperity will prompt many others to follow in the same line of good work. In this way each donor will have a little sum continually at work for the Lord. Train children to give liberally to the Lord, and they will not depart from it when they get old.—H.

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Eight.—Conscience.

SOME make a test of conscience as evidence of true church fellowship and right relation to God. We remark that, while it is indispensably necessary to have a good conscience towards God, and to walk with a conscience void of offense towards men, yet conscience alone is not a safe guide to lead us into the light of God's saving truth. If conscience alone were an infallible guide to truth, then ignorance would be no obstacle to salvation; for the ignorant and the heathen are, generally, as conscientious as those more enlightened.

Conscience is a moral faculty we all possess, to a greater or less extent. It is the moral faculty of man that distinguishes him as superior to the beast. Beasts have no moral faculty, no moral sensibilities, and can feel no shame nor remorse. If a beast gore a man to death, there are no compunctions of conscience.

Conscience is, largely, a creature of education. As our religious education has been, so will our conscience manifest itself, and character be formed. The heathen have been educated in idolatry, hence they are as conscientious in their idolatrous worship as Christians are in worshiping the True and Living God.

Paul was conscientious in the Jews' religion, and it required a miracle to convince him of his error.

It is only when our moral sensibilities have been cultured in the truth, as revealed by Christ, that our conscience becomes to us a reliable guide to Christian duty. An *approving conscience* is a very desirable thing, but we can only allow ourselves to confide in an *approving conscience* when our understanding teaches us that our lives are in harmony with the will of God. To simply *assume* that our conscience is an infallible test to true relationship with the church built upon the Rock, regardless of *conscience culture*, is assuming a dangerous position,—a position that may result in our eternal ruin.

May the Lord help us to cultivate a live, keen, active conscience, molded after the Gospel pattern by additional light from the Standard of Truth, and by a more devoted life! Let us not sit down at ease in Zion and allow our conscience to fall asleep. Let us not dream our life away on a supposed approving conscience.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—From Mill Creek, Rockingham Co., Va., Bro. A. Flory writes: "Our love-feast occurred Oct 12. Not many were present at the commencement of the exercises. At night the attendance was very large. The brethren and sisters could not all be seated around the tables. The attention was good. Bro. Stoner, from Maryland, and others, did the preaching."

—Under date of Oct. 22, Bro. A. Thomas, of Mt. Etna writes: "We had an enjoyable love-feast. In addition to our home ministers, brethren Michael Myers and Michael Herman were present. Bro. Joseph Thomas called the elders of the church and was anointed in the name of the Lord. He is now somewhat improving. Ministers, passing through this vicinity, are invited to stop."

—Bro H. W. Krieghbaum, of South Bend, Ind., writes: "The brethren and sisters of the St. Joseph congregation closed an interesting Sunday-school Sept. 29. Two weeks prior to the close of the school it was suggested that an opportunity be given to all to give something to the mission work of the church. The amount collected was $5 00. The school sends her prayers with the same and hopes God's blessing will follow."

—Bro. W. H. Hawk, of McGee's Mill, Pa., writes: "Oct. 13, Bro. J. H. Beer, of Rockton, Pa., came into our midst for the purpose of dealing out the Bread of Life unto us. He is a workman that needeth not to be ashamed, rightly dividing the Word of Truth. Although there were no accessions, the good seed was faithfully sown, and quite a number expressed a desire to unite with the church in the near future. May the blessings of heaven enable us to stand united, so that we may be 'living epistles, read and known of all men.'"

—Under date of Oct. 24, Bro. C. F. Lingenfelter, of the Clear church, Pa., writes: "Our series of meetings which commenced Oct. 4, was conducted by Bro. Silas Hoover, from Somerset County, Pa. He held forth the Word with power. As an immediate result, five came out on the Lord's side and were baptized. Two were reclaimed, and two were added by letter. Our love-feast occurred Oct 11. It was a feast to the soul. The tables were all filled and the rest of the house was occupied by spectators. Good order and good attention were given."

—Bro. S. W. Riner, of Oak Hill, Fayette Co., W. Va., writes: "Sept. 28, in company with my wife, I started to visit the little band of brethren and sisters at Charlestown, W. Va. We arrived there at 11 o'clock and found some of them busily engaged on their new meeting-house, putting in the windows and doors. By evening they had a temporary floor laid, and seats arranged so as to have meeting. I preached four sermons while there, and baptized two. Our prayer is that they may be as 'a tree planted by the riverside,' and an ornament to the profession!"

—Sister Florida Etter, of Cartersville, Va., writes: "I wish to thank the Brethren for the tracts which they so kindly sent me. I have already distributed some, and as they are written so very plainly, I think it a good way to do missionary work by distributing them freely. Let us endeavor to do all the good we can in that way. We only have one life here to live. Let us spend it in the service of our Blessed Master! I am willing to distribute tracts, or do anything else that will be any advantage in building up Zion. Let us all work while it is day, for the night cometh wherein no man can work!"

—Under date of Oct. 20, Bro. N. F. Brubaker, of Clear Lake, Indian Territory, writes: "We have changed our location from the Pan Handle to the Clear Lake Valley, Public Land Strip. There has been a general fire all over the Pan Handle country, burning off all the range, so we were compelled to change to where we could get pasture for our stock. Here we have good land and plenty of good water and range. My claim cost but little. The Oklahoma boom has taken most of the settlers away from here, and Brethren can get good claims here for nothing, with a good sod-house on it and some land in cultivation. There have been fair crops here this summer, though it has been very dry. We have had a rain, lately, that lasted just one week. The ground is thoroughly soaked, which will put it in fine condition for another year. Our opinion is that this is a good place for a man with limited means."

—Sister Sadie Fike, of Neosho, Newton Co., Mo., writes: "I am living isolated from the church, and do not enjoy the many privileges that may be had in a well-established congregation. Sometimes I am almost in the slough of despair, but when I think of my Blessed Savior and what he endured, I take fresh courage and look upward. I realize, more and more, how much we need the assistance of God to make us just what we ought to be. Even though our best resolutions may fail us in the hour of trial, yet we should not be discouraged, but pray God to give us more grace and more of his Holy Spirit. O, that we could all be living epistles!"

—Under date of Oct. 26, Bro. I. A. B. Hershberger, of Bedford County, Va., writes: "Our love-feast occurred Oct. 19, and was much enjoyed by all. Our ministerial aid was, Bro. Shickle, of Roanoke City, and our home ministers. The members are in union and love, as far as could be ascertained, and we trust a bright future is awaiting us! Though our doctrine may be too near to the Bible for the fashionable people of this o'd, aristocratic Piedmont region, yet we are hopeful that God's Spirit is working in the hearts of some. We are made to rejoice when we read of the ingatherings throughout the Brotherhood, and pray that the good spirit may continue to work mightily through the instrumentality of his ministers. May success also attend the MESSENGER! I would be lonely without it."

—Under date of Oct. 29, Bro. C. Harader, of Arkansas City, Kans., writes: "Wife and I met with the Brethren in the Shoal Creek church recently. Bro. Appleman, from Cherokee County, Kans., and the writer commenced meetings Oct. 13th and continued until the 17th,—the day of their feast. We had good meetings, good order throughout, and good attention to the Word preached. Two made the good confession and were received into the fold by baptism. Bro. Jacob was forwarded to the full ministry, and brethren Leander Harader and I. Harris were elected to the ministry. May the Lord enable them to prove faithful to their trust! The feast was most enjoyable,—more so to ourselves, perhaps, because we had our home here, and labored, as we best could, for six years. We found our beloved sister, Mary Alman, suffering severely with dropsy. We anointed her in the name of the Lord; also administered to her the broken bread and cup of the Communion,—much to her comfort. Bro. Geo. Barnhart assisted in the work, together with the home ministers."

—Bro. L. S. Burger, of the Owl Creek church, Ohio, writes: "Bro. Bowman, of Perry County, came here Sept. 30 and preached for us at the old church near Ankenytown, until Oct. 5, the day set of our love-feast. About ninety members were seated at the tables. The large house was full, and many could not gain admittance. Good order prevailed. After the Sunday evening exercises the meeting was changed to North Liberty where Bro. Bowman held forth the truths of the Bible till sinners were constrained to believe. On Monday evening when the invitation was extended, one young man arose and expressed his desire to unite with the people of God. On Tuesday he was received by the ordinance of baptism. On Wednesday Bro. Bowman went to a love-feast in the Danville church, after which he returned again to North Liberty and continued his meetings. Thursday evening at the close of the meeting, a youth of sixteen summers made the good resolve. He was followed by another applicant on Sunday evening. Bro. Bowman left on Monday morning. We hope that his work here is not yet finished, and that many souls may yet acknowledge Christ as a result of his faithful efforts."

—Bro. Jerome B. Franklin, of Oretown, Tillamook Co., Ore., writes: "I am living within two miles of the Pacific Ocean,—near the little Nestachee River, and I am happy to say that the GOSPEL MESSENGER is read with great interest among the few to whom I have lent a copy. I received a letter from Bro. J. S. Bosler, Macleay, Marion Co., Ore., and also from Bro. John B. Lehman, of Salem, Oregon. These brethren invited me to a meeting at Macleay, June 28 to 30. I am sorry that I could not attend and enjoy the meetings. I ask the prayers of God's people every-where."

—Sister Lovina C. Shaner, of Copper Hill, W. Va, writes of pleasant Communion meetings, which she, together with her sister, attended in Monroe and Mercer Counties. At the feast in the latter County, an old brother, eighty-three years of age, made the good choice. Sister Shaner concludes, "While I am glad that God will accept all who are truly repentant, even though they come at the eleventh hour, yet I do think it is a sad mistake to defer the great work of our life until the declining days of old age. We have the promise only of 'to-day;' is it wise, then, to defer? Will God be satisfied with just a few days of service, when we should have given him our whole life? Let all, who are out of Christ, consider this seriously!"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. **Land Advertisements are not solicited for this Department.** We have an advertising page, and, if necessary, will issue supplements.

From the Shade Creek Congregation, Pa.

ELD. JOHN H. MEYERS, of Markleysburgh, Fayette Co., Pa, came to us Sept. 27, and on the 28th commenced a three weeks' series of meetings. He preached his first sermon in the Scalp Level church. Then the meetings were moved to the "Big" church and continued there till our love-feast which occurred Oct. 5. Ours was a feast of love indeed. The weather in the afternoon and evening was most delightful, but at night-fall dark clouds began to gather and, when services were concluded, rain was falling. Not quite as many communed as have on some former occasions. Able and instructive sermons were preached by brethren W. J. Swigart, of Huntingdon, J. H. Meyers, E. J. Blough, of Stanton's Mills and Jacob Koontz, of Loysburg, Pa. Eld. Meyers officiated. The order by the spectators was commendable.

Our quarterly council was held Oct. 1. The visiting brethren, with one exception, reported no business. Everything passed off in love and harmony. One man, in the prime of life, was baptized. Four sisters made the good choice shortly before (at different times) and were baptized. Bro. D. Holsopple also baptized a man and his wife during the summer on the Alleghany mountains where we have a church and regular meetings. After the feast the meetings were moved to the Greenland church: from there to Cross Roads, and, finally, to Scalp Level, where they were continued until Oct. 20. Bro. Swigart preached one sermon in Greenland. The meetings, especially in Scalp Level, were largely attended and excellent attention was paid to the preaching of the Word.

At the meetings saints were encouraged as well reproved, and sinners were warned to flee the wrath to come. Bro. Meyers presents his subjects in a plain manner. He does not believe in relating death-bed scenes and grave-yard stories for the purpose of exciting people and thus getting them into the church while unduly influenced. One brother and two sisters were baptized Oct. 13. This makes ten since my last report. Quite a number seemed almost persuaded and we felt sorry that they could not get the full consent of their minds. Brethren and sisters, let us pray that they may not only be almost but altogether persuaded. While only this small number were rescued from the ranks of Satan, we feel that much good was done and we pray that the seed, thus sown, may be as bread cast upon the water and that it may bring forth fruit not many days hence. Bro. Meyers came to us as a stranger, but left many warm friends.

Our Sunday-school closed Oct. 13. About 250 were enrolled during the summer. We are quite sure that our school would be productive of much more good if the older members would *bring* their children and not *send* them. It is quite discouraging to know that in many places our members are out visiting, seemingly not caring whether the school lives or dies, while three or four self-sacrificing brethren must carry on the work.

Sickness and death have visited many homes in our congregation and five of our brethren and sisters have been called to eternity. Let us all try to be ready when *we* are called!

JEROME E. BLOUGH.

Scalp Level, Pa, Oct. 22.

The Mission Field in New York and Canada.

BEING called on by the General Missionary Committee, to fill a call for preaching in the State of New York, I called on Bro. David Smith, of Union Deposit, Dauphin County, to accompany me.

We left Harrisburg, Pa, Oct. 1, and arrived at Looneyville, New York, Oct. 2, a little before sunset. We were met by friend A. M. Zug and taken to his home, about two miles distant.

Meeting was appointed for us on the evening of Oct. 3, and continued every evening during that week until Sunday evening. On Sunday morning, though it was their regular appointment, the Disciples gave us the precedence. The meeting-house is a plain, substantial one, and, so far as we could learn, only used by the Disciples now, though built as a union house. It is located about a mile from our stopping place. The people being mostly English, and Bro. Smith preaching only in the German language, it was our lot to do nearly all the preaching.

After we had arranged as to time of our meetings, we learned that it was a busy time for farmers, and being requested by Eld. J. W. Metzger, to come over to Ontario and help him in the large field there, we consented to go. We left, *via* Buffalo, Niagara Falls and Lewiston, for Richmond Hill Village, and were met by Bro. Samuel Horner, and taken to his home, where brother and sister Metzger, also, are staying. We found our dear brother, though not sick, yet complaining of almost constant pain, and hardly able for work. There is work enough here to employ several energetic ministers. From what we could learn the members live about one hundred miles apart, and, therefore, the field is too large for one. On the evening of Oct. 8 our work began, and continued every evening until Saturday, when we attended their love-feast. The number of communicants was small, but the solemnity that pervaded the meeting was impressive.

Sunday morning the River Brethren had funeral services for three children who died of diphtheria, and not wishing to interfere with their appointment, we had no meeting, but met with them. Our last meeting was on the evening of Oct. 13, and it was well attended.

The few members in Canada feel their loneliness, and if the brethren wish to make a success of mission work there, they must make up their mind to make sacrifices, and work, *work*, WORK, as did our dear Bro. Hope in Denmark. We can not sail to heaven in a Vanderbilt's pleasure yacht, or in Pullman palace cars, but more like Christian in Pilgrim's Progress, with bare and bleeding feet, up hill, over stones and thorns. But why should not the sacrifice be made, and the work pushed forward? The reward is souls gained for Christ, and stars in the crown laid up for all who help in the work, by labor and contributions.

On the morning of the 14th we left again for New York, and, arriving at Clarence, were met with a team and taken to our temporary home. On Tuesday Bro. Smith left for home, and that evening we had meeting again, and continued every evening during my stay.

Oct. 17, about 3 P M., by special invitation, a number of neighbors and friends met with us at Bro. Zug's house, and, after a season of devotion, and the usual services, we repaired to the water-side, and there baptized Bro. Zug, — the first addition to the Brethren in the State of New York. While all seemed deeply impressed, yet none seemed to be willing to follow Bro. Zug's example.

Eld. Metzger joins me in recommending to the Brethren, and, especially, to the General Missionary Committee, to so arrange, in coming from or going to Canada, as to go by way of Buffalo. There, from the New York Central depot, take either the Central or West Shore R. R, the former to Looneyville, and the latter to Clarence. Either of those places is only two miles from Bro. A. M. Zug's residence. They can thus give those people some meetings, and build up the cause. The waters of salvation are now moved, and should be kept moving until many souls are convinced of their healing powers, and more perfectly taught the way of life. Brethren, contemplating a visit there, should correspond with Bro. Zug. Address him at Clarence, Erie County, N. Y.

I returned home Oct 19 and found all well. We feel to thank Bro. Zug and wife, and Bro. Horner and others, who did all they could to make our stay with them pleasant. S. R ZUG.

Mastersonville, Pa., Oct. 22.

Here and There.

A good brother propounds the following question: In 1 Sam 18: 10, we read, "And it came to pass on the morrow that the evil spirit from God came upon Saul." "What," asks the brother, "is meant by 'the evil spirit from the Lord?'"

We offer the following as an explanation: The definite article *the* is not in the Hebrew text. The true rendering is therefore, "*An* evil spirit," instead of "*the* evil spirit." This change in the text, as observed, will materially change the meaning of the text in question. The passage plainly points to the sovereignty of God in the world of spirits as well as in the material world, and that no evil spirit can go forth without his permission. God, at times, permits evil spirits to go forth to chastise evil. This was the case respecting Saul, spoken of in the text. It was, no doubt, done for a positive purpose.

Oct. 12th was our love-feast. The occasion was one of enjoyment and spiritual fellowship to all the participants. The remark was frequently made to the writer at the close of the meeting, "It is good to be here," and the warm grasp of the hand indicated the expression to have been an inward reality. Brethren J. P. Hetrick, of the Coventry church; J. M. Gibson, of the Philadelphia church; John B. Brumbaugh of the Huntingdon church, were present and rendered valuable help in making the occasion one of interest and profit. Bro. E. A. Orr, now living within our church district, was also present and took some part in the exercises.

PAUL'S ADVICE TO PREACHERS.

The Sunday following our love-feast, Bro. J. B. Brumbaugh gave us an interesting and heart-touching discourse on "Christian Love," as he termed it.

Bro. Brumbaugh was only put to the ministry early in the spring, but though a mere youth in the ministerial function, he handles the "Sword of the Spirit" with both precision and effect. The secret of Bro. B. getting along so well as a beginner in the ministry, is owing to the fact that he is aiming to faithfully heed the apostle Paul's advice to Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." STUDY; yes, *study*, that is a habit of life Paul would have Timothy to observe, and it is an important and indispensable habit to a truly *interesting* and *successful* ministry. First grace, then study, reading and meditation, — these constitute, according to our way of thinking, the four necessary elements in the make-up of Paul's ideal of a preacher, and Paul's ideal of a preacher ought ever to be our ideal, though we may never be able to reach the ideal. Suppose all of us preachers try and heed Paul's advice to Timothy a little more! Brethren, let us try the experiment for a while and see how well it works. Paul must have found the experiment a good thing, or he would not have recommended Timothy to try it. None of us, my brethren, are so perfect in our preaching but what the *matter* and *manner* might still be improved upon. We find it so in our own case at least. To unlearn some things in our own preaching is sometimes just as important as to learn things. The writer, for one, means to aim and keep on aiming for the mark of the prize, as indicated by the apostle, — "a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

* * *

Last Sunday, Oct 27, the writer was to preach the dedication sermon of the new house of worship in the Coventry church district, Chester County, Pa. The house of worship, above alluded to, is situated in the village of Laurenceville, now called Parker's Ford, the eastern part of the Coventry church proper. Bro. J. P. Hetrick is the elder in charge, and does the principal part of the preaching in the Coventry church, preaching mostly in the evening at Parker's Ford,—Sunday evening we mean, and the rest of his time is divided between the Coventry church proper, and Harmonyville, where they built a new meeting-house, six or more years ago. This little village is situated in the northern part of their church district.

The Coventry church has a membership of about three hundred and fifty. A live Sunday-school is being kept up at all three of the different points of worship, and the Coventry church, as a whole, has a bright and prosperous future before it. Its working force is also all that can be desired.

Speaking of the dedication of their new house of worship, we want to say that the building presents a neatness, rarely found in our churches. It is not, of course, imposing in elegance and style, such as is common in most churches of the fashionable and rich denominations. We were, in the main, much pleased with the general appearance of the new church, and it is to be hoped that the Brethren of the Coventry church who have given so freely towards the Lord's house, will never have any occasion to regret the sacrifice made. Owing to the almost incessant and heavy rains, at the time, the dedication services were deferred for some future time, Bro. Hetrick not deeming it best to have them in the absence of so many of the members, who, for the reason above stated, could not be present.

It is here, in this little village, near by where the new house of worship now stands, that the first protracted meeting ever held in our Brotherhood, took place. The meeting was conducted by my father-in-law, Eld. James Quinter, when he was but a youth of twenty-two years, —now more than fifty years ago. The effort resulted in the outbreak of quite a revival spirit, and quite a number were added to the church, of which a few are still living and hold their membership in the Coventry church.

May the Coventry church grow and prosper in years yet to come, until many more may be garnered and brought into the kingdom of our dear Lord! J. T. MEYERS.

Oaks, Pa, Oct. 30, '89.

From the Arkansas Mission.

Two have been baptized since our last report. Bro. Gish stopped with us on his way to Stuttgart, and gave us some meetings; we also had our Communion meeting while he was with us. About thirty members were at the tables. Quite a number of members were not present on account of living some distance away. Our Communion was held in our new meeting-house, which was well filled. The order was all that could be desired, and the meeting was very enjoyable. When we consider that it is only three years since the Brethren first preached here, that the material then was all in its rough, rude state, and then see that the church now numbers fifty members, with a large, commodious meeting-house, we must come to the conclusion that the Brethren have made fair advancement. We had intended, when Bro. Gish came, to go on with him farther into Arkansas, but, after consultation with him, and considering the work at this point, it was thought best to continue here for some time. The Brethren here are now on a fair way for a large, prosperous church, if they will only work together. Much depends on good workers. When the church works, God works; then they become a power for good. Calls come from all sides for preaching. The people are very kind and give good attention to the preaching of God's Word! SIDNEY HODGDEN.

Laforge, Mo.

From the Ten Mile Congregation, Washington County, Pennsylvania.

THE Brethren of Ten Mile congregation commenced a series of meetings at the Brick church on Friday evening, Sept. 27. Eld. John Wise, of Conway Springs, Kans., conducted the services until Sunday, when Bro. G. W. Lowry, of Soulton, Pa., came to his help. They continued until Sunday, which closed the meetings at this place. We had good attendance and marked attention to the Word preached. From thence Bro. G. W. Lowry went to Pigeon Creek meeting-house, of same congregation, and commenced meetings at this place on Sunday evening, October 6. Eld. John Wise went to George's Creek congregation, Fayette Co., Pa., to hold some meetings there. Bro. G. W. Lowry continued meetings with us until Friday evening, when Bro. John Wise again came to our help.

Saturday evening, October 12 was the time appointed for our love-feast. Though the day was none of the fairest, yet, when evening came, a goodly number of God's people came together to celebrate the sufferings and death of Christ. It was indeed a feast of joy. Thirty-nine members

communed Many of them are pilgrims of over "four score" years. The order during the exercises of the evening was, on the whole, commendable and worthy of praise.

Sunday, Oct 13, will long be remembered by all present at this place. Bro. John Wise preached on "The Christian's Treasury." Text 1 Cor. 3: 22. Oh, brethren and sisters, let us not be weary in well doing! We shall "reap in due time if we faint not."

We have no addition to report, though some are "almost persuaded." Hope they may not put it off too long! On the whole we had good meetings and felt that "it was good for us to be here." May the Lord bless the labors of his servants every-where, is our prayer! N. B. CHRISTNER.

Odell, Pa.

From the Long Pine Congregation, Nebr.

GOD'S faithful children have recently had a happy season of worship at this place.

Bro. Geo. Stambaugh, our elder, commenced a series of meetings Oct. 18, and continued until the 21st. Though the time was short, he held forth the whole truth.

The love-feast was held Oct. 19th. As the Long Pine Brethren and sisters (eight in number) were preparing to move away, they failed to be present at the feast. On that same account, the council was not held until Sunday, when an election was held for the purpose of electing one minister and two deacons. The lot for minister fell on W. L. Boyd, and for deacons on brethren Byron Boyd and Ben. Clark. We hope that these dear brethren will ever remember the great responsibility resting upon them.

Sunday evening one precious soul,—a maiden of fourteen summers,—came out on the Lord's side, and on Monday morning was led into the cleansing waters. May she ever be faithful and stand before the world as a shining light. This makes seven who have united with the church since April last. All are young in years and need the tender care of the shepherd

On the morning of Oct. 21, the Long Pine brethren departed for Missouri, to make that their future home. Among them were our home minister,—Bro. Rust and wife, and brethren J. R. Cripe and —— Brenizer, deacons.

Oh, how sad to give those dear brethren the parting hand! Perhaps we say each other for the last time on this earth, but, oh, dear brethren, let us so live, that, on that great day of judgment, we may all stand before the great white throne, ready to be received into God's kingdom.

May God bless all his cross bearing children, is my prayer! B. BELLE BOYD.

Newport, Nebr.

A Visit to Barron Co., Wis.

WHILE attending the love-feast in the Chippewa Valley church, we received the sad intelligence of the death of sister Perry; also a request to come and conduct her funeral services, and to be with those brethren at their feast. In compliance with that call, we arrived at the place of meeting Sept. 28, at 2 P. M., and found the brethren busily engaged in making arrangements for the feast to be held that evening. We had the usual services in the afternoon. Quite a number of brethren and sisters were present. Ministers from adjoining churches were elders S. Crist and H. C. Baker. We had a very enjoyable feast and one long to be remembered. One precious soul made application to be received into the family of God's dear children. Among the large number of quiet and orderly spectators present, were two ministers of other denominations. Both expressed themselves as being well pleased with the meeting.

Next morning we did a little church work Bro. Eli Bowman was advanced to the second degree of the ministry, and duly installed into his office. May he prove a faithful and worthy laborer in his high calling!

AT 2 P. M. the funeral took place at the Baptist church. The house was filled to its utmost capacity. Assisted by Bro. H. C. Baker, we spoke to the large audience from Rev. 14: 13 We felt more like taking a seat with the mourners, than to try to comfort and console the bereaved family. Bro. Perry has our sympathy and prayers. Sister Perry was one among the first to accept of the Brethren's faith, about six years ago, in Barron County. Since that time she led an exemplary life. During her severe illness never a murmur and hardly a moan came from her lips. Had sister Perry lived until Nov. 24, she would have been thirty-six years old. She leaves an affectionate husband, five children, a mother, one sister and four brothers to mourn their loss.

S. H. BAKER.

From the Dry Creek Church, Iowa.

BRO. D. E. BRUBAKER, of Maxwell, Iowa, began a series of meetings in our congregation Friday evening, Oct. 18 Oct. 26 we were permitted to surround the tables and partake of the broken emblems of our crucified Lord. Being somewhat isolated from the church, and my time being taken up in teaching, I was unable to attend any of the meetings, excepting the Communion Several ministering brethren from adjoining congregations were with us. Bro. Brubaker officiated.

On Sunday we met at 10 A. M for Sunday-school, after which Bro Brubaker preached from 1 John 3: 2. Theme, "The Christian's promotion." Our brother has the cause at heart, and we thank God and take courage for this season of grace. Some said, "We never heard so much in such a short time."

Our brother endeared himself not only to the brethren and sisters, but to others also, and his labors were much appreciated by all.

"A man that hath friends must shew himself friendly." I have often been made to think of the above proverb when I saw how familiar Bro. Brubaker was among the outsiders. He revived our little band of worshipers, and, when the parting hour arrived, we were loth to say farewell.

One dear sister was willing to forsake sin, and obey Jesus. She was baptized the day of the feast. O, may she lead a holy life that her husband may see there is reality in religion, and may he fully realize that the pleasure of doing good is the only pleasure that never wears out!

Bro. George Cripe is expected to hold a series of meetings in our church, beginning Nov. 12, no providential interference We pray that the borders of Zion may be enlarged, and that we may be built up and edified! LIZZIE M. ROGERS.

Central City, Iowa.

From the Pleasant Grove Church, Douglas Co., Kans.

OUR Communion is now in the past. It will long be remembered as a pleasant feast. The commendable order and respect shown by the spectators was a notable feature in our feast. Among the members in attendance were four mutes, who had come a distance of sixty-five miles.

After a week's visit with us, the writer, his family, and a brother in the flesh, started to accompany those dear ones home. Upon our arrival at that place, an appointment was at once made by them for preaching. We were with them six days, and had seven meetings, with the best of interest. Our doctrine is new there. If I mistake not, Bro. J. D Trostle had preached there three times. He was there in August, when he baptized brother and sister Darling and their three mute daughters and their husbands, making eight in all, and six of them mutes. May God bless them for their zeal and kindness shown us while there. We hope that those yet out of the ark of safety, but convicted of sin, will not forget their promises, but will soon come into the vineyard of the Lord and redeem their time.

There are some other members living within six to fourteen miles of the little flock referred to. They desire very much to have some minister move among them to preach for them. Brethren passing through from Kansas City to Manhattan on the Union Pacific, will be met at Silver Lake by notifying Bro. Moses Geller or Bro. Ephraim Mummaugh, or at Rossville by notifying Bro. Martin Hass

Brethren, do not forget these hungry, isolated members. One sister told me she did not see a brother for nine years until she met Bro. Trostle

Brethren, when all is well with you, think of the starving souls on the frontier.

T. A. ROBINSON.

Medina, Kans.

Notes by the Way.

I AM now about to leave my children and friends in Dakota, where I have had a very pleasant sojourn during the last few months. I made, in company with friends, over fifty calls and visits to various families. May God bless the kind friends whom I have learned to love in Emmons County.

There is no preaching by our Brethren at Williamsport. The Methodists are the only church at work here. I believe it is God's will that a good minister be sent into this Williamsport district in North Dakota. June and July are probably the best months for preaching, but a minister should come prepared to stay all summer, at least. During the winter people do not go out much.

I intend starting for California soon, to visit my son, W. N. Rohrer, in Fresno, Fresno Co., Cal., and will stop awhile with friends at Los Angeles before leaving California. I may also spend some time in Dakota again, before returning to my home in Honey Grove, Pa.

MARY ROHRER.

From the Middle District Church, Ohio.

BRO. G. L STUDEBAKER, of Shideler, Ind., came to us Oct. 13, and remained with us until Oct. 24, delivering, in all, twenty-one sermons. He labored earnestly and, we have reason to believe, effectually. As an immediate result, thirteen precious souls made the good confession and were baptized into Christ, to rise and walk in that new path, marked out by our Savior. Eight of these were scholars of our Sunday school,—one thirteen years of age. Angels rejoice when sinners turn to God. Oh, how we rejoice, when we see our children leaving Satan's ranks, to strengthen the army of the Lord! May these lambs of the flock go forth in the good cause of our Master and never grow weary in well-doing May their associates and others be constrained, by the overtures of God's mercy, to follow in the good work!

JOHN KARNS.

THERE is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it inevitably in the spiritual kingdom, as wheat springs from the grain, and barley from its grain in the natural world.—*F. W. Robertson.*

From Jones' Mills, Pa.

Our series of meetings and our love-feast are in the past. Sept. 28 Eld. Jacob Holsopple, of Geistown, Cambria County, and Eld. Josiah Berkley, from Somerset County, Pa., met with us in council. All business passed off harmoniously. An election was held for two deacons, resulting in the choice of brethren Joseph Christner and Daniel Sheets. Bro. Holsopple preached for us every night till after love-feast, Oct. 5. During the meetings five united with the church. Elders Josiah Berkley, Abraham Summy and others were with us at the feast, and assisted in the labors. Our meetings were largely attended and the order was remarkably good. I hope and pray that much good seed has been sown. May it result in the conversion of many souls! D. D. Horner.

Jones' Mills, Pa.

From Wallace, Lincoln Co., Nebr.

Last month I went to Loop County, this State, to a love-feast. Here Bro. J. D. Mast and about nine other members are living. We had a pleasant meeting, and I regret that I could not stay longer.

Oct 8 I left home and went to a love-feast in York County, in the Exeter church. Here I met Bro. M. M. Eshelman. We had a good love-feast. There were three baptized, and there is one applicant. We held three meetings after the love-feast, with good attention. From there we went to the Bethel congregation in Thayer County to a love feast. Here also there were three additions

On Thursday, Oct. 17, I left home again to attend a love-feast in Furnas County, at Bro Jacob Stump's. We had an enjoyable feast, with four additions After meeting, on Sunday, I went home with Bro. J. J. Sandy and wife, who were among those just baptized. They live about twenty miles north. We had meeting at their house on Monday night and then took the train Tuesday morning and returned to Bro. Wm. Sandy's, where I am at present. We had meeting last evening and, the Lord willing, I will remain here until Monday, the 28th, when I intend going to Chase County, then to Frontier County and from there home.

Eld David Bechtelheimer.

"Our passions are like convulsive fits, which make us stronger for the time, but leave us weaker forever after."

Literary Notes.

"A Visit to Bjorkheda Parsonage" is the title of a new book from the Swedish, by Carl Larsen, published by Cranston and Stowe, Cincinnati, Ohio. It is printed in good style, elegantly bound, and contains 275 pages. Price, $1 00

It is the story of a Swedish parson and gives a fair insight to the social and religious lives of Swedish Christians. The book will be read with interest and pleasure by young and old.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SWINEHART—SNIDER.—At the residence of the bride's father, Muskingum County, Ohio, Oct. 24, by the undersigned, Mr Noah Swinehart and sister Sophia Snider, both of Muskingum County, Ohio.

LECKRONE—KING.—At the residence of sister Mary Helser, Oct. 17, by the undersigned, Bro Noah Leckrone and sister Iva King, both of Perry County, Ohio.

John Bowman.

HARMAN—CHRISTNER.—Oct. 17, by the undersigned, Mr. Allen S. Harman and Miss Annie Christner, both of Mt. Pleasant, Westmoreland Co., Pa.

H. S. Myers.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

NETZLY.—At Batavia, Ill, Oct. 24, Edna, little daughter of Bro. Emmanuel and sister Mary Netzly, aged 8 years, 2 months and 24 days.

Her death was caused by membraneous croup from which she suffered terribly for two days, when grim death, who is no "respecter of persons," claimed its victim, and the little spirit was taken home to dwell with God.

Little Edna was a bright and promising child, loved by all who knew her, and an especial favorite among her school and playmates. The blow, so sudden and unexpected, fell heavily upon the grief-stricken parents, but, like David of old, they look hopefully forward to the time when they shall meet their darling in the glory world, where parting shall be no more. Funeral services by Eld. Daniel Dierdorff from Luke 8: 52,—"she is not dead, but sleepeth."

M. Connell.

BRUNK.—In the Greentown church, Howard Co, Ind, July 16th, Bro. Christian Brunk, aged 57 years, 5 months and 17 days.

Deceased was married to Miranda Flemming. Their union was blessed by five children, one of whom preceded them to the "land of pure delight." The rest of the children mourn their irreparable loss. Bro. Brunk has been a member of the Brethren church for sixteen years, and filled the deacon's office for ten years. While we sympathize with the children in their loss, we are glad that we have evidence that their loss is his eternal gain. Caroline Thompson.

SHAFFER.—In the Shade church, Somerset County, Pa, Oct. 17, sister Sarah Jane Shaffer, aged 30 years and 4 months

She leaves a sorrowing young husband and three small children to mourn their loss. Funeral services by John H. Meyers, assisted by the writer. Hiram Musselman.

FLENNER.—Near Mount Hope, Franklin Co., Pa, Mrs. Elizabeth Flenner, aged about 63 years.

The subject of this notice had been to Adams County on a visit, reaching home, apparently well, on the noon train, but in several hours afterwards was a corpse. Funeral services by the writer at the Amsterdam church from Isa 38: 1. T. F. Imler.

LUCUS.—In Bedford County, Pa., Oct. 4, Bro. John Lucus, aged 77 years, 9 months and 5 days. His remains were buried in the Ewett cemetery.

RITCHEY.—At the same place, Sept. 26, of fever, David Ritchey, aged 33 years and 20 days.

He leaves a mother, one sister and one brother to mourn their loss. His remains were buried in the graveyard near Graceville.

REPLOGLE.—At the same place, Oct. 6, of fever, Wm Replogle, aged 22 years and 8 months. He leaves a wife, mother, three brothers and one sister to mourn their loss.

His body was laid to rest in the Stone church graveyard. Services were conducted by the Methodist minister.

SHELLEY.—In the Hopewell District, Oct. 17, sister Hannah, aged 80 years, 10 months and 10 days.

She leaves three daughters and several grandchildren to mourn their loss, which, we hope, is her eternal gain. Funeral services were conducted by John S. Rush and Wm. Ritchey. Her remains were taken to Morrison's Cove for burial. Daniel Ritchey.

STURRETT.—In the bounds of the Indian Creek congregation, Fayette Co., Pa., Miss Harriet Lucinda Sturrett, aged 29 years, 4 months and 18 days.

The subject of our notice was a highly-respected young lady, who had made up her mind to unite with the church, but, like many others, put it off too long, and thus passed away. The funeral discourse was preached in the Buchanan school-house to a large audience. D. D. Horner.

BRUNK.—In the Greentown church, Howard Co., Ind, Nov 6, sister Miranda Brink, aged 55 years, 8 months and 1 day.

Sister Brunk was truly a mother in Israel. At her home and fireside she gave a welcome to all, and with a kind hand she ministered to the wants of the needy. There is nothing more beautiful than the close of a well spent life,—such as that of sister Brunk.

Caroline Thompson.

RITTENHOUSE.—At the home of his son, in Butler, Ind, Aug. 28, Bro. Christian Rittenhouse, aged 86 years, 7 months and 7 days.

Bro. Rittenhouse was a faithful member of the Brethren church. He was the father of ten children, of whom six are living. He leaves twenty-five grandchildren of whom twenty are living, and sixteen great grandchildren, of whom fifteen are living. Funeral services by brethren Jesse Long and John Mark from 1 Pet. 1: 24.

LONG.—At the Insane Asylum, Toledo, Ohio, Sept. 9, David Long, aged 41 years, 2 months and 26 days.

David was deprived of the associations of father, mother, brothers, sisters and friends, for nearly ten years. He was taken to the Asylum where he remained until his departure. Funeral services by Bro. George Zollars and Eld Jacob Brown.

KOCH.—In the bounds of the Lick Creek church, Edith May, daughter of Bro. Samuel and sister Barbara Koch, aged 19 years, 2 months and 4 days.

The deceased was highly respected by all that knew her. She was the youngest in the family and she will be missed in the family circle. Funeral services by Eld. Jeremiah Gump from John 13: 7. Noah Long.

SNIDER.—In the Jonathan Creek congregation, Perry Co., Ohio, Sept. 25, sister Susan Snider, aged 82 years, 1 month and 13 days.

Sister Snider was the mother of eight children,—five sons and three daughters. She has left four children, forty-five grandchildren and twenty-three great-grandchildren to mourn their less. Sister Snider joined the church in early life and lived a faithful Christian. She was loved and respected by all who knew her. Funeral services by the writer. John M. Bowman.

BAUGHER.—In the Tippecanoe church, Kosciusko Co, Ind., Aug. 3, Anna May Baugher, aged 75 years, 9 months and 7 days. Funeral services from Rev. 20: 12, 13

GERBER.—At the same place, Aug. 28, Bro. John Gerber, aged 74 years and 26 days.

He was as well as usual and at work when he fell. Without speaking a word, he passed over the river. Funeral services from Rev. 14: 13.

ROTHENBERGER.—At the same place, Oct. 4, Mary Rothenberger, wife of Eld. G. P. Rothenberger (deceased), aged 89 years and 8 months. Funeral services from Amos 4: 12, by Bro. Jacob H. Kurtz.

D. Rothenberger.

STUTZMAN.—At the family home, three miles west of Johnstown, Pa, Oct. 1, of typhoid fever and hemorrhage of the bowels, Rachel, wife of Stephen Stutzman, aged 59 years, 6 months and 18 days.

The deceased was well and favorably known, and is deeply mourned by a large circle of relatives and friends, and her death was quite unexpected, as she was not considered dangerously ill until a few hours before her death, when she was taken with the hemorrhage which ended her life.

Sister Stutzman united with the Brethren church early in life and has been a faithful and consistent member through many years, and, together with her husband, has attended most of the Annual Meetings for some years back, and made many acquaintances in the church throughout the country. She leaves, to survive her, her husband, now well advanced in years, four sons and four daughters, all grown to manhood and womanhood; also seventy-three grandchildren. Two of her grandchildren have been called home before her.

Sister Stutzman was followed to her grave by a large concourse of friends and relatives. The funeral services were held at Benshoff church by elders Geo. Rairigh and David Hildebrand.

RENNECKAR.—In the Sugar Creek congregation, Oct. 19, sister Lucy Renneckar, wife of Bro. Wesley A. Renneckar, aged 27 years, 11 months and 29 days.

Great is the loss sustained by the bereft family, the dear brother being left with three small children! Funeral text, Philpp. 1: 23, by the writer, assisted by brethren Hochstetler, Holmes and Shutt.

SWINEHEART.—Sept. 19, sister Margaret Swineheart, aged 56 years, 2 months and 21 days.

Her husband preceded her to the spirit world. May the Lord especially bless the bereft son and daughter, and may they have grace to cherish the Christian faith of their dear parents, is the earnest desire of the writer, whose remarks on this sad occasion were based on Ps. 90: 12. Edward Loomis.

ZELLER.—At Mt. Morris, Ill, Sept 4, after a short illness, sister Mary Eve Zeller wife of Bro. Michael Zellers, aged 72 years 10 months and 16 days.

The deceased was the daughter of Joseph Fiery, and born in Washington County, Md. Her parents both died ere she had reached womanhood. In her seventeenth year she united in marriage with Michael Zeller. Had she lived one more month they would have been married fifty-six years Her husband still survives her.

Sister Zeller was the mother of nine children, of whom four died in infancy. One son preceded her eighteen months. Four children still remain,—one son, Wilson Zeller, of Clark, Dakota, and three daughters,—Mrs. Susan E E Long, Mrs Mary A. Binkley, and Miss Louisa K Zellers. Eighteen grandchildren and two great grandchildren are left behind.

Twelve years ago she was partially paralyzed and had been suffering more or less ever since. During the first few years after she was paralyzed, her sufferings were intense, and, at times, she would seem to be in great agony. She was seldom attacked by severe pain during the last few years of her life, until the Master saw fit to call her from earth to eternity. Now she peacefully sleeps beside her dear son in the Silver Creek graveyard.

The deceased was a member of the German Baptist church and was a good Christian woman, a dear, devoted wife and a kind and loving mother. She was loved and respected by all who knew her, and her vacant chair brings sadness to our hearts. No more will she welcome us with her sweet face and pleasant smile. We must now try to meet her where sickness and death can not part.

Mary A. Binkley.

DEBEALT.—At St. Louis, Mo., Sept. 17, Mrs. Nancy L. Debealt, wife of Bro. Narcisse Debealt, aged 68 years.

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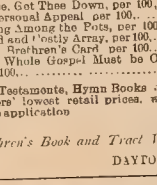
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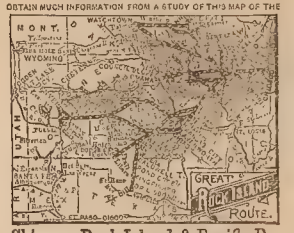
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 19, 1889. No. 46.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

BRO. SWIGART is now out preaching for the Brethren at the Bethel church-house, near our old home, and on his return we expect to go, and remain over Sunday.

THE Brethren's Almanac, by the time this reaches our readers, will be ready to send out, and the orders will be filled as they are booked. Single copy, 10 cents; per dozen, $1.00.

THERE will be a meeting of the ministers of the Middle District of Pennsylvania held with the Brethren of the James Creek church, ten miles south of Huntingdon, on the Huntingdon & Broad Top Railroad, commencing on Thursday morning, Dec. 12. There will be public preaching each evening, commencing on Wednesday evening and continuing over Sunday. The work of the ministerial meeting will close on Saturday noon. Any of the ministers of the District, not receiving a program of the meeting can be supplied by addressing this office.

AT our late Communion meeting we had with us a number of visitors from the surrounding churches. The following churches were represented: James Creek, Aughwick, Spring Run and Johnstown. We appreciated the visit, and hope all enjoyed their call with us. The attendance, on account of the rain, was not large, but the exercises were edifying to those who enjoy spiritual repasts, and we trust all were made to feel that it is truly no vain thing to wait upon the Lord. We are spiritually blessed in participating in the church ordinances and sacraments in proportion to our preparation for them. The preparation of the heart is an essential prerequisite to the full enjoyment of these meetings. This preparation comes from the Lord, but it comes only when we want it, and freely is it given.

BRO. SILAS HOOVER has been laboring with the Altoona church, Pa., and we are informed that there have been a number of additions to the church. We are glad to hear this, as we feel much interested in the welfare of this congregation. It has been the child of the District of Middle Pennsylvania, and we are all anxious that it shall grow, and become a power for good. The field is an excellent one, and, if carefully cultivated, there is no reason why the best of results should not follow. Our experience, as a church, has not been very large nor flattering in large towns and cities, and it is time that we learn the cause and apply the remedy. The Gospel, as taught by Christ and the apostles, was most successfully introduced in the towns and cities, thus showing that it is adapted to the people of such places. Even if we do not succeed as they did, our failures can not be urged against the suitableness of the Gospel in cities. Christ died to save sinners. The fault must be in the unsuitableness of either our ministers or our methods—perhaps a little in regard to both.

THE subject for our last prayer-meeting was the promise of the Lord to Israel that he would heal their backslidings. Backsliding is represented as a disease, and one, too, that could be healed by the Lord only. Among Israel it seemed to be a very common disease. They were notably a backsliding people, but, we suppose, not more so than people have been during the Christian age, and are at the present time. This soul-destroying disease has taken a deep hold on the churches of to-day. Our encouragement is that the Lord is still ready and willing to heal our backslidings.

SOCIAL LIFE OF THE ANCIENTS.

THE social life in the days of our ancient brethren, in the days of Moses and his successors, has always been a mystery to the most of us; and what seems strange about it is, that, as a rule, we are satisfied that the mystery shall remain, without inquiring whether or not there are any clues by which it may be unfolded to our view.

That there is not much said about it in a direct way in the Bible is very evident to those who have been interested in the subject. Yet in their lives there is so much that seems to be common to all civilized life that we may safely conclude that in all time like begets like, and that in the getting the surrounding circumstances are necessarily somewhat similar.

In the notable family brawl among Miriam, Aaron and Moses we have a glimpse at the social life of the time, and have set before us, rather conspicuously, the character of the different persons. Miriam seems to be the leading factor in the trouble; and what is most strange about it is, this same Miriam was the little sister who so carefully watched the fate of little Moses, as he was launched into the water in the boat of bulrushes.

She was the instrument in saving his life, as well as the notable singer at the exodus, and in the hour of deliverance from bondage. During all this time she had been a witness of the wonderful display of the Lord's miraculous dealings with her people, and the special manner in which her brother had been used as an instrument in the accomplishment of the work.

Here are two brothers and a sister greatly honored of the Lord, and we would naturally suppose that among them would be a mutual enjoying of these honors. But right here we have a very vivid exhibition of human nature as it has been found in all ages. The spirit of jealousy breaks out in the family, and for its ugliness it seeks an excuse. The real cause of the trouble was the honor that the Lord had conferred upon their brother, on account of which they envied him. The pretended cause, on their part, was that their brother had married an Egyptian woman. Whether this was the right thing for Moses to do we don't know; but to his brother and sister it was an occasion for offense, and they made use of it, to their own hurt.

Their brother had a conscience void of offense, and he was willing to have the Lord be the Judge between them. Innocence has no fear from truth and right, and with God guilt is found where it belongs. The origin of it, on this occasion, was found in the heart of the sister, and it was made manifest in her flesh, for she became a leper. Inwardly she had been a leper before; now the ugliness of sin is shown on the body. The home life of thousands is afflicted in the same way, but it is kept behind the skin—but none the less lepers are they.

Miriam sees her folly and the terrible retribution which follows, and repents. Aaron, too, sees his brother's vindication, and intercedes for his sister, and Moses, filled with compassion, implores the Lord in behalf of his erring sister, and, after seven days, the plague is removed. We imagine we see a grand family reunion; Miriam and Hur, her husband, and Aaron and his wife, Elisheba, with their children, make a friendly visit to Moses and his newly-married wife, make pledges to each other, call each other brothers and sisters, and determine that they will profit by the unpleasant experience through which they passed.

While the circumstance shows this unfortunate trait of character in the sister, it also presents to us the different characters of the brothers. Aaron made a good spokesman for his brother, and was strong to help hold up his arms in time of battle, but he was ill-fitted for a leader, as was aptly shown while Moses was upon the Mount, when he cast the people's gold into the fire, and it came out a calf. And it was on this occasion that it was said of Moses, "Now the man Moses was very meek, above all the men that were on the face of the earth." This shows that each one was in his proper position—the place where the Lord could use him best. With this they should have been content; and so should we. To do *what* we can, *where* we are, is the better way.

Had Miriam and Aaron done thus, there would have been much trouble saved in their social relations, and all, perhaps, have been the better for it.

As to the social life of Moses, we have but little outside of mere inferences. If it was as magnanimous, noble and meek as were his relations and demeanor in other departments of life, it must have been exemplary, indeed. When we think of their manner of life, the forty years' sojourn in the wilderness, and the constant associations of the vast multitude, without any manual labor to perform, we can form but a faint idea as to what were their social relations. Supposing human nature always to be the same, we need not wonder that Israel did sin, and that Moses, as a leader, had much to vex him during his wilderness life.

A careful study of the lives of these three persons, made so prominent in the exodus of Israel, would be of great profit to us all. They are representative and figurative, and from them a large fund of religious knowledge may be obtained.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MY ANGEL BABY.

I was wondering if my darling,
Who abides in courts of bliss,
Had retained the form and beauty
And the grace she wore in this—
Whether she was still a baby,
Wearing years of infancy;
Or her years, like ours they number,
In that strange eternity.

Musing thus, she stood before me,
Clad in flowing garment white;
On her brow a golden halo
Bearing rays of dazzling light,
Which, amongst her silken ringlets,
Gleamed like pearly drops of dew—
Nestling in her golden tresses,
Shading eyes of heavenly blue.

On her face divinely lingered
Purity for earth too fair;
In her eyes serenely slumbered
Love immortals only wear;
And the waxen lips were parted
Just as if an angel song
Trembled there in joyful anthems,
That her rapture would prolong.

On her snowy bosom glistened
A bright girdle wrought of gold;
Like the stars adorning midnight,
Gold drops sparkled in each fold
Of the robe in which they dressed her,
In that pure abode divine.
And I wondered: Can this jewel
Be the darling I called mine?

Lo! the lily hands uplifted,
As with harp attuned to praise;
And her countenance so holy
Spoke of deep responding lays,
Like sweet twilight glories blending,
Peace, love, joy, bliss, balm and light
Clothed her in majestic glory,
Mortal pen may never write.

Thus she came in angel splendor,
Emblem of that happy throng,
Who before God's throne do render
Praises in melodious song,
Caroled on harmonious harp strings,
By seraphic fingers pressed:
While their hallelujahs echo
Through celestial mansions blest.

I stretched forth my hands, and, yearning,
Filled my heart so long bereft;
But she vanished, rising upward,
Opening wide the bleeding cleft,
Till I pondered o'er the vision
Of her glory with her God;
And the shining street and golden,
Which her sinless feet have trod.

In her righteousness eternal
With the joy I hailed her birth,
Far more beautiful I leave her
Than the fairest child of earth.
Heaven now is fairer, dearer,
For my darling's presence there;
Now my soul with joy awaiteth,
In her blissful state to share.

With what rapture I shall greet her,
Clasp her fondly to my breast!
Then, throughout unending ages,
We shall be forever blest:
Blest as tender child and mother,
Blest as saint and seraph bright,
In the fadeless home of Jesus,
Clouded by no vail of night.

—*Gertrude A. Flory.*

LET US PUT IT FAR FROM US.

BY J. SNAVELY, SR.

THE MESSENGER No. 43, comes with refreshing showers, and in particular so from the sisters. The article, "I Have Been Wondering," is the cap sheaf to me. I, too, wonder how many of us will now abandon this filthy habit, so we can salute one another with a *holy* kiss. I often wonder how any one can admonish another when he has his mouth full of the weed,—the poison! Brethren, let us put it far away from us. It is an idol. As temples of the Living God, let us try and make ourselves as clean as we can. "God has not called us unto uncleanness, but unto holiness." Let us be separate from all evil, and touch not the unclean thing; then God will receive us, and will be a father to us and we shall be his sons and daughters, saith the Lord.

Having these promises, brethren, why not cleanse ourselves from all filthiness of the flesh and spirit? How can we go on in perfectiog holiness if we do not? All we do, we should do to the glory of God. I often wonder if we can use the filthy weed, or anything else that is wrong, to the *glory* of God, and, again, I wonder how my brother can admonish me for any violation of Gospel principle when he does the same thing. Tobacco is a spot of the world as well as other evils. The church ought to be "a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish." Brethren and sisters, let us watch and pray that we be cleansed from this evil! Let us not wait six or ten years! Let the will say, "*Now, to-day,* is the time!" "Ye are the light of the world." When are we the light? Now, or never! We will never be a light till we are truly children of the Lord.

When distributing tracts, people often say to me, "Your people are no better than we are." They pay more for tobacco than we do. Why do you tell us to quit this filthy habit? Heal yourselves first; then you will be a better light to us." Who is to give an account for such things? May God help us to speed the day when we can say, "The church is without spot or wrinkle"!

Now, brethren and sisters, let us not say we can not quit a bad habit. We all know we can. Let us obey our promises we made that we may grow up into him, even Christ,—is my prayer.

Sisters, keep on giving us good admonitions through the MESSENGER. Brethren, let us not stop the paper because some one states our case too pointedly.

ARE WE RISEN WITH CHRIST?

BY I. N. CROSSWAIT.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3: 1.

WERE it not that my whole heart is drawn out for the awakening of our Zion, I would cease to try to persuade the lukewarm, or arouse them to a true sense of their duties and privileges. Old brother Paul, in the above verse, clearly infers that those addressed were risen with Christ and that they must seek those things which are above. I am fearful that the affections of many of the brethren are taken by the things of the world, although we read in positive language, "If any man love the world, the love of the Father is not in him." 1 John 2: 15.

If we are in Christ, or have risen with him, we are then dead to the world and alive to God. Then, if alive to God, we will evidence the same by a diligent and constant effort to obtain more of his Spirit, that we may become more effective workers in the cause of Christ. If we live in a lukewarm, careless way, our influence will be to please Satan. Cold, careless professors of Christianity are the cause of *more* skepticism than all the teaching of avowed skeptics. How many do we see that seek those things, which are above, with the same untiring diligence with which they seek after the things of the world? What would our farmers accomplish, if they took no more care to keep out weeds from their fields, than the careless would-be Christians to keep out the weeds of error that are ever coming up in their hearts?

In view of what Christ has done for us, what a responsibility is resting upon us! It would seem that mankind would be so full of gratitude as to feel it impossible to render due thanks and praise to his great name! But alas, on the contrary, we see them so ungrateful that it is no easy matter to discover in them any evidence whatever of thankfulness. They can not realize the grief of our Blessed Intercessor to see such ingratitude.

When a man gives his life for a fellow-man, it is lauded as some great goodness in him; but the sacrifice of the Savior for his *enemies*, is not looked upon with the same feeling by but a few of those who claim to know him in the pardon of their sins. O God, what a fearful lack of appreciation of the wondrous love manifested in our redemption! Let us ever strive to realize our true condition in his sight, then we shall see our great lack and be led to him in whom is all power. Then, when we come to him in full, entire confidence, attained through the means of true consecration to his service, we are assured that he will hear us, and that whatsoever we ask, consistent with his will, he is more than willing to grant us. Oh, that God would awaken all his children to a full sense of their duty!

Avon, Ill.

OUR HOPE.

BY C. H. BALSBAUGH.

To Bro. J. O. Culler:—

BELOVED, your letter is brief, but unspeakably solemn. I do not want you to give me credit for what I have not. My eyes see higher than my hands have ever reached, and further than my feet have ever traveled. Our ideal is not our actual, save potentially through faith. To hunger and thirst is also grace and salvation, as well as the filling. Small capacity admits of small appropriation, and an ever-widening soul is conscious of an ever-increasing hunger. The vacuum and the filling are both of God. In our blindness and selfish enthusiasm, we may attempt great things, but accomplish little, or even do harm to ourselves and others. We fail so often and so signally that we no longer look confidently for the falfillment of God's great promises. We say we have hope, and try to persuade ourselves that we really do, but the naked truth is, we do not. Some time ago one brother asked another, "*Are you saved?*" The reply was, "I hope." Again the interrogation, "Are you not *sure?*" And the reply, "Hope is all I have." I then asked, "Are we *sure* we *hope?*" This *word* is often fallen back upon as though it meant less than perfect assurance.

"The hope *set before* us" is also the hope *cherished,* and it is an anchor both *sure* and *steadfast,* entering into that within the vail. "CHRIST IN US is the *hope* of *glory.*" The *Gospel* hope is as immutable and secure as Christ Himself. To *hope* to be *saved* IS salvation. Hope, Faith, Love, are inseparable. No soul can have one and not all three. To "know God is eternal life," and "he that loveth not knoweth not God, for God is love." "Without faith it is impossible to please God." "Whatsoever is not of faith is sin," "Hope maketh not ashamed." You can hunt up these divine utterances, and many others of a kindred nature, showing that our only warrant to hope is *Christ Himself,* in all the fulness of His Godhead, all the perfection of His Humanity, all the completeness of His Atonement and Intercession.

If our hope must have its ground in our righteousness or holiness, it will expose us to "everlasting shame and contempt." I have no hope at all, save that Jesus died for me, lives and pleads for

me, is my very life in its essence and possibilities. Where such a hope exists, the life will correspond. It is vain to try to do good or be good, as a ground of confidence and peace and rest. Emmanuel has finished our salvation, leaving nothing undone to remove every barrier between God and the sinner. It comes to us a free gift, pure grace; by faith we accept it, and work it out in all the details of life, trusting and resting, step by step, in Him who is our Alpha and Omega. A true faith will always appropriate a full Christ, and thus keeps love warm and hope bright.

If we sin, we have an Advocate with the Father, who ever liveth to make intercession for us. If we sin seventy times seven, what can we do but return again, confess our sin, and find Jesus faithful and just to forgive and cleanse, and "heal our backslidings, and love us freely." Where would be our hope, were it not in God? Abraham and Moses and all the prophets and apostles, would all be lost if they had nothing to hope in but their own goodness and holiness. God became Man, the Sinless became the sinner, the Holy One of Eternity became the Scapegoat of Humanity, the Eternal God Himself exhausted the claims of His own Nature and Law, so that there is salvation for every sinner on earth, no matter how black, how vile, how low, how petrified, how "earthly, sensual, devilish."

The sin against the Holy Ghost does not empty the divine resources of redemption, but it empties human nature of all spiritual receptivity. Is any reader troubled with fear about having sinned the unpardonable sin? Thank God for that fear! To doubt God's willingness and power to forgive is dishonorable to His great Sacrifice in Christ; but at the same time it reveals the presence of the Holy Spirit, and the possibility of our restoration. If *God* justifies, who is he that condemneth? And God justifies the ungodly through faith in His own perfect provision for the chief of sinners. True faith rectifies all judicial relations with the Divine Person and Government, and brings power to *become* the very thing we believe. "Ye believe in *God*, believe also in *Me*," and this brings peace and holiness and power, which earth and hell can not annul.

This is "the hope of the Gospel," "the blessed Hope," the only hope, and if we have this, "we purify ourselves even as He is pure," by the constant influx of his own life, "fulfilling all the good pleasure of his goodness, and the work of faith with power." With amazement and gentle reproof Jesus asked Peter, "*Wherefore* didst thou *doubt?*" If the Godman says, "*I* am thy salvation," why not hope, and that with full assurance? When God has done His best, Isaiah 12: 2, 3 is the experience and confession and glory of life.

COMMITTEE WORK.

BY J. H. MOORE.

THE following editorial item, which appears on page 679 of the MESSENGER, in my estimation, is the most timely production on that subject, that I have yet seen. It is so full of meaning, that I will reproduce it for a more careful reading and consideration:

> Committee work has become an important factor in our form of church government. When a church has been thrown into disorder from such troubles as arise in our church work, and it is found that it can not be adjusted by ordinary methods, a committee is sent by the District Meeting, and, if this fail, the Annual Conference sends out a committee: and from their decision, when ratified by Annual Meeting, there is no appeal. The committee sit as judges in the case. They hear and examine the testimony and render a decision as nearly as possible in accordance with the facts in the case. Owing to the importance of the work placed in their hands, committees of this kind should be selected with great care. Men should be selected for such work who have clear, cool heads, with a judicial turn of mind. They should be well acquainted with our form of church government and have some knowledge of the rules governing evidence. Committee men are sometimes placed under very trying circumstances and then a quick perception of the right and an evenly-balanced judicial mind and matured judgment are of the greatest value. All men do not enjoy such advantages, and, as a result, fail under trying circumstances. Too much care can not be observed in selecting brethren to serve on important business.

It seems to me that the qualifications of committee men is a subject worthy of far more attention than has generally been given to it. In Acts 6: 1-6 we read of a difficulty between the Grecians and Hebrews, at Jerusalem, in regard to the Grecian widows being neglected in the daily ministration. It being a temporal matter, the apostles suggested the appointing of a committee of seven brethren, "of honest report, full of the Holy Ghost and wisdom," whom they would set over that particular business.

The committee were duly selected, part of them preachers, and others deacons, and set apart to the work. They certainly settled the difficulty, and gave satisfaction to all parties, for we hear nothing more of it. But it should be remembered that the qualifications were first laid down and explained, before a man was selected. In that way they were led to select the right kind of men. We should be equally careful when selecting men to serve on committees now.

But there are points in the editorial item to which I desire to call special attention:

1. "Men should be selected for such work, who have clear, cool heads, with a judicial turn of mind."

2. They "should be well acquainted with our form of church government."

3. They "should have some knowledge of the rules governing evidence."

It would be difficult to name qualifications more important, and more to the point; and *I* suggest that all of our officials make a careful study of these points, with a view of preparing themselves for church work, especially "our form of church government," and "the rules governing evidence." I think a few well-written articles on these three points would be both edifying and very instructive. Some of our well-informed brethren, with experience on committee work, might greatly aid others, as well as the church in general, by giving the result of their experience. Let us hear from some of them.

Waycross, Ga.

WHO IS OUR NEIGHBOR?

BY GERTRUDE FLORY.

Beloved in the Lord:—

YOUR letter containing the inquiry, "Who is my neighbor?" has been here a long time, but, on account of pressing duty, I have failed in complying with your request to reply through the MESSENGER, and had nearly abandoned the idea of doing so, till remembering how, in years that are past, I sat in your home, day after day, repeating to you the joy and sweetness of the new life I had found. Though I was but a child in years and you had reached womanhood's estate, you learned of me, and before another year was added to our lives, we walked together the same bright way of faith divine. "How mysterious are his judgments and his ways past finding out." And now, after a lapse of years, you come again to me for more of "that light that lighteth every man that cometh into the world."

Then, as in those other days, let us take our Bible and together learn "who is our neighbor," that we may be better neighbors ourselves, "For better *is* a neighbor *that is* near than a brother far off." Prov. 27: 10. Perhaps, if we know something of our duty to our neighbor it will help us to comprehend who our neighbor is. The Lord commanded Moses to tell the children of Israel: "Thou shalt not defraud thy neighbor, neither rob him." "But in righteousness shalt thou judge thy neighbor." "Neither shalt thou stand against the blood of thy neighbor." "Thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him." "But thou shalt love thy neighbor as thyself." Lev. 19: 13, 15, 16, 17, 18.

These quotations teach us what we *should* and should *not* do to our neighbor. Then it is fair to suppose that those persons who fulfil these commands toward us are our neighbors, and this conclusion reaches out, widening like the ripples of a stream, till it re-echoes from shore to shore, embracing humanity, as a mass, in one great neighborhood as well as brotherhood.

The members of the family living next door to us are our neighbors just as far as they fulfill the Gospel requirements of neighbors to us and no farther, and we are their neighbors in like manner. Should any be enemies to us we should love them, and do good to them, thus proving ourselves neighbors indeed.

When the Savior was asked, "Who is my neighbor?"—his reply was the parable of the good Samaritan, and the lawyer's conclusion was, "He that showed mercy on him," was neighbor to him. Luke 10: 25-37. The man that fell among thieves was from Jerusalem and, no doubt, was a Jew. From John 4: 9 we learn that "the Jews have no dealings with the Samaritans," hence the Samaritan could not be called the Jew's neighbor in the same sense that we regard our associates as neighbors. This understanding of the subject makes the act of the Samaritan one of great benevolence. While the priest and the Levite passed by on the other side, the Samaritan stopped to pour oil and wine into the wounds of one that would have no dealings with him. No wonder he has been called "the *good* Samaritan," and Jesus relates his merciful act as an example of the true neighbor.

Then, whoever assists us financially or spiritually is our neighbor. What aid should be more acceptable to us than to be helped heavenward? What act would be so merciful as showing us our sins and helping us to overcome them? This must be what the Lord meant when he says: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Where neighbor is used in the Old Dispensation, in similar expressions in the New we find brother. Hence we conclude that whoever we may regard as our brother, is also our neighbor.

La Porte, Ind.

COMMENDATORY.

BY SAMUEL T. HARNES.

I SEE a few lines in MESSENGER No. 43, page 683, written by sister Ellen Bidinger, and I can heartily say "amen" to what is there written. The Brethren teach that prayer is one of the leading principles to believers by which they can have access to the throne of grace. By prayer we understand the offering up of our petitions to Almighty God for such things as are lawful and needful, in faith to obtain through the name of our Lord Jesus Christ. It is said that prayer comes from a word in the Hebrew, which signifies appeal, interpolation, intercession, whereby we refer our own cause and that of others to God. It may also be said that the parts of prayer are invocation, adoration, confession, petition, pleading, dedication, thanksgiving and blessing. A family altar should be erected in every family. Then we will be able to show by our daily conversation that we have been at the feet of Jesus,—near to

him who has the power to establish us according to the Gospel. If we are led by the spirit of the Gospel, then we will perform all of the ordinances found therein. The world will not excel us in this important matter, for Christ and his holy apostles have plainly taught us how and in what state we should be, in order to pray acceptably to God.

Nat. Mil. Home, Ohio.

THE LAST DAYS OF AUTUMN.

BY SOLOMON SCHUBERT.

THE seasons of the year follow each other in rapid succession. Spring and summer days are all gone, and we are in the last days of autumn. A few days more, and winter, with its rude blasts and howling storms, will be upon us. Millions of our race will think of those days long after they have passed away. They will leave to us either a precious or a sad memory. With some they will be, or have been, the beginning of great pleasures; with others, the end of earthly prosperity, the close of every joy and hope, the evening of the light of day, the gathering of darkness,—the beginning of the dark and gloomy night of affliction and suffering, distressing fears and heavy woes. But these days of affliction and suffering are like the last days of autumn,—few, and will soon pass away. Surely, we behold the wisdom and goodness of God, our Creator, in thus arranging everything in the world for our happiness and pleasure!

"Cast your eyes upon the earth that supports us; raise them then to this immense canopy of the heavens that surrounds us, these fathomless abysses of air and water, and these countless stars that give us light! Who is it that has suspended this globe of earth? Who has laid its foundations? Its bosom could not be laid open for cultivation by man if it were harder. It could not support the weight of his footsteps if it were less firm." This earth, though mean and unformed, produces the most precious things, which are "transformed into thousands of beautiful objects that delight our eyes." This earth is so infinite in its productions that nothing exhausts it. Its treasures experience no decay. It grows old, but not in the exhaustless riches it pours forth from its bosom from age to age.

Well may we ask, "Who made the earth?" "Who has stretched over our heads this vast and glorious arch? What sublime objects are these!" The regular succession of day and night teaches us wisdom and adoration! For many ages the sun has never failed to come forth from his Eastern chambers to shed his blessings upon us; and, according to the Holy Book, the sun also "knows his going down."

We address the great Creator in the language of the Book: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Ps. 65: 11-13 "The Hand that guides this glorious work must be as skillful as it is powerful, to have made it so simple, yet so effectual, so constant, and so beneficent." See what wisdom and mercies in both the day and night!

"Day is the time for society and employment. Night folds the world in darkness, finishes our labors and softens our troubles. It suspends, it calms everything. It sheds around us silence and sleep; it rests our bodies, it revives our spirits. Then day returns and recalls man to labor, and reanimates all nature."

The last days of autumn are like the last days of human life. They are melancholy and sad. The green woodland, the sylvan shore, the vine mantled bowers are faded and dead. Moaning winds and desolating storms sweep over the plain. O how the last days of autumn destroy life and beauty and glory, and bring general desolation and ruin upon vegetable life! So the last days of mortal life are gloomy and sad. With the best of people a great many pleasures are then gone, and for that reason it behooves all to consider what is written,—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

I ask, Are not the last days of those sad who have misspent their days, toiled all their lives in sin, abused the goodness of God, despised the gracious offers of pardoning mercy and eternal life? Their days are gone, all gone, hopelessly gone! How vain to wish their return! How unavailing their most bitter regrets! Is not death awful enough without making it more so by a life of sin? Is not the grave dark and gloomy enough without making it more so by disobedience to God's sacred commandments? Is not eternity terrible enough without treasuring up unto yourselves "wrath against the day of wrath, and revelation of the righteous judgment of God"! Rom. 2: 5.

Sad and melancholy days, indeed! Self-convictions and gloomy recollections of the past bring forth guilty anticipations for the future. The last days of such a life end in darkness, fear and perdition. The life being squandered, retribution and doom are just at hand. Ah! who can throw empires away, and be blameless? Who can live and die in such a condition, and not realize the sadness and peril of those days? Can the children of Jesus and of the resurrection see their own friends and kindred thus end their days without emotions of sorrow and pain? No, they can not.

But the last days of autumn may also be calm and fair, radiant with hope for to-morrow, for the ruthless storms will soon end, the chilly air become mild and balmy, the barren fields return to life, the woods be made vernal, and the withered flowers bloom in beauteous youth, and shed their fragrance on the "desert;" and then this world will be more beautiful, more glorious than ever. So the Christian's last days on earth should be the fairest, brightest and best. "His God sustains him in his final hour; his final hour brings glory to his God."

The fairest, brightest, most glorious are the last days of autumn. See what a beautiful combination of light and shade and color the woodland presents, and the various and brilliant hues of the mountains, one range above another, rising higher and higher until their towering summits penetrate the skies! Behold the richness of the skies,—the beautiful canopy of clouds which curtain our globe! Yea, what an unsparing flood of beauty is poured out on all things around us!

So of the Christian. How beautiful are the last days of the Christian mother! Her tender care for her children is manifest to the last; then, commending each one to her Lord and Savior, she falls asleep in Jesus. Her life of devotion and fidelity, as it passes from earth is like the tranquil evening of an autumn day, painting a rainbow of peace and glory over her grave.

Dear reader, devote the few fleeting days of life to Him who died on the cross for you. Then, when your last days on earth come, you will pass away to that land, all fair and immortal, and rest, sweetly rest, evermore in union with those who already have entered the heavenly world.

Alvada, Ohio.

"HAPPINESS is perfume that one can not shed over another without a few drops falling on one's self."

"YE MUST BE BORN AGAIN."—John 7: 8.

A Synopsis of a Discourse Delivered Nov. 2 in the Pleasant Hill Church, by Michael Flory, Cambria, Indiana.

THE person to whom Christ addressed these words was Nicodemus,—one who, at the time, held a prominent position, being a member of the Sanhedrim. Lest his reputation should suffer he sought an interview with Jesus privately, and that by night.

There is a depth of meaning in the words of the Savior! Once fully comprehended, they point clearly to the baptism of water and of the Spirit, and their relative position among the fundamental or primary principles of the Gospel of Christ. These truths, forcibly impressed upon anxious and convicted characters, produce in them a willingness to carefully consider the ways and means of their salvation.

How sad we feel when our children, who are thus partially enlightened, fail to come into the church, not realizing their danger! They do not seem to interest themselves much about heavenly and divine things. This shows the necessity of *instruction* on that point. Converts, generally, are just about as good as they are taught to be.

John Wesley, in his preaching, acknowledged the urgent necessity of being taught of God. In his travels he came across a man who was lying in the gutter. The man looked at Wesley and said, "You are the man who converted me," to which Wesley replied, "It just looks like my work; if God had done the work, I would now find you in different circumstances."

We should not be mistaken in this respect. The apostles stood by the Word of God. The Savior laid down a plan which puzzles unconverted persons, but, by acting in full faith, the way becomes clear and plain. Too often we wish to see all before we do anything. This is not according to the directions given to govern us.

The effort or result of being born of water and of the Spirit is plainly visible, and if we continue to be led in the right direction and remain faithful, we preach mightily by our life, even when we are dead and gone.

When we become filled with the spirit, the burden of sin will all be removed through the merits of Christ. This will bring us into the church and make us willing to obey Christ in all things. The record is silent as to whether or not Nicodemus ever embraced the Truth here presented to him, yet this much is certain that it was through his assistance that Joseph was permitted to obtain the body of Jesus, in order to give it a respectable burial.

Paul, at the time of his conversion, was found praying; yet this was not sufficient in the estimation of Ananias, and he told him to "arise" and "wash away his sins." When this was accomplished, he was a changed man and began to build up what before he attempted to destroy. Soon he became attached to those whom before he was intent to persecute.

Through our obedience we may become perfect. How beautiful the thought! But how about those who are out of the church,—who, by staying away, seek to avoid these weighty impressions? Such, by their example, will influence others to delay their coming to Christ.

May God enable us to keep near the cross; for the life we now live has much to do with the life beyond. A consistent, Christian life has a wonderful power for good. The world admires and approves of it when our conduct coincides with the clear evidence, adduced from the Word of the Living God. Let us always act out the convictions that are daily impressed upon us by the Spirit of God!—*James Wirt.*

SLANDER.

BY SADIE C BRALLIER.

GREAT and many are the evils that infest and degrade our fair and so-called Christian land, but prominent above the rest, stands the heinous and appalling one of slander.

Slander is the base, though royal, monarch, at whose vile shrine all the subjects of the kingdom of darkness kneel and pay homage. Slander is the curse of earth, the tyrant of mankind. Slander is the pestilence of strife, the warrior of shame, the viper of iniquity. Slander is the despoiler of love and peace, virtue and honor, and all things high and holy. To the door of slander can be traced impurity, drunkenness, prostitution, debauchery, crime and a host of defaming evils. Slander is the author of pain and wretchedness as deep and cruel as the grave! O where is there an abundance of words, sufficiently strong to describe the tyranny and oppression which characterize the spirit of this vile and heartless king?

Slander! What horror has he not accomplished? What ungodly work has he not done? I have seen homes whose atmosphere breathed only the blessedness of love, and harmony and joy; but when once tainted by his venomed breath, love gave place to hatred, harmony was turned into discord, and all the sweet joys of domestic bliss were trampled in the dust. I have seen husband and wife, whose rapture in each other's love was unbounded, forever rent asunder by his cruel hand. I have seen children in the innocence and purity of youth, made homeless in consequence of his perjuring tongue. I have seen him put enmity between nations and kindle it to bloody strife. I have seen Religion tremble at his malicious power. I have seen saints fall beneath his mighty curse. I have seen hearts torn to fragments by his relentless spear, and souls go down to death in the pain of a fatal blow from him. I have seen Virtue array herself in the unsightly garb of vice, Honor repose upon the polluting couch of shame, whilst happiness took up her abode within the gloomy haunts of misery and despair. Virtue, honor, and happiness gone,—all lost in the evil, consuming flames of direful calumny!

Is it not high time that the Christian press were taking up the subject and heralding the evils of his tyranny from sea to sea, from pole to pole? Is it not high time that Christian *men* and Christian *women* were laboring to remove the curse of his cruel might? O, my brother, my sister, go with me to the battle field! In the name of God put forth your strongest efforts and WORK until the sweat stands on your temples, and the blood bursts from your veins, and never rest until humanity is freed from his destructive power and thralldom! Then, and not *till* then may we hope for a race of nobler men and purer women.

I know a lady who is a missionary in one of our large cities. One day, when on an errand of mercy, she stepped into a house of disrepute. Her quick, womanly instinct told her she was not amongst the pure of her sex Turning to one of the inmates, whose face was still bright and fair, though stamped with shame and wantonness, she asked: "How came you here, you who are so young and might have been so useful to the world?" With a smile of guilty triumph she replied: "There was a time when my character was above reproach, and my heart without stain. But I was slandered, and, to my astonishment and great horror, my father believed the report and drove me from his door. The accusation was a false one, and the agony I suffered in consequence of it was deep and bitter. I wept until I had no more tears to shed,—grieved until my heart seemed turned to stone. My friends unanimously turned against me. Feeling that I had lost the respect of all the pure and good, I grew reckless and wandered from the path of virtue. No one sympathized with me and I went from bad to worse. Stung by the bitter censure of those who were once my friends, I cared not what my fate should be and at last came here, to the lowest and most degraded of all earth's dark resorts. But I am happy now! There are plenty of friends to praise me, for I am the acknowledged belle of the establishment. What matter though it be the praise of libertines, and the belle of the depraved and vile?"

A ruined woman! and it was *slander* that made her so. A pure heart, robbed of truth and virtue, a young life steeped in wickedness and shame; and this is but a sample of the thousands and thousands who have met the same, hard, bitter fate. But only the great God in heaven knows *how many* men and women stand robed in the fair mantle of *chastity*, and even CHRISTIANITY, who are guilty of the vilest, the most diabolical and DAMNING SINS,—sins which, perhaps, have never even shadowed the souls of those whose characters they so ruthlessly assail. But "there is nothing hidden that shall not be revealed," and on that great day of fire and flame I wonder if those very slanderers will not be delivered with the harlots and adulterers unto the kingdom of Satan and there pay the penalty of their *hidden* crimes "in the blackness of darkness forever"? O, I fear and tremble lest it will be so!

Certain it is that no pure man or pure woman would lower himself or herself to the degraded position of the slanderer. O, if the veil were torn from the heart of the average slanderer, what impurity and corruption would be exposed to view,—what lewdness, filthiness, vice and crime! Beware of the slanderer! *Flee* from him as you would from a poisonous reptile. Suffer him not to lay his hand upon you; for when once within his grasp, he is sure to measure his victim to the extent of his own iniquities. Having a depraved character himself, he well knows how to ruin the reputation of his fellow-man. Surely his "steps go down to death," and his "feet take hold on hell." I had rather pluck out both my eyes than to enter the presence of the Righteous Judge with "Slanderer" written on my brow!

O, the cries, and tears, and prayers, and sorrows, and heart-aches, and agonies, worse than death, and wretched days and sleepless nights to which foul Slander has doomed his helpless victims! Who but the God that knoweth all can count the homes he has invaded, or measure the depth of the wrongs which his cruel hand has dealt?

Dear reader, let us climb upon the highest plane of Christian dignity, and bid defiance to the evil, contaminating breath of calumny! Let us value our manhood and womanhood as priceless jewels,—far too precious to be thrown into the filthy mire of slander. Let us be "ministering angels" to the fallen,—shed tears over their weaknesses, lift them from the deadly slums of shame, and be their inspiration to a nobler and a better life. Let us form sweet ties of friendship and association,—mingle with our fellow-men, manifest an interest in their welfare, and seek ardently after their higher qualities of mind and heart; and in "whatsoever things are good, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," let us encourage them. But as far as the East is from the West, even so let us pray God to keep us ever far from the soul-polluting spirit of the slanderer!

O, Slander, thou vilest and most cruel of hell's messengers, how long till thy dark mission is accomplished? How many characters wilt thou yet malign, how many homes wilt thou yet destroy, how many souls wilt thou yet drag down with thee to that deep pit of everlasting darkness? How long until the wrath of God shall stay thee in thy black device and bind thee with infernal chains to hell's abyss forever?

Slanderer, do you expect to gain an entrance through the pearly courts of heaven? Be not deceived; for nothing defiled, unholy, or impure, can have its abode within that blissful place. "Neither any that loveth or maketh a lie."

Vinco, Pa.

THE MEANING OF THE WORD "ETERNAL."

BY E. B. WINSLOW.

I HAVE been talking with some of my brethren as to the meaning of the word eternal. Many brethren claim that it does not mean *without end*, when speaking of eternal punishment. They say that Greek scholars claim it *has* an end Do those Greek translators know? In my opinion, if it has an end as to punishment, it also has an end as to "eternal life." Mark 10: 30 The Apostle John tells us a great many times about eternal life. Paul said to the Colossians, "Ye are dead (dead to sin) and your life (eternal life) is hid with Christ in God" Of course Paul meant "eternal life." John 10: 28.

In speaking of "eternal life," no one wants it to have an end. In speaking of "eternal damnation," Mark 3: 29, we all are willing that there might be an end to it.

It seems to me that all those that think the word "eternal" has an end, should consider seriously, and see if they are worshiping a god that has "an end," because the *true God* is "without beginning of days or end of life," and is eternal. Deut. 33: 27; 1 Cor. 4: 18 and 5: 1.

Padonia, Kans.

TIME IS FAST PASSING.

TIME is fast passing, and how we should improve it! How much good might be accomplished if we would but improve our spare moments! They are the gold dust of time — the portion of life most fruitful in good or evil They are a blessing when used for good, a curse when unimproved. Habits, when once firmly fixed, can not be easily thrown off. Then let us not adopt the habits, idleness, listlessness and procrastination.

Time is not valued as it should be How carefully should we gather up the fragments of leisure moments and spend them for the advancement of good!

Then let us not waste the precious moments, for they are indeed precious. So precious that we have but one at a time and that one is taken before another is given. Many live without accomplishing any good. What will be their reward? An hour misspent is an hour wasted, when, if spent rightly, it may bring a reward.—*Sel.*

OUR WORDS.

By the manner and behavior, the character of every person is formed. The Christian has a character to form — a character for holiness of life and obedience to the divine precepts. The character of every person is open to inspection; and the Christian is especially subject to severe criticism of the world. This is a fact well known. There is nothing watched more closely than the life of a professing Christian. How important, then, that the life of every Christian should be blameless before God and man!—*Sel.*

"THE secret of life is not to do what one likes, but to try to like what one has to do."

PROTRACTED MEETINGS.

BY JOHN FORNEY.

WE are sometimes told it is not right to hold protracted meetings. Some say three meetings at one place at a time are enough, and some think to go to meeting once every Sunday is sufficient.

I, for one, am ready to say we have not only a right to hold protracted meetings, but we have the highest authority that heaven can give for it. Let us learn by the example of Jesus Christ, our Great Teacher and Savior. He had the longest protracted meeting without any exception, that I have ever heard of. See Mark 8: 1–3. Then, after Jesus had finished his mission on earth, he authorized the apostles to go into all the world and preach the Gospel to all the nations.

In regard to the length of meetings we learn of no limit at all being given to them. It is not stated how long or how short a time to remain in one place. It seems that Christ left that to their own good judgment, so we will follow them in the record we have concerning them.

In Luke 24: 49 we see that Christ ordered the longest prayer-meeting of which there is any record. It lasted ten days, as we see in Acts 1: 14; 2: 1.

From this time on commenced their meetings at Pentecost. In verse 46 we learn that they were daily together in the temple. How long this first protracted effort continued, I can not say. In connection with it, they had a daily prayer-meeting at the ninth hour. See Acts 3: 1. This seemed to have continued until persecution interfered, and the opposers imprisoned all the apostles. See Acts 5: 17–21. Then the Lord released them out of prison, and told them to still protract their meetings in the temple, and thus they continued until the martyrdom of Stephen, when the disciples were scattered from Jerusalem and went every-where, preaching the Word. Acts 8: 4. The apostles, however, still continued at Jerusalem in their protracted meetings.

Now, after Paul was converted, and ordained a preacher of the Gospel, he followed in the footsteps of the Master and the other apostles. In some places Paul ceased not to preach for the space of *three years*, night and day. See Acts 20: 31. In Acts 19: 9–10 we see he continued *daily* for one year and a half in one place in a protracted effort. My brethren we fall far short in our little efforts. We have to be ashamed of the little we do, in the cause of the Master, when we compare our work with that of the apostles. It will fall short,—very short. Let us all try to make greater efforts to pattern after Christ and the apostles, and let us all go to work as a church, and show to the world that we are guided by the same spirit to seek and to save the lost, as was also Jesus and the apostles. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

How is it, then, my dear brother and sister, if you or I should be found wanting, or, worse yet, be found opposing and fighting against the example of Jesus Christ and the apostles? How, if, instead of pushing the work of salvation, you should hold it back! "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1: 18.

I have no doubt some one will be ready to say when he reads this essay, "Oh, yes, that was for the apostles; they were to establish the Gospel of Christ, and it became them to be men that were ready to spend and to be spent, but let me tell you, my dear brother, Paul was not one of the twelve apostles chosen by the Lord, and sent forth in the great commission given by Christ. Matt. 28: 18–20. And yet Paul was none the less zealous in the Master's cause, than any of the other apostles. He could well say to his brethren, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11: 1.

The apostles and early Christians could not be stopped from doing the work of God short of death, but they would say to gainsayers, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Acts 4: 19–20.

Opposition and persecution only made them more bold and strong, and caused them to rejoice "that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 41, 42.

My brethren, let that mind be in us that was also in Christ Jesus, and in his apostles. Let us not be afraid to do too much work for the Master, but let us do it lawfully.

Abilene, Kansas.

"WORLDLINESS."

BY S. W. HOOVER.

VIEWED in the light of the New Testament Scriptures, the above caption is of almost universal application, comprising, as it does, about the entire catalogue of habits, causes and sins. It is mainly from this stand-point that we wish to look at it. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John 2: 16. A worldly *man* is one addicted to worldly pursuits and enjoyments, and unmindful of the things of the future (*Webster*). Worldliness is, in its tendencies, subjective, unrestrictive and degenerating.

The capacity and powers of worldliness for evil are very great. These are being constantly increased by the number and variety of its ever-changing and vacillating forms and practices. Worldliness is proud, boastful, arrogant, wicked. It leads to anger, wrath, malice and blasphemy. It causes divisions, destroys character, subverts principles, and pollutes the soul. Both slavish and pitiable is the state and condition of the worldling, whose God is mammon.

In volume of destructiveness, worldliness, in general, is like a river that has overflowed its banks, — its angry and merciless elements reach both far and wide, grasping all manner of floatable material, and, by drawing it into its turbulent, violent current, rapidly floats it downward toward the great ocean. In like manner is worldliness, with all its varied environments and tendencies to evil, both merciless and far-reaching, and altogether overwhelming and unscrupulous in its nature and demands. It robs financial interests of honesty, shuts out peace from the family domain, usurps authority, discards the Bible, and fills every available space in the circles of society, state and church with envy, extravagance and slavish pride. Thus, comparatively, has worldliness become almost as uncontrollable and destructive in its effects as the river, in its downward and ruinous course, to the great ocean of moral and spiritual destruction.

The elements of worldliness, as occasioned by the indulgences of fashion, voluptuousness and pride, are so fascinating to the worldly man and woman that, once in their grasp, rescue is next to impossible. But, notwithstanding all of this, there is yet a sense of hopefulness and security indulged, in the minds of the masses, that the world with all its Babylon and Mammon is nevertheless moving upward and heavenward. Apparently is it unconscious of the fact that God will bring the world into judgment, and punish the guilty for their deeds of evil. Oh, inconsistency, where is thy jewel?

Worldliness is offensive to God, and alluring to man. It presents to him many false charms both of friendship and vice, and, because of its environments, and the habitual forces of sin dwelling in his nature and heart, he becomes the servant of sin, and when sin is finished, it brings forth death. Summed up, worldliness combines all manner of evil and wickedness in the world, and is a most insidious foe to Christianity, and the precepts and principles of the Bible.

The foregoing is made all the more obvious since St. Paul, in 2 Cor. 6, tells us, that there is no agreement or affinity existing between the kingdom of heaven and the kingdom of the world, or between faith and unbelief, righteousness and unrighteousness, or light and darkness. Neither of these are possible in the remotest sense of the word, any more than that the temple of God and the temple of idols is one, or that there is communion between Christ and Belial, or between a believer and an infidel.

Worldliness is sin, and sin is from the devil,— in short, it matters not in what way or form it appears; it is nevertheless an abomination in the sight of God. Sin is so utterly incompatible and at variance with the being and attributes of God, that, in the face of man's better light and knowledge, he can not look upon it with the least degree of allowance.

Dayton, O.

ROYAL CRUMBS.

BY M. M. ESHELMAN.

THE feast in the Exeter church, Nebr., was a royal one. Brethren D. Bechtelheimer and Geo. Stambaugh were also present to do valiant service for Christ. On the morning of the second day, Bro. Caylor, on whose farm the feast was held, was anointed according to the will of the Lord. At the going down of the sun, three persons were baptized. A brother truly remarked, that, with the ordinances the evening before, the anointing and baptism on the second day, a large amount of the practice of the church was gotten before the people. Of this we are glad, and also hope the right spirit was in all the work. We love the brethren and sisters of the Exeter church, and pray God to help them to be strong in the Lord.

* * *

On our way southward, we stopped with the North Beatrice church one evening, and met them in worship. They have recently built a new house in which to worship, and were holding a series of meetings at the time we were there.

* * *

Oct. 12, the members of the Belleville church, and others, met in holy Communion. Brethren John Hollinger, Lemuel Hillery, Eli Renner and S. L. Meyers, with the home ministry, were present, and preached the Word with much spirit. Most excellent order was observed and a good, lovely feeling prevailed. On the morning of the second day, at 9 A. M., a children's meeting was held, and this meeting was addressed by sister Lizzie Hillery, Kate Gooch and Clara Baldwin, of Story Co., Iowa. The kind, tender and loving words of those sisters did much for both young and old. Bro. Hillery, being quite unwell, was anointed in the presence of a large audience. Sister Renner was also quite sick, but was not anointed. Our souls were very much magnified at this feast, and we realize there is a spiritual growth among the members of the Belleville church. We would greatly enjoy living among them again.

At this writing we are near Ottawa, Kansas, among a few members south-east of the city. Here a minister, full of the spirit of goodness should locate, and build up Christ's cause. There are about a dozen members, and a good community to find more. Bro. Geo. Meyers, of Wade, Kansas, has the oversight, and he who thinks of coming here should write him or Jacob Brunk, of Ottawa, Kans.

* * *

We spent nearly one week in the Appanoose church, Kans., and found it a live people. Here the spiritual life is strong. There is energy, good works, order, love, and a yearning for more affection. We admire the church for its love and steadfastness. We did rarely have to inquire who were members, for they showed it outwardly and by warmth of love. It is very embarrassing to have to ask if such and such are members. *Love* should come out so one can know. Why hide love behind the stuff of disobediance? There is a great deal in love. It has outward marks without doubt. A sound tree always has nice bark, and usually good fruit.

* * *

Our soul was much edified by sister Gertrude Flory's strong article on the sisters' sign of authority. Such logical reasoning should shame Satan a ! make him hide his face from human gaze. But then he has no shame. He will likely come up at some other point and try that citadel of truth as erected by our dear sister. Be encouraged, sisters, the Lord is on your side, and who can harm you?

FAREWELL.

BY GERTRUDE A. FLORY.

FAREWELL! What depth of meaning is couched in that parting word. Even in the sound, sadness lingers! What doubts and fears thrill us, when parting with those whom we love! Shall we meet again?—we ask, while tears unbidden start. O, to say, Farewell! — never to speak again the word of greeting, in time nor eternity.

When thus we separate from one we love, our anguished hearts refuse to be comforted, and we weep and wail, "O Lord, how long till farewells shall be said no more?"

Oct. 25, our oldest brother passed away, leaving us no shadow of hope of meeting him again. Death is sad to us under any conditions, however favorable, but doubly sad when it lays its icy fetters upon us, stained with the elements of sin O, the bitterness of such a parting! We did not say, farewell, but, oh, we FEEL farewell. We find no words to express our silent heart groanings. We seek the throne of mercy for consolation, but come away with the consciousness that even the Upper Courts are clad in mourning, that a soul, erected for their glory, has perished in the frosts of sin,—a soul for whom Christ died in vain. O if we could blot from our memory his dying wail: "O if I had the peace of Christ, I could die! Jesus, Jesus, thou only canst help me!"

How vain seems such a plea from dying lips, that had only scoffed and scorned while in the vigor of health and strength. Those that see their dear ones sweetly breathe their life away on Jesus' bosom, have no cause for tears. But we who mourn as those who have no hope, must weep till God shall wipe our tears away. O, who but God, can interpret the agony of these eternal farewells? Who but God alone? And who could endure them, were it not that by and by our broken, bleeding hearts shall be bound up in immortal bliss? How dark were life, without this blessed hope! And darker still must be the life beyond, where hope is forever flown. What is our existence where Christ is not? Night! Night!! Night!!! Dark, doleful, dismal night! Who can endure it? Not you, oh erring mortal! Just as you shape your life here, so it will continue throughout eternity. Sin and everlasting woe and death! Christ and everlasting joy and life! Then, how can you afford to bid eternal farewell to Christ, for a little season of sin? To-day the warning note is sounded; to-morrow it may be too late!

"Think O Jesus! for what reason,
Thou endurèdst earth's spite and treason!
Nor me lose in that dread season,
Seeking me, thy worn feet hasted,
On the cross thy soul death tasted,
Let not all these toils be wasted!"

La Porte, Ind.

CHRIST THE POWER OF GOD AND THE WISDOM OF GOD.

BY NICODEMUS C. BIGLER.

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4.

WHEN the Divine Man or the Second Adam came according to God's Revelation, through his inspired prophets, the Savior being invested with the power of God and the wisdom of God, he said, "Ye shall know the truth, and the truth shall make you free." Christ worked for the exaltation, salvation and glorification of the human race, in the image of God. He was invested with the dignity of free-will, of mercy, of help in time of need, of righteousness, of purity, of humility, and of long-suffering and self-denial. He was patient in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us by our Lord and Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works! Blessed be the name of God, forever and ever! Wisdom and might are his. He reveals the deep and secret things. He knows what is in the darkness and the light dwelleth with him.

True science, even, rises up as a witness to declare unto us that which was from the beginning. Nature and history bear evidence of the existence of that eternal life which was with the Father, and was manifested unto us.

Scientific investigators tell us that they know more of the mind and spirit than of the body. Let us hear the apostle, "It is sown a natural body; it is raised a spiritual body; it is sown in weakness, it is raised in power." Paul to the Hebrews, in speaking of the providence of God in the work of salvation, says, that God, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath ordained heir of all things, by whom also he made the worlds."

Southwest, Ind.

THOUGHTS ON AUTUMN.

BY JACOB RIFE.

ANOTHER season has rolled around, and the melancholy days have come, when wailing winds and naked woods, and flowers and meadows look drear. The autumn leaves lie pale and dead, no dew can bid them grow. Our old acquaintance,—the forerunner of the "Beautiful Snow," has made us several visits already, and the forests look quite bare from his visitation. His name is "Frost." He is preparing for another season which we call "Winter." He has killed many of the beautiful flowers and leaves now, and will sweep the rest in the course of his career. He is a sad visitor, and presents many a sorrowful picture to the human heart. In observing his work, we may learn many a woeful lesson from the events of the past,—occurrences that indicate what must be in the future. As we walk out in the woods and fields, we can read the beauties of nature. Every breeze that fans, every leaf that falls, every flower that is fading, every blade of grass that waves and bends under the autumn sky, tells a story, plaintive and sweet, of days and years that are past and gone, and can never return, excepting through the dim memory of our lives.

My kind reader, would you like to see the thoughts on paper that flash through our minds in one day! What do you suppose they would amount to in a life-time,—the evil thoughts with the good? God knows them, every one, and, perhaps, may write them down for us to see, and to be judged by in the "great unknown." I hope the good thoughts and acts of our lives will far outweigh the evil ones, so that, when, like the autumn leaves, we are stricken down by the "frost of time," whether in the prime of life or aged, we may sink to rest as silently and peacefully as the autumn leaves fall from the trees to the ground.

As it is in nature, so it is in our lives,—spring, summer, autumn and winter follow in succession. Walking through a cemetery, we see the epitaph on the tomb-stone of the infant, in the spring-time of life, to the old grandfather, who has passed through all the seasons of life, until the cold frosts and chilling winds of the winter of life have laid this mortal body silently in the grave, to await the resurrection morn!

Boston, Ind.

CONTENTMENT.

ON this subject Ruskin has pertinently written: It is because of the special connection of meekness with contentment, that it is promised that the meek shall "inherit the earth." Neither covetous men, nor the grave, can inherit anything; they can but consume. Only contentment can possess. The most sacred and helpful work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done), not how "to better themselves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat and *not* be satisfied. The words of blessing are that they shall eat and be satisfied. and as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger—the bread of justice or righteousness, which, hungering after, men shall always be filled, that being the bread of heaven; but, hungering after the bread or wages of unrighteousness, shall not be filled, that being the bread of Sodom. And in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life, this, at present, of all arts or sciences, being the one most needing study. Humble life—that is to say proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, but wholly of fore-sorrow, and taking no troublous thought for coming days; so, also, not excluding the idea of providence, or provision, but wholly of accumulation;—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure; therefore chiefly to the loveliness of the natural world.—*Sel.*

"PROSPERITY is no just scale; adversity is the only balance to weigh friends."

The Gospel Messenger,

A Weekly at $1.50 per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your FORMER as well as your FUTURE address in full, so as to avoid delay and misunderstanding.

☞Remittances should be made by Post-office Money Order, Drafts on New York or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Nov 19, 1889.

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As the GOSPEL MESSENGER is printed and mailed at Mount Morris, to avoid delay and remailing, all subscriptions for the paper and contributions for its columns, should be addressed to Mount Morris, Ill. Those desiring agents' outfits and all correspondence relative to the business of the MESSENGER, should be addressed as above. Our agents and correspondents will please make a special note of this request.

THE MESSENGER FREE.

SOME of our agents are already sending in their lists for 1890, and others say they expect to begin work very soon. Now is the time to secure new subscribers. We offer the MESSENGER free to the end of the current year to all new subscribers for 1890. The time to make use of this offer is now. If you wait until December, it loses much of its value, as we only send the MESSENGER free from the date the names are received. We hope our agents will make an effort just now to secure new names.

Our brethren and sisters may all help us in extending our circulation by calling the attention of those, who do not now take the paper, to our liberal offer. Don't wait until next week, but speak to them now. Give names, secured in this way, to the agent in your church, or if you are isolated send the name and money directly to us, and the paper will be forwarded at once. You can all help us in this work. We can in this way labor to extend the circulation of the MESSENGER, and widen its influence for good. Our purpose is, as God gives us ability, to make the MESSENGER worthy the support of every good man and woman—of every brother and sister in the church, by making it a true exponent of primitive Christianity. Will you help us in our work? If so, please go to work NOW!

FOUR were recently baptized in the Warrensburg church, Mo., so reports Bro. Levi Mohler.

BRO. JACOB KINTNER, of Sherwood, Ohio, reports one addition to the Maumee church, that State, recently.

ONE was received by baptism in the Philadelphia church, on the 8th inst., at their love-feast which was well attended.

AT the love-feast held in the English Prairie church, Lagrange Co., Ind., on the 7th inst., four were added to the church.

BRO. C. HOPE, of Herington, Kans., has been laboring among the Danish people in Nebraska. Read his report in another column.

BRO. HOWARD MILLER, of Lewisburgh, Pa., called on us last week. He is traveling in the interest of the Union Pacific Railroad.

BRO. H. H. BRALLIER has been holding meetings in the Blue River church, Ind. At last report seven had been received into church fellowship.

BRO. J. H. MOORE has again resumed his pen and we know our readers will be glad to know that we have several articles from him on the hook.

BRO. D. E. PRICE is busy arranging for his mission in the West. He will start next week and will remain in Idaho and Washington until next spring.

BRO. NOAH EARLY, and his wife, sister Early, are traveling with brother and sister Amick in the West. When last heard from they were at Stockton, at the home of Bro. Houser. From there they were to go to San Francisco, then to Portland, Ore., and home *via* Salt Lake City. All were well and enjoying their trip very much.

BRO. DAVID S. FILBRUN, of Ohio, has had a severe attack of typhoid fever. We are glad to learn that he is better again and hope he will soon be fully restored to health.

BRO. J. W. MOORE, of Tiffin, Ohio, says that Bro. John Wise, of Kansas, is holding meetings in the Sugar Grove meeting-house. We hope to have a report of successful meetings.

WE are receiving a few orders for the Fifth Annual Report of the General Church Erection and Missionary Committee. All who are interested may receive a copy free by sending their address to D. L. Miller, Mt. Morris, Ill.

ELD. JOS. I. COVER, editor of the *Vindicator*, is dead. We are not in possession of the facts connected with his death, further than that he was visiting in the East, was taken sick and died away from home. We extend our sympathy to the bereaved family.

BRO. P. R. KELTNER, of Nora, Ill., with sister Keltner, paid us a short visit last week. Among the number who were received into church fellowship during our meetings were Bro. Keltner's sister and two of his brothers. It was a season of rejoicing for them all.

BRO. J. E. YOUNG informs us, under date of the 8th inst., that Bro. J. S. Mohler is holding forth the Word of Truth in the Beatrice church with a growing interest and they are hopeful that the Lord will send many laborers into the vineyard before the meetings close.

UNDER date of Nov. 11, Bro. J. S. Mohler writes as follows: "I am in the city of Beatrice, Nebr., holding meetings. Our attendance is good and interest excellent. The services are attracting the attention of an excellent class of citizens. The leaven is alive and working."

BRO. JOHN EMMERT spent several days with us last week and enjoyed the series of meetings then in progress. Bro. John, we are glad to say, has improved considerably in health and we express the hope that he may soon be fully restored to health and usefulness to the church.

BRO. J. H. BRUBAKER, of Virden, Ill., informs us that, on the 11th inst., they were in the midst of a very interesting series of meetings. Bro. Michael Flory, of Indiana, was with them. Sinners were alarmed and were turning to Christ. We hope to give a full report of the meeting in our next issue.

BRO. HIEL HAMILTON, of Flora, Ind., writes as follows: "Bro. W. R. Deeter has just closed a very interesting series of meetings here. There were no additions, but the church was much revived. We held a love-feast on the 17th, which was a feast indeed. Two who had gone with the Old Order element, returned to us recently."

WE learn from Bro. S. H. Myers, of Timberville, Va., Treasurer for Annual Meeting, that only a few of the Districts have, as yet, paid in their assessments, and that the brethren who have paid out their money in work, ordered by Annual Meeting, would like to have it. This matter should receive the immediate attention of the various State Districts at once. The amount assessed to each District is small and should be sent to Bro. Myers without further delay. We would suggest that the member of the Standing Committee from each District see that the amount due be paid at once, if it has not already been done. This can be done by calling the attention of the proper person to the matter. It has, doubtless, been overlooked by some, hence the delay. Let this matter have immediate attention!

JUST before going to press we received a letter from Bro. D. C. Hendrickson saying that Bro. Geo. L. Studebaker had closed his meetings at West Milton, Miami Co., Ohio, with thirteen additions by baptism, two by letter and one restored. In closing he says, "Can we not fully realize what it is to sing, 'Praise God from whom all blessings flow?'"

UNDER date of Nov. 7, Bro. Thurston Miller, writes from Bunker Hill, Ind., as follows: "I began a series last evening with the Brethren of the Santa Fe church in Miami County, Ind., which is the beginning of my winter campaign. The work laid out for me during the coming winter months is more than usual and looks to be much more than I shall be able to accomplish in the time allotted. But, trusting in the guidance of the Divine Hand, my prayer is that whatever is done may be done well. Many prayers are solicited."

WE had the pleasure of taking Bro. I. J. Rosenberger by the hand last week as he passed through Leaf River, Ill., on his way from Dakota to his Ohio home. He expected to stop a day or two with us but was unable to secure a stop-over check from the conductor. We were sorry, for we wanted to ask him many questions about Dakota. He only had time to say that the meetings he held in the new State were well attended, that the interest was very good and that nine had been added to the church by baptism. He will, doubtless, report fully in a subsequent number of the MESSENGER.

BRO. S. W. HOOVER, foreman of the Book and Tract Work, Dayton, Ohio, surprised us last week by stopping over with us a few days on his way home from Chillicothe, Mo., where he spent a short time, looking after some business. We enjoyed his visit very much indeed, and he rejoiced exceedingly, for his son, William, was one among the number who were buried with Christ in baptism. How the hearts of parents do rejoice when their sons and daughters return to the dear Father's house. Bro. Hoover reports the church at Dayton in a prosperous condition. The new meeting-house is completed and a feast will be held in it on the 16th inst.

THERE are some lives that are perfect poems. We are not apt to particularly notice them until they have gone out from our midst. When we have lost such a friend or neighbor we are, in a measure, lost for a time. Something seems to have gone out of our lives, and we hardly know wherein the loss lies. We know that the child is dead, and we have attended the funeral of the Christian father or the sainted mother, but there is a nameless loss in our missing them that only their personality can fill. That gone, we recognize the relation they sustained to us. We have the ring from which the diamond has dropped into the ocean of death, and we remember its purity and beauty after it is lost to us. These lives, thank God, are not so very uncommon around us. Our difficulty lies in our lack of appreciation of them while they are with us. When the spring runs dry, we remember its cooling, refreshing qualities, and when the shade tree is riven by the bolt of lightning, we recall it as a lost resting-place. Even so with God's own, with whom we are thrown in contact. Too often we put off recognition of their merits, and delay our expression of obligation till they have gone out and the door between us is closed forever. The remedy for much of this is an intelligent appreciation of our surroundings, and a less selfish estimate of others who will soon go from us. It is better to speak the good word when it can be heard than to wait till Death has dulled the ear of those whom we love.—M.

BRO SAMUEL WEIMER changes his address from Harbor Springs, Mich., to Carlisle, Ark., where his correspondents will address him in the future.

OUR MEETINGS.

THE Lord most graciously gives to his people "times of refreshing" to cheer and help them on their earthly pilgrimage, and during such seasons they may receive a foretaste of the joys held in reservation for all those who love the Lord Jesus and who show their love by obeying him in all things whatsoever he has commanded them. During such special seasons of grace, those who are in the church are much encouraged and made stronger in their faith, and sinners are constrained to turn to the Lord so that their sins may be blotted out and they may receive the hope of eternal life.

The church at Mount Morris is now, and has been for the past week, enjoying one of these blessed seasons of refreshing "from the presence of the Lord." We feel that we have gained much in spiritual strength, and then our hearts have been made to rejoice again and again to see so many young people made willing to confess Christ. The angels in heaven rejoice over the conversion of a soul, and why should not God's children below be glad in the God of their salvation when sinners come flocking home to the dear Father's house?

At our prayer-meeting on Thursday evening, a week ago, it was apparent that the spirit of the Lord was at work. The meeting was a solemn one and at its conclusion one came forward and desired to unite with the people of God. Others were deeply impressed and the Brethren felt that a few meetings should be held, and on the following Saturday evening Bro. Royer began preaching in the Chapel. From the first the meetings were largely attended and the interest taken in the Word preached was most commendable. The meetings were continued during the week, and in that time twenty-two came out from the world and gave their hearts to God. There was much rejoicing; for among those who came forward were some for whom many of us had long been praying. Surely the Lord hears and answers the prayers of children when they call upon him in faith!

On Sunday morning, Nov. 10th, we met at the side of a flowing stream where baptism was administered. A large concourse of people had assembled to witness the ceremony. Nineteen young men and women in the bloom of youth and in the vigor and strength of young manhood and womanhood were buried with Christ in baptism. What a class just entering the school of Christ! What possibilities for useful lives are before them! What a band of faithful workers for the Lord may they become if they but walk worthy of the vocation wherewith they have been called! May they be nurtured as lambs of the flock and grow to full stature in Christ Jesus! In the afternoon of the same day another one was received by baptism, so that, in all, twenty-one have been received into the fold as a result of our meetings. We give God the glory.

"HE IS GOOD FOR NOTHING ELSE!"

(Inserted here owing to lack of room on first page.)

IT seems to be a question in the minds of some why every young man sent to our schools does not become a saint or a minister. If this were the professed object of our schools, there might be reasonable grounds for such expectations. Even then it would be requiring more than is expected of the best-governed families or the most carefully regulated churches. We once heard a father, who had an "obstreperous" son (using his own language), say, "I guess I will have to send that boy to school, because he is good for nothing else!" This gives a very apparent clue as to why our schools are sometimes necessitated to send away some failures.

There are two reasons why the expectations of parents and others are not always met. The first one is, They expect too much. After all, the home is the place where the foundation-stone of the character of young men should be laid. Here is the place where the building is commenced. If the commencement is wrong, then there is only one way to construct a good building, and that is, to reconstruct from the bottom up. This may be done, if the material is good. Reconstruction with bad material must be a failure. Success, in such cases, is a re-creation, and this comes within the realm of the miraculous.

For a parent to expect more of a school than he does of his own home training and discipline is to make a very humble admission of his own failure as a parent. A parent who can not govern his own children, is a failure as such. While he may hope for better results by sending his children away from home, to have them trained, he should not complain nor be disappointed if a failure should be the result. At least no reproach should be attached to our schools if they should fail to make a man out of nothing. God made a man out of the dust, but we don't claim this power.

The second reason is, That parents do not always send their best material. Their best sons and daughters are sometimes kept at home because they make themselves useful, and are willing to accept wholesome discipline. When such are sent to school there is no disappointment, because they enter the school as prepared material, which can be at once utilized in the building up of that which is true and noble.

But when the parent sends the son that is "good for nothing else," he doesn't make a very desirable student; neither is he good stuff out of which to make a man. As the twig is bent, the tree is inclined, and some very excellent twigs are so miserably bent that it is impossible to hold them long enough to enable them to grow erect. They refuse to accept discipline, because they have fallen in love with their own crookedness, and will go home rather than be made straight. Can the Ethiopian change his skin, or the leopard his spots? They can do this just as easily as a young tree can be straightened of its crooks when it becomes stiff and unbending, or a spoiled boy, who has become fixed in his evil ways.

We are glad that such cases are rare; but there are some, and if such children are sent to our schools, the managers of them should not be held responsible for the failures in making men of them.

Let every parent be impressed with this one fact—there should be no substitute for home training; but when there are such, they should be so regarded, and, if they do not accomplish what the original was expected to do, there should be no complaining. Our schools have done much in this line, and we are anxious that they should do all they can, but there always will be some cases beyond their possibilities. H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*" "Every one *as God hath prospered him.*" "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

TRACTS.

BY GERTRUDE A. FLORY.

TO-DAY I received, by mail, a bundle of tracts and am wondering whence they came, as there is no clue to the sender. It is certain that mortal hands folded the wrapper and posted the package; nevertheless, the Divine Hand must have directed the work.

"Plain Dressing," by D. L. Miller, heads the list and is deserving of careful notice. Truly it were well if it found its way into every home in the universe, as it is just what is needed in this age of superfluous dressing. Fashion ranks with the greatest evils of the day, and while men and women bow down to worship at its shrine, they can not be too severely reproved. Truly the goddess of fashion is a hideous monster.

"Can a Christian Smoke or Chew Tobacco to the Glory of God?" by Albert Sims, and "A Parable," selected by Uncle John, come next. Both are worthy of attention. Those habituated to the use of tobacco will find food for thought in either of the above-mentioned tracts O that they may find their way in to the hands of every tobacconist, to save and bless!

Among the number we find "The House We Live In," "Gold and Costly Array," "Faith," "Pause and Think," "Infant Baptism Weighed in the Balance and Found Wanting," "A Brief Sketch of the Plan of Salvation," and others. Each contains MUCH in little, and all are able defenders of the Gospel They are silent ministers that can be scattered broadcast over our land to proclaim the glad tidings of salvation to a lost and sin-stricken world. What a flood of memory they bring!

Some years since, a single tract came to me in the same strange way as these, and it was the direct means of converting me to the faith of Christ. The author has since fallen into disrepute, yet one soul may thus be forever saved by his efforts, and stand for him in the final account, though he shall himself be a castaway. What a lesson for us to learn! How careful we should be, lest, after we have been the means of saving others, we shall be cut off for misdemeanor! We should be careful, also, lest an opportunity of saving a soul pass by us unimproved. Some one has said, "The same opportunity for doing good is never presented but once." How true it is!

God's Word will not return to him void, and a tract in defense of the Gospel, distributed for the good of mankind, is bread cast upon the waters, to be gathered not many days hence. The tracts before me cost less than a penny a piece. Think what a reward will be ours if we send out one of these little missionaries, and then find it again in the treasury of the Lord, freighted with an immortal soul! They shall, in no wise, lose their reward who labor for the upbuilding of the cause of Christ.

Oftentimes we are perplexed as to HOW to distribute tracts to make them count. In this as in all other labor for the Lord, we are only required to do our part. We sow and water, "but God must give the increase." And all we can do in this matter is to leave a tract wherever we think it may possibly do any good; then trust the result with the Lord. Wherever preaching will do good, tracts will also tell for Jesus, A good way to distribute them is to enclose one in each letter sent to those unacquainted with our doctrine. One having a large correspondence could distribute a great many in this way, in a few years, and the cost would only be a trifle. Yet, we fancy it would not be a trifle to the poor soul that learned the way to heaven by our efforts.

Some of the tracts, mentioned above, are just what I needed for my present work, hence I feel an especial gratitude to the donor, though unknown to me. A number of them shall be sent at once on a mission forJesus, freighted with a humble though earnest prayer, that his name be glorified thereby.

La Porte, Ind.

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Nine.—Sincerity.

THERE is a class of persons, professing religion, who hold that sincerity is the true test of *divine building*, no matter what our church relations are.

Sincerity is an indispensable element of Christian character, and all Christians are sincere; but to rely wholly upon sincerity as a guide to religious truth, would be likely to lead us astray. To be sincere means to be honest in our purposes. We may, however, be ever so honest in our purposes, and still be mistaken. Sincerity is not a *guiding quality*, but rather the result of true motives. The sincere physician may make a mistake by giving his patient strychnine instead of calomel. His sincerity does not save his patient. The effect of the strychnine will be as fatal as if it had been intentionally given.

The heathen are, as a class, very sincere, more so than those more enlightened. The Hindoo mother, that casts her child into the Ganges, to be devoured by the crocodiles, expecting thereby to appease the wrath of her Pagan God, is as sincere as any mother can be. "If the blind lead the blind, both shall fall into the ditch." Luke 6: 39

Thus it becomes evident that sincerity alone is an unreliable guide to the Rock that is higher than we are. True, sincerity is rather a result,—a fruit of the spirit,—than a previous guide to truth.

Sincerity, however, is an essential quality in forming the symmetry of Christian character, without which our building on the Rock would be seriously defective.

Failing to be sincere, we trifle with religion and virtually mock at sacred things. But, to *rely* upon sincerity wholly, will never lead us to the Rock of Ages upon which God's building,—the church,—will eternally stand.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. Levi D. Bosserman writes: "We, the members of the New Haven church, Carson City, Mich., are contemplating an interesting meeting to begin Nov. 9 to last for several weeks. We will, probably, close the meeting with a Communion meeting. Eld. Wysong, of Indiana, will conduct the meeting."

—Sister Clara B. Wise, of Appanoose, Kans., writes: "The Appanoose church closed a very pleasant and interesting term of their Sunday-school, Sept. 29. The school was superintended by Bro. C. W. Shoemaker, and closed with a report as follows: Average number of teachers and officers in attendance, thirteen; pupils, eighty-five. The teachers and pupils alike seemed interested and zealous in the work. We hope and pray that the truths learned may be put to practice, and that our Sunday-schools may still prosper in the future."

—Bro. H. C Butterbaugh, of Dayton, Ohio, writes: "The members of the West Dayton District met in quarterly council on the above date at 1 P. M. Everything that came before the meeting was considered in a Christian spirit, and, consequently, we had a pleasant meeting as is always the case where love and union prevail and the good of Zion is foremost and uppermost in the minds of the members. We received three members by letter, swelling our number to fifty-two. We decided to hold our first love-feast, Nov. 16, at 5 P. M., of which a report will be given in due time."

—Our aged brother, Samuel Murray, of River, Ind., writes: "To the many readers of the MESSENGER, and especially to friends and relatives, I would say, that, after a severe attack of sickness, I am again up and around. How good the Lord is to us poor mortals! How true his promises! I know he has always been with me and will continue to be so. Sometimes wife and I feel a little despondent because we are so isolated from our children, but we bless the Lord that he has placed us where there are kind brethren and sisters and good neighbors. The Lord knows what is best for his children!"

—Bro. Joseph Holsopple writes: "Eld. Brice Sell has now in progress a series of meetings at the Manor church, Indiana Co., Pa. On Saturday evening and Sunday morning the rains caused small congregations, but the weather having improved, we expect a better attendance and a profitable meeting. The Brethren at Purchase Line church, Indiana Co, Pa, have in contemplation a series of meetings to commence on Saturday evening, Dec. 21, to be conducted by the home ministers and such other aid as may be volunteered by neighboring and other ministers who are cordially invited to be present and assist."

—Under date of Nov. 5, Bro. J. H. Wirt, of Lewiston, Minn, writes: "Our meetings, which began Oct 27th, are now in the past. Bro. David Rowland, of Lanark, Ill., did the preaching. We had good meetings. The attendance was not as good as we had hoped it would be, the weather being quite unfavorable most of the time. Bro. Rowland gave us ten sound Gospel sermons. He was the only minister present from abroad. We had a love-feast in connection with the meetings. The feast was held Nov. 2, and our meetings closed the day after. None were baptized. We are made to wonder why men delay this all-important work."

—Under date of Oct. 27, sister Sarah Middaugh, of Bunker Hill church, Ohio, writes: "Our love-feast was very enjoyable. Brethren Wm. Desenberg and Wm. Murray, of Ashland County, came to us Oct. 10 and preached for us previous to our feast which occurred on Saturday, the 12th. Previous to the feast one was baptized. He is the head of a large family. May he so live that his children may see his good works and follow his example. Brethren Desenberg and Murray did not shun to declare the whole counsel of God. I never saw better order at a feast than we had. Considering the inclemency of the weather we had a large crowd. Other dear members, from adjoining Counties, were with us. On Sunday, after the feast, there was an election held for a deacon. The lot fell on Bro. Simon Harshman."

—Under date of Nov. 2, Bro. A. Hutchison, of Centre View, Mo., writes: "I arrived home from Nebraska, Oct. 24. Our love-feast in the Centre View church was on the 26th. We had a goodly number of ministers and others from the adjoining congregations, which gave us good reason to feel good and enjoy the meetings. The brethren and sisters in the outposts of the Weeping Water church, Nebr., are very anxious to see ministers and others come to them. They have a good country to show you and will divide it with you for a reasonable compensation. You will find good people to preach to and associate with. There are a few members and some warm friends about eight miles from Ashland, Saunders Co., Nebr., who are very anxious to have members settle among them. Address, Geo. E. Whisler, as above, always enclosing stamp."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice of Incorporation of the Trustees of the General Conference of the German Baptist or Brethren Church.

In accordance with the resolutions offered by the Committee on Church Property, at the last Annual Meeting, 1889, and adopted by the Meeting, the following-named persons were elected as given in the first article of said resolutions: "L. W. Teeter, Hagerstown, Ind.; S. R. Zug, Mastersonville, Pa.; H. C. Early, Meyerhœffer's Store, Va.; Henry Frantz, New Carlisle, Ohio; H. C. Baker, Rock Falls, Wis."

According to order, the resolutions above referred to were placed in my hands, with instructions to complete the incorporation, which has since been done. The above-named five trustees are now empowered, by virtue of said incorporation to act in the capacity and for the purpose recited in article fifth, of said resolutions, as printed on page 5 of Minutes of Annual Meeting of 1889, as follows: "The purpose for which it is desired to incorporate said trustees is, that they may in and by their said corporate name, take, receive and hold the title to church property, both real and personal, for the said General Conference of the German Baptist or Brethren church, wherever such property may be situated, whether in the State of Wisconsin or elsewhere in the United States or in foreign countries, to be used, or designated to be used, for missionary or other proper purposes of said church, and not especially used for the purpose of any local church or society; and to use, manage, convey, or otherwise dispose of the same to the extent and under such restrictions and limitations as may be prescribed by the General Conference of said German Baptist or Brethren church."

A certificate, containing the foregoing article, with several other matters, certifying in full the action of Annual Meeting of 1889 has been filed in the office of the Secretary of State, of the State of Wisconsin; also a certified copy of the same, from said Secretary of State, bearing the State seal of the State of Wisconsin, has been filed with the said above trustees.

The assistance of brethren is hereby solicited to procure all such titles of such church property as the above recited fifth article describes.

Care must be taken that all titles to church property be made in the *corporate name* of said trustees, as follows: "*Trustees of the General Conference of the German Baptist or Brethren Church.*"

The trustees were, as yet, not permitted to meet in a body, hence we are laboring at some disadvantage, but we hereby solicit the co-operation, careful inspection, and wisdom of the associate trustees, and others, until a meeting can be had. Lewis W. Teeter, Foreman.

Hagerstown, Ind.

Treasurer's Report.

The following is a report of the Home Mission and Church Erection Fund since April 16, 1889, in the District of Nebraska:

RECEIPTS.

Weeping Water church,	$	2 00
South Beatrice church,		4 00
Sally Snavely,		3 55
South Beatrice church,		2 10
Juniata church,		1 20
Total Receipts,	$	12 85

EXPENDITURES.

To repair meeting-house at Elk Creek,	$	15 10
To R. G. Rust, mission work,		12 50
To C. Hope, Mission Work,		10 11
To repair meeting-house at Elk Creek,		15 10
To Joseph Brubaker, mission work at Central City,		7 58
To C. Hope, mission work,		25 00
To R. G. Rust, mission work,		15 10
To Moses Keefer, expenses to Chase and Dundy Counties, Nebraska		14 00
To D. B. Heiney, expenses to meet Mission Board,		2 10
To G. W. Stambaugh, expenses to Chase and Dundy Counties, Nebraska,		25 00
To C. Hope, balance due him on expenses,		4 00
Total Expenses	$	145 59

M. L. Spire, Treasurer.

Holmesville, Nebr, Oct. 31, 1889.

To California.

NUMBER I.

On Monday evening, Oct. 7, we (wife and I) separated, for a season, from home duties and labors, to visit the Golden State, or Land of Flowers. At Chicago we were joined by brother and sister Early, from South Bend, Ind., and sister Light, from Pennsylvania, who all proved to be very agreeable traveling companions indeed.

Tuesday, Oct. 8, at 5: 25 P. M., was the hour of departure from Chicago on the famous vestibule overland train on the Santa Fe route. It being the time of an excursion, and the crowds immense, the question was, "How shall we be able to secure a chair car for the night to Kansas City?" Buy it we could not, as they are free for those who are fortunate enough to get possession of them. We put ourselves in the attitude of beggars, and kindly spoke to one of the employees, who had charge of the train, expressing our desire. He very generously agreed to assist us, by requesting us to be at the gate in good time. We did so, and had his assistance in getting comfortably seated for the night. The accommodations and courtesy of the employees in charge were all that could have been desired. There were two sections of ten coaches each, to accommodate the crowd.

We arrived at Kansas City at 9: 30 A. M., Oct. 9. Imagine the throng, where many train loads arrived at about the same time, since it was a general excursion. You simply had to elbow your way through. There were big people, little people, and all kinds of people, all wishing to go somewhere. Here, as at Chicago, one train was not sufficient. They had to provide an extra section. Our friend, Mr. McDonaugh, had promised to meet us here, and have provisions made for us in the overland tourist sleeper, etc. The question with some of the party was, "How shall we find him?" He soon found us, with his familiar greeting, "I have reserved ample accommodations for you." One of his peculiar characteristics is, when he undertakes to do anything, he does it. He was one of the busiest men in the vast throng, and under the rays of a scorching sun, reminded me very much of the time, when I used to be tired, and wet with perspiration, in the harvest field. He prides himself in his patience on such occasions, if I do not misinterpret him, by an expression he made, *viz*, "Job was a patient man, but he didn't believe he ever had any experience in loading excursion trains."

At the appointed time, 10: 30 A. M., we left, with a heavily-loaded train, for a continuous journey of four days and four nights, to arrive at Los Angeles at 4: 20 P. M., Saturday. The journey, on the whole, was a very pleasant one. Fortunately, our traveling companions were all sociable, moral and quite agreeable, so much so that our porter, who makes two trips each way monthly, remarked, "It was the most respectful crowd I have had for some time."

By the time we came to separate, we were loath to leave each other. Nothing unusual transpired, but as we were nearing our place of destination on Saturday, going through deserts, canyons, and winding around mountains, and when only in a few hours more we were to be in the Land of Flowers, there was no little anxiety to see the coveted sight. Then, almost instantaneously, burst upon our view the countless millions of flowers of every form, odor and hue, upon our arrival at San Bernadino, one of the chief cities in Southern California. This was originally a Joe Smith Mormon town, and planned after Salt Lake City. It is situated in a fertile basin. The visitor is attracted by its beautiful homes and rich orchards. Here, in the vicinity, are over four hundred artesian wells, and plenty of water means an abundance of fruit. I will say right here, that, while yet in the mountains, at a small station, unexpectedly, Bro. T. J. Nair boarded our train, having come to meet us and welcome us to California. He had a large basket with him, the contents of which he soon put at our disposal. The basket contained grapes, pomegranates, pears, etc. Representing himself as one of the spies, he brought a good report from the goodly land. Suffice it to say his greeting and good things were relished by all. At one time our train was over three hours behind schedule time, and yet we arrived promptly on time at Los Angeles on Saturday, at 4: 20 P. M.

Wife and I concluded to stop off here and rest a few days, and went with brother and sister Early to the Natick Hotel, which, by the way, is a very good place to stop. The accommodations are good, and charges very reasonable. We were

directed there by Bro. J. S. Flory, who met us at the depot. We stopped here to rest, clean up, and take our ease for a few days. We soon discovered this was no place to hide. Soon Bro. Royer called on us, and desired us to change our place of lodging. We compromised by promising to visit him the next day, which we did. Early on Sunday morning Bro. Magie, a minister here, in the second degree, came with his wagon to move us, baggage and all, to his house. From this there was no retreat but to accept. Here we felt at home. Our experience seemed to be similar to that of Cornelius, for he had his kin folks there, to the number of twelve, which, with four of us, made sixteen; but in this case all had been taught the way of salvation and were rejoicing in the hope of glory.

We left Los Angeles on Tuesday morning, Oct. 15, for Oceanside, eighty-five miles distant, to meet my brother in the flesh,—Dr. D. B Amick, whom I had not seen for eighteen years. He has been a resident of the State for seventeen years. Our meeting was a happy one,—the good Lord having spared us to meet again. Our brother is pleasantly situated, one and a half miles from the town and Pacific coast, on an elevation, with a full view of the ocean to the west and the ruins of the San Luis Rey mission, about three miles to the east. This wonderful mission was established in June, 1798, and, though not the oldest, it was the most extensive one on the Pacific coast. We spent part of a day visiting its ruins. No visitor to Southern California should fail to stop at Oceanside and visit this mission, which is four miles east of that place.

While here for several days, I had the pleasure of attending church three evenings, at what is known as the "Holiness" church, in company with my brother and his wife. The latter is a member of the same. Here I saw the necessity, more than ever, of having missionaries in the field,—men qualified and endued with the Holy Ghost, to teach the ways of the Lord more perfectly. I found much in the doctrine, rules, regulations and requirements of this people to be commended, viz, No person can be a member of any secret or oath-bound society; only unfermented wine shall be used at Communions; the wearing of gold, pearls and costly or gaudy apparel is forbidden; the use of opium, morphine, tobacco in any form,—to snuff, chew, smoke or by dipping, is strictly prohibited; no member shall use, buy or sell any kind of intoxicating drink as a beverage, nor rent or lease any building, ground or vineyard for the use or manufacture of the same, nor raise, buy or sell any grapes, barley, corn or other crop for the manufacture of the same; the members shall not go to law one with another; no instrumental music shall ever be used in the public worship; no tabernacle or meeting-house can ever be used for fairs, festivals, feasts, or concerts, etc. This they claim is going back to primitive Christianity.

On Saturday morning, Oct. 19, in company with my brother, and brother and sister Early, who came down from Los Angeles, we went to San Diego, arriving at 1 P. M. The first place we visited was the Del Coronado Hotel, situated on Coronado Beach, that juts out in front of San Diego and National City. There are twenty acres of ground to the hotel. The building covers seven and a half acres, and contains 750 rooms, 650 bedrooms, 71 bath-rooms, 30 billiard tables, 17½ acres carpeting, dining room, 150x62 feet; theater, 120 feet in diameter. There are accommodations for 2,000 guests. Ample provisions are made for every want and desire of the carnal mind, but none for his spiritual nature. The total cost of the building was $1,000,000. We did not tarry long, as remaining here would have been expensive. Lunch, 75 cents; dinner from 5: 30 P. M. to 8 P. M., $1.25. We were shown a bridal chamber, in which the rates are: Single person, per day, $16; or two, $20.

How true that the rich may have their good things in this world! As for me, I will rather have Lazarus' portion in this world and dwell in Abraham's bosom in eternity! The Lord enable us all to live for heaven!

NUMBER TWO.

Upon returning to the city we found very comfortable lodgings at the "Commercial House," at $1.00 per day for room and board. On Sunday morning Oct. 20, Bro. Early and self went to the First Baptist church, presided over by a Mr. Harper, from Indiana. I was well entertained and much interested in a very plain, practical sermon, from Luke 14: 27, "Whosoever doth not bear his cross, and come after me, can not be my disciple." After meeting he noticed the *strangers*, and, with a number of others, made his way to them. By their kindness and cordial reception, we were made to feel at home. I thought, might not some others improve in this direction,—not only show kindness to strangers when they do come to our meetings, but even go out into the highways and hedges and compel them to come in by the irresistable force of love and kindness?

On Monday morning, Oct. 21, our first object was to learn somewhat of the great city of San Diego, California, situated on one of the most perfect harbors in the world, where vessels are unloading from all the chief ports of the world. Here the Santa Fe Railway system culminates, which brings it into close relations with Chicago, New York and other eastern cities. It is quite a city, planted on a series of hills that gently slope to the ocean, with fine business blocks and elegant hotels. Any one visiting this city should not fail to visit the Chamber of Commerce, to see the fruits and products of California.

Desiring to tread Mexican soil, we boarded the train at 2 P. M, for Lia Huana (pronounced Le Whana), fifteen miles distant, a station on the borders of Mexico, and a terminus of the road, (Los Angeles and San Diego R R). This country, a few years ago, was all sheep and cattle ranches. Now it is dotted with numerous towns and palatial residences, with fine irrigation facilities, truly making the desert bloom as the rose. Olive culture is quite an industry in this section Here, at National City, a suburb of San Diego, is an olive-oil factory, — said to produce a superior article. It is claimed that consumptives frequently find it more beneficial than cod-liver oil. Why use imported adulterations, when we have a superior article at home?

We returned at 5 P. M. Having called on a Mr. Buser, formerly from Oregon, Illinois, in the forenoon, who, by the way, is a practical printer in the city, and having made arrangements to dine with him at six o'clock P. M, we (wife and self), wended our way to his home, where we were cordially received and spent a very pleasant evening, reminding us much of being at home with familiar friends. Thanks to brother and sister L. L. Kerns, of Mt. Morris, who would have us call on them, for the pleasure it afforded us.

Tuesday morning, Oct. 22, our party separated, Bro. Early and wife returning to Los Angeles, and my brother home. Self and wife remained another day, for a drive, by horse and buggy, through the country. Being provided with a lunch, the first place we visited was old San Diego, — six miles distant to the west. "It was here that Father Francis Junipero Serra founded, July 16, 1769, the first of the series of missions he established in California."

No visitor should fail to have a view of the old ruins of this most ancient of California missions. "Old San Diego," is a romantic spot, with its adobe buildings and palm trees over a hundred years old.

Our next point was six miles up the San Diego river, to where the mission was changed five years after it was founded at old San Diego. The ruins of these later buildings are also well worth a visit. Here is quite an old, extensive olive orchard.

After spending an hour here, we started on our return to visit Point Lomo, twelve miles distant. About midway we stopped at the city of Roseville to take rest, eat our lunch, and get our horse fed. The lunch we had with us, but where to get the horse fed was an unsolved problem, as the city consisted of a school-house, grocery store, a few private residences, and a few Chinese huts, sheltering the fishermen on the beach. We applied to the chief man of the town, who kindly gave us provender for our horse at the reasonable sum of twenty-five cents. After an hour's rest, we started for Point Lomo, a rugged promontory projecting into the ocean some twelve miles, upon which is located the United States light-house, —the highest point in the United States on which a light-house is situated. The light-house is in charge of an old Californian, who has been in the State since 1849, at a salary of $800 per year and house furnished, with an assistant at $600 per year. The lights must be kept burning. Reader, make the application!

We returned to our hotel at 6 P. M, having driven forty miles. We were ready to depart on the morrow, which we did at 8 A. M., Oct. 23. We stopped off at Oceanside to spend another day and night with my brother in the flesh. Here we met a brother by the name of Hedrick, who moved here from Kansas about ten months ago. He is in the employ of the Santa Fe R. R. He has his letter of membership, properly signed, and says he keeps himself strong in the faith by regularly reading the Messenger. We took dinner with him and had a pleasant, social visit. I wondered why not more of like precious faith reside here.

We returned to Los Angeles, Oct. 24, to attend a love-feast in Ventura County, fifty miles distant, Oct 26. By some misunderstanding there was none, of which we were informed upon our return. We have since been visiting at the Palms, Pasadena, and Glendale, at which places we have been kindly received and hospitably entertained by those of like precious faith. At this writing, Nov. 1, we are here at Covina, at the home of Bro. S. A. Overholtzer, where we expect to remain a few days and worship with the saints. There are quite a number of members here and a commodious church house. There is preaching to-night and love-feast to-morrow. May the Lord qualify us for the solemnities of the occasion!

- Jos. Amick.

Notes by the Way.

Sept 21, in company with wife and sister Geiser, we started on a little trip to the Broadfording congregation, some twenty miles distant This church is under the oversight of Bro. Nicholas Martin. We arrived at our destination about the middle of the afternoon Next day (being Sunday) we went to the place of meeting, located near Claylick. We found a fair congregation. Brethren N. Martin and D. Wengert, two of their ministers, were present. There was one applicant for baptism. How pleasant it is to see sinners turn to God, and especially the young! At the hour appointed, we united to worship the great "I Am" Good attention was given to the Word preached.

While we, as a people, generally, respect God's house as a place of devotion, yet we do not always reverence his name as we should, or we would be

more willing "that whatever he sayeth to us we would do it." John 2: 5. After services, baptism was administered.

We stopped with brother and sister J. Zook. Both are now fairly showing the marks that time has written upon them They are, perhaps, better known to the readers of the MESSENGER by our referring to them as being the father and mother of Bro J. M. Zook, deceased, the first principal of the Normal School at Huntingdon, Pa His grandmother, sister Barbara Martin, is still living, making her home with his parents. She is now nearly eighty-five years old. Considering her age, her present activity is rather remarkable. She is enjoying the use of all her faculties. Her sight, however, is failing to the extent of not being able to read.

After dinner, in company with her and the entire household, we wended our way to the Lafayette Sunday school, to attend its closing session for the season. There was present a goodly number of men, women and children. Bro. Eliab Zook is the Superintendent. After a short time spent upon the lesson, we endeavored to talk to the school,—especially to the little folks, trying to impress them with the importance of studying the Bible, not only while at the Sunday-school, but also during the time when the school would be closed. Our meeting with them was quite a pleasure to us, especially in seeing the delight our aged sister, above referred to, manifested in the exercises. It certainly would be encouraging to the officers of a Sunday-school if our brethren and sisters, generally, would attend our Sunday-schools, if possible, and give them their support.

* * *

Our love-feast at the Welty church, Oct. 5 and 6, is now a thing of the past, and while it was a large, if not the largest, ever held at this place, it was also a good meeting. While our minds, at these meetings, are pleasantly carried forward to the evening of this world, when Christ will come forth and serve, we are, at the same time, made to feel sad, that he had to suffer so much for us, that we, through his poverty, might be made rich.

* * *

In company with quite a number of brethren and sisters from our and adjoining congregations, we attended the love-feast, Oct. 9 and 10, with the brethren and sisters in Upper Cumberland at the Huntsdale church, formerly called Milltown, about twelve miles from Shippensburg on the H. & P. R. R. This is the place where Bro. James Quinter held a debate with a Disciple minister some twenty years ago. The church-house is large and well located, and the congregation is presided over by Bro. Daniel Keller, assisted by brethren Stamy and Hollinger. The fine weather and sociable members rendered this a very pleasant feast. We also attended a feast two days later at Manor church, Md., where the Annual Meeting was held in 1857. These members have a very large house, and a larger feast we never attended. The order was excellent. Their elder, Bro. David Long, and his co-laborers, served the people in a very acceptable way. Ministerial help was present from Maryland, Pennsylvania and Virginia. Traveling by private conveyance, we were shown, along nearly the entire way, where the armies of the late Civil War had passed by, and where the green mounds in the cemetery, near the pike at Hagerstown, Md., mark the resting-place of those who have fallen on the battle-field.

T. F. IMLER.

"LET the fires of fervent piety burn in your soul; go through the forge and under the hammer, and come out a polished blade, such as God wants in the field of the world."

In Memoriam.

CAROLINA M. MOORE, a sister, universally esteemed, and by her more intimate friends dearly loved, has passed away.

Another household is bereft of the presence and influence of one who had a large share of God's good gifts.

Pleasing in appearance, with a smile that betokened a warm, generous heart, she was an embodiment of the poet's expression,

> "A lovely woman, nobly planned,
> To warn, to comfort, and command."

Her calm, equable temperament, adorned by the graces of the spirit, gave her an attractive air of serenity and repose, while it seemed as if her heart and mind were always filled with that peace which "passeth understanding."

Quick to give sympathy to the sorrowing, help to the needy, personal care to the suffering, and friendship to all, she will be tenderly remembered by many, bound to her only by the ties of friendly association or church fellowship.

Her character is best described in Prov. 31: 25, 26, "Strength and honor are her clothing: and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Her life, so full of all that is of real worth or value, was not all sunny or cloudless. Loss of those dear to her had been keenly felt, but was borne with fortitude and true Christian courage.

There were many to greet her entrance into that land "which lieth afar, yet is so near," that land where perfect peace reigns, and all the longings of the soul are fully satisfied. Parents, three sisters and a lovely daughter awaited her coming What a blessed reunion it must have been! A devoted husband and son, with three brothers have in sorrowing yet joyful anticipation another meeting, when she will welcome them home in the "sweet by and by."

To them the writer extends cordial sympathy in this trying hour, expressing the hope that he who sustained the dear one whom we mourn, may be their staff and support as their feet go down into the dark valley of the shadow of death which lies just before us all. EMILY V. KEEVER.

Freeport, Ill., Nov. 8, '89.

From Chippewa Congregation, Ohio

THE love-feast at this place, held Oct. 12, was one long to be remembered. All seemed to be in love and union. The weather was inclement part of the time, but quite a number of brethren and sisters from adjoining congregations came to enjoy another Communion season with us. Ministers present from abroad were brethren I. D. Parker, Tully Moherman, James Murray, and D. Snyder, from Ashland County, and Conrad Kahler and Jacob Kurtz from Stark County. Many good admonitions were given The examination services were impressive and well calculated to better prepare our hearts for the solemn occasion. Our aged and much esteemed elder and wife were absent on account of sickness. Their places are seldom vacant, and they were greatly missed. One precious soul came out on the Lord's side and was baptized after morning services.

On Sunday morning, at 9 o'clock, we met for children's meeting. Our hearts were made to rejoice to hear the many encouraging words and to see the interest taken in the Sunday-school by both old and young. These meetings stimulate us to greater work, and if we do our duty, great will the harvest be."

At 10: 30 we enjoyed another impressive sermon by Bro. Parker, closed by Bro. Kahler with an earnest admonition and invitation. In the evening Bro. B. Kahler preached at the Leisure church. Thus ended one of the most pleasant meetings it has been our lot to enjoy. Our Sunday-school closed Oct. 29 As the quarter closed with a temperance lesson, a programme was arranged, to more fully bring out the evils of intemperance. Our school was re-organized by electing Bro. Norman Weigley, Superintendent. We also elected an able corps of teachers Efficient instructors are indispensable to a successful Sunday-school. A teacher who fails to lead his class to a higher life, and fails to make an application of some parts of the lesson to their good, and who, through timidity fails to show them the beauties of the Christian religion, can not be a successful teacher. Our school was well attended and the interest good. At the close of the school, the treasurer reported an overplus in the treasury, which, by vote of the school, was sent to Bro. Quinlan. Let us continue to labor, and in the end we shall not lose our reward.

M. C. LICHTENWALTER.

Look Here!

AT this season all wide-awake farmers make preparations for the proper care of their stock during the approaching winter. It is right they should do so. It pays them to do so. Have many of us children who should be cared for,—children who are merging into manhood and womanhood? We furnish them homes which afford all needful, bodily comforts. Are their mental and spiritual wants fully provided for? Do they want an education? Do we feel that they should have the right kind of an education? Are they in the church? If so, are their facilities for spiritual growth such as will make them pillars in the church, when we are cold in death? What are we doing for them in these respects?

It requires a sacrifice of both time and money to send them to a Brethren's school this winter. Will it cost less in the long run not to send them? If, by making a sacrifice to send them this winter, they should be awakened to a realization of the true purpose of a Christian life, could they make what money they need after their return from school? The winter term will open in a few weeks, and I suggest that you, dear parent, or one of your children, write at once to one or more of the schools, controlled by Brethren, asking for a catalogue, stating fully your circumstances, and ask such questions as you may desire to have answered. Those having charge of the schools take pleasure in answering questions. J. G. ROYER.

Mt. Morris, Ill.

A Brief History of the Spring Creek Church, Kansas.

IN April of 1888 Bro. P. R. Wrightsman came to us and baptized my companion and self; then preached once a month until December, and up to that time baptized eight.

Then we had no more preaching by the Brethren till in May, when Eld. G. W. Studebaker, of Fredonia, Kansas, came and preached a few times through the summer. During the latter part of September, he and Elder Sauder, of Madison, Kans. (who has the care of that church), conducted a series of meetings here and organized a church. Oct. 26 Bro. Studebaker came again. On Sunday night some of his labor began to bear fruit, for next day two were baptized. As Bro. Studebaker grows older, his zeal seems to increase. He is out doing mission work a good part of his time, laboring faithfully for the Lord.

J. J. WASSAM.

"LIFE is too short to be spent in nursing animosity or registering wrong."

The Danish Element in Nebraska and Bro. Hope's Work.

ONE of our Danish sisters is living eight miles north-west of Red Cloud. She came here last May from Thyland church, Denmark. She lives with her daughter and has no chance to go to meetings of any kind. Most of the Danes there are inclined to infidelity. I had several meetings among them. I visited every house and distributed some tracts, and was treated kindly by all.

Arrangements were made to have our sister visit Herrington this winter in order to attend a Danish love-feast. English preaching can do her but little good, as she does not understand it. Her address is Mrs. Jansen, care of Christian Nelson, Red Cloud Nebr.

Our next point was Bertrand, Phelps County, where my wife's sister lives,—four miles south of town. She formerly belonged to one of our churches in Iowa. Her husband is under strong conviction of his duty to God, and we enjoyed each other's company very much. They, too, intend to visit Herrington before long. Brethren should visit them if possible.

I was taken by friend Ferguson over the Platte River to Overton on the Union Pacific R. R. From there I went by rail to Grand Island, where I failed to find those whom I was to visit, because they had removed to Central City. So I started to Broken Bow, Custer Co., where I hunted up friend C. Overgaard, who was busily engaged on a new brick block. He was delighted to see me and took me to our young brother, Peter Mellersen, who, perhaps, is known by many as the first brother, of tender years, baptized in Denmark. He is working in a brick-yard, but is in bad company. We were sorry that he seemed to have become habituated to the use of tobacco. He did not know me for some time, but finally asked, "Is it possible you are Mr. Hope?" I spoke tenderly to him, telling him how much I desired to see him as in his boyhood days. He excused himself on account of his work, and promised to meet me at Overgaard's house in the evening, but failed. Brethren and sisters, this boy needs your sympathy and prayers more than ever he needed your money. Who will pray for him? Who will write to him? You may do a good work by gaining him back to the tender care of the Shepherd. Address him at Broken Bow, Nebr.

As for friend Overgaard, he took me to his home, two and a half miles north-west of town; then sent for the only Dane living there. We spent our time in singing and praying. The subject of our conversation was Isaiah 53. They understand considerable English and ought to be looked after.

From there I started to Central City, where Jacob Petersen and his wife reside at present. Both are members. I found him clerking in a store. He was greatly astonished as I stepped up to him. Smiles and tears struggled to gain the ascendency, but he restrained himself till we arrived at his home, then his tears flowed freely. His companion was strongly inclined to Seventh Day Adventism and said she could never be anything else, but we had her read her Bible during the night, about the Old and New Covenant. About the Old Covenant we referred her to Deut. 5: 1 5; 4: 13; Ex. 24: 12; 34: 28; Heb. 8: 13; 2 Cor. 3. About the New Covenant we pointed her to Isa. 42: 6; 49: 8; 1 John 3: 23. As she read, she smiled like one set at liberty, and said, "What is the use to trouble myself with the Old Covenant when God so plainly said what the Covenant is, and that it has passed away." Toward morning we feasted on the sacrifice from Calvary and parted next day with joy, and the fond expectation that perhaps we would meet again. I have learned since that several Brethren are living at that place. This closes my mission work in Nebraska.

C. HOPE.

P. S.—The above article is sent for publication by order of our State Mission Board. M. L SPIRE

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NORCROSS-KEIM.—In East Los Angeles, Oct. 15, by Bro. J E. Megie, at his residence, Bro D. A. Norcross, of Glendora, Cal., and sister M. C. Keim, of Covina, Cal. JOS. AMICK.

LOCKRIE—SCHERER.—At the residence of the bride's parents, in Madison County, Iowa, Oct. 31, Mr. John H. Lochrie and Miss Amanda Scherer. M. MYERS.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

BAKER.—In the Danville church, Knox Co., Ohio, Oct. 1, Bro. Wm. Baker, aged 79 years and 5 months.

Deceased was born in Somerset County, Pa. His parents moved with him to Knox County, Ohio, when he was about one year old. There he lived the remainder of his life.

He was married to Mary Ankney, July 18, 1833. Ten children were born to them. He united with the Brethren church in 1860. His saintly companion preceded him to their long home about six months. She was a sister in the church from her youth.

Nine children, thirty-three grandchildren, and eight great-grandchildren are left to mourn their irreparable loss. Funeral services by the Brethren to a large and attentive congregation. Text, Eccl. 7: 1.

C. J. WORKMAN.

EARLY.—In Broadway, Rockingham Co., Va., Oct. 18, after a protracted illness of typhoid fever, sister Anna, wife of friend Samuel H. Early, aged 41 years, 9 months and 29 days.

Sister Early was a consistent member of the church for a number of years. May her bright example, her unswerving faithfulness, and her Christian deportment be followed by those who survive her, that they may meet her on the evergreen shore!

LAMON.—On the same day, near Lacy Springs, friend Joseph Lamon, aged 74 years and 1 day.

Friend Lamon was a good neighbor and was held in high esteem, as shown by the large gathering at his funeral. Services at his home by the writer, assisted by Rev. Gruber, of the U. B. church. Text, Acts 23: 6.

J. P. ZIGLER.

BLICKENSTAFF.—At Cerro Gordo, Ill., Sept. 23, sister Hannah Blickenstaff, wife of Bro. David Blickenstaff, daughter of sister Mary Hendricks, and granddaughter of Bro John Metzger, aged 34 years, 6 months and 13 days.

Sister Hannah was one of those open-hearted good sisters that are a blessing to any church and neighborhood. Bro Myers and the writer were called to her bedside some six hours before her departure, for the purpose of anointing her. We found her suffering very much. After the anointing the doctor told her that she could live but a few hours. She said, "All right; just as the good Lord makes it." She comforted her poor husband and asked him to bring up the dear children in admonition of the Lord. She admonished all to be faithful and meet her in heaven. GEO. W. CRIPE.

LOGSDON.—Near Macksburg, Iowa, Oct. 20, of heart disease, Bro. B. Logsdon, aged 73 years.

Deceased came from Kentucky and had been living for a number of years on "West Branch," five miles south-west of Macksburg. He seemed to be in common health up to the time of his death. After retiring to bed he spoke to his companion of the near approach of death and soon the spirit took its flight. He had lived a Christian life for forty years, and as he grew older became more devoted.

The funeral occasion was improved from the words, "The dead shall rise again,"—selected by the family. M. MYERS.

BOCK.—In the Howard church, Howard Co., Ind., Oct. 23, Eld. Samuel Bock, aged 74 years, 10 months and 4 days.

Bro. Bock was born in Franklin County, Pa., Dec. 19, 1804. He was married to Elizabeth Gable, March 1, 1832. To this union were born nine children; two of them preceded their father to the spirit world. The seven who remain are walking in the footprints of their father and of their Savior. O that every family in the Brotherhood could say as much! He was a faithful father and a devoted husband. Bro. Bock united with the church in 1837. He was called to the ministry in 1850 and ordained to the full ministry in 1868. Again a light and a shepherd is gone; one by one our aged veterans are falling! Young soldiers, gird on the armor! Funeral services by the writer, assisted by Bro. J. Cripe, from Rev. 14: 13.

L. T. HOLSINGER.

McDONALD.—At Montrey Centre, Allegan Co., Mich., sister Susan McDonald, aged 83 years and 5 months.

As no Brethren are living near the late residence of the deceased, the family requested the funeral to be preached in the St. Joseph congregation, Ind., at the Wenger church, Oct. 13. Services conducted by the writer.

BECKLEY.—At South Bend, Ind., in the Portage congregation, July 22, sister Beckley, aged 73 years and 1 month. Services conducted by the writer.

H. W. KRIEGHBAUM.

BARKLEY.—In the Quemahoning church, Somerset Co., Pa., Oct. 24, sister Elizabeth Barkley, aged 88 years, 11 months and 1 day.

Deceased was the mother of fifteen children. She leaves fifty-eight grandchildren and sixty-two great-grandchildren, making the number of her descendants one hundred and thirty-five. She lived in widowhood nearly thirty-three years and then passed peacefully, quietly, and calmly away. Funeral services by Bro. John Schrock and the undersigned. E. J. BLOUGH.

MILLER.—In the South Bend church, South Bend, Ind., Oct. 31, Dora, wife of friend Hiram Miller, son of Eld David Miller, aged 33 years, 6 months and 10 days.

She was an affectionate wife, a kind mother and a good neighbor. She leaves a husband, son, daughter, brothers and sisters, to mourn their loss. Services conducted by brethren Isaac Early and Daniel Whitmer.

ROSA A. WHITMER.

RUDDUCK.—At her home in Anthony, Kans., Oct. 8, sister Ella J. Rudduck, aged 46 years.

Aunt Ella formerly lived near South Bend, Ind. About five years ago she moved to Kansas. Her health began to fail and, in 1888, she returned to South Bend, making her home with her sister, Elizabeth Whitmer. Sept. 30, 1888, she was received into the Brethren church. She died shortly after returning home, leaving a husband, two daughters and one son to mourn their loss, which is her eternal gain. The occasion was improved by a Presbyterian minister. She was laid to rest in the Anthony cemetery.

COLCLESSER.—In the Clear Creek congregation, Ind., Esty, son of Jacob and Mina Colclesser, aged 8 years, 8 months and 26 days.

Estey was a bright little boy, and was always anxious when Sunday came to be at Sunday-school. He always manifested an interest in his lessons.

Brethren and sisters, may we all live nearer to the cross, so that, when the call comes, we may be ready. Funeral services by Eld. Dorsey Hodgden from Matt. 19: 14.

JACOB AHNER.

NEHER.—In the Wichita church, Sedgwick Co., Kans., Oct. 20, sister Edith May Neher, aged 24 years, 7 months and 26 days.

Our sister was a consistent member of the church of her choice. May the Lord grant grace to our much esteemed brother for his day and trial. Our sympathy surely is in his behalf! Funeral services by the writer. T. B. YOUNG.

BUTTERBAUGH.—In the West Dayton church, Ohio, Oct. 22, of diphtheria, Frankie, son of brother Henry C. and Nancy Butterbaugh, aged 7 years, 6 months and 7 days.

Little Frankie was one of my Sunday-school scholars. He was a bright, good, and promising boy, and loved by all. Many were the words which he uttered, during his short illness, about heaven, and his desire to be where pain and sickness are unknown.

Funeral services by brethren S. W. Hoover and O. P. Crosswhite, from the words, "Comfort your hearts," 2 Thess. 2: 17.

CATHARINE BOCK.

DETWILER.—At Johnstown, Pa., Oct. 1, after an illness of about six months, our dear father, C. F. Detwiler, aged 44 years, 5 months and 3 days. E. H. DETWILER.

KELSO.—In the Beatrice church, Gage Co., Nebr., Oct. 21, Bro. Jacob Kelso, aged 67 years, 5 months and 8 days.

Deceased was a faithful minister of the church and has now gone to a well earned reward. Funeral services by Bro. Levi Shafer, and Eld. S. P. Stevens, of P. B. church.

YOUNG.—In the Monocacy congregation, Oct. 25, sister Anna Young, aged 88 years, 4 months and 9 days. Funeral services by the writer from 2 Cor. 5: 1.

WM. M. LYON.

CONWAY.—Near Macksburg, Iowa, Oct. 1, of diphtheria, Bro. John Conway, aged 16 years.

Deceased made a profession of the faith of Christ last winter. His parents, sister, two brothers, and many relatives are left to mourn their loss, but not without hope. Funeral sermon from James 4: 14.

PORTER.—Near the same place, Oct. 10, of scarlet fever, Jesse, son of Samuel Porter, aged 18 months. Occasion improved from 2 Kings 4: 23, to a sympathizing audience.

McKINNEY.—Near the same place, Oct. 18, of cholera infantum, Goldie, daughter of W. S. McKinney, aged 2 years. Occasion improved from Matt. 18: 3.

M. MYERS.

MARTIN.—At Carlisle, Ohio, Oct. 8, of congestion, Hattie J., daughter of J. M. and F. J. Martin, aged 6 months and 4 days.

J. M. MARTIN.

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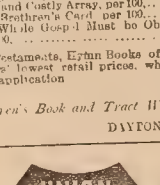
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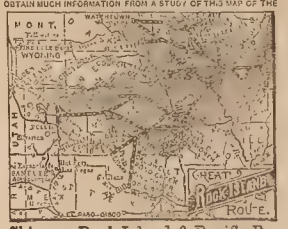
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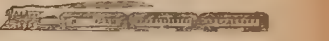
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Church Register.

—:o:—

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 26, 1889. No. 47.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

HALF-HEARTED service is poor service. "And whatsoever ye do, do it heartily as to the Lord, and not unto men."—*Sel.*

THE demand for the "Brethren's Manual," since the edition has been exhausted, is so strong and so continued, that we feel another edition should be issued. If our experienced brethren have changes or improvements to suggest, we will be glad to receive them.

AN old adage says, "The best way to get work done is to do it." While this may, in many cases be true, we are not sure that it always is. One man can not move this great world of ours; neither can he do all that he sees should be done. While we are interested in doing, we also should be interested in having others do, and in this way more can be accomplished than if we were to undertake to do it all ourselves. Some are too ready to do everything themselves, while others are quite as willing to stand idle and see others do the work. As reward is the result of labor, and as we are to love others as we love ourselves, we must be as anxiously concerned that others shall be rewarded as we hope to be. What is necessary to bring reward to ourselves is also necessary to bring reward to others. In the vineyard of the Lord there is work for all. Let us all try to do some of it!

BOOMS, in the West, are common events, but not so in the East; yet, strange to say, our staid and conservative town of Huntingdon is now, seemingly, having a genuine boom, and that, too, without the least effort on the part of the citizens. Perhaps, however, the name does not apply, as ours is a natural, solid growth, brought about by the force of circumstances. During the summer and fall a large number of private residences have been erected, many of them being of the best class. Business houses of large dimensions have also been built. All these, in connection with the new Normal building, and the large addition to the Car Works, are making plenty of labor, and the prospects are that our growth is solid, and that employment, for those who wish to labor, will be permanent. We believe that our members, who are changing locations, and wish to make their homes in town, can not do better than to come to Huntingdon. With good church and school facilities, and plenty of profitable labor for those who desire it, we feel that we have inducements to offer that are worthy of consideration. Good members will find a hearty welcome.

AN ONLY SON.

DEATH, under all circumstances, is sad, and leaves a vacant seat somewhere; but that there are conditions which make some cases more sad than others, is a generally-accepted truth. Christ, while in the world, recognized this fact practically by compassionating the widow's only son and the sisters' only brother.

To parents all children are precious; be there a half-score or more, there is not a single one to spare. This is to be accounted for by the relation that exists between the parents and children. "Can a mother forget the child she bare?" is given as the strongest form of natural affection, and it is the strongest that can be given. But circumstances often enhance the devotedness of this love, though strong it be.

Concentration adds strength, and this is possible in regard to parental love. Parental affection, on the part of parents towards their children, may be the same, be they few or many, but the number may change the feeling when it has reference to what the children may do in return for the affection bestowed upon them.

Parents, in starting out in life, are the guardians and support of their children. They accept these duties gladly and hopefully. They labor and sacrifice for their good in the hope that the blessings with which they bless, will some day revert to their own lives. They look forward to the time when they will wish to receive instead of give—to lean instead of being leaned upon, and who can furnish such support better than children? When there are a number of children, and one is taken away, the others may perform the part of the missing one. But when there is only one, and that one is taken, the hopes of the parents are buried with the only son.

All that the parents look to and hope for in this life, is concentrated in the only son, and when he goes, all this goes with him. Jesus did no ordinary thing when he brought to life the only son; neither is it an ordinary loss to lose such a one.

Last week we attended the funeral services of George Quinter Bechtal, the only son of Bro. Joseph S. and sister Julia Bechtal. He was not an only son to these devoted parents alone, as he stood in almost the same relation to his older brother and wife, Bro. Andrew S. and sister Kate, they having no children of their own; so the bereavement seemed to be a double one.

George was a young man of fine appearance and excellent promise, and we need not wonder that there was much store placed by him. The whole family looked forward with much hope to the time when they could realize the blessedness that a dutiful son can afford when he appreciates a father's care and a mother's love. All these anticipations were blasted as they stood around the bedside, and saw each breath grow shorter and shorter, until the sweet spirit silently took its flight, and the dead body only was left.

This young man, a few years ago, was a student of the Huntingdon Normal, and not one in the whole number, then in attendance, seemingly, gave better promise of a long life than he. Some time after leaving school, he contracted a heavy cold, which settled in his throat and produced bronchial trouble; this finally ran into consumption, and ended in death. He lingered for several years, in the hope that his health would finally be restored. Everything that parental love and affection and medical skill could do was done, but it was all of no avail. Death had sealed his mark, and there was no alternative. His dart was cast at a tender point, and beyond the limit of human skill. During all this time George was a most dutiful son and beloved by all who became in any way associated with him. Everybody who knew him, recognized him as a friend, and there are few young men of his age who hold the friendship of so many.

But, in possession of all these noble qualities, with him there was one thing lacking. He had not yet given his heart and life to the Lord, and this was the great regret, not only of his parents, but also of his friends. The Lord graciously heard the prayers of the many, and as the wooing Spirit came to the tender heart, the door was flung open wide, and the Messenger of pardon, peace and joy entered in, and he became a hopeful child of saving grace. Something over a month before his death, he received baptism and also the holy sacraments, as a love-feast was held in the house, for his special benefit, which he greatly enjoyed.

Though he was young and his Christian experience short, in all his actions and conversation he was remarkably considerate, calm and resigned. This blessed hope and assurance, that he had, of salvation and peace, was the consoling balm that eased the wounded hearts of his parents, and greatly modified their grief in the trying hour. We are glad of this. While we were made to weep with them, we also share in their joy that George is not dead; he fell asleep in Jesus, to awaken in his likeness, and to enjoy his presence forever.

Of this family, George is not the only one who has gone over to the other side. An uncle, an aunt and two brothers passed over before; and only about four months ago, his grandfather, Bro. George Smith, an aged, esteemed and devoted member and deacon of the Clover Creek church, went home to rest. So the family on the other side is now larger than what remains. For them it is a blessed hope that the reunion is to be over there, where there is no death and no parting.

Then let into your bereaved hearts the sunshine of God's love, and patiently, but joyfully, await the message that will call you to the Father's house and the many mansions. After the storm comes the calm, and after the cloud passes away, comes the sunshine that floods the soul and makes the heart rejoice. May the sunshine of God's love shine, in all its fulness, into your souls, in this, the time of your bereavement; and may it be your experience that there is a balm of Gilead that can heal, and that there is One to whom you can go who can be touched with the feeling of your infirmities, and who will help you bear your burdens.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

APOSTROPHE TO LOVE.

I watch thee, as from soul to soul thou goest,
And happier am, when thou art with me here,
I search thee oft: a starving soul, thou knowest,
Is often fed on thy reviving tear.

I've seen kind eyes grow cold and harsh without thee;
I've heard harsh tones thy absence well relate;
No gentler form has ever been about me,
Tho' he they rich as Crœsus, and as great.

'Tis not the learned that know full well thy beauty;
'Tis not the strong can hold thy spirit mild;
For they who tread the path of honest duty,
May see thy spirit in a laughing child.

Let Cæsar learn the art of war and murder;
Let Abram's faith heave up the mighty sea;
Let Socrates and Plato still go further;
But let me be, O gentle one, with thee!

Whate'er with wrong the harsher spirit marreth,
And draggeth down the heart to lower spheres,
Thou cheerest yet, and for the wounded carest,
And bindest up with pleadings and with tears.

When other spirits would let me sink in ruin,
And Conscience strong my spirit's guilt assails,
While in the path of doubt and guilt pursuing,
Thy potent hand, in lifting, never fails.

Decaying Lazarus may feel thy quickening power,
And Zaccheus haste to humble where thou art;
Bethesda's pool, all hail the healing hour.
Though Jews despise, with Satan, do their part.

Thou hearest the cry of those who bent in sorrow,
And watchest, too, the sparrow as it falls,
And findest joy to hope on each to-morrow,
Though on to-day a crushing sorrow calls.

The widow's cry makes rife the morning breezes,
The noon day sun brings to her no relief.
Thy gentle spirit her of her burden eases,
And changes to joy what were, without thee, grief.

And he who walks within the path of duty,
And heareth Wisdom, as she cries to him,
May yearn the presence of thy blessed beauty,
And yearn thy power, the antidote for sin.

The young may rise, and, with thy power, prosper:
The old retain much beauty of their youth:
And e'en in death I know that thou wilt whisper,
"There's joy beyond, then, hope thou in the truth!"

D. D. Thomas.

I HAVE BEEN WONDERING TOO.

BY A. J. WINE.

In reading sister Lizzie Miller's article in the MESSENGER of Oct. 29, headed, "I Have Been Wondering," I was made to feel like penning a few thoughts on the same subject, though I know some members do not like it. But should we quit writing and preaching against sin,—just because some do not like it? If the watchman sees the enemy coming, and does not warn the people, their blood shall be required at his hands.

Sister Miller compares the use of tobacco to the foolish fashions of the world, which, I think, is putting it mild, for I believe if there is any difference, it is worse.

The Word of God is just as severe against the drunkard as anything else. Now why are there any drunkards in the world? Is it because it is fashionable, or looked upon with reverence and delight by the world, or because it promotes health and happiness to themselves and those around them? "No, not by any means." Why then is it? I think the only answer you can give is, "He indulges because he likes strong drink. He has got into the habit of drinking intoxicating liquor whenever he can get it, and his appetite gets control of his will, and the more he drinks, the more he wants, until he loses his senses. The brain is crazed, the nerves weakened, and the judgment impaired or lost. When he gets sober he feels bad, he condemns the practice and himself, and often makes good resolutions, but soon his appetite controls his will, and he is doing the very thing he condemns."

Why does the one addicted to tobacco use it? Is it because it is fashionable? If so, then the Bible is against it. Or is it just because he has learned to like it (for no one likes it the first time he tastes it), and now his appetite controls his will and better judgment? So, then, he would be classed with the drunkard. He *knows* it does him no good,—perhaps knows very well that it is an injury to him, that it is filthy, yet he allows in himself the very thing he condemns. Then, too, it is very disagreeable to a great many to smell tobacco smoke, or the breath of one that uses it, and then it is spending the Lord's money, over which he has been made steward, for that which is a dishonor to himself and God. If the money that is spent in the Brotherhood for tobacco, were put into the Lord's treasury, it might be the means of doing much good in spreading the Gospel, and I know it would be that much to their credit at the coming of our Lord.

I, too, like sister Miller, have been wondering how the humble servants of the Lord and the church can conscientiously discharge their duty in receiving members into the church and installing them into office, while they use tobacco, since the church has taken such a stand against it, and requires of them what it does.

A great many members claim that they use it for medicine. Well, if you use it for that and that *alone*, and you know that it does you good, then I have nothing to say. Some say they *can not* quit it. No doubt it is very hard with a great many. So it is with the drunkard, but that does not make it right. How do you know you can not quit it? Have you ever tried? If so, did you ask God, in faith, to *help* you, and then, with a will, determined to conquer, or did you, as soon as the appetite got pretty strong, put it to your mouth again, only to be in a worse condition than before? Perhaps you are like the woman that had been praying for a certain mountain to be removed from before her door, but still it remained, and she spoke or complained to her pastor about the matter and he told her just to have faith and pray again, which she did, seemingly, but the next morning when she arose, and it was still in the same place, said, "It is just as I expected."

I know a great many that have quit the use of tobacco, some with a very great struggle, but with a will and the help of God they conquered. I stopped with an old sister last winter that had shortly before read the tract, "Come Let us Reason Together," by Bro D. L. Miller, and it hit her so hard that she said she would quit the use of the filthy stuff, and she *did* quit it too, just when, "as it were," she was stepping on the edge of the grave.

Dear brother or sister, if you are addicted to tobacco, can you not do the same? Try, by God's help and the prayers of his people, and you will succeed. How long will the church be in getting rid of this great evil? Yes, how long, O, Lord, how long?

South English, Ia.

COMMUNION SERVICES.

BY J. S. FLORY.

A PROPER understanding of this important sacrament will enable us to more fully realize the blessedness of the institution. Let us get the meaning of the apostle's words in 1 Cor. 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

The questions are so put as to carry an affirmative answer with them. Then the next query that arises is, "What is meant by Communion?" Of the many definitions belonging to the word we have these: 'Intercourse between two or more persons; a state of giving and receiving; agreement; concord; fellowship; unity."

Communicate is a similar word, meaning to share in common; to participate in; to confer; to possess, share or enjoy in common with others; as in the case of Paul where he says of his brethren, "Ye have well done, that ye did communicate with my afflictions." Philpp. 1: 14. They were partakers of his afflictions and bonds, through Christian and brotherly sympathy. Philpp. 1: 7.

Then it follows that the cup is the seal of our loving union with Christ and one of the means whereby we partake of Christ as our life giving essence. The Communion of the blood of Christ involves a giving and receiving, a union, agreement, a sharing in his life, and thereby we shall live eternally. So it is with the bread,—the Communion of the body of Christ. By faith we take him as our bread. There is a union with him, and in this we show forth, by a literal act, our faith in his death until he comes. And if our Communion is in union with his character and life, we not only become the more fully allied to him, but, through this divine institution, all believers, who are fit communicants, become as one body in Christ and are denominated as the "body of Christ."

"Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Instead of having so eaten as to have the Lord impart life and strength, it will be just the reverse. The guilt will bring weakness, sickness and death unless, by faith and repentance, the Heavenly Physician be called in to arrest the disease that has invaded the careless soul.

"But let a man examine himself and so let him eat of that bread and drink of that cup." He is to prove his faith and state of mind as respects his confidence and hope in and through the death of Christ, whether he bases his hope of salvation and ultimate glory with the heavenly hosts on the merits of Christ's blood or not. The examination should have a special reference to the then present state of mind,—whether he is faithful, humble, obedient and willing to consecrate self and all to Christ, whether he is truly penitent of past sins and enjoying the grace of God to that extent as to discern the Lord's body.

Discern means to distinguish, to discriminate, to perceive with the mind, to understand with distinctness, to penetrate. Yes, we must have a proper understanding of the merits of Christ's blood, and that those emblems do typify that grand and glorious fact, that to those who walk in the light, Christ is a Savior, because his blood cleanses from all sin, and his body is that bread that came down from heaven. If we do not partake of it, we shall surely die.

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The proper translation reads, eateth and drinketh *judgment* to himself. That is judgment and punishment follows, of such a nature as is spoken of in the next verse. They become weak, sickly, and sleep,—lulled to a rest in careless indifference, from which state nothing but the chastening rod of the Lord can arouse them. A weak and sickly Christian is bad enough, but a sleepy one is worse yet.

Remember, it is not the *unworthiness* that the apostle alludes to, but the unworthy manner in

communing. That is, not partaking of the Communion in a way as to properly discern the Lord's body. Observe that when the Lord's body occurs, it means the personal body of the Lord. When the church is meant, it says *body* of *Christ*. See 1 Cor. 12: 27; Eph. 4: 12. No matter how unworthy we are, how often we have gone astray through sins of wickedness,—if we come up to the table of the Lord with true penitence and such a faith in Christ and his atonement, as to enable us to discern the Lord's body in the proper light, we may be worthy communicants and truly shall receive the blessing. Self-examination is not for the purpose of inducing any to stay away, but that we may partake in a *worthy manner*. The Lord's body must be discerned in a way that our faith sees it mangled and crucified, and our souls must fully appreciate and feel the pardoning power of that flowing fountain. May the Lord help us all to more fully drink in the wonders of redeeming grace!

Tuhunga, Cal.

SOBRIETY.

BY ENOCH EBY.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. Continue in faith and charity and holiness with sobriety."—1 Tim. 2: 9, 13.

SOBRIETY is profitable to the possessor as well as to the by-stander; the Spirit of God, through the apostles, taught it abundantly. First, in general terms, as in the following:

"Let us watch and be sober," 1 Thess. 5: 6. "Let us, who are of the day, be sober," verse 8. "Gird up the loins of your mind; be sober," 1 Pet. 1: 13. "Be ye sober," 4: 7. "Be sober; be vigilant," 5: 8.

Special to individuals:

Ministers.—"Whether we be sober it is for your cause," 2 Cor. 5: 13. "Speak forth the words of truth and soberness," Acts 26: 25.

Bishops.—"Must be blameless, sober," 1 Tim. 3: 2. "A lover of good men, sober," Titus 1: 18.

Deacon's Wives.—"Even so must their wives be grave, not slanderers, sober," 1 Tim. 3: 11.

Aged Men—"That the aged men be sober," Titus 2: 2.

Young Men.—"Young men likewise exhort to be sober minded," verse 6.

Young Women.—"That they may teach the young women to be sober," verse 4.

Soberness, as used above, is defined as follows: "Not intoxicated by spiritous liquors; not drunken. Not mad or insane; not wild, visionary, or heated with passion; regular, calm, sober judgment; serious, solemn, grave."—*Webster*.

The above definition does not only apply to the intemperate use of strong drink, but a cool, calm, dispassionate thought on all the transactions of life, and especially when applied to the subject of religion; otherwise we are like the animal, guided more by instinct and nature than by reason and judgment. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Is. 1: 3.

Much of the so-called religion of this age is made up and stimulated by a wild, enthusiastic passion which rushes the creature on with shouts of "Glory Hallelujah," without a serious thought. Dear reader, supposing you would employ a man to calculate the cost of a building, and he would enter into the work in such a hap-hazard style, what would you think? No enterprise requires the cool, calm, sober judgment more than the subject of religion. Elijah did not find the Lord in the wind, though it broke the rocks. He did not find him in the earthquake, or in the fire, but after all these powerful and noisy elements had passed by, he heard a still, small voice, saying, "What doest thou here, Elijah?" 1 Kings 19: 11.

Soberness also possesses these characteristics: Solemnity, such as is usually exhibited at funerals; thoughtful and becoming behavior; seriousness, the opposite to light-mindedness, foolish talking, jesting, laughter and mirthfulness.

We are often pained to hear the foolish and witty expressions pass from lip to lip in society, to excite levity and mirth, even by those from whom we expect better things. The youth are in a special manner inclined to mirth, prompted by their youthful emotions and by the society in which they often are compelled to move. Young men and women are to be taught to be sober-minded, because foolish talking and jesting puts the light under the bushel.

Sobriety signifies deep, profound thought, well mixed with a lively, cheerful sociability. If the devotees of fashion would take a sober thought, they would cease to follow the changing fashions; they would not wear rings and ornaments of various kinds, whether gold or brass; they would not wear ruffles or flounces, or anything for mere show, and because it is the style. Such a course betrays mental weakness,—a desire to please the world more than God. The Gospel course the church has marked out for her members to walk in, is the work of sober thought by the best thinkers on earth, and is universally so acknowledged by the boasted free-thinkers of the age. We feel assured that if the professed Christian world would walk as indicated by our texts of Scripture, heading this article, skepticism, or atheism, would be destroyed; but because we say and do *not*, the skeptic pins his miserable cause and hope in the future, to our filthy, ragged sleeve, and when such hypocrites and filthy dreamers, with the boasted free-thinker, all fall into the ditch together, there will be a terrible time in settling the question, *who is to blame*. It will not avail, for the doomed infidel, to say to the false professor, "If you would have walked straighter, I might be in glory," for I imagine the so-called believer would reply, "I did as the preacher taught me, and if you saw our mistake, you should have done differently, and we might all be happy."

O what a terrible time to try to settle the great question that must be settled in time, not in eternity! A cry for Abraham to send Lazarus to help will be unavailable; nothing remains but weeping, wailing and gnashing of teeth. Foolishness, levity and mirth are all gone; sober thoughts come. "Son, remember," it was said to the rich man in hell; but, alas, it was too late to avail! The thoughts of Jesus' love to sinners, and all the golden Gospel opportunities they enjoyed will only serve as so much fuel to augment the flames of their torment. Therefore let us watch and be sober! Amen.

Hutchinson, Kans.

"FOR EVERY ONE THAT ASKETH, RECEIVETH."—Matt. 7: 8.

BY A. FLORY.

THIS subject is not fully understood by all. Some men are of the opinion that it is right to ask the Lord for as much as we *desire* to have. This idea is not tenable. The apostle John says, "If we ask according to *his* will, he heareth us; "therefore we should know what God's will is before we ask him. James says, "Ye ask and receive not because ye ask amiss." Whenever we do not ask according to God's will, we ask amiss.

Some men get very impatient when the Lord withholds the early and latter rains for a few months, or when something else goes wrong. This certainly is a mistake. It is contrary to God's will to do so. It is the evidence of a discontented mind. Paul, in his letter to Timothy, says we brought nothing into this world, and it is certain that we can carry nothing out; and having food and raiment let us be content therewith. We have a right to ask for this much, but if we ask for more, we are unwilling to God's Word.

We should work with our hands, as Paul did. If we do this, the Lord has promised to give us all we need for the comfort and support of the body. Should he give us more, then we must use it as he has directed, and all will be right, but if we fail to get *more*, then we should be content with our lot, as Paul was. He learned to be content in whatsoever state he was. If we are *not*, the Lord may be angry with us. Let us learn a lesson by reading the story of the prophet Baalam. From that we learn that it will not do to question God's Word. When the Lord told Baalam not to go and curse the people, he seemed to be satisfied: but when Balak told him that he would promote him to great honor, he considered the matter. He rose up in the morning, and saddled his ass, and went with the princes of Moab. God's anger was kindled because he went. This teaches us that it is extremely dangerous to question God's Word. His granting our request is no evidence that he is pleased with us. The only safe way is to do just what he has told us to do. If we ask the Lord for more liberty than his law grants, we must abide with the consequences.

Meyerhoffer's Store, Va.

OUR CONDITION AND OUR PRIVILEGE.

BY I. N. CROSSWAIT.

IN view of our great responsibility, it is a matter of vital concern to us to know our true condition in the sight of God. This we can only see by judging ourselves strictly by the Word that is to judge men in the last day. In the present age many are looking to the church as a hope of salvation; another class (very numerous, too) are in the church and leaning strongly to the world. They indulge in many of its vanities and its amusements, claiming them to be harmless. Satan is ever ready and anxious to have them think so. These are far more pleasing to the enemy than the other class, and their influence is far more injurious, than that of the other, because of their church relation. They are a burning disgrace to the name of Christ, while claiming to be of his household. Terrible and lost condition! It is claimed by such that we, as a people, are too particular about fairs, celebrations, etc. Well, it may be so with those who have to go to the world for their enjoyment, but those whose lives are hid with Christ in God, will find no joy in such things, but will feel much out of their true element and, of course, will not enjoy it at all.

It is the blessed privilege of the children of God, without the aid of participation in any of the allurements of the world, to have far greater enjoyment even here, in the present life, than worldlings can ever know. Mankind are by nature so constituted that they can have no true and *abiding* peace, here or hereafter, short of a full confidence in the promises of the Gospel of Christ. All else is uncertain and consequently unsatisfying. We will fail completely if we try to take the world with us on our heavenly journey.

It is our highest and greatest privilege in life to have our lives hid with Christ in God. We then can realize that when Christ, our life, shall appear, then shall we also appear with him in glory. If we have his spirit bearing witness with ours that we are his children, then the things of the world have no real importance to us. We see that all else is vanity in comparison with our high

privilege in Christ. We can then look on our former life as being a time of groping in darkness, with only a glimmering ray of light at intervals. Such a life is dishonoring God and his cause and is no benefit for time or eternity, but, instead, it is a sorrow here and eternal banishment from God hereafter. Then let us strive earnestly to improve our great and inestimable privileges to which Jesus invites us in his wondrous love!

Avon, Ill.

CONSCIENCE.

BY J. L. SWITZER.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24: 16.

THIS was a noble exercise. "Bodily exercise profiteth little," but this is *spiritual* exercise. It is Paul's defense before Felix. Among the multitude of Pharisees and Sadducees he declared, "Men and brethren, I have lived in all good conscience before God until this day." He charges Timothy, "To war a good warfare, holding faith and a good conscience," and again, "Holding the mystery of faith in a pure conscience." And again, to the Hebrews, "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Again and again and again we are exhorted in the Scriptures to "have the answer of a good conscience toward God by the resurrection of Jesus Christ." So, then, it must be right. But this course sometimes makes us appear "odd" in the eyes of other men.

What is conscience? "It is our own judgment of the moral rectitude or turpitude of our own actions." This is Locke's definition of conscience, and it is a very correct one. Pope says:

"What reason dictates to be done,
Or conscience warns me not to do;
This teach me more than hell to shun,
That more than heaven pursue."

Conscience is our own best judgment of right or wrong. Paul constantly exercised himself to have always a conscience void of offense toward God, and toward men.

This is the purest, sweetest religion. It is thus that the Gentiles, who, as Paul says, "have not the law, are a law unto themselves; their consciences also bearing witness, and their thoughts the meanwhile accusing or excusing one another." For proof of this go to heathen lands and witness their terrible devotions.

Do you remember how Paul persecuted the church, made havoc of the church, and, hailing men and women, committed them to prison? Yes, but that was when Paul "*verily thought* he ought to do many things contrary to the name of Jesus of Nazareth." So he could truthfully say that, even then, he was living in all good conscience before God and men. In order to have a conscience void of offense he could not do otherwise than he did. But after a while Saul was converted and then his conscience instantly changed. He could no longer persecute with a good conscience.

We sometimes say, conscience is a creature of education. But this is not strictly correct. Conscience is not a creature. It is sincerity of heart. It is heartfelt consecration to what our best judgment tells us is right. A good conscience acts purely in this direction.

An evil conscience is a conscience corrupted, blunted or seared by repeated violation, until it no longer leads us aright. It is then no longer a conscience void of offense. It is not pure, it is not true.

Let us understand the text. "Void of" means "without." A conscience *void* of offense is a conscience without offense. Notice, the text does not say that Paul did not *offend* God, or that he did not offend men, but it says he did not offend his conscience.

A conscience void of offense toward God is a conscience that approves all that he is doing for God, and a conscience void of offense toward men is a conscience that approves all his actions toward men. God was offended when Paul persecuted the church and helped to put Stephen to death. Men were often grievously offended by his breathing out threatenings and slaughter against the disciples of the Lord, but his conscience was not offended. Why? Because his conscience approved these things. He thought they were right, and that he was entirely sincere. So the Savior forewarned his disciples, saying, "The time cometh that whosoever killeth you will think he doeth God service." This was because they had not known Jesus.

But now, in this age, a light has sprung up to lighten every man that cometh into the world, and as the mind and heart and soul are illuminated by divine wisdom and love, so the conscience becomes a divine guide. When we have the correct standard of right and wrong, then we can form a sound judgment of it and be governed by a correct monitor.

I knew a man about fourteen years ago,—a man in the flesh, yet trying to serve God in the spirit. He had early given his heart to the Lord, and had been placed in a responsible position in the church. He had a good mother, and hosts of friends. He emigrated west, and placed himself under the prayerful direction of the Lord. He left home and friends, and, in all good conscience, consecrated himself to the service of spreading the Truth and building up the church. He found a home in the far West, and established his family altar there. Morning by morning, in all good conscience, he kept his devotional nature aflame with the sacrifices of devotion and praise.

The church around him grew. Everybody seemed friendly, and that brother, in all good conscience, went far and near preaching the Word.

It was in the early settlement of Kansas, and I never knew a man that seemed more sincere in his work or more confiding in the help of the Lord. He always said, "The Lord will provide," and went about with energy and confidence, doing with his might what his hands found to do.

During the severe droughts and grasshopper times of those early days in Kansas, he encouraged his neighbors and brethren not to be discouraged but trust in the Lord. He told them that the Lord could make it rain, that the Lord could stay the plague, and make the desert blossom as the rose. He encouraged them and prayed for them in their distress. In all this he had a good conscience toward God.

But that brother fell sick and his family fell sick, and he had to leave the country and go eastward among his friends for protection and medical aid.

With returning health he came back again. A small debt had now begun to accumulate upon him, and he set to work with manful vigor to get out of debt. He worked with his hands to earn a living, and labored on in the ministry, as before. The crops failed and the debt increased and became due. Then, in all good conscience, that brother borrowed money and paid the debt, still trusting to the Lord for better and more prosperous times, "for," he said, "my conscience has been purged from dead works to serve the Living God, and he will bless me."

For years that man carried his increasing load of debt. Crops repeatedly failed. Hail-storms came. Money became scarcer. Prices kept dropping and the burden of debt became heavier and heavier, till he said, "What shall I do?" "Shall I give up and break up?" "No. God has given you boys to help you. Your credit is good. Your brethren have confidence in you and will aid you. Never give up. Never despair. The darkest hour is just before day. Success is sure, unless energy fails. Go ahead! Do your best and leave the rest."

So replied conscience, when, in the fitful hours of the night, that man would toss upon his bed and ask his soul and say, "What shall I do?" He turned to the Good Book and that said "Watch, and work and pray." He asked of the wisdom of men and there learned that "Perseverance insures success." He consulted his faithful wife and family and they said, "Let's do what we can. Don't get out of heart." And his brethren said, "You have lands, and flocks and herds, and if times will only get a little better, we think you will come out all right."

But the debt outgrew the flocks and herds, and the crash came. It was like the "deacon's one horse shay," — when the crash *did* come, everything went down together,—home, credit, friends, money, property, sympathy, church membership, all—was taken!

Then he thought of Job. "Naked came I out of my mother's womb, and naked shall I return thither." "O that my grief were thoroughly weighed!" Then the silent monitor spoke, "Be still and wait."

"Be still and wait,
And bear thy fate—
If thou art poor and desolate—
As patiently
As it may be,
Till better fortune comes to thee.

Though black the night,
No star in sight,
There surely comes the morning light;
So o'er thy sky
Of midnight dye
The sun will shine out by and by.

The fret and strain
Of heart and brain
Increase the gloom, augment the pain;
But hours of calm—
Like hallowed psalm—
To aching wounds will furnish balm

Be still and wait,
Nor frown at fate,
Be thy misfortunes small or great;
For thou should'st know
That joy and woe
Have, like the tides, their ebb and flow.

Though many a bliss
Thou'rt doomed to miss
In such a changing world as this,
Thy fears abate;
Be still and wait,
For joy will find thee—soon or late."

That brother had "done what he could." He soon found a home again in the bosom of the fold. He could not be cast off forever!

SINNER, STOP AND THINK!

BY J. F. BRITTON.

GOD said to our first parents, "Thou shalt not eat of it (that is of the tree of knowledge), for in the day that thou eatest thereof thou shalt surely die." The devil contradicted him, and said, "Thou shalt not die: and they believed the devil rather than God. In these latter days the Lord says, through his unchangeable Word, "Turn or die," and the devil says, "You shall not die, if you but cry for God's mercy at last." This is the pernicious doctrine that the world believes. O heinous wickedness, to believe the devil before God! Where did God ever say that the unregenerate, unconverted, unsanctified shall be saved? Show

me such a word in Scripture. I challenge you to do it! Oh, sinner, as God has never promised to save any man whose life is not hid with Christ in God, will you not stop and think where you are going? The rapid wheels of time are ever moving on and on, carrying with them the lives of all human beings, and before the rising of another sun, your soul may be in eternity!

Then you will reap as you have sown. "Whatsoever a man soweth that shall he also reap," is a declaration from God. So, if you continue to sow the seeds of carnality, you will surely reap a harvest in eternity. Oh, the second death,—the harvest of sowing to the flesh!

Kind friend, your body will shortly lie in the cold, icy grave. What a sight will you see? Will it be heaven or hell? What work will you be employed in—to praise the Lord with saints and angels, or cry out in fire unquenchable, with devils? All this will be endless—defined by an unchangeable decree. Eternity, will be the measure of your joys or sorrows!

Friend, I beseech you, to listen to my voice of warning. If I should come to you from the dead, I could give you no better assurance of the truth of God's Word. It might be possible for one from the dead to deceive you, but Jesus Christ can never deceive you. The Word of God, delivered in Scripture, and sealed by the Holy Spirit, can never disappoint you. Believe this, or believe nothing. Believe and obey Christ in all things whatsoever he commands you in his holy Word, or you are forever and eternally undone!

Dulinsville, Va.

A BOOK WANTED.

BY J. H. MOORE.

THERE is a book that I both need and desire, and I believe that there are at least five thousand others who would take a copy, and it would, perhaps, accomplish more good than any book yet published by our Brethren. I have been thinking the matter over very carefully, for months, and will now suggest how to get the book.

It should be a book of twenty-five sermons, each sermon to be about one hour in length. The sermons should treat the leading points in our doctrine, such as

1. The Authenticity of the Bible.
2. The Two Covenants.
3. The Three States of Man.
4. The Divine and Human Parts in Salvation.
5. Faith.
6. Repentance.
7. Design of Baptism.
8. Immersion.
9. Trine Immersion.
10. Work of the Holy Spirit.
11. Non-conformity.
12. Feet-washing.
13. Lord's Supper.
14. The Communion.
15. The Covering for Sisters.
16. Holy Kiss.
17. Walking with God.
18. Anointing.
19. Secret Orders.
20. Foreordination.
21. Future Rewards and Punishment.
22 Second Coming of Christ.
23. The Resurrection.
24. Our Heavenly Home.
25. Etc.

This is the line that I suggest, subject to the taste and discretion of the brother delivering the sermons.

Now I further suggest that some well-to-do congregation arrange to have Bro. R. H. Miller prepare himself for the work, and preach one sermon each day for twenty-five days, these sermons to be carefully reported, and corrected by Bro. Miller, and published in book form as "Miller's Sermons." In that way we can get a book that will fill a long-felt want among our people. Bro. Miller is getting old, and we ought to have the fruits of his able mind left for future generations. It would be a great aid to young ministers, and even older ones, and would be the very book for mission fields. It would be just the book that I, and hundreds of others, would like to lend to a neighbor.

Bro. Miller is well qualified to deliver these sermons, and I am confident that the book would sell and do great good. What have the brethren and sisters to say? I know that all of you want the book, and steps to secure it should be taken at once.

DOES MY LIFE TELL FOR CHRIST?

BY FLORIDA ETTER.

FOR many years I have perused the pages of the MESSENGER, and I have not found a subject more suitable for one and all of us than the synopsis of remarks at the prayer-meeting, held at Mt. Morris, Ill., Oct. 10. This subject can be applied anywhere, and at all times, not only at church, but around our firesides, in our every-day life. If our life is for Christ, it can be known without sounding the trumpets, as the hypocrites do. We will keep our vessels filled with oil, and, as long as the oil lasts, our lamps will burn brightly. Our true nature can be found out, generally, on short acquaintance, for if we are not true to our colors, we are apt to make some mistake. By hypocrisy we not only deceive ourselves but others. We can never deceive God. Let us remember this and consider whether our lives tell for CHRIST.

Cartersville, Va.

TO THE COMMITTEE ON INSTALLATION OF CHURCH OFFICERS.

Dear Brethren:—

IN the investigation of the question of laying on of hands on deacons and ministers, the grounds that led to the decision of Annual Meeting of 1850, Art. 2, and of 1867, Art. 12, first claim our attention. When a change is contemplated in a former decision of Annual Meeting, it is the rule to see if an error exists in the premises and conclusions, underlying the decision and order as we now have it. Should an error be found and proven to exist, it will be the duty of the Committee to determine in what respect and to what extent it will affect the present order of installation.

Any of our brethren who may have FACTS drawn from the Gospel, *primarily* as a *command*, *secondarily* as *precedent* in the case, are cordially invited to correspond with the Committee.

Fraternally,

Moore's Store, Va. DANIEL HAYS.

HIS UNFAILING CARE.

OUR years have been richly freighted with blessings. How God has poured sunshine upon our homes, and strewn our pathway with flowers! How he has enriched us with his peace! How his faithful chastenings have ever been the tokens of his love! Let us all exclaim, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee!" As we gaze upon the brilliant orbs of night, we remember that far away in the deep blue depths are invisible worlds whose glory, by reason of their vast distance from our globe, must be forever concealed from our view. So has it been in our past lives. The broad arch above us has been studded with myriad blessings. Many of these we beheld at the time shining in brightest effulgence; but, besides these, in distant places, were the innumerable mercies which we never saw. How unconsciously to us they have affected our whole existence! God was in them, attracting us toward himself, though we knew it not. We have no reason to conclude that it will be different in the years to come. The devout Christian especially has the certain pledge of God's unfailing care. Whatever the coming days may bring, his "cup runneth over." No sorrow can remove the star of his hope and blessing, though, for a season it may seem to obscure the shining.—*Ex.*

LIVE FOR SOMETHING.

THOUSANDS of men breathe, move and live, pass off the stage of life and are heard of no more. Why? They did not do a particle of good in the world, and none were blessed by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished — their light went out in the darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of life can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on earth as the stars of heaven.

LITTLE FOXES.

ONE little fox is "By-and-by." If you track him you will come to his hole—never.

Another little fox is "I can't." You had better set on him an active, plucky little thing, "I Can," by name. It does wonders.

A third little fox is "No Use in Trying." He has spoiled more vines, and hindered the growth of more fruit, than many a worse-looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't Care." Oh, the mischief he has done!

Sixth little fox is "No Matter." It is matter whether your life is spoiled by little faults.

Seventh little fox is "No One Does it." And this last-named fox is gnawing at our vitals, because, under the plea that "no one does it," too many stay away from church and Sunday-school and neglect the training of their children.

LITTLE DEEDS.

EVERY day a little knowledge. One fact a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult to do today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for! Every day a little helpfulness We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

THE CHURCH.

BY W. H. ROOT.

"And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

As we study the form of the ark, and learn the circumstances that led to its erection, and the design for which it was built, and then study the reasons for the organization of the church, and the mission *it* was designed to perform, we can not help but see the relation which the ark bore to the church. Sin was the cause of both, and both were designed to save.

We will notice a few characteristics pertaining to both. God gave Noah directions for the construction of the Ark, the character of the inmates, etc. God gave to Christ the doctrines of the church; he gave Christ to the world as the foundation of the Gospel, and he revealed the character of those who were to escape "the perdition of ungodly men."

We find that the execution of God's orders to Noah was faithfully carried out. Had any of them been violated, it would not have been the ark of *God*. Had any been taken inside the ark who did not answer to the description that God gave Noah, of those who should go therein, it would have failed to meet the purpose for which it was designed.

There are many incredulous people at the present time who disbelieve the narrative of the ark. Their doubt is based upon the *fact* that when the dimensions of the ark, as recorded in the account of it, could not possibly float the number of animals and other freightage that was stored. Then they deny that it was proportionally built. But it has been found, after the most accurate computations, by those who are thoroughly versed in shipbuilding, that the parts and proportions are in strict and perfect accordance with the known principles of naval architecture.

We will venture the assertion that it can not be justly doubted that the capacity of the ark, as given in the Holy Record, was inadequate to carry the number of animals said to have been in the ark. According to Moses' description of the structure, it must have been five hundred and forty-seven feet long, ninety-one feet broad, and fifty-four feet high, or of more than eighty thousand tons burden. This was of sufficient storage to hold all the animals, with enough food to last them twelve months. Then the primitive age was noted for the colossal size of its buildings; hence it is in harmony with other structures of ancient times, in its strength.

But supposing it had *varied* a few feet in its proportional parts, would that disprove the Record? It is not at all probable that no improvements could be made in the building of vessels. It is a very easy matter to *deny* a thing, but it often becomes difficult to *disprove* it.

There is not a single doubt in my mind that, were the ruins of the regal city, Thebes, still to be seen, the record of its hundred gates would not be considered fabulous nor would it be thought impossible to build such a city. The time will come when the truths of the Bible will be acknowledged as true. "Every knee shall bow" has gone forth, and "will not return void." "Every tongue shall confess" is awaiting the time when it shall accomplish the work assigned to it.

Notwithstanding the deductions of science, falsely so called, to overthrow the idea of the existence of the ark, and to nullify the truths and narratives of Sacred Writ, we shall proceed to put our thoughts on this incident in the world's history to a practical use. Let us dwell for a short time with Noah.

On a pleasant day, when the surroundings were all serene and tranquil, the foundation of this mighty structure was laid by the gray-haired patriarch of six centuries. Though the fields were smiling with prospective abundance, the birds were joyfully singing from their leafy coverts, the gentle breezes were wafting their perfumes, and all *the creatures of God* were in glee, the faithful man of God felt sad for the sins of those around him. No doubt he prayed that they might forgive their sins and live righteously. As Noah was at work at the structure, the people would pass by and call it "Noah's folly." Though he was counted an upright man, they believed he had lost his reason, while the more aged and sober shook their heads and said, "Noah is mad!" The workmen had no confidence in the design of the building, yet so long as they were paid for their labor, they were content to continue. In the course of time, as the workmen progressed in their work, it ceased to be a wonder, and when it was finished, the curiosity was forgotten.

The work of Noah had not ceased, though the ark was completed. He had yet to mate the beasts and fowls, and collect them in their places in the ark. This done, he reclined on the strength of a single promise, and quietly awaited the issue. Though some time elapsed between the finishing of the ark and the beginning of the flood, Noah's faith was unshaken. At last the pure, azure sky was hidden from his view by the darkening clouds, and the gentle shower began to descend to the parched earth. To the people this was the long-wished-for shower, while to the faithful Noah it was the beginning of the flood. The welcome shower brightened the drooping vegetation, but it gradually grew heavier. It did not cease but was steady, and soon the swollen brooks went surging on to the sea. The people began to discuss the matter, yet to *them* it was a mystery. They housed their herds and flocks to protect them from the shivering torrents. At length the people were confined to their houses. Now and then some would retreat to some higher place of supposed safety. The beautiful and fertile valleys were hidden by the waters. They dreamed not that the mountains could be submerged. Ever and anon they would hear some distant rumbling, that came nearer and nearer, as if some mighty earthquake was opening beneath, to swallow them in its yawning depths. They forsook business and pleasure and rushed forth in fear,—whispering, "The flood, *the flood!*"

The rain that was at first looked upon as a part of nature, now had made a mighty sea,—such as no man had ever seen before. It stretched as far as the eye could reach,—from horizon to horizon. Its walls were *almost limitless*, and city after city, and kingdom after kingdom passed from sight until all, save those who were chosen of God to repeople the earth, were hushed in the stillness of a watery grave. What a mighty struggle there must have been to preserve life! No doubt many incredulous persons began to realize that when God's Word once goes forth, it will not return void. No doubt they cried unto an offended Creator to have compassion on them; but it was too late! God had entreated them, through Noah, to forsake their sins and serve him, but they would not.

We have a similar case in Adam and Eve. When God placed our first parents in the Garden of Eden, pure and blameless, with undisputed possession of all that was in the world, except the forbidden tree, they were not satisfied with their happy lot, but wanted to gain more than was allotted to them.

Satan was not idle after the inmates went forth from the ark. He took advantage of his opportunity to lead astray, and did not stop there, but from that time to this continued his evil work, and probably will as long as he has an existence. While God had promised a remission of sins to some extent, in the ceremonial law, yet that was incomplete, and Christ's advent was required in order that remission of sins should be complete. Christ, like Noah, found a fearful degeneracy from truth, love, justice and mercy. They both warned the people to flee the wrath to come, and both employed the means provided by God to reconcile them to God. God gave Noah a description of the ark, the laws that were to govern his work, and the character of all that should be saved. So it was in the building of the temple, and likewise in the establishing of the church.

We find men to-day who do not hesitate to ridicule the power of the church to save through the instrumentalities of God and the atonement. Christ was ridiculed even more than was Noah. He was pronounced an impostor, though there could not possibly be found a fault with his life and teachings. He is nicknamed and scoffed at by those who can not find a holier *man* or a more righteous doctrine than that which came to us in the name "Immanuel." His words and his doctrines have no weight in many hearts, even of those in the vineyard.

HUSBAND AND WIFE.

BY C. H. BALSBAUGH.

WHAT a relationship! God-thought, God-appointed, God-revealing. Nothing that God has wrought and established has been so abused, so dishonored and so misapprehended. God made man in his own image, woman out of man, both for God, before for each other, type of the eternal mystery of the Divine unity, and Christ and the Church. In very truth "the Bond of Perfectness." Such a conjugation, so like the Eternal Three in One, is Divine and potent enough to populate Heaven. The Spirit sexhood is the real one, and is meant to control the organic. God is a Spirit, and yet He has an Only Begotten Son, thus revealing to man and wife their true relationship in all its height and depth, length and breadth. When the sense and fact of this is lost, all is awry; where this is properly conceived and exemplified, the whole life passes under the lubrication of the Divine unction.

The apostle's injunction, "*only in the Lord*," has a mighty meaning. 1 Cor. 7: 39. All apparent allowance of indulgence for its own sake finds no justification in the Holy Oracles. What an unspeakably blessed life is that of two souls wedded in God and for God! Nothing is more natural for love than to sacrifice itself for its object, and to find its rapture and glory in living, by dying. But it is reciprocal. It takes two to consummate this mystery of joy. Adam's estimate of His God-given Eve is correct: bone of my bone, flesh of my flesh. Not blood of my blood, or spirit of my spirit. The rib will do as an organic basis; but what of the higher nature? Did Adam supply that? I trow not. However people may solve this psychological problem, Eve "was God's last and best." The seed of the woman shall bruise the serpent's head. "No man ever yet hated his own flesh." Eph. 5: 29.

Is this indeed a fundamental and invariable truth? What a deep, sweeping, relentless truth is lodged in that forgotten, trampled, scorned monosyllable *So*, in Eph. 5: 28! If the whole Brotherhood could see it, feel it, own it, how many faces among husbands would by turns be crimsoned with shame, and paled with fear and remorse. So far as observation goes, the reckless, thoughtless, pitiless, often cruel and monstrous laceration of woman's feelings, beggars description. When a drunken brute comes home and beats and kicks

his poor, trembling, pleading wife, we find our vocabulary of denunciation too poor for our supply of terms. And yet thousands of these sober, intelligent, high-souled, society-leading men will daily bring fist and heel mercilessly and boorishly into the finest sensibilities of their wives, because in some trifle their selfishness has not received the homage it sought. A late meal, an improperly done article of food, a missing button, and a score of other things where a faithful wife's time or tact falls short of the jealous, captious husband's expectations, are often the occasion of wounds in honest, loving hearts, as deep and sore and sinful as in those grosser instances we are all so ready to condemn.

When will married people learn to know what marriage signifies? When will self-love, even among Christians, give way to the cross of Christ? Love is regarded as a universal fact; and yet, what a veil of deception lies on it all! "*As I have loved you*" Here is the security against all the self-assertions and heart-aches which render so many families miserable. In the word "*as*," Eph 5: 25, lies all the blessedness of Heaven, and all the sweetness of the conjugal life. Where the wife is to blame, which is not seldom, let her remember that the *subject*-life has in it all the rapture and satisfaction and glory of the Son of God.

Man and wife are a unit as God and His Son. The Son is all the happier because obedience gives occasion to show the fervor, the greatness, the spontaneity, and the ecstasy of His love. To stand well *with* God, we must stand well *in* God, and that means that our human relationships naturally and nobly and gladly reflect the very life and joy of the Holy, Ever-blessed, Ever-loving God. All hearts need much, yearn for much, and die without it; God supplies us all out of his fulness if we will have it, and of this fulness we can feed and satisfy each other's souls. God's love is not too pure for generation, but it is the very genesis of Holiness. To live the love of God is right wedlock and eternal salvation.

Union Deposit, Pa.

"You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? Half the battle is gained if you never allow yourself to say anything gloomy."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will create supplements.

From the Woodbury Church, Pa.

OUR love-feast is in the past. One was received by baptism. Brethren J. S. Holsinger, James Sell and J. W. Brumbaugh did the principal preaching. We had a pleasant meeting, and hope some good was done. Oct. 18 Bro. Michael Claar began a series of meetings at the Holsinger church, near Baker's Summit, Pa., and continued nearly two weeks. The weather being very inclement part of the time, the interest was not what it could have been; nevertheless good has been done. One was reclaimed, but there were no accessions by baptism. Bro. Claar scattered many crumbs that may be gathered many days hence. From this place Bro. Claar goes to Cross Roads church house in same congregation to open a similar meeting. We hope his labors may be blessed, sinners converted and the church built up in that faith once delivered unto the saints. Oct. 6 our Sunday-school closed at the Holsinger church. The school was organized April 15, with a full corps of officers, forty-seven scholars with nine teachers. We closed Oct. 6, with a total of ninety-six scholars. The average attendance during the term was sixty-eight, including teachers. The school donated $3.29 to the Tract Fund of the Brotherhood. Bro. Thomas Mattocks, of the Clover Creek church, addressed the children at the close of school to the satisfaction of all present. May God bless him in his mission of love!

D. S. REPLOGLE.

Maria, Pa

From Olathe, Kansas.

OCT. 30 I left home to attend the Communion in the Osage church, Crawford County and assist in some church work. We met in worship the same evening, and the evening of the next day we assembled for the Communion services. About one hundred members surrounded the tables of the Lord. The services were led by Bro. Geo. Barnhart, of Missouri, with excellent order. The day following the feast the church made choice of Bro. Ananias Neher, for minister, Bro. Eli Wolf, deacon, and ordained Bro. J. H. Neher to the full ministry. Bro. A. Neher has been in the church only a short time, but we have the evidence that he, together with the others will prove to be efficient in the work. May they humbly discharge their duty!

The surroundings of the Osage church are productive of much good. The influence for good is increased by the plain, Gospel-sanctioned attire of the members. Three were added by baptism. I am glad to say that sister Crist is slowly improving from her accident, as reported in the MESSENGER recently, but it will yet be a long while, before she can help herself. For some time to come I must abandon the mission field and attend to home duties, which, in my absence, are devolving on my companion.

ISAAC H. CRIST.

From the Altoona Church, Pa.

OCT. 22 we met with the saints in the Altoona church and continued meetings until the evening of Nov. 1. The interest of the meetings continued to increase, and marked attention was given to the Word preached. As a result, six made application for baptism. Their love-feast occurred Oct. 26.

There is no reason why there should not be a large and flourishing church in the city of Altoona. The opening seems to be favorable. I was informed they numbered about eighty members. Brethren J. W. Wilt and Brallier are the resident ministers. My visit among the kind members of the above-named church will long be remembered and my prayer is that they may be firmly united. When the church and the pew and the pulpit are all of one mind, then Christianity will roll over the earth, and nothing can impede its progress!

Popular Christianity too often wants new things in the church. The true church stands in need of the *old apostolic* power. That will put new life into the church! Had it not been for the spirit of unity, the blessing would not have come down on Pentecost; so, if God's children are all of one mind, and can show the world in actions that they have been with Jesus and learned of him, God's believing children can make an impression on the world.

SILAS HOOVER.

Chips from the Work-house.

LANDING from the early train at the house of J. F. Neher, of the Wichita church, Kans., Nov. 2, — the day of their Communion, — it was saddening to learn that the pale horse and rider had recently visited the home of our dear brother, calling sister Neher to the land of spirits, and leaving the home of Bro. Neher completely broken up. Bro. Neher and son, William, expect to stay here until after the sale, Nov. 14, when William intends to find another place, and the father will travel among the churches to preach the Gospel, for a time at least.

We had preaching at the church at 10 A. M. and at 2 P. M. At a short council, at which some letters of membership were granted, by unanimous request of all the members present, Bro. Theodore Young, of Wichita, Kans., was advanced to the second degree of the ministry, after which came the examination services and Communion. About sixty communicants, comprising nearly all the members of the church, were present. All seemed to enjoy the occasion.

The Wichita church is composed mostly of members from Pennsylvania and Maryland, who maintain their old-time custom of having dinner at the church for all, on the day of Communion, and breakfast and dinner the day following. This makes quite a contrast with the custom of many churches in our Brotherhood who copy more after the *original pattern*, by meeting in the evening and having at the church *only* the ordinances as originally instituted by the Master. "And in the evening he cometh with the twelve." Mark 14; 17.

On the following morning, after breakfast, one hour was spent in social meeting, each one speaking as moved by the Spirit. A funeral discourse was delivered at 11 A. M. After dinner we went out into the country to perform a marriage ceremony; then went back to the church for preaching at night. After meeting we boarded the train, to travel all night, and arrived home at 5: 30, next morning.

DANIEL VANIMAN.

McPherson, Kans.

The Southern Mission.

SINCE there seems to be a determination to evangelize the vast Southern territory, it might be well to consider the most suitable points for organizing churches and spreading the Gospel.

During the last year we have spent more than six months at Eureka Springs, Ark., and though we met and became acquainted with hundreds of people from ocean to ocean, we did not meet with a single member of the Brethren church.

At Eureka are strong congregations of the North and South Methodists, Presbyterians, Disciples, Baptists and Catholics. All these organizations have houses of worship and are thriving greatly.

Inasmuch as a great part of the people are here in search of health, and have no occupation to keep them at home, they are very attentive to church affairs, and regular in church attendance. While the doctrines of these popular churches are thus sown broad-cast over the whole country, we are not represented at all, and those who have not before learned of the doctrine, as we understand it, go away not only in ignorance still, but grounded more firmly in the popular ideas of the day.

Though our judgment is not yet mature, we earnestly believe that Eureka Springs would be a field unsurpassed for the spreading of the Gospel of the Lord Jesus Christ. We believe that it would be a glorious field.

Would to God the light of true Christianity might shine in all these dark places! God bless the missions that are accomplishing such glorious work. It means more happiness in this world; it means louder hosannas to God on high; fewer groanings in the depths of hell!

H. B. PUTERBAUGH.

Painter, Kans.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H Miller, S. S. Mohler, Daniel Hays

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters

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☞Remittances should be made by Post-office Money Order, Drafts on New York or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Nov 26, 1889.

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Each new subscriber's name for the "MESSENGER" is entered at the time it is received till Jan. 1, 1891, for the yearly rate of $1.50. We are receiving a number of new names and have room for many more. You can help us by asking others to subscribe for the paper. It is often merely a question of asking those, who do not take the paper, to subscribe for it. Can you not at least secure one new subscriber? Please try it. The "MESSENGER" has been a help and a blessing to you. Will you help to send it to others? Don't wait, but act at once!

Two were added to the church at Forest City, Mo., recently.

BRO. JOHN FORNEY has been holding meetings at Niles, Kansas

BRO. S. A. HONBERGER changes his address to Cabool, Texas County, Mo.

BRO. WYSONG is expected to begin a series of meetings in the Pipe Creek church, Ind., Nov. 24.

BRO. J. T. MYERS has been laboring for the church at Harmonyville, Pa. Four were added to the church by baptism.

BRO JACOB AUNER, of Roanoke, Ind., would like the address of any of our brethren or sisters living in Fort Wayne, Ind.

S. D. BOYD, of Newport, Rock Co., Nebr., wants the address of Charles Boyd who left Marshall Co, Iowa, about two years ago.

BRO. JACOB S LINE AND WIFE, of Polo, Ill, are visiting their old home in Maryland. We wish them a safe and pleasant journey.

BRO. W. H. STRICKLER informs us that Bro. Wm. R. Lierle is still at Bro. Pittman's and that he is slowly recovering his health.

SISTER KEEFER, wife of Bro. Moses Keefer, of Cass County, Nebr, is visiting relatives at this place. Bro. Keefer will be here about the first of next month.

THE Silver Creek church has already subscribed about $200 00 to assist in securing a house for worship in the city of Chicago and the church has not yet been fully canvassed.

BRO R H. MILLER is at the present time laboring for the Brethren at Cerro Gordo, Ill. We are glad that he has so far recovered his health that he can again engage in aggressive work for the Master.

BRO. HANSEN, our missionary in Thyland, Denmark, writes that the spiritual condition of the church there is good. His family is somewhat afflicted and he asks the prayers of God's people in their behalf.

OUR old brother, John Diehl, of West Branch, Ill., who had the misfortune to break his leg several months ago, was improving until last week, when, turning in bed, the bone which had not grown strong was again broken. Bro. Diehl is a patient sufferer and we pray that the Lord may comfort him in his affliction. On last Sunday a meeting was held at his house which he appreciated very much.

How many days do we give to the service of the Lord? Usually one day out of seven and often only a part of that day. If we meet on the Lord's Day to worship and spend two hours in service, we feel that we have spent as much time in this way as is necessary. If the minister preaches an hour we say his sermon is too long Think of it! The minister using one hour out of every one hundred and sixty-eight to impress the Word of Truth on the souls of men, and the enemy of souls using the remainder of the week to destroy the impressions thus made. Should there not be more time given to the service of the Lord? In the apostolic church, meetings were held every day and every night. Much time was given to the service of the Lord, and how above measure God blessed the work! Paul spent no less than three years at Ephesus in one continual series of meetings so that he could say to the elders when he bade them farewell, "Remember, that by the space of three years I ceased not to warn every one night and day with tears." Let us give more of our time to the service of the Lord.

WE want short reports of all the series of meetings held in the Brotherhood. Don't go into lengthy details; don't laud the preacher too much. Give short reports to the point. If you boil down, you can send a volume of good news even on a postal card.

BRO. G. W. GIBSON, of Girard, Ill., writes us, under date of Nov. 18, as follows: "Bro. Flory, of Indiana, is with us. Great rejoicing among the saints. Ten received by baptism and more to follow. A full report will be given when the meetings close.

BRO. JOHN OLSSEN, elder of the church in Sweden, translated Bro. Vaniman's tract, "The House We Live In," into the Swedish language, and the Missionary Committee has had several thousand copies printed for free distribution. It will be used by Bro. Olssen and his helpers in their work in Sweden.

ONE of the editors of the *Christian Evangelist*, a paper published in the interest of the Disciple church, is traveling in the East and writing letters for his paper. Writing from Rome he says, "I mentioned in a former letter the baptistery of the Lateran church with its baptismal font for immersion. There was a similar one in the Cathedral of Florence; there is one also in the Cathedral at Pisa. Indeed, every Catholic Cathedral that is 700 years old has its baptistery, thus testifying that immersion was once the universal practice; or, as a Catholic historian states it, "for thirteen centuries it was the practice" Now we are wondering why the editor did not tell his readers that in all these old Cathedral baptisteries all applicants were baptized by trine immersion, and that in the Cathedral of Pisa trine immersion is practiced to-day. If he had told them this, he would have only told the whole truth. Perhaps he thought it would not be helpful to his readers to know all about it, especially since he practices single backward immersion which was introduced by the English Baptists since the Reformation and comes nearly fifteen centuries this side of the apostolic practice. To tell the whole truth does hurt sometimes.

JOHN CRERAR, a wealthy citizen of Chicago, left in his will a million and a half dollars for the establishment of a free library in his adopted City. In giving directions as to the character of the books that are to be placed in the library, he directs that books and periodicals shall be selected "with a view to create and sustain a healthy moral Christian sentiment in the community, and that all nastiness and immorality shall be excluded." He says that he does not mean by this that there should not be anything but hymn-books and sermons, but that French novels and all skeptical trash and works of questionable moral tone should never be found in this library." He wanted "its atmosphere that of Christian refinement and its aim and object the building up of character." There is in this pious wish and in the forcible language used to express it a truth that is too often lost sight of by parents and others having charge of children and young people. A trashy, impure book will do more to poison the mind of a boy or girl than anything that can come in their way. If the truth were known, the fact would stand out so clear that there would be no mistaking it, that millions of ruined souls commenced their downward career by reading trashy novels and impure books. Parents need to look well to what the boys and girls are reading. Intelligent directions must be given them. Give them good, pure books and papers to read, and when the taste for good reading is acquired they will be safe from the danger referred to above. To fail in this duty is to take a terrible risk which may result in the ruin of your boys and girls.

Our meetings at this place closed last week with one more applicant for baptism and one brother reclaimed. Thus twenty-three were added to the fold of Christ. We give God the glory.

Bro. Josiah Eby was called to the ministry a few weeks ago in the Bear Creek church, Montgomery Co., Ohio, and Bro. Emmanuel Shank was elected to the same office recently in the Lower Miami church, Miami Co., O. May the Lord make these brethren faithful ministers of his Word.

Bro. D. C. Moomaw has been holding meetings at Lunenburg, Va. We hope to have a good report of the work at that place. Bro. B. F. Moomaw, who spent some time with him in that field of labor has something to say about it in this issue of the Messenger. Just before going to press we received a letter from Bro. S. H. Love, informing us that the meeting was, at the time of writing, Nov. 15, still in progress and that seven had turned to the Lord.

QUERISTS' DEPARTMENT.

Sunday-school Superintendents.—Least in the Kingdom of Heaven.—John the Baptist.—The Redemption of the Body.—Eating Common Meals in the House of God.

1. Several correspondents inquire as to the duties of the Sunday-school Superintendent.

(1) To open and close the Sunday-school, announcing the hymns, reading the Scripture, leading in prayer or having some one else lead in the opening prayer or closing prayer.

(2) To see that the classes have teachers. Should a teacher be absent, it would be the duty of the Superintendent to appoint some one to fill the vacant place.

(3) To look after the interest of the Sunday-school, to invite those to come who do not attend, to encourage the teachers, and to labor with the ability that God gives him or her to advance, in every way, the spiritual interests of the members of the Sunday-school. Of the faithful Sunday-school Superintendent it may be said that he will find abundant opportunities of working among the young people who attend the school and that he may purchase to himself "a good degree and great boldness in the faith which is in Christ."

2. Will you please explain Matt. 5: 19. What is meant by the least in the kingdom of heaven? Amanda Koontz.

Ans.—The Pharisees had divided the precepts of the law into two classes, the lesser and greater, and taught that he who violated the lesser was not guilty of such a grave offense as he who violated the greater. Reference is, doubtless, made to this in Matt. 23: 23, where the Savior calls their attention to the "tithe of mint, anise, and cummin" as well as to the "weightier matters of the law, judgment, mercy and faith." Christ would teach in the language under consideration that in his kingdom or church, the man who would obey all his commandments would be great, but he that should break or loose one of the commandments which he gave "and shall teach men so shall be called least" in his kingdom. Clark says, "The religious teacher who lets down the law of God, either in doctrine or morals, even in so-called little things, shall be among the least in the kingdom of God—the church of the Lord Jesus Christ; but fidelity to God's Word, both in practice and in instruction, is the true title to greatness." He that breaks the least of God's commandments shall not be held in esteem and he shall not be regarded as a proper religious teacher. We want to be engaged in doing all things whatsoever he has commanded us, without making vain distinctions or searching for non-essentials. He that does these things shall be least in the church and endangers his salvation.

3. Please explain Matt. 11: 11, "Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

J. M. Zigler.

Ans.—In the first part of the verse the Savior very emphatically says that there never had been a greater man than John the Baptist. He was greater than the prophets because his coming had been prophesied by them. He was greater than the greatest of the prophets because he was raised up to introduce the Lamb of God to the world. "Behold the Lamb of God which taketh away the sin of the world," were the words uttered by John and to have been divinely appointed to thus introduce the Lord of Glory was to be greatest among men.

The latter part of the verse is rendered in the Revised Version as follows, "he that is but little in the kingdom of heaven is greater than he." The meaning is that although John was the greatest among men, yet even he that was comparatively less in Christ's kingdom enjoyed privileges that John did not. The children of the kingdom saw things that prophets and priests desired to look into but could not. "Even the least in the kingdom of the New Testament enjoys what John could not have had, viz., peace in the finished work of Christ, and, with it, patience in suffering and death, and quiet expectation of the second coming of Christ when every wrong shall be righted. John was not permitted to see and enjoy the plentitude of Gospel grace or the pouring out of the Holy Ghost. Those who enjoy all these great things are greater than John, not on account of personal merit but because of the glorious privileges vouchsafed to them.

4. Paul to Romans 8: 23, says: "Waiting for the adoption to wit, the redemption of our body." Will you please explain this Scripture, if you think it proper, for the querist's department? S. A. Miller.

Here the Christian is represented as waiting for full adoption. The adoption of the Spirit is already ours so far as the internal relation goes, but the outward condition does not, as yet, fully correspond with the inner, and so we await the fullness of our adoption. This shall come to us in the glorified body made incorruptible in the resurrection from the dead. Paul refers to this in 2 Cor. 5: 4, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life," and again, "O wretched man that I am, who shall deliver me from the body of this death?" Rom. 7: 24. It is for this deliverance and redemption that we wait; for our redemption is not complete until the body is redeemed, until that which is planted in corruption shall be brought forth in incorruption. "This is the soul's inheritance of the glorified life which is attained on the perfect deliverance of the body from the bondage of the first state of nature, and from subjection to death and corruption."

5. A brother at Grundy Center, Iowa, feels that there should be less eating in the house of God on love-feast occasions. He says: "To have breakfast and dinner in the meeting-house on Sunday, with the necessary washing of dishes and attending labor and confusion, is not keeping the house of God as sacred as it should be kept." He concludes by asking us to explain to him the necessity for so much eating in the meeting-house.

In No. 15 of Gospel Messenger for 1885, we gave our readers some thoughts on this subject, and we have had since then no occasion to change our mind but have been confirmed in the views then expressed, and we are glad to note that there is a tendency toward less eating in the house of God. In that article we called attention to the custom prevalent among us, which is to begin the meetings at 10 A. M., and after preaching, an intermission is held, a meal is prepared and eaten, usually amid considerable talking and confusion. In the evening it is the custom, in many places, to set a table for those who do not partake of the Lord's Supper and Communion; and then, at the close of the meetings on the second day, another meal is prepared for the assembly. The preparation and eating of these meals is the occasion of considerable confusion, and we have often thought that the sanctity of God's house is sometimes in this way destroyed to, at least, some extent.

In the early days of the church, when the Brethren were far less numerous than they are now, and when they met at private houses to hold their meetings, and traveled long distances to reach the place of meeting, it was, undoubtedly, necessary to have meals prepared. But has not the custom served its purpose, and is it not now becoming, in some cases, at least, burdensome and a hinderance to the progress of the church? Too much eating and too little fasting is, without doubt, a hinderance to spiritual development.

Our meeting-houses are set apart and dedicated to the worship of God, and there is, to the Christian, a sacredness about the house of worship that is felt for no other place, and this we believe to be right, but do we not, in the way above indicated, destroy a part of that sacred feeling?

At many places basement rooms are used, so that the room where services are held is not used in this way. This is, at least, an improvement, but why not put away entirely the labor, the confusion and the trouble of preparing and eating a common meal in our houses of worship? If meeting must begin at 10 o'clock, then let the entire day be given to the Lord, even to fasting, and we shall all be the better prepared to come to the Lord's table in the evening.

In many places the meetings begin at three o'clock, and the noonday meal is entirely dispensed with. This comes nearer the example of the Savior, for, although he sent the disciples to make the preparation during the day, it was not until evening was come that they sat down together. Matt. 26: 20.

At the second day's meeting let us pursue the same course that we do at our regular meetings,—eat in our houses at home. It seems to be quite convenient to have a meal in the meeting-house for those who come a distance on the second day, but should we make a convenience of the house of God? Usually, enough of our Brethren live in the vicinity of the meeting-houses to care for and feed brethren and sisters coming from a distance.

These thoughts and suggestions are given, not to arouse a controversy, but with the hope that our Brethren will give them due thought and consideration, and if, after having done this, it is thought best to dispense with preparing and eating common meals in our houses of worship, we feel persuaded that the cause of Christ will not suffer by discarding a custom that has outlived its usefulness.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor 16 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor 9 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man *as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

EVIDENCES OF THE TRUE CHURCH

BY J. S. MOHLER.

Chapter Ten.—Feeling.

THERE are those who claim that no better test of building on the rock can be realized, than our inward feelings, — our emotional nature. We readily admit that Christianity, in its power, embraces our emotional nature, but it also embraces our reasoning faculties, our judgment, the will,—indeed all our mental, and moral faculties are embraced in the Christian religion.

Feeling is not a cause, but it is an effect produced by some cause preceding. In proportion as the cause, to us, is favorable, or unfavorable, so will our feelings be elated, or depressed.

If things go well with us, our feelings are pleasant; but if troubles beset our pathway, our feelings are correspondingly sad.

We, ourselves, have much to do in creating feelings within us, whether pleasant or unpleasant. When we do right, we feel right.

There is an inward response to the outward act. No one ever felt badly when he acted honestly, told the truth fairly, gave alms to the poor, and entertained the stranger. No one ever felt happy in the neglect of those duties.

The relation between right doing and right feeling is as inseparable in the spirit world as it is in the physical. If a man thrust a knife into his hand, he will feel pain from the wound thus inflicted, because he has interfered with a law of his organism. So it is spiritually. God has established a law in our spiritual nature whereby we may discern between right and wrong, and when we violate this law, we feel the pain of wrong-doing, until, by repentance and reformation, we are restored again to the favor of God.

But, while our feelings are, in the main, the result of our life, we would not, by any means, discredit those joyful feelings of heart, that are quickened by the Holy Spirit, and that are set aglow by religious service in Christian association. Those feelings, even, arise largely from a consciousness of having done the will of our Heavenly Father.

Mere feeling, however, is an unsafe guide to Truth. It is a necessary accompaniment to the Truth, after the Truth has been received and obeyed. But as a test of building on the Rock it is unreliable.

Morrill, Kansas.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON

Dear Children:—

As Thanksgiving day will soon be here, I wonder if it would not meet the minds and hearts of many of our dear children to give a free-will Thanksgiving offering at that time, as we did last year. God will bless us now, as he did then. We are made to rejoice that we remembered God at that time. God hath done so much for us poor, weak, unworthy creatures! How good he was to send his dear Son down to this earth, to be nailed to the cross, to save us from our sins that we might live with him in eternity? God be praised!

Some of our superintendents give the children a chance to donate, but not so many as ought to,—as it seems to me. Our Sunday-schools and children's meetings are excellent places to give the children a chance to donate to the Lord. It depends largely upon individual exertions and liberal donations, as to whether the work shall prosper and grow. God blesses the giver,—let it come as it may.

I receive donations now and then from Sunday-schools, but not from near all the Sunday-schools we have in our Brotherhood. We have received the amount of $59.50 since the first of last January. We hope to reach $100 before our next report. We can do this if donations come in as liberally from now till Christmas as they did after this time last year. The Thanksgiving offerings and Christmas donations are very liberal, generally, for which I give God praise. If I only could arouse the feelings of the parents to a higher standard, we would not be so far behind other denominations in this line of children's work. I dearly love to see and hear of children having a missionary spirit, similar to Timothy of old. He was taught the ways of the Lord, when a boy, in his youth, and accepted the teachings with a thankful heart, and, when a man, became a great missionary in preaching to the people the Gospel of the Son of God. He was an honor to his mother and grandmother Lois. I do truly thank Jesus that the work is gaining ground. We must give God all the praise, for he is the Giver of all good. Within ourselves we can do nothing. We brought nothing into the world and can take nothing out, and should call ourselves unprofitable servants, after doing all we possibly can for Jesus' sake.

What gladdens my heart most of all is to hear of the conversion of the souls of our dear children to God. Since our last report, there have been quite a number of conversions. May God truly bless the dear little lambs, is my prayer! Dear children, hold out faithful to the end! Be strong in the Lord, and he will be strong in you.

I was made to rejoice to read the noble lines in GOSPEL MESSENGER No. 44, Page 698, by our young sister, Rosa Parrett, ten years of age, of Litchfield, Ill. Dear Rosa, you have made a start in the right direction; keep on, and next time you write tell us how your prayer-meetings are progressing. Consecrate both soul and body to his service! When you approach him at a throne of grace, in behalf of your work in that line, you must *feel* the need of the Savior! God will stand by and bless you if you go in sincerity. Many prayers of the children of God are going up in behalf of all the dear little lambs of the fold that they may become useful instruments in the hands of the Lord. May God, through Jesus, give us many more children to be true followers of the meek and lowly Lamb! You will then be remembering your Creator in the days of your youth, as you are commanded. Remember that Jesus is all and in all. When you do this, you will fully realize, that you are working for Jesus in giving your souls and pennies for the good of his cause.

Before closing we wish to extend our thanks for all pennies received, and will still thankfully receive all donations that come in as Thanksgiving offerings. May God bless each donation and donor to his own glory!

Virden, Ill., Box 421.

BOOK AND TRACT REPORT.

THE semi annual report of Brethren's Book and Tract Work ending Nov. 1, 1889, including donations from churches and individuals is as follows:

MAY.

Monticello church, Ind	$ 3 00
Decatur County church, Iowa	80
Rockton church, Pa	1 00
Upper Cumberland church, Pa	7 00
Naperville church, Ill	8 46
West Branch, Ill	5 60
Geo. W. Kaelzel, Md	1 00
Oakland church, Ohio	5 00
Belleville church, Kans	8 85
Union City church, Ohio	5 00
Sugar Creek church, Ill	1 40
Bear Creek church, Ill	70
Ogan's Creek church, Ind	2 50
Pleasant Hill church, Ill	4 25
West Otter Creek church, Ill	2 00

JUNE.

Nettle Creek church, Ind	5 00
Lulie Replogle, Iowa	1 00
English River church, Iowa	1 25
Clear Creek church, Ind	1 30
Upper Twin Creek church, Ohio	3 25
Weeping Water church, Nebr	2 55
A sister, Ill	2 50
H. Cunningham, W. Va	10
A. B. Barnhart, Md	50
Elk Run church, Va	75
W. F. Kyger, Va	20 00
Cedar Grove church, Va	1 60
D. M. Baker, Pa	5 00
John Bennet	1 00
Coal Creek church, Ill	1 10
Isaac Arkeny, Ohio	5 00
Joseph F. Emmert, Pa	2 50
Mary A. Grant, Va	50

JULY.

Oakley church, Ill	1 90
A sister, Ohio	5 00
Rosan Younce, Ohio	35
Grundy County church, Iowa	2 75
Portage church, Ohio	4 15
Nancy Miller, Ohio	1 00
A brother, Va	2 50
A sister, Pa	1 00

AUGUST.

Buffalo Valley church, Pa	85
Macoupin Creek church, Ill	4 80
Isaiah Custer, Ohio	2 00
Covington church, Ohio	11 00
Jesse Wagener, Pa	1 00
Solomon Swihart, Ohio	1 00
Dorrance church, Kans	3 50
Hala Calvert, Kans	6 30
Kansas Center church, Kans	2 25
Rome district, Oak Grove church, Ohio	3 20
Tacy Smith, Ind	5 00

Waddam's Grove church, Ill	6 35
Tulpehocken church, Pa	9 84
Hannah Smith, Pa	1 00
Mary Capron, Kans	21
Eel River church, Ind	1 67
Pleasant Hill church, Ill	5 00
Lick Creek church, Ohio	10 00
Sarah Erbaugh, Ohio	1 00
Ludlow and Painter Creek church, Ohio	4 00

SEPTEMBER.

Limestone church, Tenn	1 00
Stephen Shively, Ill	5 00
A brother, Pa	1 00
Yellow River church, Ind	3 25
English River church, Iowa	1 50
A brother, Ill	5 00
Simon Harshman, Ohio	1 00
A friend of the cause, Pa	1 00
Yellow Creek church, Ill	6 20
Sugar Creek church, Ill	1 20
Big Creek church, Ill	1 85
Naperville church, Ill	7 00
A brother and sister, Md	1 00
Panther Creek church, Iowa	4 40
Clear Creek church, Ind	4 00
D. Well, Pa	1 00
A brother, Pa	2 00
A brother, Pa	5 00
Pine Creek church, Ill	1 65
Jacob Craft, Nebr	15
Pleasant Hill church, Ind	5 00
Oakley church, Ill	1 20
Daniel S. Replogle, Pa	4 95
Mrs. Rosie L. Fluke, Pa	3 25
Salem church, Kans	3 15
Cerro Gordo church, Ill	2 15

OCTOBER.

Grundy County church, Iowa	4 00
A sister, Md	5 00
Rome church, Ohio	7 00
Decatur County church, Iowa	25
District of Winona, Minn	4 00
J. H. Price, Pa	75
D. S. McDannell, Iowa	2 00
Isaac Henricks, Ill	5 00
Portage church, Ohio	7 50
Spring Creek church, Ind	2 00

S. Bock, Sec. & Treas.

Dayton, Ohio.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. J. H. Miller writes: "The Communion services of the Elkhart church, Ind., were held near Goshen, Ind. Our meeting was indeed a pleasant one. Bro. J. C. Murray and wife, of Nappanee, Ind., Bro. W. C. Deeter and wife, of Milford, Bro. H. Krieghbaum, of South Bend, and Bro. Stutsman, of Petoskey, Mich., were with us. The meeting was one of interest. The singing was especially good. This always adds to the interest of a meeting. Bro. Wm. Murray officiated."

—Under date of Nov. 11, Bro. John E. Metzger, of Edna Mills, Ind., writes: "Our Communion in the Middle Fork church, Clinton Co., Ind., was held Nov. 6 and 7. Bro. Snowberger, of Pennsylvania, officiated. Brethren Henry Frantz, Daniel Snell, Wm. Harshberger, T. J. Watkins and a number of other ministers were present. A goodly number of members communed. The order was good. Our brethren preached the Word with power and, I believe, much good was done. We expect Bro. L. T. Holsinger, of Ladoga, Ind., to commence a series of meetings in this congregation Nov. 21. We ask an interest in the prayers of the Brethren every-where."

—Bro. J. A. Root, of Ozawkie, Kans., under date of Nov. 13, writes: "Our new church is about completed. The Lord has greatly blessed us and unto him be the glory! Nov. 30 has been set apart for the dedication. There will be a Communion service in the evening to which the usual invitation is extended. The day following our last social meeting a special meeting was called and a dear sister baptized."

—Under date of Nov. 3, Bro. T. J. Nair, of Buena Park, Cal., writes: "There is an abundance of missionary work here in California for those who will and can work. At Los Angeles over three thousand members of the Catholic church have withdrawn from the body and are now without a preacher. They are French, and one to do them any good, must be able to teach and preach French. Here is a field. Who will improve it?"

—Good meetings are reported by W. S. Price. He writes: "The brethren and sisters of the Mingo church, Iowa, feel very grateful for the showers of blessings which they have lately realized. Bro. J. M. Mohler, of Lewistown, Pa., has been laboring with us, and, during his stay, nine precious souls have put on Christ and two have been reclaimed. Four were baptized before the meetings began, making thirteen young soldiers enlisted in the army of the Lord of Hosts. Surely, we can rejoice! God grant that they may go from victory unto victory!"

—Under date of Oct. 8, Bro. B. F. Britt, of Liberty, Adams Co., Ill, writes: "The Mill Creek church commenced a series of meetings Oct. 26 and continued till Nov. 5. Bro. J. Pool, of Avon, Ill., did the preaching. Four made the good confession; three were baptized, leaving one to be baptized in the future. Two were re-instated into the family of God. May they ever be *faithful! During the* meeting a love-feast was held, which was not very largely attended on account of inclemency of the weather. Ministerial help was ample. Bro. John Metzger, of Cerro Gordo, officiated."

—Under date of Nov. 12, Bro. Wm. E. Gilbert, of the Solomon Creek church, Ind., writes: "Our Communion of Oct. 9 was a very enjoyable season. Ministers from other branches of the church were with us. Bro. Amos Peters, from Marshall County, preached for us over Sunday. Our Sunday-school work here has become very interesting, and the bright, happy faces of the little ones show how well they appreciate the work in which they are engaged. Bro. Robert Miller, of North Manchester, will preach for us at Syracuse, Dec. 1. His sermons will be on doctrinal subjects."

—Bro. Levi Baker, of the Saginaw church, Mich., writes: "Our church is in a fair working condition. Last December Bro. I. J. Rosenberger was with us, at which time two were added to the church. About that time the building of a new church was taken into consideration and it was decided to commence the house Aug. 1. Since then the messenger of death has been in our midst and taken away four of our number. But while this is the case, four others have accepted Christ as their Leader and united with the church. Owing to the lateness of the season, we did not commence our house until Sept. 1, and now have it ready for the plastering. Our Communion was held Nov. 9 and 10, in our new house. The ministering brethren from neighboring churches were brethren B. Fryfogle, G. Stone, Samuel and John Smith, and M. M. Shirck. Our State Missionary Board was also with us and expressed themselves as being well pleased with the plan and the arrangement of our house. We return sincere thanks to all those who were instrumental in assisting us to build our house of worship."

—Bro. John Brindle, of Martinsburg, W. Va., writes: "Brethren who are thinking of changing their location are invited to inspect Jefferson or Berkeley Counties, W. Va. In those Counties a grand work may be done for Christ. We need several more good ministers here, as our present force is entirely insufficient to meet the many calls. Brethren, do not pass by this call, but come and see us. Good farms can be bought here very cheap, and each one, whether a minister or not, may help to do something for Christ. I am willing to supply any information desired."

—From the Brownsville church, Md., Bro. Geo. W. Kaetzel writes: "The Communion meeting, held Nov. 2 in the Brownsville church, was a rich repast to all present. Though the weather was gloomy, it did not prevent a good attendance and the best of order. We thought of the many churches throughout our beloved Brotherhood that, on the same evening, were engaged in similar exercises. Surely God is pleased with the obedience of his children, if the ordinances are observed in the right spirit! May a purer, holier life be our desire, the increase of Christ's kingdom be our prayer, and heaven at last be our home!"

—Under date of Nov. 10, sister Bernice Ashmore, of Mansfield, Ill., writes: "The Blue Ridge church, Piatt Co., Ill., commenced meetings Oct. 26, and continued till Nov. 6, when we had to close on account of bad weather and roads. Bro. P. S. Myers, of Cerro Gordo, did the preaching. We had a full house every night and a deep interest was manifested. One precious soul was buried with Christ in baptism and the church was much refreshed. We held our love-feast Nov. 2, which, indeed, was a feast of love. Bro. Myers officiated. Bro. *Bailey*, of Urbana church and Bro. L. Leedy, of Milmine, were also with us. May the Lord bless the good seed that was sown to the ingathering of a bountiful harvest, is my prayer!"

—Bro. J. S. Flory, of Tuhunga, Cal., writes: "Our Communion meeting was held at Covina Nov. 2. There was a good attendance of members; nearly one hundred communed. Bro. Amick officiated. It was a joyful feast. On Friday, Saturday and Sunday, Bro. Amick did some excellent preaching. I learned that after Bro. Amick left, the meetings were continued by Bro. C. Wine, of Ventura County, and others. The weather, for some time past, has been pleasant, and, since the rains, Nature every-where is putting on a robe of green. Bro. Noah Early and wife, of Northern Indiana, were visiting at Tuhunga, Nov. 5, and left at night for Stockton, San Francisco and the Big Trees. Thence they will go on north to Oregon. Emigration and tourist travel to Southern California are quite active."

—Bro. I. R. Young, of the Springfield church, Ohio, writes, "On Tuesday, Oct. 29, Bro. John Wise, accompanied by his wife, from Kansas, came into our midst to give us a short season of spiritual refreshing. Brother and sister Wise have nearly reached their three score and ten, but still enjoy good health. Bro. Wise preached ten sermons while among us. We believe he has fully heeded the admonition of Paul to Timothy (2 Tim. 2: 15) The meetings were well attended; everybody seemed anxious to hear what he had to say. On Wednesday a sister arose from a watery grave to walk in newness of life. The meetings closed on Sunday evening. His last sermon, on Moses' choice (Heb. 11: 25), was a warning to all present. We hope the good seed sown may, in due time, bring forth fruit to the honor and glory of God. The visit, made by brother and sister Wise, was one long to be remembered by all who attended the meetings."

—Bro. Noah Reed, of Alum Ridge, Va., writes: "Oct. 19, we held our love-feast at the Pleasant Valley church, Floyd Co., Va. We had a very large attendance; three hundred members communed. Ministers present from adjoining churches were brethren J. H. Slusher, Harvey Weddle, Thomas Reed and C. D. Hylton. We were richly fed from the Word of God. We intend to hold a series of meetings this winter. May God's blessings rest on our efforts!"

—Bro. Valentine Blough, of the Middle Creek congregation, Somerset Co., Pa., writes: "We commenced a series of meetings at our meeting-house at the Summit, Oct. 3. On the 5th Bro. John Flory, of Bridgewater, Va., arrived and labored faithfully for us till the 15th. His labors were highly appreciated. With a few exceptions the attendance was good and the attention given to the preaching was excellent. We had one addition during the meeting, and trust that the church was edified, and seed sown which will spring up and yield fruit in the future!"

—Under date of Nov. 3, Bro. James T. Kinzie, of Appanoose church, Kansas, writes: "Our Communion occurred Oct. 2, at 4 P. M., and was a very enjoyable feast. One hundred and fifty members communed. We had a strong ministerial force, who gave us much good counsel. The Communion was followed by a series of meetings, conducted by Bro. Hertzog, of Johnson County, Kans. During our meetings three were added to the fold,—one by baptism, and two reclaimed. We feel sure, from the interest manifested, that others were almost persuaded to become Christians, and that many are counting the cost."

—From Blue River, Ind., sister Clara Swihart writes: "Bro. Henry Brallier commenced a two weeks' meeting Oct. 27. He is very earnest in his preaching. He encouraged the members, and warned those out of the ark of safety to be reconciled to God before it is too late. Seven precious souls came out on the Lord's side, and were buried by baptism into the church of the Living God. This makes ten that have been baptized since June 1. We had an enjoyable love-feast Nov. 2. Brethren D. Caylor, D. Rothenbarger, H. Brallier, J. Crume and H. Elson assisted in the services. Good order and good attendance were given. May we ever be found faithful, is my prayer!"

—Bro. D. W. Stouder, of Madison, Kans., writes: "Nov. 2, Bro. G. W. Studebaker, of Fredonia, Kans., came to us and commenced meetings at Pleasant View school-house, thirteen miles east of Madison. He preached in all ten sermons. On Saturday, Nov. 9, we had a council and decided unanimously to organize a congregation, naming it Antioch. The election for church officers resulted as follows: Minister, Bro. Adam S. Downing; Deacon, Bro. Wm. Wheeler; Secretary, sister Annie D. Downing; Treasurer, Bro. John Miller. Four were baptized upon this occasion. Others are near the kingdom. A little over a year ago we had but one member at that point. Now there are sixteen members,—a man and wife in each family. The Brethren have a good foundation laid for building up a prosperous church."

—From the Sam's Creek church, Md., Bro. Wm. H. Franklin writes: "Bro. Samuel N. McCann, of West Virginia, began a series of meetings in our congregation on Sunday morning, Oct. 27, and continued them until Sunday night, Nov. 10, preaching in all eighteen sermons. Notwithstanding the unfavorable condition of the weather and roads during part of the time, our meetings were well attended and the best of attention was given to the Word preached. While, as yet, there have been no accessions to the church, our brother, by his sound and good labors, has greatly revived our membership. All seem to feel determined and strong to fight the enemy, since we have been so richly fed with the Bread of Heaven. Our brother endeared himself not only to the brethren and sisters, but to others also, and his labors were much appreciated by all. Eld. Daniel F. Stouffer will commence a series of meetings in New Windsor, Md., Nov. 23."

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Lower Cumberland Church, Pa.

Our love-feast was held Oct. 31 and Nov. 1 at Mobler's meeting-house. Although the weather was inclement, we had a good meeting. The ministerial force was large, and able speakers were present. Elders J. F. Oller, J. Hollinger and S. M. Utz, of Maryland, A. Beelman, of Ohio, J. Trostle, Bro. Bashor and others were present. Bro. Solomon Seiber, who has served us as elder for some time, asked to be relieved. By the voice of the church, Bro. David Neisley was ordained our elder, to take the place of our deceased elder, Moses Miller, whose counsels we miss.

We commenced a series of meetings in Mechanicsburg, Nov. 1st. Bro. S. M. Utz conducted the meetings, assisted by the brethren. The attendance, with the exception of one evening, when it rained, was excellent. Night after night Bro. Utz labored with zeal and power. It seemed as though he never tired telling the story of the cross, and revealing the precious words of eternal life to a dying people. Bro. Oller, while with us, followed with earnest exhortations, as to the importance of obeying the Truth. We felt sure there were good impressions made upon the minds of the people.

For one thing we commend our Brethren,—that they did not labor to excite the minds, but earnestly, upon every occasion, said, "We want you to search your Bible and see what is contained therein and judge whether we preach the whole Word of God or not." How important, if we are born of God that we get men to believe in the Bible! Ministers of other denominations were present at the meeting, and the best of interest prevailed. Two precious souls were added to the church, making four for this season. Though few in number, we are thankful that the good work goes on. Bro. Utz closed his meetings Sunday evening, Nov. 10th. The house was crowded so that many had to be turned away for want of room.

Bro. Utz preached twelve sermons while with us, and we hope that we, as a church, may profit by the Word preached and that many, who are yet outside the fold, may turn unto a loving Savior who is kindly saying, "Come unto me, all ye ends of the earth and be saved."

Brethren Utz and Beelman left for their homes Nov. 11th. God bless them for their labor of love.

We had a pleasant call from Bro. J. M. Mohler, of Lewistown, Nov. 11, who filled an appointment on that day. He gave us a good, practical sermon from 2 Chron. 34: 3. Thus closed our series of meetings. May it be as bread cast upon the waters!

LEAH T. CONDRY.

Not Now at Home.

Perhaps some of those who may chance to read this will be ready to inquire if the writer was not at home when this article was written. If not, where was he? Well, I will tell you. He is in the waiting room in the Union Depot at Sedalia, Mo., awaiting the time for the train to arrive that he may go home.

Affliction is the cause of his being here at this time. He has been in the Master's service among the Lord's people in the Deep Water congregation, Henry Co., Mo., and, according to previous arrangements, was to visit the few members living in Cass County, Mo., and spend several days with them, but affliction turned him toward home.

Some of his thoughts are these. Will affliction increase our anxieties to reach our heavenly home as much as it does to arrive at our earthly home? If so, then no wonder that David said, "It is good for me that I am afflicted." The experience of the writer is, that the "sweet singer of Israel" was correct.

But, while the hand of affliction intercepts our course for the present, the impression is strong that the Lord still has work for us yet to do. While such is our present feeling we feel entirely willing to submit to the will of God, for he knows best and he doeth all things well.

As it is the writer's lot to be a great sufferer, it is a source of real gratification to know that anxious hearts are enlisted in his behalf, and that they are presenting the case before our Father in heaven. Dear fellow-pilgrims, do not be discouraged by time's tardy pace. Thirty-six years of suffering has made me realize more of the preciousness of God's salvation than I could have known for many more years of uninterrupted health. No one knows so well the true value of music as the one who has thereby been raised from the sorrowing scenes of earth and affliction to a state of exultant praise to him who can heal all our diseases.

Oh, the melody there is in the notes of praise! Many times, in my lonely hours of affliction and privation, my soul longeth for the sweet notes of melodious sound,—that I may, for a little while have my thoughts carried away to the hill of frankincense,—that I may forget my suffering! But my sore afflictions forbid me the use of my God-given harp, and so I must depend upon others to cheer up my drooping spirit by the music which they can make. In looking over the route I am often made to say, "Is it far, dear pilgrim-brother?"

The Father's children in the Deep Water church had their love-feast Oct. 31. The weather was inclement, without, but quietness was within. Owing to the constantly-falling rain, the congregation was not large. The meeting, however, was enjoyable to the members who were permitted to participate. Several of the ministers from adjoining churches were present and each one took part in the public services. The meetings were continued several days. Now we close till we reach home.

Later.—We are now at home and have been using the A. Wilford Hall treatment for two days, and the result has been so very satisfactory that we feel hopeful that the cessation from the Master's work will be of short duration. We shall give further particulars later.

Right here we will say that, as Bro. Witmore will be away from home this winter, I will defer my trip south for the present but still hope to visit the Brethren in Tennessee and elsewhere, south and east, but not now. I would say to the many who are solicitous about my health, and also about my visiting the state, that I have, for the present, decided to make no extended trip this winter, hoping that, by some rest and a thorough course of treatment, according to Dr. Hall's system, I may have my weak lungs and shattered constitution so far restored as to again go forth in the Master's work as an evangelist. I can scarcely ever expect to be able to go out as a missionary. If the Lord should spare me longer, my aim is to devote my entire time to the Master's work.

A. HUTCHISON.

From Lunenburg Church, Va.

Dear Brethren:—

RECENTLY I was absent ten days, holding meetings with the church in Lunenburg, which was organized a little over a year ago, with eight members, the result of one week's meeting. It now numbers about fifty members. We commenced our meeting the evening of Nov. 1, and had meeting every evening with crowded houses, good order, and good attention. Considerable interest was manifested. Bro. D. C. Moomaw was with me part of the time.

We introduced, during our stay with them, the practice of the "visit." The question was raised whether it was authorized by a "thus saith the Lord." Those people are *thinking* people and have the impression that the Scriptures must be the rule of our faith and practice. We succeeded in giving satisfaction on this point. The visit was made by the two deacons,—brethren Oliver and Winn. The church assembled, and the visit reported. All were favorably impressed. This gave an opportunity to ventilate the rules of the church, which, with all other points, brought up the doctrine of non-conformity to the practices and fashions of the world, conflicting with godliness.

It is remarkable to see the progress of these brethren and sisters in doffing the superfluities of their fashionable surroundings, and donning the habiliments of Christian simplicity and plainness. In this they were encouraged in the exhortations, but here, as in other places, we were criticised and reproached for our singularity, and the danger of formality taking the place of spirituality. This, I opine, is one of Satan's ingenious devices, and acts (as he well knows) in giving a pretext to those who have not the virtue, the courage, to cut loose from his environments and are ready to say, "You have formality and I have spirituality, and you are in danger of becoming as proud of your plainness as I am of my stylish apparel. Don't be discouraged, my brethren and sisters, but trust in God. He who has enabled you to make the sacrifice, is able to keep you from being proud of it, and at any and all events I would rather take my chances in conformity with the Lord's children than in conformity with the devil's children.

We are not insensible of the fact that there may be extremes,—that we may observe any of these things in a mechanical way and be none the better for it, and we may go *beyond* our limit in costly array while we are fastidious on the point of style. We are glad to know that this, with our people, is the exception and *not* the rule, and brethren, discussing this question, should be careful not to say too much on the different sides of the point at issue, lest we encourage the weak brother and the weak sister to persist in their conformity with the wrong family. It is time enough, my brother, when we see signs of a dangerous departure from the Bible requirements.

I preached my last sermon in this meeting on Sunday night, closing with a farewell address which seemed to affect the congregation considerably. Brethren and sisters, men and women, little boys and little girls, with tears, came forward to take the parting hand, asking an interest in our prayers and importuning us to return again.

Bro. D. C. Moomaw will continue the meetings another week. There will probably be an election for more ministerial help, and a Communion before the close of the meeting. I confidently hope for and expect good results from this meeting. There were several applications before I left and many hearts beating and tears flowing. The fruits will follow if the Lord will.

B. F. MOOMAW.

From the Dry Creek Church, Iowa.

BRO. D. E. BRUBAKER has been holding a series of meetings at the Dry Creek church. We feel revived, built up, and strengthened by the powerful Word of God. Bro. Brubaker's short stay with us did us much good. He taught us many lessons we will never forget. May God bless him in his good and holy work here below, that in heaven he may obtain the brightest crowns. One was added to our number and many more felt the need of Jesus and his love. Too often the evil one lies in the sinner's heart as a sleeping lion, and, when Jesus knocks at the heart, pleading for admission, Satan awakens in all his strength and glory, showing the sinner all the beauty of the world. May the Lord remember those who are near and dear to us, and give them power to overcome the enemy!

At the close of our meetings we held our second love feast. It was a feast indeed, taking our minds and hearts back to the last supper and the cruel cross. Oh, brethren and sisters, we owe our whole life to Jesus, our Elder Brother. He died that we might live, and how can we grow cold, love the world, and not love Jesus? Let us not forget to pray, and ever remember that it is a pleasant thing to serve the Lord!

M. E. TISDALE.

From Broadfording, Md.

OUR series of meetings commenced Oct. 27. Bro. D. F. Stouffer preached two acceptable sermons. Then the home brethren continued the meetings till Nov. 2,—the day of our love-feast.

This feast was one long to be remembered. The weather was somewhat inclement, and the roads very muddy. Notwithstanding all that, the large church was filled to its utmost capacity. About four hundred members surrounded the tables of the Lord. The best of order prevailed during these solemn services, and good attention was given by the spectators.

It seems a pity that, with such powerful preaching and earnest appeals, only four could make up their minds to choose that good part which shall not be taken from them!

Ministering brethren present at our meeting were, brethren D. F. Stouffer, John Brindle, David Bonsacks, Absalom Mallotte and others from adjoining congregations. Bro. Stouffer officiated.

The remarks made during these meetings were well calculated to prepare the minds of the members for the spiritual repast, designed to produce a growth in grace.

The meetings were continued one week later by the home brethren. Though there were no more additions to the church, we believe the members were built up and sinners made to tremble! May God add his blessings to the efforts put forth toward the advancement of his cause!

J. O. BUTTERBAUGH.

From the Monocacy Church, Frederick County, Md.

THE brethren of the above-named church commenced a series of meetings at the Double Pipe Creek meeting-house on Monday evening, Oct. 28, and continued the meetings until Nov. 2, the day of our love-feast at the Rocky Ridge house. This meeting was well attended, considering the disadvantages we were laboring under. The day was cloudy, with occasional showers of rain. The river was swollen on account of the previous rains, and as our bridge had been swept away by the June flood, and not yet replaced, it was very inconvenient for many of our brethren and friends to reach the place of meeting. Through the kindness of President Hood of the Western Maryland railroad, we were accommodated with a special train, so that, after the services were over, the majority of our brethren, going east, could return home by rail. Quite a number of brethren and sisters from adjoining congregations were with us. The ministering brethren from a distance were elders John M. Mohler, of Mifflin County, Pa., and S. F. Sanger, of Bridgewater, Va., with a number of ministering brethren from Eastern Maryland district. The order during the afternoon and evening was truly commendable and worthy of praise.

On Sunday evening, Nov. 3, meetings commenced at the Double Pipe house, and continued during the week, closing on Sunday evening, Nov. 10. Our dear brother, John M. Mohler, conducted the services during all the above meetings. Bro. Mohler is one of those ministers that has given heed to the instruction of Paul to Timothy where he says, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." 2 Tim 2: 15. The Sword of the Spirit was well handled and did some good work. As an immediate result of the meeting, two prominent young men were baptized and there are five applicants for the near future. We think it can truthfully be said, that the brethren and sisters were much strengthened and encouraged by having their pure minds stirred up. We had good meetings and the order and attention was excellent. We felt that it was good for us to be there. May the good Lord bless the labors of his servants everywhere. Bro. Mohler left us on Monday, Nov. 11, for other fields of labor. May the Lord go with him, is our prayer!

D. R. SAYLER

Double Pipe Creek, Md.

From Union Bridge, Carroll Co., Md.

The people of God in Pipe Creek congregation have been much encouraged and strengthened through the labors of Eld. S. F. Sanger, of Bridgewater, Va. Meetings commenced Nov. 3, and are still in progress. So far, we have no additions to report, but patiently wait for God to give the increase. Order, interest and attendance are good, but the inclemency of the weather interfered considerably.

A word to the brethren and sisters: Drift-wood floats only in time of freshets; at other times it may be found lying along the banks. Let us be careful that we do not have that kind of religion. Do not let us "lodge on the shore," as soon as the meetings close, but let us move right along. Our Sunday-school is to close Nov. 24, to be followed by a Bible class, weekly, at the homes of the members.

WM. M. LYON.

Notes by the Way.

OCT 8th wife and I left for McPherson, Kansas. We arrived Oct. 9, and were met at the depot by Bro. Wm. Snyder, who escorted us to his father's, Bro. J. M. Snyder, where we were cordially welcomed and entertained.

Next morning we all attended Chapel exercises, which we enjoyed very much. Afterwards Bro. S. Z. Sharp conducted us through the College Dormitory, which we found to be very pleasant and comfortably arranged. We found all the conveniences that could be asked for, and their instructors are the best. Kindness and interest was shown by all the officers, teachers and students. All seem to labor for the promotion of each other's welfare. It made us feel like Peter said, "It is good for us to be here." MICHAEL REBER.

Waterloo, Iowa.

Literary Notes.

"The Treasury for Pastor and People" for November even surpasses its own excellence, which has won for it the most favorable notices both from the press and the foremost preachers of the day. Its aim is to furnish what every preacher and Christian worker needs, and its success has been eminent. Twelve College Presidents, in addition to its noble corps of contributors, will write expressly for it during the coming year. The portrait of Dr. J. R. Day, of the Calvary Methodist church, N. Y., is given this month with a view of the church edifice, a sermon by him and a sketch of his life. Dr. Wm. M. Taylor furnishes an admirable sermon on The Purposes Subserved by the Records of the Sins of Good Men in the Word of God. A Children's Service, on Unpleasant Children, is by Dr. M. Ewen of London, and an Exegetical Comment by Professor Terry on The Apocalypse of Noah. The Leading Thoughts of Sermons are by Drs. Goodwin, Henson and Dray. Leading articles are by Prof. Bisbee, on Defects in the Pulpit and Pew, with Remedy; by Dr. J. Aspinwall Hodge on What is Christianity? by John M. Peacocke, M. D., on the Disposal of the Dead; by Dr. J. M. Phillips on Church Growth and How Secured; by Dr. Winslow on Explorations in the Fayum; by Dr. T. L. Cuyler on The Girdle of Love; by Dr. A. H. Moment on The Sunday Newspaper, with many other contributions of great worth, and Editorials on Creed and Deed, Clerical Common Sense, "Make them Uncomfortable," etc. Yearly, $2 50; Clergymen, $2 00; Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

"The Life-Work of the Author of 'Uncle Tom's Cabin.'" By Florine Thayer McCray, author of "Environment," etc. Square 12mo, 440 pp., with 11 illustrations and ornamented cloth covers, beautifully printed on heavy calendered paper. Price, $2 00. New York: Funk & Wagnalls.

Life is too short to allow one to read *all* the good books that pour from the busy press of the present century. The works written by the most famous literary woman of her day—Harriet Beecher Stowe—would themselves make a library that does not come within the time limits or money-limits of all. Multitudes who have a favorable, if vague, idea of this celebrated author, would be glad to know more of her writings and of herself, but they will never do so if shut up to the necessity of collecting and reading all her books. To all such persons the work here announced comes as a benefactor.

In this busy age, an author who carefully reviews, arranges and condenses into convenient form, the life work of a voluminous writer, renders a practical service—one of special value to the rising generation. This labor has been conscientiously performed by Florine Thayer McCray, a lady who enjoyed the intimate friendship and confidence of her famous friend, until mental paralysis threw a cloud over the scene. Mrs. Stowe gave Mrs. McCray full permission to write this book, and furnished valuable assistance, as did her son, Rev. Charles E. Stowe, and various other members of the Stowe and Beecher families.

The book before us is not strictly a biography, but rather a sketch of Harriet Beecher Stowe's literary career, with an outline of each of her works, including a commentary and criticism on them, and such facts and incidents as led up to their preparation and resulted from their publication. It also contains a digest of opinions by eminent reviewers; an account of Mrs. Stowe's travels, ovations, methods of work, personal appearance, and immense sale of her works; and also the bitter opposition aroused by the publication of her honest convictions—especially by the heavy blow she dealt against slavery in "Uncle Tom's Cabin," and her telling denunciation of high-toned corruption in her vindication of Lady Byron.

"The Life-Work" is written in a fluent, popular vein, which will make it fascinating to the young, while its inspiring lessons will be profitable to all. The author's admiration for her celebrated friend does not close her eyes to certain defects and eccentricities, for which great writers are often noted. In a word, this is a most entertaining volume, and most admirably adapted to help those who have not the time to make for themselves so thorough an acquaintance with the literary life of Harriet Beecher Stowe.

The Thing for Your Children.

The time is about here when every parent in the Brotherhood and in the land will be thinking of some presents for their children. I know of nothing better than "Bible Talks with Children." This is a grand, good book.

The author says in his preface: "The community is inundated with reading matter, journals, magazines, romances, histories, philosophies, etc., and the tendency is to neglect the Holy Word of God, as though its mission were ended, and the mighty themes of which it speaks were obsolete. Whatever can be done, should be done to hold childhood to the sublime precepts and teachings that came fresh and living from the pen of inspiration."

The book is a large quarto, eleven and one-half inches long and nine inches wide, and contains over 400 pages and 178 full page engravings. The author's talks are short and pointed and told in such a way as to interest the children, and then accompanied by a large and beautiful picture, such as will rivet upon the mind the lesson taught. Grandparents should have it for their grandchildren, parents for their children and teachers for their classes. Write for descriptive circular. Agents wanted every-where. Good terms given. Address, Jas. M. Neff, Covington, Ohio.

"Death is Birth.—No man who is fit to live need fear to die. Poor faithless souls that we are! How we shall smile at our vain alarm when the worst has happened! To us death is the most terrible word we know. But, when we have tasted its reality, it will mean to us birth, deliverance, a new creation to ourselves. It will be what health is to man. It will be what home is to the exile. It will be what the loved one given back is to the bereaved. As we draw near to it a solemn gladness should fill our hearts. It is God's great morning lighting up the sky, and when we awake it will be into God's sunlight."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

LICHTY—ARNOLD.—At the residence of the bride's parents, brother and sister Jacob Arnold, Lanark, Ill., Nov. 7, by the undersigned, U. Milton Lichty to Miss Ella N. Arnold. S. J. Harrison.

HUFFMAN—HARPER.—At the residence of the groom, Oct. 24, by the undersigned, Charles V. Huffman, of Allen County, Ind., and Susan Harper, of Wooster, Ohio. John Stafford.

KILLIAN—GRUBER.—At my residence, Oct. 31st, by the writer, Bro. George Killian to Clara Gruber, all of Allen County, Ind. John Stafford.

McCALLISTER—CAMPBELL.—At the home of the bride's parents, Sept. 23, by the undersigned, Mr. A. F. McCallister to Miss Susie B. Campbell, both of Cambria County, Pa.

KELLY—ZIMMERMAN.—At his residence, Oct. 29, by the writer, Bro. Matthew H. Kelly, of Armstrong County, to Miss Minnie B. Zimmerman, of Plumville, Indiana Co., Pa. Joseph Holsopple.

CROIL—STUTZMAN.—At the residence of the undersigned, Nov. 3, Bro. Francis Croil and sister Sarah C. Stutzman, both of Cambria County, Pa. David Hildebrand.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER.—In Bethel congregation, Davenport, Nebr., Nov. 6, Myley Newton Miller, aged 6 years, 1 month and 21 days. Deceased was a son of Bro. Abram and sister Clara Miller. Funeral services by brethren A. Titus and E. S. Rothrock.
D. H. Forney.

SPURGEON.—In the bounds of the Walnut church, Marshall Co., Ind., Oct. 30, sister Anna Spurgeon, aged 73 years and 9 days. Services by Bro. Henry Deardorff.
J. S. Kryder.

SHANK.—At Dayton, Ohio, Oct. 13, our aged brother, Dr. Peter Shank, aged 96 years, 7 months and 5 days.

Deceased was born in Frederick County, Md., March 8, 1793, and was married to Miss Mary Miller in 1819. He and wife were baptized in Maryland in 1820. They came to Ohio in 1826. His companion, the mother of eleven children, seven of whom are yet living, passed away in April, 1854. Funeral services at the M. E. church in West Dayton, on Wednesday, Oct. 16, at 10 A. M., by the writer from 1 Cor. 15: 42, 44. After the service the body was conveyed to the cemetery near the Lower Miami church, about four and one half miles south-west of Dayton, and laid beside his companion, who had preceded him thirty-five years.
Landon West.

BUSHONG.—Also in the Flat Rock church, near New Market, Sarah Bushong, aged 91 years, 11 months and 17 days.

Deceased was one of the oldest citizens of our country. She was always good and kind and never was sick during her long life until within the last year, when she was slightly affected by paralysis. Services by the writer and J. A. Snyder (Lutheran).
S. H. Myers.

SHOOK.—At Greene, Iowa, Oct. 7, Minerva C., daughter of friend John and Sarah Shook, aged 10 years, 10 months and 8 days. Funeral services by Bro. Wm. Hipes from Luke 18: 16.

Minerva was a bright, intelligent child. She was taken from our midst very suddenly. On Friday she went to school and on the afternoon of the following Monday she died. She told her parents not to weep for her, that she was going to a better home than they had. She was rational until almost the last and seemed to have no fear of death.
A. S. Shook.

CLENDENNING.—Near Leetown, Jefferson Co., W. Va., Oct. 9, friend John W. Clendenning, aged 67 years and 3 days.

The deceased had taken a great interest in our meetings. It was through him that I first went to that place to hold meetings. He had made up his mind to come to our love-feast to be baptized Sept. 7, but a few days before the time he took sick and so could not be baptized, which he regretted very much. The funeral services were held in the Methodist church south, by the writer, to a large concourse of sympathizing friends from the words of Heb. 9: 27. John Brindle.

SMITH.—In the Clover Creek congregation, Blair Co., Pa., July 10, George Smith, aged 79 years and 4 months.

The deceased was an active member, and for many years a deacon, which office he filled faithfully as long as his health would permit. He leaves a wife and two daughters to mourn their loss.

BECHTAL.—Also, in the Clover Creek Church, Pa., Oct. 31, George Quinter, son of Bro. Joseph S. and sister Julian Bechtal, aged 22 years, 11 months and 27 days.

MULEGON.—In the Poplar Ridge church, Ohio, Sept. 28, Anna, daughter of Bro. Thomas and sister Catharine Mulegon, aged 1 year, 6 months and 19 days. Services conducted by Bro. Henry Flory.
Simon Long.

ANTHONY.—In the Maumee church, Defiance Co., Ohio, Nov. 8, sister Elizabeth Anthony, aged 80 years, 7 months and 8 days.

Deceased was born April 1, 1809, in Washington County, Pa., moved to Ohio in 1835; united with the German Baptist Brethren church in 1843 and lived a consistent Christian life. She leaves one son and three daughters. Funeral services by the writer from 1 Thess. 4: 13, 14 to a large and attentive audience.

COVER.—In the Lick Creek church, Williams Co., Ohio, Nov. 8, sister Rachel Cover, the wife of Bro. Samuel Cover, aged 53 years, 8 months and 16 days.

Deceased leaves a husband and two daughters; four children having preceded her. She died in the hope of a blest immortality. Funeral services also by the writer from 1 Thess. 4: 13, 14. Jacob Kintner.

LIVINGSTONE.—In the Johnstown congregation, Oct. 26, sister Kate Livingstone, aged 18 years, 10 months and 13 days.

She came to the church seven weeks ago and died in full hope of heaven and happiness. David Hildebrand.

HOLIMAN.—In the Big Creek church, Edwards Co., Ill., Oct. 23, sister Louisa Holiman, aged 63 years, 10 months and 8 days.

She was a widow for seventeen years, a member of the church for nineteen years. Funeral services by Bro. Michael Forney and G. W. Eavey, from Rev. 14: 12, 13.
J. M. Forney.

COLCLESSER.—In the Clear Creek congregation, Ind., Nov. 3, Susan Colclesser, daughter of John and Susan Sando, aged 83 years, 2 months and 23 days.

Deceased was born in Huntingdon County, Pa., Aug. 10, 1806. She was married to Jacob Colclesser in 1824. Seven children were born to them. In 1829, she, with her husband, moved to Miami County, Ohio. She lived here until two years after the death of her husband (1855) when she moved to Huntington County, Ind.

She united with the German Baptist church in 1855, and remained faithful until her death. Funeral services by Eld. Dorsey Hodgden from Luke 2: 19, assisted by the writer.
Jacob Ahner.

DAVIS.—In the Fairview church, Labette Co., Kans., Oct. 28, Lillie Dale Davis, only child of Bro. Nelson and sister Lelia Davis, aged 3 years, 7 months and 13 days.

Her sickness was some kind of throat disease. Lillie was a bright little girl, loved by all that knew her. Funeral discourse by the writer from Matt. 18: 3 to a large concourse of sympathizing friends and neighbors.
J. Appleman.

MICHAEL.—In the Washington Creek congregation, Douglas Co., Kans., Sept. 17, of partial paralysis, Bro. William N. Michael, aged 46 years, 8 months and 12 days.

This death has caused many tears and much deep sorrow. Not only do the widow and children mourn his loss, but also the congregation over which he presided, and for whom he labored so arduously. He served in the ministry eight years, and was a faithful worker in the vineyard. He called for the elders of the church and was anointed. Since the beginning of his illness, May 21, he suffered much, but would often say with Job, "I will wait until my appointed time comes." He often spoke of his two daughters who died twenty months ago. He leaves a wife, one daughter, one son, four step-sons and two step-daughters. May they live so as to meet in the climes of immortal glory!

Funeral services by brethren Peter Brubaker and Wm. Weybright, to a large and attentive congregation, from Job 14: 14.
S. B. Katherman.

RUMMEL.—In the Quemahoning church, Somerset County, Pa., Oct. 31, Ora Samuel Rummel, infant son of Bro. John and sister Sadie Rummel, aged 3 months and 17 days. Funeral services by the undersigned and others. E. J. Blough.

PUBLICATIONS

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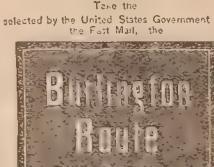
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RAHAB.

ONE among the interesting characters of the Bible is this woman, made especially so because she forms part of the line through which came the Messiah. As to her genealogy we know but little, except that she was an Egyptian, and a resident of Jericho. It was to her house that the two spies went, whom Joshua had sent into the city to determine its strength, fortifications, etc.

Why they went to this place, and what was the character of the woman at the time, has given rise to much discussion among Bible students of all ages. The Bible narrative says, "And they went and came into a harlot's house, named Rahab, and lodged there." Josh. 2: 1. From the nature of the errand, it is even supposed that they were among the best and most trusted men of the camp—men who were not only willing to run the risks of so perilous an undertaking, but who evidently trusted in God for their safety, and therefore could have had but the one object in view. In going into a city on such an errand, their first thought would be to find a place of personal safety.

For us, at this age, to know, or even surmise, we must know something about the customs and social standing of the place. There may be some reasons why the house of a harlot would be a safe place for them, and there are many reasons why it would not. It is not to be supposed that a woman of this kind would have much respect for religion of any kind that would have any reference to morality or the laws of right. As gain would be the leading object of her life, this would have afforded her an excellent opportunity for driving a good bargain by betraying the trust placed in her, and giving the men into the hands of their pursuers.

It seems, however, that the safety of these men depended not in the place of their lodging, but in the religious faith of the woman. The inference, then, must be that these men must have had some previous knowledge of the character of this woman, or else they were led there by inspiration. If the former is true, it seems strange that such a woman should be found in the house bearing this reputation. If the latter, it seems equally strange that the Lord should so lead them, and use the woman in so important a work. Both views of the case look unreasonable, and not in harmony with the Lord's usual way of accomplishing his purposes.

But without arguing the case any further at this place, we will give the views of some of the leading Biblical scholars, who have discussed the subject at a considerable length. We will give first the opinions of those who accept the translation as we have it in the English versions

William Smith, LL.D., in his "Old Testament History," accepts the idea that she was a harlot as named, and, in speaking of the circumstance, says, "The two spies were received into one of the houses by a harlot named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced a belief in Jehovah, as the God of heaven and earth, and in his purpose to give them the land. In this faith she hid the spies."

Cunningham Geikie, D. D., author of "Hours With the Bible," says, "It has been sought to explain Rahab's position as that of a hostess, but there are neither hosts nor hostesses in Eastern khans; nor would it have been possible for men to have lodged at the house of any respectable Eastern woman. Rahab's being asked to bring out the spies to the soldiers sent to them, is in strict keeping with Eastern manners, which would not permit any man to enter a woman's house without her permission." The latter part of Dr. Geikie's argument, it seems to us, is against the position he takes, rather than for it. While it was the custom not to enter the houses of respectable women without permission, it was the privilege, by law, of officers and soldiers, to enter the houses of harlots and prostitutes without permission. And the fact that permission was asked to enter this woman's house, would go to show that she was a respectable woman, and not a harlot.

Wm. G. Blaikie, D. D., LL.D., in his "Manual of Bible History," referring to the spies, gives the following: "The two spies were sent to examine the city. Their presence was detected by the king; but they were hid by Rahab, a remarkable woman, formerly of bad character, who was led to believe that the country was to be given to the Israelites, and from whose faith Joshua drew great encouragement to go forward." Many other Bible critics give a similar rendering. All their views are based on this one word "harlot," as all the attending circumstances, both before and after, seem to argue strongly against such a bad reputation for this woman.

This shows the importance of obtaining the true meaning of words. If to the original word, in this case,—*zonah*,—a wrong meaning has been attached, a great injustice has been done the woman, and she is placed before the world in a very unfavorable light indeed.

From the "Biblical Encyclopædia," by John Kitto, D. D., we have the following: "In the narrative of these transactions, Rahab is called *zonah*, which our own, after the ancient versions, renders harlot. The Jewish writers, however, being unwilling to entertain the idea of their ancestors being involved in a disreputable association at the commencement of their great undertaking, chose to interpret the word 'hostess,' one who keeps a public house. But the word signifies harlot in every other text where it occurs, the idea of hostess not being represented by this or any other word in Hebrew, as the function represented by it did not exist. There were no inns, and when they eventually came into use, they were never, in any Eastern country, kept by women. On the other hand, strangers from beyond the river might have repaired to the house of a harlot without suspicion or remark. The house of such a woman was also the only one to which they, as perfect strangers, could have had access, and certainly the only one in which they could calculate on obtaining the information they required, without danger from male inmates."

Why a stranger could enter an Eastern city, and go in to the house of a harlot without causing suspicion or causing remarks, the learned doctor does not explain; and that there were no houses in the city of Jericho, in which to entertain strangers, also seems strange, and contrary to the evidence of other Biblical scholars. Some very good arguments, seemingly, are oftentimes built on mere assertions, wanting in facts. In drawing our conclusions a careful discrimination should always be made between facts and mere assertions. But he concludes his argument in this way: "If we are concerned for the morality of Rahab, the best proof of her reformation is found in the fact of her subsequent marriage to Salmon. This implies her previous conversion to Judaism, for which, indeed, her discourse with the spies evinces that she was prepared."

Thomas Scott, in his comment on this circumstance, says: "Perhaps Rahab kept some kind of a house of entertainment for travelers; especially as she stated that "two men had come to her of whom she knew nothing;" yet from the testimony of the two apostles—Matt 1: 5 and Luke 3: 31—there can be no reasonable doubt but that she had been a harlot, though now, it is probable, she was converted by the faith that was wrought in her; which was so eminent that she was not only admitted into the society of God's people, but married into a noble family of the tribe of Judah, from whom Christ sprang."

This ends the comments we shall give as to Rahab's being a harlot in the sense above given; we shall now give the views of those who object to calling her a harlot, believing that a proper rendering of the word does not justify such a definition.

Dr. Clark, in his comment on this same subject, says: "Harlots and inn-keepers seem to have been called by the same name; as, no doubt, many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients, women generally kept houses of entertainment, and among the Egyptians and Greeks this was common." As evidence of this he gives the following from Herodotus: he, speaking of the many differences between Egypt and other

(*Continued on page 761.*)

Allen Boyer 1890

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THOUGHTS OF HEAVEN.

Written while at the Infirmary in Baltimore, Md., March 25, 1885, by Mary Hillery.

I love to think of heaven: it seems not far away.
The crystal streams refresh me as I near the closing day.
Its balmy winds are wafted from the heavenly hills above,
And they fold me in an atmosphere of purity and love.

I love to think of heaven; I long to join the choir;
To sing the song of Jesus my soul would never tire.
The loved ones gone before me are joining in the song;
They cast their crowns before the Lamb who sits upon the throne.

I love to think of heaven, where the weary are at rest.
No sorrow there can enter the mansions of the blest:
All tears are wiped away by the Savior's loving hand,
And sin and death are banished from that glorious, happy land.

I love to think of heaven, and the greetings I shall meet
From the loving band of loved ones, who walk the golden street,
And the patriarchs and prophets—I shall know them every one.
It is written in the Word we "shall know as we are known."

Assemble, all ye host, ye thrones, dominions, powers!
There is no king like Jesus; there is no heaven like ours!
All glory, hallelujah! Let heaven and earth unite
To celebrate his praise with infinite delight.

JERUSALEM.

[The following interesting letter, written by Frank G. Carpenter, who recently spent some time in the city of Jerusalem, is given because it shows the great interest being taken in Jerusalem, and the Holy Land generally, by the Jews. Does it not indicate a fulfillment of prophecy concerning Israel? Wealthy Jews in all parts of the world are investing money in Palestine, believing that, according to prophecy, they will again inhabit the Land of Canaan. "When ye see the fig tree putting forth its bud, know that the summer is nigh, even at the door."—ED.]

OUR American Consul, Mr. Gilman, tells me that there are about two hundred American Hebrews in Jerusalem, and he says that the great number of immigrants is the wonder of the people of this part of the East. He says that the removal of the restrictions on immigration has taken place during the past three or four years and that when he came here it was the policy of the foreign governments represented at Jerusalem to aid the Turks in expelling the Hebrews. He was advised, shortly after his arrival, that some Americans were overstaying their three weeks' time in Palestine, and was requested to direct them to leave. He replied that such action was entirely contrary to the spirit of our Government, which is founded on religious and race freedom, and after some negotiations, the American Hebrews were allowed to remain. Shortly after this the British Consul, under instructions from the British minister at Constantinople, took the same grounds, and I am told that the German and French Governments have followed suit.

A curious people they are. They are nearer the type that existed here in the past; they have a prescribed dress, and their appearance is like that of no other people of the Orient. The men and boys wear long, coat-like gowns which reach, without belts, from the neck to the feet, and which show other gowns beneath them at the front. Their heads are covered with cloth or velvet caps, bordered with long, brown fur, which stands straight out, forming a wide fringe about the head. None shave, and all who can, wear long beards. Each face is framed in two long, curly locks of hair, which come out just in front of the ears, and in many cases reach down to the breast, in accordance with an injunction of the Scriptures, stating that "thou must not mar the corners of thy beard."

They never cut the hair in front of the ears, and I have seen boys with the whole of the rest of the head shaved, and these two locks left. They have hair of all colors, from black and white to a fiery red, and there are many among them with beards of silvery whiteness. Jerusalem is to the elderly Israelite of Europe what Benares is to the Hindoo. He hopes to come here to die, and I am told that many of them here believe that if they die in other lands they will be dragged under the earth through the globe from whence they are laid, until they come out upon the Mount of Olives. The side of this mountain is covered with tomb-stones, and soil from it is sent to Hebrews in many parts of the world in order that it may be put into their coffins at burial.

I have visited a great number of their houses; whole families live in one cave, about the size of a hall bed-room, with no windows, and lighted only by the door at the front. Both walls and floor are of stone. There is little furniture to speak of. There is only a bed or two for the grown people, and the rest of the family must bunk on the floor. The kitchen is, in most cases, a little box, just high enough for the woman of the house to stand upright in, and not more than four feet deep and three feet wide. At the back of this there is a rude stove of stone for the burning of charcoal, and somewhere in the catacombs, which make up the tenements of a score of families, there is a well, which is the common property of all. On the door-posts of each dwelling, whether it be of only one room or more, there is tacked a rolled-up strip of white parchment, six inches long, which contains the name of Jehovah and the Ten Commandments, and every one of these Palestine Hebrews wears the Commandments tied on his arm under his coat. In some cases they have phylacteries for the forehead at time of worship, and most of them are very devout.

Our Consul says there are one hundred and fifty synagogues in Jerusalem; but these, as a rule, are small, and they are not so fine as the other churches of the city. The service is different from that which is observed in America, and the women worship in a different room from the men. I was in Jerusalem at the time of the celebration of the Passover, and I was told that the feast is now celebrated much the same as it was in the days of the past, save that a piece of burnt bone now takes the place of the lamb. At this time they turned out in holiday attire, and I was surprised to see rich gowns of velvet and silk, of blue, yellow and green, on some of the men whom I had seen before in little more than rags. I attended the synagogues on the following day, and found them all full. The rabbis were gorgeously clad, and I have seldom seen more devout congregations. The men were all reading Hebrew out loud, and in the rooms adjoining I found women talking over the Scriptures, or listening to the elder women among them, who were reading. The rabbis of Jerusalem are not engaged in business.

One of the greatest sights of Jerusalem is the wailing place, where every Friday certain sects meet on the outside of the walls of the Mosque of Omar, which occupies the site of Solomon's Temple, and, with their heads bent against the stones, sorrow over the loss of Jerusalem, and pray God to give the land back to his chosen people. This custom has been observed since the days of the Middle Ages, and it is one of the saddest of sights. I visited it last week. In a narrow alley, surrounded by miserable houses—on stone flags which have been worn with the bare feet of thousands of devoted Israelites—against a wall of great blocks of marble which reached for fifty or more feet above them, a long line of men in long gowns and of women with shawls over their heads stood with heads bowed, praying and weeping. Many of the men had white beards, and the long, curly locks which fell down in front of their ears were of silver. Others were just in their prime, and I could not but wonder, when I saw the forms of these at times almost convulsed with emotion. Each had a well-thumbed Hebrew Bible in his hand, and from time to time the party broke out into a kind of chant, an old gray-haired man acting as leader, and the rest coming in on the refrain. The chant was in a strange tongue, but, as translated, it was as follows:

Leader.—For the palace that lies desolate
Response.—We sit in solitude and mourn.
Leader.—For the walls that are destroyed
Response.—We sit in solitude and mourn.
Leader.—For our majesty that is departed
Response.—We sit in solitude and mourn.
Leader.—For our great men who lie dead
Response.—We sit in solitude and mourn.
Leader.—For our priests who have stumbled
Response.—We sit in solitude and mourn.
Leader.—For our kings who have despised him
Response.—We sit in solitude and mourn.

The effect of this chant can not be appreciated without hearing it. The old men, the weeping women who kiss the stones of the wall that separates them from what was once the site of Solomon's temple, and which is even now the holiest spot on the earth to the Hebrew, the genuine feeling expressed by all, and the faith that they show in thus coming here week after week, and year after year, is wonderfully impressive. It is, indeed, one of the strange sights of this strangest of cities. A nation is mourned for, and other chants which they utter, contain expressions such as the following: "We pray thee, have mercy on Zion; gather the children of Jerusalem together; may the kingdom soon return to Zion; comfort those who mourn over Jerusalem; may peace and joy abide with Zion, and the branch of Jesse spring up at Jerusalem!"

The charitable institutions at Jerusalem are many. I have visited several, among which are the schools which have been established here by the Rothschilds. These schools are very large, and they teach the young men the industrial arts, as well as give them good educations in other ways. I visited the carpenter shops, and saw Palestine Hebrews working away quite as skillfully as our American carpenters. I saw bright-eyed boys working in the tin-shops and foundries, making models of work which were to go the Exposition at Paris; and I was taken through art schools and draughting rooms where these boys were sketching, and modelling figures out of clay into very fair pieces of sculpture.

There is also a girls' school connected with the Rothschild's fund, and this contains more than one hundred girls. The establishments are known as those of the Israelitish Alliance, and they are supported by Hebrew churches over the world, as well as by the Rothschilds. Among the curious features of this Alliance are a number of agricultural colonies in different parts of Palestine. There is an agricultural school near Jaffa which has more than seven hundred pupils, and there are eight of these agricultural colonies. One of their farms near Jaffa has 28,000 acres. It is situated on the Plains of Sharon, where the Philistines lived, and it has tens of thousands of vines and olive trees. The Turks are very much averse to selling land to the Hebrews, but the latter show themselves to be as good farmers as they are business men, and the terraced condition of the hills about Jerusalem shows that the Holy Land was far better cultivated under them than it has been under their

conquerors. A large amount of land outside of the city of Jerusalem is now either in the hands of the Israelites or of their charitable institutions. Mr. Behar, the head of the Rothschild schools, tells me they have just bought the Jerusalem Hotel, and will add it to their school. Sir Moses de Montefiore, who managed the fund left by a rich New Orleans Israelite, built many good houses for them on the road between Bethlehem and Jerusalem, and there are a number of Hebrew hospitals.

Among the people who confidently believe that the Hebrews will soon again own Palestine, is a colony of fifteen persons, who live in a fine house, built on the very walls of Jerusalem, and who are known as "the Americans." These people are not Hebrews at all. They are Christians who have come here from different parts of the United States, and more especially from Chicago, to await the fulfillment of the prophecy that God will regenerate the world, beginning at Jerusalem. They believe this day is close at hand, and they say it has begun in the coming back to Palestine. They see its fulfillment in the improvements that are going on in Jerusalem, and cite the new roads that have been built over the country as one of the evidences of it. They are evidently people of means, as well as refinement and culture. When I visited them the other day, I talked with several of them, and found them intelligent and well educated. I asked one as to their belief, and was answered that they took the Bible as their guide, and that they had come to Jerusalem to endeavor to follow its precepts while living upon its walls. They have no particular creed, and one of them said, when asked as to this, that there is too much preaching and too little good living. They do no missionary work, and say that they have not yet felt called upon to preach. They spend much of their time in Bible study and singing, and are much respected by the foreigners who reside in Jerusalem.

There is no doubt, however, that Jerusalem is improving. The most of its streets are now well paved, and the sanitary condition of the city has been greatly improved. The Jerusalem, outside of the walls, is now almost as large as the city within, and I am told that land has risen to such an extent that the Holy City may be said to have a real-estate boom. In the Mediterranean Hotel, where I am stopping, there is a card advertising a fine farm for sale between Bethlehem and Jerusalem, and I learn that along the Jaffa road, just outside of the gate, property has gone up within a year or so several hundred per cent. One piece which belongs to a charitable institution was bought a short time ago for $500. It is now worth $80,000 and can not be bought for that amount. A telegraph line now runs from here to the sea-coast, and a railroad company has been organized to build a line from Jaffa to Jerusalem.

I drove out to Bethlehem, recently, and I found telegraph poles planted on the plains where King David fought the Philistines, and running up the hills where the shepherds watched their flocks when they saw the wonderful star. On the same ground to-day the turbaned Bethlehem shepherds of the nineteenth century are minding their sheep; and as I looked at their rough forms, clad in sheep-skin coats, I wondered whether the bright star of the electric light might not some time appear in their own little town and on the tower of David which looks down upon them from the Jerusalem of to-day. Bethlehem has many new houses. There is a good road now to Hebron and the day will probably soon be when you can travel over the Holy Land in a carriage. Jerusalem, for the first time in its history, has a police force, and its order is now as good as that of New York. It has fairly good hotels and the town is awakened every morning by the bugle call of the modern Turkish band. The American flag floats from the roof of the Consular building on the top of Mount Zion and you find on its streets travelers from all parts of the world.

WONDERFUL NAME, WONDERFUL PERSON, WONDERFUL ISSUES!

BY C. H. BALSBAUGH.

Beloved Fellow-Pilgrim to the Celestial City:—

"*Now* we are *sure*;" 'by *this* we *believe*." John 16: 30. So said, and so honestly thought, the disciples of Jesus. But they were ignorant of *Him* and *themselves*, and Jesus plainly told them so. I am not at all suprised at your enthusiasm, in the life of faith and the hope of glory. Who can help being "beside himself," when "visions and revelations of the Lord" flash into the soul, "out of the excellent glory." 2 Cor. 5: 13, 12: 1; 2 Pet. 1: 17, 18. God actually became Man, and dwelt among us, and we beheld His Glory (*did we?*) full of Grace and Truth. John 1: 14.

Henceforth forever all former voices of God "at sundry times and in divers manners," are gathered and uttered in this God-summing injunction—"BEHOLD THE MAN." What can not God do? All His words and acts are medial. John 1: 1, 2, 3 The Logos is ever the expression of the Eternal Godhead. And now—wonder of wonders—that very co eternal, co-equal Deity, "who is the form of God, and thinks it not robbery to be equal with God," is *all* embodied in *our* nature! Philpp. 2: 6. He lacks nothing that constitutes Humanity, and nothing that constitutes the Personality of the Eternal Jehovah. When such a unique Person *dies for sin*, then sin is put away, indeed. When such a Person rises from the dead, justification is complete, indeed.

The *faith* that takes hold of *Him* is very truth, without reserve, or caution, or misgivings, has all the security for Eternal Life that it is possible for Almighty Power and Infinite Wisdom and Love to give. Though we miss our Ideal a thousand times, both the Ideal and the aspiration remain. Our education is never complete. We may graduate at many stages, the spiral of our ascent winds into "all the fulness of God," and will be as endless as God is exhaustless.

Verily, "the world is crucified unto us, and we unto the world," if "we are Christ's, as Christ is God's." 1 Cor. 3: 23. "Let the dead bury their dead." Our pleasures and treasures are at the right hand of God, in the risen, glorified One. Our joy is *His joy*, and it *remains*. "no man taketh it from us." It is our rapture and glory to go in His great, dear, Wonderful Name in quest of the very lowest in the cesspool of iniquity. We *must* love and adore and serve Him who could sink so low as to pity and rescue even such as we, such as I, "the chief of sinners."

With his eyes we see a brother or sister in the vilest of mankind, whom the Crucified has bought with His blood, and taught us to love. Harlots, publicans, sinners, drunkards, gamblers, blasphemers, the veriest dregs of sin-saturated humanity—among such the Christ-flaming soul likes to move, and in a quiet, gentle, loving, God-quickened, God-directing way, tell them of the wondrous, matchless, yearning love of Jesus for *them*.

It is not often I get from home; my personal sphere is very contracted. But once in a while I am permitted to get into some alms-house or prison, or slum of corruption, or hovel of poverty and ignorance and sin, and then I feel as if I had indeed a mission from the King of Glory. I would sooner sit on a bundle of straw in some cellar or garret of ill-fame, and have some poor, despairing, haggard prostitute kiss my hand with gratitude for the hope-inspiring message of the Cross, than be petted and admired by the great ones of the earth.

Yes, dear sister, my heart is with Bro Quinlan and his glorious work, and I pray that God will give him the full meaning and measure of Genesis 49: 21; Ps 27: 1; Eph. 3: 16 and 6: 10; Col. 1: 11; Heb. 13: 6; 2 Cor. 12: 9, 10. Plant yourself square, my dear brother Quinlan, on the vantage ground of the resurrection, and claim the "all-power" of Emmanuel as your available resource in "every time of need." Let those who in very deed "know Jesus, and the power of His resurrection, and the fellowship of His sufferings," 'lift up holy hands" for him, and "*show* their faith" by verifying Heb. 13: 16. True, Christ-inspired prayer and genuine sympathy; forget not that our Redeemer not only claims *us*, but *all we have*,—our purses as well as our hearts.

The tithes and mites of God's saints mean not only dollars and cents for God's treasury, but saved souls for God's Heaven. I would rather cast my last penny at the foot of the Cross, to gain the approbation of Jesus, and help place one radiant gem in His Crown, than die a millionaire, or be as mighty and imperious as Alexander, or independent and envied as Rothschild. "I *know*, and am *persuaded*;" and this counterbalances all that world and devil can give or inflict. 2 Tim. 1: 12; 2 Cor. 11: 23-27; Acts 20: 23, 24. To sacrifice and suffer with Jesus is glory enough for this life. In the mirror of 2 Cor. 3: 18 we behold and anticipate John 17: 24 and 2 Cor. 4: 17. That is the goal and the spur of the saints.

From this wonderful Jesus we may reasonably expect wonderful things. It is amazing, and the sport of the world and the jubilee of devils, that so many Christians are afraid we might ask too much of our Omnipotent Jehovah-Savior. Not a few are trying to show that in this Nineteenth Century we have a non-miraculous Christianity, seeming apprehensive that if the supernatural be admitted as a constant factor in the world's history, nature will get out of joint, and death will be annihilated, and the church lose one of her chief evidences of Divine support. How did Christ get into the history of this sin-smitten, devil-dominated world? Was He the product of natural forces, the normal outcome of a world of which Satan is Prince? Just as He *came* in, so He *stays* in. "Lo, *I* am with you *always*, even to the *end* of the *World*." How? On the plane of nature, or through the abiding Presence and Operation of the Holy Ghost? Every breath a *Christian* draws, *as such*, is a miracle. Every act of the Spirit of God in and through a member of the Body of Christ, is a miracle—that is, supernatural. Nature is no more competent to make or sustain a Christian, than to give us God in the flesh. Take away the fact of essential, perpetual miracle, and we ignore the Incarnation, and the present imminence of Jesus in His own Body through the power of the Holy Ghost. Every new birth of God is a miracle; and to contend that what nothing less than God can begin, nature can maintain and mature, is to be "so foolish" as to suppose, with the "bewitched Galatians," that what is "begun in the Spirit is made perfect by the flesh." Gal. 3: 1, 2, 3. The world is skeptical enough, and the church is surely unbelieving enough, without special efforts by Christians themselves to strengthen the hands of the enemy without and within the sacred enclosure.

Every effort that is put forth in the Name and in the Spirit of Jesus for the recovery of souls from the bondage of sin, is supernatural. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13. Christ says to His church to-day no less than to His early disciples: "O fools, and slow of heart to believe all that is written."

Because we make so little of *Him*, and so much of nature and ourselves, He can not do many mighty works among us. And then we set our shallow wits at work to prove that none are to be expected, prayed for, or claimed. "When the Son of Man cometh, shall He find faith on the earth?" Behold the key to the failure of Israel, and no less of the Israel of the new dispensation. Ps. 78: 41. "IN MY NAME." John 14: 13, 14 *He* is surety for the *prayer* of *faith*.

MISS DREXEL'S CASE AND A WORD OF WARNING TO THE CHURCH.

BY J. T. MEYERS.

Miss Kate Drexel, who is worth $6 000,000, took the white veil of the Sisters of Mercy at the convent in this city to-day. Hitherto since her arrival at the convent she has been a "postulant." The ceremony of to-day advances her to the rank of a "novice," though she assumes the habit of a Sister, and is admitted to the duties and regulations of the Order. At the expiration of two years she may become a full nun by the ceremony known as a "profession," on which occasion she takes her "final" vows and receives the "black veil."

Miss Drexel's "reception" did not differ from that of any other novice. In the morning she received holy Communion at the mass, in which part of the ceremony she wore a superb bridal robe of white silk. The reception followed the regular mass. The clergy occupied the chancel in sacred vestments Archbishop Ryan and Bishop O'Connor, of Omaha, were in the group. Right Rev. Bishop Phelan, of Pittsburg, conducted the services. The Archbishop recited a short prayer and blessed the candle to be carried by the postulant, which he placed in her hands. After a few short exercises the postulant was conducted to the altar by the Mother Superior, where she knelt. Then the usual questions were asked by the Archbishop, and the responses given by Miss Drexel.

The novice then arose and retired to exchange her rich bridal robes for the plain habit of the Order. On returning she kissed the Archbishop's hand, received the cincture, or cord, which she handed to the Mother Superior, who girdled her with it. She again knelt and received the white veil, which was fastened and blessed, and she was fully habited for the Order. Closing the ceremony came her formal renunciation of the world and her vows to the church, the choir chanting the "Veni Creator" and the Archbishop bestowing his benediction.

The ceremony was strictly private, none but the friends of Miss Drexel's family and few clergymen being admitted. The party from Philadelphia included G. W. Childs and wife, A. J. Drexel, the banker; Edward Morrell and wife, the brother in-law and sister of Miss Drexel: Miss Louise Drexel, another sister; Rev. Fathers Horstman and McGoldrick, and eleven ladies who are related in various ways to the novice. At the conclusion of the religious exercise a banquet was served to the guests at the Convent of Mercy.

Miss Drexel may be said to inherit her pious inclinations as she did her vast wealth. Almost from the date of her birth she has been surrounded by religious influences.

Kate and her elder sister, Elizabeth, are daughters of the late F. A. Drexel by his first wife, who was a Miss Longstreth, and who died two years after Kate's birth. Mr. Drexel, a man of strict religious habits, subsequently married Miss Bouvier, of New York. Miss Louisa Drexel, now Mrs. Edward De V. Morrell, is the offspring of the second marriage.

The combined income of the sisters is over $1,500,000 per annum. A million and a half was given by their late father direct to the church, and in default of issue the immense estate is to be divided ultimately in church charities.

The life of the sisters was always of the most simple character. Their town house is magnificently and tastefully furnished, the table service being superb. Their country seat at Torresdale is even more pretentious.

REMARKS.

I HAVE clipped the above from the *Philadelphia Daily Record* of Nov. 7th, 1889, and, by permission of the editor of the GOSPEL MESSENGER, will make some remarks on the same as a little matter of history.

With the Miss Drexel, referred to above, and her sister, Louisa, I was intimately acquainted, having been in their company hundreds of times.

They are the daughters of F. A Drexel, now deceased, who was supposed to be the richest man in Philadelphia. The maiden name of the mother of these two girls was Longstreth, who, at the time of her marriage to Mr. Drexel, and for some time thereafter, was a member of our church in Germantown. The grandmother, sister Longstreth, lived in a fine residence in Germantown, and here the writer, for several years, had his home, while preaching for the Germantown church. Every Saturday, with hardly an exception, the two Drexel's, Miss Kate and Louisa, made the grandmother a visit and spent the whole day in pleasant conversation and entertainment of some kind. When talking to me they would invariably call me by the name of "Brother Meyers," just as though they were members of our church, instead of members of the Catholic faith.

The grandmother of the two Drexel daughters, —sister Longstreth, — was a consistent and devoted member of our church. She died about thirteen years ago, and, by special request of the relatives, I preached her funeral, — all the Drexel family being present and manifesting the most profound sorrow and grief over the departed one.

Sister Longstreth, the grandmother of the Drexel daughters, was quite wealthy, and had our church been better organized to handle money, I have no doubt she would have left a considerable amount of her wealth to the church for various uses. Had she even lived a while longer, I think she would have done so at any rate, as about a year or so before she died we talked quite freely on the subject. She "had it in her heart," in the language of David, to make some suitable disposition of her wealth. Death, however, came suddenly for her and removed her from her earthly palace to the home beyond, her wealth all going to the already rich Drexel daughters,—only to enrich the Catholic church and make converts to her faith

It will be noticed, by reading the above, that it is the purpose of the two Drexel daughters, in case of no issue, to give all their vast wealth, of over twelve million dollars to the Catholic church, no small amount coming, so to speak, right from our *own church*. Reason and religion both would dictate, that, had the preaching in our church been of the character that it ought to have been, much of the wealth of sister Longstreth,—if not all of it,—would have come to our church, instead of having gone into the Catholic church to help make Catholics If I have been sorry once, I have been sorry a thousand times that I did not try harder to get the dear sister to see and feel the responsibility of making the right kind of a disposition of her wealth.

I have long been of the opinion, and I mention now the fact in this connection, that the preaching in our church in the past has not been what it ought to have been in this respect. We have plenty of members in the church, even now, who are ordinarily rich, but how little are they made to feel the pungency of God's Word as to wealth-getting and wealth-leaving? It is, indeed, of late only that our brethren are waking up to the importance of leaving something to the church in some form or other after their death. It ought to have been so years and years ago. To leave this world, when we can afford it, without leaving something for the church in some shape or other, looks too much as though we only cared for the church, while living, and that it might get along the best way it can after we are dead and gone.

Brethren, I honestly confess it, I believe it is the duty of every member, who has but an ordinary share of this world's goods, to give some of it to the church for various uses, by bequest or will. It seems to me such is the only tangible way of showing our love for the church and the welfare of souls after we are dead and gone.

The only possible excuse I can see for not leaving anything for church purposes of some kind or other after death, is *extreme* poverty, or having given liberally, or as the Lord had prospered, in life. Even in such a case I think the departed one ought to have left something, for reasons I will not attempt to discuss.

The Roman Catholic church is, without a doubt, a very corrupt church in many respects, but she must even be respected and extolled for her unexampled influence and power in holding her youth, the children of Catholic parents, so attached and devoted to her religion. Not only are her members taught to give for church purposes while living, and to give freely, but it is even the exception if nothing is left in some shape or other at death. Need we wonder, therefore, at the power and mighty machinery of the Catholic church? Millions upon millions go into her coffers every year for charities of various kinds, — for schools, seminaries, the enriching of the Pope, the maintenance of the priesthood, cardinals, monks, nuns, building of cathedrals and churches, and a host of other things too numerous to mention.

Brethren, a mighty responsibility rests upon us as a church. We believe and preach that the Catholic church is the enemy of pure and apostolic religion, that the laity are kept in ignorance and priest-ridden, but how much are *we* doing towards enlightening and saving the world,—the Catholic church all the while, be it remembered, going forward as a mighty army to convert the world to her faith?

My brethren, let us bestir ourselves and wake up to duty, lest it be said of us as a church in the last and great day, "Ye knew your Master's duty, but ye did it not." Our farms, our merchandise, our bonds and mortgages, unless consecrated to the Lord with a view to do good and promote the kingdom of God's dear Son on the earth, will only bring upon us the burning wrath and displeasure of Almighty God.

Let us, my brethren, learn to love the church more, and give more for her various uses, and we will have the satisfaction of knowing that the good work will go on after we are dead and gone, that "though dead" we are speaking through our little mite, it may be, we left to the church for uses proposed or designated by us, before parting with the church below for the church above.

Oaks, Pa.

TO MOTHERS.

BY ETTA ROWLAND HARRISON.

Do you sometimes tire of life? Does life, with its many cares, seem a burden? If this be your situation, I want to write a few lines for your encouragement. Mothers must be encouraged that they may be as God has designed they should.

When our Master was here, his life was spent in doing good to and for others. If we would be like him, we also must do some good for mankind. If our condition be such, in consequence of household cares, that we can not go out into the world and relieve the suffering, comfort the broken-hearted, or instruct others more fully in the way they should go, we *can* look after the precious "olive branches" of our own households. God has intrusted them to our care. The mother who can mold the mind of future generations in the way God would have them, has done a grand life-work. If she can "train up a child in the way he should go," and "in patience possess her soul," she is entitled to the rank of a hero.

No doubt woman's work becomes disheartening when necessity keeps her engaged in baking, cooking, sweeping and sewing; and, amid all this, sees the little minds roving about in search of employment; and knows if they are not filled with good thoughts, bad ones will be imbibed. Then, soon, ah! too soon! her precious darlings will be off in paths of sin!

How to arrange that the mental as well as the

physical child is well taken care of, is a perplexing question to many mothers. I fear there are too many mothers who are not thoughtful enough of their children's mental development. Proper clothing and food is not the sum total of a mother's duty. How much better for the child, when it attains manhood or womanhood, if the physical has been deprived of luxuries that the mental might be better developed! How many mothers, if they would but stop and think, might leave some part of their house work undone and devote that time to training their child's mind!

Mothers, if we can so plan our work—or so work with our minds and hands that we can train a child that will rise up and call us blessed, ought we not to thank God for giving us such possibilities? I have often looked at parents who make no profession of religion and wondered how they can endure the inward chastening, which they must surely have, of bringing up children without making any effort, either by word or example, to teach them the way of holiness. Those who do the best they can, in teaching by precept and example, succeed so poorly that we ought to shudder at the thought that our now innocent children may some day be wretched outcasts, and we be thereby bowed down in grief under the burden of sorrow and disgrace. This may seem borrowing harsh and oppressive trouble, but if "to be forewarned is to be forearmed," we will "lock the barn before the horse is stolen."

Then, on the other hand, does it not make your heart leap with gratitude to contemplate your son, a noble, self-sacrificing man, the "express image" of God, going about doing good in the world, a blessing to humanity, an honor to God? If such a man is the result of her life-work, oh, what better could be said of a woman than that she is that man's mother?

Mothers of old brought their children to Christ for blessings, and, surely, those of to-day ought not to expect blessings without bringing them to Christ. We should ask God to bless our children and give us wisdom to guide their thoughts and actions, for we know "as the twig is bent, the tree's inclined."

Although it may cost us many a heart-ache, many a disappointment, many a sacrifice,—when our children are men and women, honored because of their manliness and womanliness, by all who know them, will we not be amply repaid for all our endeavors?

"Time is *winging* us away to our eternal home," and how very, very soon our life-work will be done! How good if it may be said that the world is better because we lived!

Lanark, Ill.

THE CHRISTIAN GRACES.—2 Pet. 1:5-10.

A Synopsis of a Sermon Delivered by Micheal Flory, Nov. 10, 1889, in the Pleasant Hill Church.

THE words of our text are practical in their application to every member of our great Brotherhood. This simple problem in addition can be solved by all who become acquainted with the component factors which are involved in its solution.

Beginning at the base of the column, we inquire, What is faith? It is the very substratum upon which may be built a Christian character. This factor embraces the substance of things hoped for, the evidence of things not comprehended by the unenlightened in the truths of the Gospel.

Add virtue to faith and we have the prime factors of faith,—hope and love, — already anticipated, for hope is an element which produces the courage to cope successfully with the obstacles or difficulties encountered in our Christian journey.

Persevering efforts in proper channels will invariably bring successful results, as all labor, wisely put forth, reaps a suitable reward. The message of God is addressed to the intelligence of man, — not to his passions or sympathy, — and if he lacks instruction, he is incompetent to add the next towering factor in the make-up of that mighty column, the apex of which culminates in the very constituent attribute of the Father of our spirits, whose essence is love. Knowledge, rightly applied, is a power for good, and of its full value eternity alone can tell.

Temperance is included in the enumeration of these graces. This virtue implies systematic moderation in the indulgence of our passions and appetites. Those require to be sustained and nourished to a *legitimate* extent, so as to best subserve the interests of our human nature. Two prominent evils result from intemperance. The first is the liquor traffic, so destructive to humanity; the second the worldly fashions in dress, ever changing, yet never satisfying those who are enslaved by the adversary.

Patience comes in its proper order, and is that quality or disposition of the mind which will permit us to wait quietly for the culmination of our efforts. In a well-disciplined family this trait will shine to the mutual benefit of parents and children, enabling each member to retain and sustain his proper relation. This rule applies with greater force to the church, and, in fact, to every organization.

The term "godliness" includes in its signification piety and all the emotions arising from proper religious instructions,—a resemblance to the attributes of God who created man in his image.

The principles of the Gospel, applied to practical life, constitute godliness. The Word of God contains the plan of salvation. Christ is called the Word that became flesh, and through his spirit he abides with us to the end of our earthly lives. The one who is subject to the Word will continue to walk with God, and in harmony with his counsels, and afterwards be received home to glory.

Brotherly kindness constitutes a lovely principle to govern all our dealings with one another. Regarding each other as heirs of the one common inheritance of the saints, and assuming or attaining to the high calling of God in Christ, we can realize that he is our elder brother, and that we are sons and daughters of God.

The crowning grace is charity, — or love, as the New Translation has it. This will help us carry out in our life all the other graces, and will make us successful in all our undertakings. It will aid us to make our calling and election sure, for it gives us that protection we so much need. This is the reason that Job's latter days terminated so prosperously. Brotherly kindness will make us to be just what God wishes us to become. We will not be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ, but act as the children of God.—*James Wirt.*

HUMAN FLOWERS.

BY GERTRUDE A. FLORY.

IN a conversation about plants a sister was asked: "Have you any house-plants?" She replied, "I have some little flowers, but they are not the kind you set on the window. They walk about the house and play." The flowers referred to were children; and we have been thinking ever since, how happy she must be as the mother of human blossoms, — plucked from eternal gardens, and transplanted on earth by divine hands, to brighten her home. Thrice blessed art thou, O happy mother! Fairer than the lilies of the field, or the rarest house-plants that ever adorned a window casement, are your little human flowers. Tend them carefully. Soon the Gardener will call for them. He has only lent them to you that you might foretaste the bliss and purity of the beautiful Eden from whence they came, and should he find them stained with the dust and blight of earth when he comes to carry them back to those blissful bowers, he should be so grieved that they had not been kept pure and fair. Let the leaves wither and fall, if they will; but nourish the bloom, that it may be ever fresh and unsullied, fit to adorn immortal courts. A *great*, yet noble, happy work is yours, — to be gardener of immortal flowers! See that the tender buds properly unfold, and the bloom will never fade, but have a care lest, by improper culture, they do not blossom into perfect flowers, and wither and perish in the frosts of sin. Let the atmosphere of your home be holiness and love. They can not thrive beneath a less sunny sky. They are too fragile to endure the chilly winds of impurity and discord, without being affected by those withering elements. Nourish them with care, that the Master Gardener may find them as fair as when he transplanted them into your home to bloom for you!

La Porte, Ind.

THE armor of righteousness can not keep us from being shot at, but it can keep us from being wounded. Job's friends, sincere but mistaken, endeavored to convict him of secret wickedness, but in due time God appeared for his vindication. Men may injure our reputation for a season, but they can not injure our character. What we *are* depends only upon ourselves and God; what *is said* about us depends upon the disposition of others. Over the latter we have no control: over the former our control, under God, is absolute. It is ours to be right and to do right; it is God's to take care of the results. Sensitiveness is a symptom both of pride and unbelief. He who is conscious of integrity, and confident of divine protection, has nothing to fear. "Commit thy way unto the Lord: trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37: 5, 6.—*Sel.*

WE take God's air and breathe it, we take his sunlight and use it, we take the food he provides and eat it; why not take the salvation he has prepared, and trustingly, confidingly, believingly rely upon Christ and his finished work, and so let the soul live in God's way, just as we do the body. Begin now to breathe the breath of eternal life by mentally and heartily receiving Jesus as your Prince and Savior, and so get your soul into the light of the Gospel and nourish it upon the truth of Christ's own words of life and salvation.—*Sel.*

WHEN we reach heaven and know even as also we are known, one of the things for which we shall be most grateful to God will be that he did not grant some of the petitions we offered in this life. Can we not trust him now and begin our thanks, knowing that he denies in infinite wisdom?

As a penny held close to the eye will shut out the glorious light of the sun, so the habit of petty gossip, mean and poor as it is, will quite obscure all the light which intelligent thought and warm sympathy would shed upon humanity.—*Sel.*

IF it be true for me, that 'the blood of Jesus Christ cleanseth from all sin," then by the grace of God, I will henceforth live as one should live who has been washed in the blood of the Lord Jesus Christ.—*Sel.*

GLEANINGS.

BY ENOCH ERY.

THERE is a dark and a bright side to any enterprise, and church work is no exception. Our encouragements and discouragements depend much on what side we look. Were we to travel over a good part of our great Brotherhood, and view the grave and alarming departures of many of the local churches from the sacred order of worship as established by the Gospel and zealously carried out by the fathers and mothers in Israel, years ago, in our wearing apparel, and especially in the prayer covering for our sisters, we would feel very much discouraged, and would be ready to say of the church, "Her glory is departed," but when our dear sisters come to the front, with their pen dipped in the blood of Christ, in one hand and the two-edged sword of the Spirit in the other, and wielding both so skilfully as to make some cry out for an explanation (See GOSPEL MESSENGER, No. 43, page 674 by sister Flory: read again, sisters), and then refer to the soul-stirring article in No. 50 on page 470, it is not a sounding brass or a tinkling cymbal. Many of you, no doubt, have been taught differently, and encouraged in those departures.

Then turn to No. 34, page 530. Sister Lizzie Miller's article has the true ring. If others have written, I do not remember. I wish to give encouragement to those sisters in their meek defense of their duty in the church. Go on, sisters, you greatly encourage and help the poor, weak shepherds. Our arms need holding up.

* * *

Dear brethren, I beseech you by the mercies of God, especially officers whose duty it is, often, to admonish others, and who are required to be examples to the flock; if you love and use the Gospel read and then meditate on sister Lizzie Miller's article in GOSPEL MESSENGER, No. 43, page 677, and I know it will do you good, if you have the spirit of Christ. I hope sister Lizzie will wonder more, for there are many things to be wondered at.

* * *

MISSIONARY WORK.

When I read the encouraging account of the Mount Morris Brethren in GOSPEL MESSENGER current volume page 697, and then, on the opposite page, read of three missionary brethren all from what might be considered missionary fields, going within a short distance of such a mighty army, to help hold the fort, and then on the same page read that in Northern Michigan there are many Counties without a church of any denomination, and thousands of people who were never inside of a church, and never heard the Gospel preached, I wonder, oh, I wondered, *can we call that missionary work?* Michigan is no exception to a number of other States as a missionary field.

How will our work weigh in the Gospel scale on the day of judgment? May we not be found wanting, especially, because we, as a body, profess to have the Truth in its original purity, which the masses acknowledge to be true? "I am not mad," most noble brethren, "but speak forth the words of truth and soberness," without the least reflection upon any one. I verily thought myself, when I lived in Northern Illinois that the demand for preaching in the West and South was greatly magnified, hence rested at ease so far as trying to spare one out of seven and sending him out, was concerned; but since I live in Kansas I see the half has not been told me.

Quite recently we have had another lesson by experience on that point.

By the request of Bro. Zaccheus Henricks, of Conductor, Grant County (an elder), and a few other members, living respectively in three Counties, and by the authority of the District Meeting through its Mission Board, the second day of November was set to organize, but, in consequence of the continued rain and snow-fall, and the distance the members had to come, the work so much desired proved a failure. The idea of organizing in their present condition, with so few members and so scattered, seemed, at best, of doubtful propriety, as they could not carry on church work to any profit. Hence we deferred, awaiting further development. They have a beautiful country, and we hope others will soon move in. Members in emigrating should locate nearer each other for their spiritual profit. This feature should be considered as well as temporal. Bro. Henricks needs help very much in the ministry. Many pressing calls must go unheeded, as there are no ministers nearer than sixty miles, and they, too, have more than they can do. Address Bro. Henricks as above for further information. I pen this for the benefit of those who may be contemplating a cheap western home. They have had plenty of rain this fall; hence they are hopeful for a better crop next year.

* * *

Bro. S. S. Mohler on page 694, of GOSPEL MESSENGER, current volume, calls the attention, directly of the committee on publications, and indirectly that of the Brotherhood, to an important item in which I acquiesce if I clearly comprehend. Especially do I approve the idea of being prepared at next Annual Meeting to meet the issue; and of the committee meeting a few days prior, for a re-examination of the work. It occurs to my mind that, in the history of our great Brotherhood, we, perhaps, never had questions of so great importance pending at one time. The divorce question, and that of laying on of hands in the election of church officers, in connection with the above, and the best manner of securing missionary brethren, are all questions with great and important issues, and must be handled with care and cool, deliberate minds; and we prayerfully hope that the different District Meetings will use every effort to prevent any other matter, save the missionary cause, from coming to the General Conference in 1890.

* * *

We are also pleased with brethren being sent to the Pacific coasts to do church work; but we think their stay is too short to justify the outlay. We confide, however, in the good judgment of the Board, and feel assured they are doing the best they can. I know of no two brethren who can spare the time, and are as well situated to leave home, as brethren D. E. Price and Joseph Lahman, who are there now. They should stay two or three years, if possible. It costs too much money to send so often. Too often, by the time our brethren get things in a shape to do some good, they leave.

I had five months' experience in that field, at my own expense (save that which the good-hearted members donated while I was with them), hence know whereof I speak; and others say, Amen.

* * *

We kindly invite our missionary brethren who were sent West, with all others of our pleasure and health-seeking friends, to give us a call on their return, if not too inconvenient and expensive. By giving previous notice, you will be met at Hutchinson, Kans., on the Santa Fe Route. Not knowing your address, we notify you through the GOSPEL MESSENGER.

Let there be a stir all over our dear Brotherhood to preach the Gospel in new fields, and circulate the GOSPEL MESSENGER, and tracts and books of the Brethren's writings. All can work; the time is short, and there is much to do.

Hutchinson, Kans.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

LITERATURE, consisting of published sermons, has grown quite common. Upon this we offer no criticisms, when they prove to be messages of Gospel Truth.

I presume no sermons have a wider circulation than those of Dr. Talmage. He preached his first sermon in the Academy of Music, Oct. 20, after the destruction of the Brooklyn Tabernacle by fire. His subject was, "Baptism of Fire." In alluding to the contemplated new house, he says, "We will want to build larger and better. We want it a national church, in which people of all nations and all creeds can find a home. I say now to all the Baptists, that we shall have in it a baptistery. I say to all Episcopalians, we shall have in our service, as heretofore at our Communion table, portions of the liturgy. I say to Catholics, we shall have a cross over the pulpit; and, probably, over the tower. I say to the Methodists, we mean to sing there like the voice of many thunderings. I say to all denominations, we mean to preach a religion as wide as heaven, and as good as God."

To our opinion all the above will then lack,—there will be an altar "TO THE UNKNOWN GOD." The author will then have a system of religion, parallel in type with the broad system that Paul found at Athens.

* * *

A copy of the *Evangelist* recently fell under my notice. In it Eld. Mason gives a summary of the growth of the Progressive cause in the Miami Valley of Ohio. He reports ten organizations (one disbanded) with an aggregate membership of 295. Divide the above by ten, and you will have the average membership.

We refer to the above kindly, with a view to show to our readers that lax church government and loose discipline are no advantage in gaining members, even in connection with a system that includes the humble ordinances of feet-washing, the Lord's Supper, etc. Dismiss these and allow unlimited fashion, with open Communion, and, as far as numbers are concerned, your efforts will be a success. Moody, Jones and Small are names as evidences. I add that, in the above Valley, our Brethren, with their strict discipline, have gathered several times that number in the same time. I pray that we may not "remove the ancient landmarks which our fathers have set."

Covington, O.

CHURCH LOTTERIES.

[I CLIP from our County paper (the *Tribune*) the following article, written by Hattie, my daughter. A number of the MESSENGER readers have requested its publication. It has made quite a stir in this vicinity, insomuch that it has prevented a lottery scheme from being carried out in a new church, just recently built, near here, when the society was on the eve of raffling off a lot of carpet and other things. The lady, as yet, has made no reply.—*D. E. Brubaker.*]

"One of your esteemed lady correspondents of Peoria City, in the last issue of the *Tribune*, in commenting on the above topic, makes the following statements: 'There are in our neighborhood some conscientious scruples as to the ways and means of obtaining money to build up God's house.'

"It is gratifying to learn that there are some people holding conscientious scruples, as to the

ways and means of obtaining money for religious purposes. No doubt such scruples have been formed and are held honestly, after carefully reading the Bible. See Deut. 23: 18 and John 2: 14, 15, 16. That God has an eye on the ways and means of his people in raising money for his glory, and as to what uses his house is converted into, is pretty clearly indicated in the above texts. Your correspondent continues: 'We hold that when every dollar is obtained, either by entertainment suppers, or a chance for a quilt by ticket, and every one knows that his money enters the treasury of God's house, and is used for divine purposes, there is no lottery about it.'

"It must necessarily weaken a cause that seeks to pervert plain English to build up an argument. LOTTERY.—'A distribution of prizes by lot or chance.'—*Webster.*

"I know of no authority on language that makes any exception to this plain definition when applied to church lotteries. When I buy a ticket in a church raffle and by chance draw a quilt, or any other prize, it is most emphatically a lottery, pure and simple; even if every dollar goes into the treasury of God's house. In further justification of the lottery, your correspondent appeals to the Scriptures thus: 'The disciples parted Christ's raiment among them and for his vesture they did cast lots. Now every one of them knew that only one of them could have the vesture, and only one of them did get it. Was that a lottery? No.' This argument, drawn from the Bible, settles it once for all—that is, for one who would neither notice the argument nor examine the Bible. I must ask your correspondent, 'How readest thou?' The point aimed at seems to be that as the disciples of Christ, in their time were in the lottery business, therefore it must not be wrong now. I almost regret that it becomes my duty to spoil what might to some, appear such a beautiful argument. It lacks one very essential element to make it convincing. It is not the truth. That Christ's vesture was raffled off in a lottery scheme at his crucifixion is true. But that Christ's disciples took any part in the unholy act, I deny. It was a class of men in exact keeping with the act—hard-hearted, vicious Roman soldiers, making no pretensions to being Christ's disciples (see John 19: 23, 24). 'O, consistency, thou art a jewel.' So this breaks down the argument entirely and makes the assertion that 'We thus defend the cause (of church lotteries) by 'Thus saith the Lord,' look sick. I should just here like to quote the opinion of an eminent judge of our State on the subject of lotteries in general and *church* lotteries in particular, but it would extend this review beyond the limits of your columns, and, for the same reasons, I forbear quoting the warning notes of a number of the most eminent divines in America, as to how in their opinion the lottery schemes and raffles, bazaars, grab-bags, etc, are gradually but surely driving true, vital, Christian religion out of the churches.'

"Yours against lotteries,

"HATTIE."

Maxwell, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Walnut Church, Marshall County, Ind.

OUR Sunday-school which was organized April 7, was quite interesting. Bro. Aaron Swihart was our Superintendent, and brethren Edmund Beckner and Henry Haines, Assistants. The average attendance of the school for the season was seventy-one.

We used no *Quarterlies* nor lesson leaves, but took our lessons from the New Testament direct Nearly all classes of people were represented in our school, and the best attention and order were maintained.

Our second quarterly council was held June 22. A considerable amount of business came before the meeting, but all was adjusted with the best of feeling and, we believe, to the satisfaction of all the members present.

Our third quarterly council was held Sept. 21, and though it was a meeting full of business, all passed off pleasantly. At this meeting it was concluded to have a love-feast Oct. 12. This occasion was indeed a feast to the soul. The weather was all that could be asked for, and the members came flocking in from all directions. The members from the neighboring churches were well represented, especially the ministering brethren, which were represented from sixteen churches. Among the number of ministers present were elders John Sellers, John Metzler, Daniel Wysong, and others. Eld. John Metzler officiated.

The exhortations on examination and the other ordinances were very forcibly laid before the members. Good attention was given and the best of order prevailed.

Oct. 23 Bro. Daniel Snell came to us and held a series of meetings at one of our outposts, Tippecanoe,—or Ilion, as it is more properly called. Brother Daniel preached twelve sermons for us with great power. One dear sister accepted Christ and was led down into the liquid stream and buried with Christ in baptism. May she ever be found faithful, is our prayer. So far, during this year, we have had seven accessions to the church by baptism.

Bro. J. H. Miller, in MESSENGER No. 36, page 573, says of our church, "Her troubles seem to be over." We would say, "Our troubles have been over for the past six years, if Bro. John had reference to the Progressive troubles that once existed." J. S. KRYDER.

From Ashland, Oregon.

OUR series of meetings closed last night. Bro. David Brower bade us farewell this morning, to go to other fields of labor. We hope the Lord will be with him wherever he goes. There are many of such brethren needed in this part of God's moral vineyard, and we hope God will send them.

One brother was received by letter, and since then his wife has made application for baptism. We hope others will follow soon.

Bro. Brower visited sister VanHorn several times and had prayer with her and her companion, which did her much good. As stated in a previous communication, she has been afflicted with catarrh of the face for nearly a year, and her sufferings are very great. She desires the prayers of the Brotherhood. We had a little meeting with our afflicted sister this morning, before Bro. Brower left. SUSAN M. RHODES.

From Washington Creek, Douglas Co., Kans.

OUR love-feast, Oct. 31 and Nov. 1 was an enjoyable occasion. We had made arrangements to have a series of meetings in connection with our feast, and had Bro J. A. Root engaged to do the preaching, but, on the day of the feast, it commenced to rain, and continued all evening and all night, so that our attendance was but small, and only about eighty members communed. We had but very few spectators, and the very best of order prevailed. We had a strong ministerial force,—brethren M. M. Eshelman, G. E. Studebaker, C. Heckman, J. Sherfey, S. Harshman, James Hilky, T. Winey and S. B. Katherman, besides the home ministers. Brethren Eshelman, Studebaker and Root did most of the preaching.

We postponed having our series of meetings until sometime in the future, when we expect Bro. J. A. Root to be back again and preach for us.

We are trying to carry on our Sunday-school this winter and have had good success so far; hope it may continue. S. M. MILLER.

From Cartersville, Va.

OUR love-feast is in the past and an enjoyable one it was. Our number was small, but we have the promise that, where two or three are gathered together in the name of the Lord, he will be in their midst. Eleven members surrounded the Lord's table to partake of the feast, and there was a large assembly of spectators. Bro. G. M. Graybill, of Botetourt Co., Va., and Bro. John Neff, of Roanoke Co., Va., came on the evening of Nov. 8, and preached that night. They remained with us until the 13th. Our meetings were well attended, considering the inclemency of the weather. We had preaching every night, and two sermons on Sunday. Bro. Neff also addressed our Sunday-school. What he said, suited the old as well as the young. We have an interesting Sunday-school. Our attendance is mostly made up of members of other denominations. We have kind, sociable people with us, and they are very favorable toward us. They manifest that spirit by their good attendance, when we have preaching, but the great trouble is with them as it is with us,—we do not have enough.

Any one desiring to locate here, may rest assured that he will be among good, kind people, and that all will be done for him that is possible, to make him comfortable and happy, both spiritually and temporally. Any one that will preach the Gospel here, by his conduct as well as by words, could do much good.

May God bless our dear brethren who so faithfully discharged their duty while among us! Let us take courage and put to practice their brotherly admonition by building up our church and each other, in our most holy faith. Let us be faithful, so that, when we are done with time here, we may reign together in heaven! God be with you till we meet again! FLORIDA J. E. ETTER.

All Read This.

IN 1877 the writer attended Annual Meeting at New Enterprise, Bedford Co., Pa., now over twelve years ago. While attending the above-named meeting, I mislaid or lost a very valuable Greek New Testament. If I mistake not, my name was stamped upon the outside. The binding is morocco, and the book, besides containing the best texts of the Greek manuscript, also contained voluminous references and an abridged lexicon. Any one knowing of the book will confer quite a favor by sending it to the writer through the mail, and I will return stamps for the necessary postage.

I have often tried to replace the book, but have not as yet succeeded, and hence this late request. It is my impression I either left it with a Replogle family in New Enterprise, or with a Snowberger family near by, as I lodged with only two families during the meeting. If no one in the above-named vicinity, has any knowledge of a strange book of the kind described, I take it for granted I must have lost it on my way.

Hoping I may yet recover it by this method of bringing it before the public, I am your brother in Christ. J. T. MEYERS.

Oaks, Pa.

The Gospel Messenger,

A Weekly at $1.50 per Annum

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - Office Editor.

J. B. BRUMBAUGH, } Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays

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☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Dec 3, 1889

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Each new subscriber's name for the "MESSENGER" is entered at the time it is received till Jan. 1, 1891, for the yearly rate of $1.50. We are receiving a number of new names and have room for many more. You can help us by asking others to subscribe for the paper. It is often merely a question of asking those, who do not take the paper, to subscribe for it. Can you not at least secure one new subscriber? Please try it. The "MESSENGER" has been a help and a blessing to you. Will you help to send it to others? Don't wait, but act at once!

ONE was baptized in the Rock River church, Lee Co, Ill., recently.

ONE more was received into the fold at this place on last Lord's Day.

BRO. J. M GIBSON has again changed his address. It is now 854 North Seventh Street, Philadelphia, Pa.

BRO. JACOB WITMORE, of Centre View, is expected to begin meetings at Franklin Grove, Lee Co., Ill, on the 30th inst.

BRO. DAVID PLUM and family, of Maryland, Ill., expect to start for California on Thursday, Nov. 28, to remain several months.

BRO. JAS. M. NEFF, of Covington, Ohio, has been called to the ministry by the church at that place. May God bless our brother in the important work to which he has been called and make him a faithful minister of his Word.

UNDER date of Nov. 19 Bro. J. H. Moore writes: "We had our first heavy frost this morning and everybody is delighted. A good frost means good health in these parts, though we have generally good health all the while. We are in the midst of nursery work. I am now running nine men and will have fifteen inside of a few days. I am trying to push two months' work into one. It keeps me quite busy."

WE receive many letters bringing to us examples of devotion to the cause of Christ and of helping on the good work that are very encouraging to us. Bro L. H. Dickey, of Alvada, Ohio, sends the following: 'I was so well pleased with the example of one sister, whom I met while canvassing, that I must tell you. She is a widow, her husband having died last spring. They each were accustomed to pay quarterly to the church, for general expenses, a handsome sum, which she is still continuing both for herself and her deceased husband. Besides this she gives the tenth of all her income for church work, contributing often to the different lines of missionary work in the church. She is also caring for four small children and their mother who is an invalid and is also caring for her own aged mother, about ninety years of age. In addition to all this she gave me a note of $100 00 for the general mission work. The Lord bless her generous heart!"

DR. A. J. PEARSON says there are seven ways of giving and he enumerates them as follows:

1. *The careless way.* To give something to every cause that is presented, without inquiring into its merits.

2. *The impulsive way.* To give from impulse—as much and as often as love and pity and sensibility prompt.

3. *The lazy way.* To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. *The self-denying way.* To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self complacence.

5. *The systematic way.* To lay aside as an offering to God a definite portion of our gains—one tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. *The equal way.* To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. *The heroic way.* To limit our own expenditures to a certain sum, and give away all the rest of our income.

If you would sow the Word of God successfully, you must sow yourself. If you would induce others to give to the Lord, you must give yourself. If a brother is appointed to solicit for a fund, he will only succeed as he gives himself to the work and gives not only his time but a portion of the means with which God has blessed him. Nothing helps so much in work of this kind as to give yourself. Then you can ask others to give.

BRO. LEMUEL HILLERY, who has been severely afflicted for some months, we are glad to know, is improving slowly. May he soon again be restored to health!

BRO. N. B. CHRISTNER, of Odell, Washington Co., Pa., says: "Nov. 7th we were made to rejoice once more when, at our regular meetings, two more precious souls,—sisters,—were made willing to follow Christ in all his appointed ways, and were added to the church by baptism. May they 'shine as lights in this crooked and perverse generation.'"

THE *New York Tribune* publishes the following dispatch from Captain Wissman, dated Oct. 13. We give it to our readers, as it contains news of the safety of Stanley and his company of explorers: "Four of Stanley's men and one of Emin's soldiers have arrived here. They left Stanley at Neukmma on August 10 and came by way of Noembo and Mwerieweri north to Mgogo in thirty-three days, including nine days on which they rested. Emin and Casati had 300 Soudanese soldiers and many other followers with them. They had in their possession a large quantity of ivory. Stanley had a force of 240 Zanzibaris and was accompanied by his six lieutenants—Nelson, Jephson, Stairs, Parke, Bonny and William. The expedition struck camp as soon as the messengers started. Therefore the party should reach Mpwapwa by November 20. Emin and Stanley repeatedly fought and repulsed the Mahdists, capturing the Mahdi's grand banner. A majority of Emin's soldiers refused to follow him southward, asserting that their way home did not lie in that direction. Emin left two Egyptian officers in charge of stations. The messengers have no knowledge of the Senoussi or of events in Khartoum and Abyssinia."

OUR ELDERS.

BRO. DAVID PEEBLER asks us to say something about the relation that should exist between the elder and the church. This question was pretty thoroughly discussed several years ago in the MESSENGER, from various stand-points, but we believe we have had nothing upon it for some time, and as we have now many new readers who did not have an opportunity to read what was then written, we will give the subject some attention again.

The word elder, as accepted by us, refers to the overseer, the bishop, or one called to take charge of a church or congregation. The Scripture illustrates the relation existing between the elder and the church by calling attention to the shepherd and his flock. Christ says, "I am the Good Shepherd; the good shepherd giveth his life for his sheep." The elder is the assistant or under-shepherd. This thought is set forth by Peter. When exhorting the elders to feed the flock of God, he says, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Paul clearly sets forth this view of the relation between the elder and the church in his farewell address to the elders of the churches of Asia. Having called them to him at Miletum, he encouraged and instructed them in their work and said: "Take heed, therefore, unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20: 28, 29. Again, in Hebrews 13: 17 we have the same relation set

forth only that in the latter Scripture the exhortation is to the flock: "Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you. Peter also, most clearly and forcibly shows that the relation between the elder and the church is that of the shepherd to his flock in the following language, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

We have been particular in giving the Scriptures bearing on this question, because in them the duties of the elder to the church and of the church to the elder are so clearly set forth that they scarcely need any comment. We may, however, look at the illustration used in these Scriptures, the shepherd and the flock. In Palestine the shepherd leads his flock. So Christ said, "My sheep know my voice and they follow me." The shepherd is a *leader* and not a *driver*. The sheep follow the shepherd willingly and are not driven by force. The shepherd tenderly cares for his flock, calling them by name and leading them to the green pastures and beside the still waters. He cares for the weak as well as the strong and the lambs of the flock have his most tender care and solicitude. Are they too weak to walk, he carries them in the folds of his shepherd's cloak, giving them all needed care until they are strong enough to climb over the rough hills to the pastures. Are any of the flock sick or wounded, they receive his immediate and careful attention. Have any wandered away, he leaves the flock safely folded and goes out in anxious search for the lost sheep, and if he find it, he carries it home to the fold, rejoicing, more over that one than over all the rest that went not astray. He is constantly on the lookout for the enemies of the flock, and the grievous wolves receive rough treatment at his hands. This was the shepherd of Palestine whom the Master and his apostles used to illustrate the relation of the elders to the church, and this is the shepherd that may be found in that country to-day.

How beautifully this illustration sets forth the true relation between the shepherds and the flocks of Christ. What a tender care and solicitude on the part of the elder for every member of the church! How anxiously he seeks for those who have gone astray! How tenderly he cares for the weak and helpless! How gently he leads all by the hand of love, and then, too, what a close union in love, in true doctrine, and in faithful work and prayer there should and will exist between the two, if all are governed by the spirit of God. The shepherd himself, continuing to be one of the sheep of the Good Shepherd, knowing the value and power of sound doctrine, taking heed to his own way, living close to God in self-consecration, in devotion and in prayer, will be secure from going astray and accepting false doctrine, and be prepared to *lead* and feed the flock over which the Holy Ghost has made him shepherd.

As a faithful shepherd tenderly cares for all his flock, so will the faithful elder look after and care for the church. It is his aim to teach, instruct and guide his people into all truth, to protect them from the enemy, to warn them of danger, and in every way to promote their welfare. In his care the rich and poor share alike, and the weak feel that in him they have a helper, one who pities them and is ready to help them even as God the Father pities his children and aids them in their struggles for a higher and better life.

In the elder and shepherd there are none of the characteristics of an earthly ruler, governor, president, or king. He rules by love, the latter by force; he leads the flock, they command their subjects and drive them if necessary. In the faithful elder there is no lording it over God's heritage. He has no desire to assume authority. He feels the responsibility laid upon him and his constant prayer is that he may have divine wisdom to lead the flock in the way of truth and that he may "hold fast the faithful word as he hath been taught, that he may be able, by sound doctrine both to exhort and convince the gainsayers." He seeks not earthly honor or earthly gain, but looks for his reward to his "Chief Shepherd," who shall, if he is faithful to his trust, give him "a crown of glory that fadeth not away." All this the elder is to the church and the church owes much to the faithful elder, much more than many of them get in this world. If the elder faithfully does his duty in caring for the flock, is it too much to say that the flock should care for him? Could we reasonably expect a shepherd to lead his flock day after day, in and out of the fold, to the pastures and to the water, caring for them, protecting and shielding them from their enemies, and then look elsewhere for his living? We need to think about these things and to give heed to the words of Paul, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward."

Now I think I hear some one say, "Our elder does not look after and care for the church as indicated here." Why? Is it because his hands are tired by the necessity of laboring both for the flock and his own support? Has he been sowing to you these many years in spiritual things and reaping only of his own temporal things, or have you considered him worthy of double honor and bestowed upon him an adequate support, so that he might give his attention more fully to caring for the flock? Has the flock neglected its duty in this matter? The relation between elder and church is mutual. He cares for the church and it should care for him.

RAHAB.

(*Continued from first page.*)

countries, and the peculiarities of their laws, says: "Among the Egyptians the women carry on all commercial concerns, and keep *taverns;* while the men remain at home and weave."

Diodemus Seculus asserts that the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of the husband, and that he shall obey her in all things.

Nymphodorus, speaking of the customs of the Greeks, says: "Having entered into the first inn I met with, and there seeing a certain old woman, the inn-keeper, I inquired of her," etc.

The same writer says that it is very likely that women kept the places of public entertainment among the Philistines, and that it was with such an one, and not with a harlot, that Samson lodged. Judges 16: 1. Besides, it is more than presumptive evidence that this custom obtained among the Israelites themselves, for it is much more reasonable to suppose that the two women who came to Solomon for judgment, relative to the dead child (1 Kings 3: 16) were inn-keepers, than that they were harlots. Dr. Clark says: "All these circumstances considered, I am fully satisfied that the term *zonah*, in the text, which we translate harlot, should be rendered tavern, inn-keeper or hostess. The spies who were sent out on this occasion, were, no doubt, the most confidential persons that Joshua had in his host. The risk they ran of losing their lives in this enterprise was extreme. Is it, therefore, likely, that persons who could not escape apprehension and death without the miraculous interference of God, should, in despite of law, go into a place where they might expect, not the blessing, but the curse, of God? Is it not more reasonable that they went to an inn to lodge, than to a brothel? But what completes, in my judgment, the evidence on this point, is, that this very Rahab, whom we call a harlot, was actually married to Salmon, a Jewish prince—Matt. 1: 5. And is it probable that a prince of Judah would have taken to wife such a person as our text represents Rahab to be?"

Much more has been written on both views of the subject, but in what we have given we have the substance of all. While the word itself, as used, seems to be more favorable to the first view given, our manner of reasoning, our sense of propriety, and all the attending circumstances seem to favor the latter, with which our own feelings and judgment most heartily accord. Yet, on accepting the other, loath as we are to do it, some very beautiful and encouraging deductions may be drawn.

Her after-history is a very pleasing one. She married Salmon, who, it is supposed, was one of the spies that she had received into her house. From the genealogy of Christ, as given in Matt. 1: 5, we learn that Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David, the king; through David we have Christ, the Redeemer. Thus we have in Christ's natural lineage represented both the Jew and Gentile, the bond and the free, the clean and the unclean; so he died as the representative of all. He came to save sinners, even to the uttermost—the harlots not excepted if they, through faith and repentance, come to the fountain into which all may step and be healed.

Whatever may have been this woman's manner of life—whether a harlot or an inn-keeper—her name is given in Heb. 11: 31 as an example of a trusting faith in God; and in James 2: 25 she is named as an example of meritorious works, thus showing, in a very remarkable way, that what was lost in Adam was restored in Christ, and that the blood of Christ does cleanse from all sin.

In our course of "Bible Study" we came to this subject, and we were greatly impressed by it. How wonderful, indeed, are the providences of God, and his ways past finding out! In the natural fatherhood of Christ we have a Jew and a Gentile, a prince and a hostess. He is the representative of every condition in life, from the highest to the lowest. Surely he is a High Priest that can be touched by the feelings of the infirmities of all! All may come to him and live. H. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"CHRISTIAN SCIENTISTS"—ARE THEY OF GOD?

BY MARY KINDELL DICKEY.

WE are moved by the love of the Truth to write on the above subject, inasmuch as the so-called "Christian Scientists" are in some localities leading astray the Lord's children, — some, too, who have tested the power in the church, — who were anointed in the name of the Lord and healed.

To such we quote the warning of the apostle Paul (Eph. 4: 14), "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error."

Their very name is misleading, as they are neither *Christians* nor *Scientists*. A Christian is a follower of the meek and lowly Jesus,—one who has been born again, — born of the water and the spirit,—in short, such a one as will not be found among the popular, so called "Christian Scientists."

A scientist is one who teaches the *truth*, and, before we are through with the subject, we will show that the so-called "Christian Scientists" do not teach or practice the truth. We shall look at this subject mainly from a Scriptural stand-point.

We have before us their tract, entitled "HOW TO BE HEALED" with the text, "Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also." St John 14: 12 In the same paragraph with the above text occurs the language of the Savior, "*If ye love me, ye will keep my commandments*," which the "Scientists" entirely ignore, both in practice and teaching.

They claim, that all evil comes from erring mortal minds, and, when perceived and universally admitted, the power of true thought will overcome every evil belief, and man need say no more, "I am sick."

As the cause of sickness they claim, that if a man *thinks* he is sick, it will be the cause of his sickness, and if he can deceive himself when *he is sick*, by *thinking he is well*, then he *is* well, and him thinking so is what caused the healing.

Let us take the case of Job. If Job had *thought* he was healed of his sores, would that have made him well, or caused his friends to see no sores when he was covered with them? Or did Job by *thinking* he was sick cause his sickness? If this kind of reasoning is *science*, then none of us would get sick or die, at least none of us that are righteous.

Lazarus, whom Jesus loved, sickened and died, yet it was not because he *thought* he was sick, neither was it caused by evil thoughts as the "scientists" would have us believe, for Jesus himself says that it was "for the glory of God, that the Son of God might be glorified thereby" John 11: 4. The apostles had the spirit of God and were spiritually minded, yet they were subject to sickness. Philpp. 2: 26 Paul was sick, 2 Tim. 4: 20. Paul left Trophimus sick at Melitum.

"Do you want to be healed?" "Then seek a well-informed Christian Scientist," "who uses no material means, and claims no power but infinite mind, and put yourself without reserve in his or her care."—"*How To Be Healed.*"

"Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up" James 5: 13, 14, 15.

Here we have two authors, — two remedies for the healing of the body and soul. Which is of God? They can not *both* be of God; for they are opposed to each other. The plan James teaches us is for the healing of God's children, and may be had without money or price. The "Christian Scientists'" plan, as they say themselves, "will not interfere with any person's religious views," and is in perfect harmony with all views, whether they are right or wrong. They may be Catholics, Mormons, Universalists, Methodists, etc. But I want to tell you that it will not harmonize with the religious views of the Brethren: for what does not harmonize with James we can not accept as being from God James has given us *sound* doctrine from the Lord, therefore "Christian Scientists" can not endure it. Of such Paul has prophesied, "For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 3, 4, 5.

Christian Scientists teach that all sickness is of the devil, or is the devil himself, while Paul teaches that it is a chastening from God. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. * * * But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. * * * All chastening seemeth for the present to be not joyous, but grievous: yet afterwards it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness." Heb. 12: 5-12.

"Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful." James 5: 10, 11. "Beloved believe not every spirit, but prove the spirits whether they be of God: because many false prophets have gone out into the world." 1 John 4: 1.

Peru, Ind.

(*To be Continued.*)

"HABIT is a cable; we weave a thread of it every day and at last we can not break it."

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Eleven.—The Heart.

A VERY popular idea in the religious world is, "That if the heart is right, all is right." To this we readily assent, but the question arises, "How shall we know when the heart is right?" By what standard shall we judge? To judge our hearts *by our hearts* would be to make the standard, by which we judge, no higher than the thing judged, *i. e.*, every person would sit in judgment in his own case and would, naturally, decide in his own favor. To ascertain whether our heart is right in the sight of God we have no better nor safer standard than the Word of God.

The Word is truth, life, light, meat, and drink to the soul longing for immortality. If we obey the Word we can not err willfully, neither will we fall into condemnation.

By the Word of God we will finally be judged, and not by our hearts. If we receive the Word fully into our hearts and live it out practically in our life, then it follows that the heart is right,—not from the stand-point of the heart, however, but from the stand-point of obedience to the Gospel, the Word of God.

The heart, of itself, is deceitful and will lead us astray. The prophet Jeremiah says of the heart "that it is deceitful above all things and desperately wicked," 17: 9, hence the heart needs a standard higher than itself to direct its course in the intricate paths of life, that the heart, so directed, may be made pure and become a fit temple for the indwelling of the Holy Spirit of God. The Word of God *is that standard.*

We must learn to keep our hearts, and not trust our hearts to keep us. "Keep thy heart with all diligence." Prov. 4: 23.

Morrill, Kans.

TREASURER'S REPORT.

THE following is a report of money received for Home Mission of the North-western District of Ohio during District Meeting and thereafter to date:

Wyandot church,	$ 2 75
Sugar Ridge church,	9 50
Silver Creek church,	11 50
Green Springs church,	9 90
Rome church,	23 65
Poplar Ridge church,	8 72
Sugar Creek church,	42 70
Blanchard and Anglaize churches,	2 00

We hope that the churches, having not as yet contributed towards the Home Mission Fund, will respond at their earliest convenience.

LEANDER SCHUBERT, Treas

Alvada, Ohio, Nov. 12.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. James T. Quinlan, of Baltimore, Md., writes: "Since starting out in business for myself I have also been actively engaged in the tract work. I distributed a number of copies of the German 'House we Live in,' last Sunday on board the North German Lloyd Steamer "Hermann," and have been distributing on board of every steamer of that line since I received those tracts. I should like very much if the Brethren would keep me fully supplied. I can make use of tracts of all kinds, and do hope that some good may come from my efforts. I am sure the Lord will bless the efforts of my hands."

—From the Appanoose church, Franklin Co., Kans., Bro. James T. Kinzie writes: "Our Sunday-school closed a six months' term Sept. 29, with C. W. Shoemaker as our Superintendent, assisted by a full corps of officers and teachers. Our average attendance was eighty-five. We have all learned many good and grand lessons at the school. May these grand truths qualify us all for a more noble work in the future!"

—Bro. C. M. Crill, of Bracken, Ind., writes: "The members of the Huntington church held their quarterly council Nov. 16. A part of the business disposed of was to reclaim a brother that had become careless and unconcerned. God bless the returning wanderers! Two brethren were called to the office of deacon. The lot fell on brethren Simon Bonebrake and Emmanuel Thomas. This church has had her dark days of trouble, but we now feel that a brighter day has dawned."

—Bro. John F. Kahler, of Louisville, Ohio, under date of Nov. 15, writes: "I held meetings at Iron Hill over Sunday. On Sunday evening one precious soul came out on the Lord's side, and was baptized after the services, in the presence of a large concourse of people. A baptismal scene,—always a solemn occurrence,—is rendered much more so after night. There is also Scriptural precedence for night baptisms, since Paul baptized the jailer and his household 'the same hour of the night.'"

—Under date of Nov. 17, Bro. J. L. Snavely, of the Weeping Water church, Cass Co., Nebr., writes: "Sept. 26, according to arrangements, Bro. A. Hutchison, of Missouri, commenced a series of meetings at this place. For three weeks he earnestly proclaimed the 'old, old story of the cross.' During these meetings, Oct. 5, we had a love-feast, which was enjoyed by all; the order was better than usual. There were no additions to the church. Soon after these meetings closed, Bro. Christian Hope came and preached one week. The few that attended these meetings learned many useful lessons which will benefit them if put to practice."

—Under date of Nov. 13, Bro. John Patten, of the Forest church, Richland Co., Wis., writes: "Bro. Jacob Delp came to us Oct. 30, and commenced meetings. He preached ten sermons in all in this part of the church. We had good order and a large congregation. The writer then took him to East Pine, ten miles north-east of here, where he held forth the Word again on Saturday night, Sunday, and Sunday night to an attentive audience. Bro. Delp is an efficient laborer in the vineyard of the Lord, and his labors were greatly appreciated here by all. While none came to the church, may the Lord grant that Bro. Delp's labors may yet result in much good!"

—Under date of Nov. 15, Bro. Isaac W. Abernathy, of Fairview, Md., writes: "We commenced our protracted meeting Nov. 2, and continued until Nov. 4, when Bro. D. B. Arnold, of Burlington, W. Va., came to our assistance and conducted the meeting until its close,—Nov. 11. He preached, while with us, ten sermons in all. As an immediate result, four precious souls were added to the fold by baptism, and, we believe, there were lasting impressions made upon the hearts of many who, we think, were almost persuaded to be Christians. The kind and efficient labors of our dear brother were greatly appreciated by all. Sinners were warned and admonished and saints made to rejoice. The best of order prevailed and the interest seemed to increase until the meeting closed. Such a meeting with the dear brethren and sisters is, to us, as a refreshing shower from the presence of the Lord."

—Under date of Nov. 13, Bro. S. B. Shirky, of Rockingham, Ray Co., Mo., writes: "As the Log Creek congregation, Caldwell Co., Mo., is under our care and without a resident minister, and since the ministers of the adjoining churches can spare but little time to assist them, their condition is such that they need help. If our ministering brethren, when traveling over the Chicago, St. Paul and Milwaukee R. R., will write Bro. J. E. Bosserman, or Bro. Martin Brenneman, Polo, Mo., they will meet you. Brethren, stop and preach for them when traveling over this road!"

—Under date of Nov. 10, sister Bernice Ashmore, of Mansfield, Ill., writes: "We are still meeting every Sunday for Sunday-school, and instead of the interest dying out, as the days get shorter and the weather more inclement, the attendance and interest increase. A school under the supervision of such a leader as Bro. Greenawalt, can not help but grow. If all our members would take an interest in our children's welfare, we would try to help carry the burden, and stand by our Superintendent. May God, in his mercy, help all the parents to take an interest in the Sunday-school, is my prayer!"

—Bro. Orville Eller, of Monticello, Ind., writes: "On Friday, Nov. 15, I left my home to attend the love-feast at Beaver Creek church, in the Winnamac District. The house, lately constructed, was not yet finished, but was fitted up for temporary use. The weather was not the finest and the congregation not the largest, yet there was a sufficient number to have a pleasant feast. Brethren Crumrine, Blickenstaff, and Freeman stayed over Sunday, and there were several sermons delivered by the two former brethren. Although the attendance was small, yet the meetings were interesting. On Monday morning brethren Crumrine, Blickenstaff and I returned to our homes, leaving Bro. Freeman to continue the meeting. May the Lord be with them in their work."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Church Work.

On Saturday, Sept. 28, Bro. John Smith, from near Dayton, in company with Bro. Oldwine, of Arcanum, and myself, went to Circleville, in the Scioto Valley, to attend a feast with the colored members at that point. It was held in the Methodist church. The attendance was not as large as heretofore, because of a misunderstanding as to the date of the feast, but we had a good meeting. A large number of the spectators were white people.

On Sunday afternoon, Sept. 29, a council was held at the home of Bro. James May, and also an election. Bro. Charles May was chosen to the ministry by unanimous consent. This gives us three colored speakers in the Scioto Valley.

On Saturday and Sunday, Oct. 12 and 13, a large meeting and a very pleasant feast were held in our home church,—the Lower Twin, Preble Co., Ohio. At the last meeting, Sunday forenoon, a statement was made that we now had three colored ministers in Southern Ohio, and that all three of them were in need of family Bibles. A collection was taken, and the gift of the meeting was $14 00.

The Bibles were purchased at Dayton, Oct. 16, and taken to the feast at Frankfort, Ross Co., on the 17th, where we met quite a number of the members from Circleville, and two applicants for baptism, who had driven eighteen miles to the meeting. They were baptized, and a very pleasant feast was held, with the best of order and attention, though it was a mixed assembly in every sense,—in age, color, class and condition. A Bible was also purchased and sent to Joseph Bird, the young brother baptized at the Frankfort meeting.

Oh, what a field open, far and wide, we now have for work to save the fallen, and to glorify the Master's name! Who is it that will not lend a helping hand?

LANDON WEST.

From Cerro Gordo, Piatt Co., Ill.

Oct. 4, wife and I started for the West. We stopped a few days in Adams County, Ill., to visit wife's children. Then we started for Maryville, Nodaway Co., Missouri,—the north-western part of the State, to visit one of wife's daughters and family. This daughter is married to I. J. Paley. We were kindly received, and can say this for the citizens of Maryville, that I was never treated by strangers with more love and kindness than by them. Can we not all do likewise?

On Saturday evening, Oct. 26 the Methodist minister asked me if I would preach in his church the next day at 11 A. M. I accepted the invitation. On Sunday morning the Baptist minister sent me word to come to his church and talk to the young people at 3 P. M., and then preach in the evening at 7. I consented. I was told that our Brethren had never yet preached in their town. We had good order and good attention, and the churches were crowded.

Wife and I returned from the West to Adams Co., Ill., Oct. 29, and attended the Communion meeting at Liberty, in the Mill Creek church, Oct. 30 and 31. The meeting was a feast to us, and will long be remembered. Eld. John Pool had been preaching at the same place about four days before the feast, and as there was a good interest, the meeting was still continued after the feast, by Bro. Pool. As a result of the meetings, three were baptized, and two were reclaimed. There is one more applicant, and prospects are good for more. I remained with the members at that place till Nov. 4, when Bro. Riley and I started for Concord, a distance of sixteen miles, where a small number of members are living. They had appointed a feast, to be held Nov. 5, and we assisted in holding it. The meeting was a pleasant one. The interest was good and the best of order prevailed.

Nov. 6 I started for home, where I arrived at 11:50 A. M; and the same evening took the train at Cerro Gordo for North Manchester, Ind., to attend their feast, next day, Nov. 7. The feast was a pleasant one. Seeing so many members, old and young, seated around the tables of the Lord, I felt it was good to be there.

The morning of Nov. 8, at 3 A. M., I took the train at North Manchester for Chicago. Attending to some business till Saturday, Nov. 9 I started for home, and found the children all well, thank the Lord! My wife is still in Adams County Ill., with her children and grandchildren. I expect to go to Adams County next week, where wife and I intend to visit old friends till about Dec. 5.

JOHN METZGER.

From Woodberry, Baltimore City, Md.

Our love-feast occurred Nov. 9. Notwithstanding the inclement weather, we met in a hall (an upper room, the place where we hold our meetings). There, amidst the best of order and the greatest solemnity, we once more celebrated the death and suffering of our Lord and Savior Jesus Christ. Quite a number of brethren and sisters were present from Carroll County, Md., and some

from Pennsylvania were also present with us About seventy-five members surrounded the Lord's table. We had a pleasant meeting. Eld. E. W. Stoner officiated. The home ministers were present; and also a number from other congregations.

Our Sunday-school is getting along nicely. We have an attendance of about fifty.

Bro. John Smith, a minister in the first degree, has moved here, and we now have preaching every two weeks and prayer-meeting every Sunday evening.

Through the kindness of the members of the Meadow Branch congregation (of which we are a part), we are to have a house of worship of our own. The lot is now being graded, and the work on the building will be commenced at once. If the weather permits, we will soon have a pleasant place of worship.

Two united with us by baptism this year, and there is one applicant,—a colored man,—who wants to join in with the people of God. By some means he got an opportunity to read the MESSENGER. There he learned of the Brethren having meetings in Baltimore City, and he came twenty miles to be present at our feast. After having witnessed the exercises, he said that it corresponded with what he had read in the Bible, and he was now ready to be baptized, which will be attended to as soon as arrangements can be made.

LEWIS HARMAN.

From the South Beatrice Congregation, Nebr.

"FULL and overflowing," "joy in heaven and upon earth," are the best expressions I can command, to convey to the Brotherhood the experience of the brethren, sisters and friends in the Lord's vineyard here. Yesterday evening we closed a three weeks' series of refreshing meetings. Bro C. Hope, with humble boldness, declared unto us the unsearchable riches. The main thought in all his discourses was the great reconciliation of the world to God in Christ Jesus, whereby only we have salvation through faith. This is the grand theme inscribed upon the banner of King Emmanuel! Watchman, raise it high, all over the Brotherhood, and from shore to shore. We had social meetings every day and visited from house to house. The multiplication of God's grace brought forth twenty-nine prisoners from Satan's strongholds, who sought refuge in the fold of Christ through baptism. One dear sister was restored. One put off baptism until next Sunday, which will make thirty-one to date. Bro. John Hollinger, of Kansas, is with us, and will continue the meetings a few days. Four of those baptized are of the family of the writer. Our dear brother Hope left us to-day, full of joy, and a goodly share, also, of temporal benefits. He received, also, as a gift from the congregation, a fine Baxter's Teacher's Bible. May God's grace be multiplied to all the beloved in Christ Jesus!

ISAAC DELL.

From the Thornapple Church, Mich.

OUR Communion meeting was held Nov. 2, and was a meeting long to be remembered. The weather, previous to the meeting, was rainy, but, on the morning of the meeting, the clouds dispersed and all was pleasant. Quite a number of members from the adjoining churches were with us. The ministering brethren came to our assistance and did not shun to declare the counsel of God. Although there were no accessions to the church, we believe the church was built up, and lasting impressions made. Come again, brethren.

On the morning of Nov. 8, in company with Bro. Bashor, we started to attend the Communion in the Saginaw church,—a distance of sixty-five miles. The brethren of this church have been very busy, of late, at their church-house, to get it ready for the meeting. They have the house inclosed and ready to plaster and, by arranging temporary seats, we had a comfortable place for the meeting, and all seemingly enjoyed the meeting. The church at this place is yet in limited circumstances, but, by their zeal and the aid of the Church Erection Committee, they will soon have a substantial church-house, and, we think, large enough for their present need. One made the good confession during the meetings.

S. M. SMITH.

From the Massissinewa Church, Delaware Co., Ind.

THE church at this place has been on a steady increase, several having been taken into the fold during the summer.

There has been little or no trouble in the church for some time, save the painful duty of expelling an unruly member once in a while.

Our love-feast occurred Nov. 1, at the Union Grove house. At 11 A. M., Bro. Wm. Boggs, of Ohio, spoke to a large audience from the words, "For we can not but speak the things which we have seen and heard." Acts 4: 20. At 4 o'clock we met for love feast exercises. Though the weather was very threatening, and though it rained a part of the time, still the tables were nearly filled. Had the weather been favorable, many of the members could not have been accommodated. Speakers from adjoining congregations were brethren Lewis W. Teeter, David Hoover, Lewis Kinsey, Henry Wike, David Replogle, Hiram Brinson, Moses Cline, Wm Boggs, Isaac Wike, and Joseph Spitler. Brethren Lewis Teeter and David Hoover stayed over Sunday, and Bro. Hoover stayed with us until the following Sunday. During these meetings there were two additions to the church. Bro. Hoover won many friends while here.

One noticeable feature of our feast was the presence of so many brethren and sisters from abroad. We are always glad to see them.

CALVIN W. HOOKE.

New Corner, Ind., Nov 14, '89.

From Virden, Ill.

OUR series of meetings, in the Pleasant Hill church, Ill., began Oct. 26. An admirable feature of the meeting was the excellent singing, which gave life and energy, by insuring the co-operation of the young people of the community. Soon a few young men, having companions already members, were made willing to be enrolled among the number of the faithful in Christ. This was only the beginning of the good work accomplished on this line; for, as the meetings continued, from evening to evening a common occurrence was the administration of the ordinance of baptism at a late hour of the evening. Eighteen souls were thus buried with Christ in baptism.

May God give constantly such an abundance of his Spirit to the beloved Zion, that peace and prosperity may flow on like a mighty river, to the ends of the earth!

JAMES WIRT.

From the Mulberry Grove Church, Ill.

WE, the Mulberry Grove church, held our love-feast Oct. 26. The attendance, attention and order were good.

The feast was followed by a series of meetings, Eld. D. B. Gibson doing the preaching. He greatly built up the members of the church, and warned sinners to flee from the wrath to come. He preached and labored faithfully for over two weeks. Though the congregations were small, yet the Lord abundantly blessed his labors, as five souls came out on the Lord's side. When the meetings closed and the parting time came, we regretted to see so many poor souls still out of Christ. Out in the world, exposed to death, the last opportunity to come to Christ has for them, perhaps, passed away!

HENRY LILLIGH.

From Beatrice, Nebr.

AT the September council-meeting of the North Beatrice church, we agreed to make the city a separate organization and the boundary lines were located. Subsequently it was decided to meet for final organization on Thursday, Nov. 14, at the church in Beatrice, at which time there were present Eld. Hope, of Herington, Kans., Eld. J. S. Mohler, of Morrill, Kans, elders Shick and Peters, of South Beatrice church, Eld. A. Van Dyke, from North Beatrice, and Bro. Dell, a minister from South Beatrice.

The church was well represented. The work was done in harmony with the usages of our Brotherhood.

The officers elected are: Minister, Bro. Joseph Boomer, who is a promising young brother of eighteen years; deacons, brethren Frank Shrove and Melvin Coughman. The ministers from abroad were pleased with the growth and condition of the church in Beatrice. The remark was made, "When we consider the material from which the church is built,—some from the Methodist, some from the Congregational, some from the Christian church, and most from no church at all, and not being acquainted with the doctrine of the church, we must say, You have done remarkably well. There is no doubt as to the future of the church in Beatrice if they have a good shepherd to care for them, which we feel they have, in the selection of Eld. Urias Shick."

Of course we are not without difficulties, but we aim to nip such things in the bud and thus prevent further trouble.

The church in town will be known as "Beatrice church."

Eld. J. S. Mohler preached for us, recently, for two weeks. The meetings were well attended and Bro. Mohler presented the Word with power and demonstration. It seemed to be a seed-time, however, and not a harvest. While there were no immediate accessions to the church, we think the meetings were productive of as much good as last winter, when the Lord gave us a bountiful harvest. If Satan is not allowed to destroy the seed, the harvest time will come.

J. E. YOUNG.

Report of District Meeting.

THE District Meeting of the Second District of West Virginia convened in the Buckhannon congregation, Upshur County, Oct. 18 and 19, and organized by electing Eld. W. A. Gaunt, Moderator; W. R. Murphy, Secretary, and Thomas Wilson, Reading Clerk. There was considerable business before the meeting, but all was pleasantly disposed of.

Out of the ten congregations, composing the Second District of West Virginia, seven were represented by delegates. The District is weak, and scattered over a large territory. One query will be sent to Annual Meeting. Our District will not be represented at the next Annual Meeting by a delegate, as we are not able to pay expenses.

We have, in our last two District Meetings, discussed the propriety of consolidating with the First District of West Virginia, and appointed Eld. Z. Annon to attend their next District Meeting to see what can be done.

When the two Districts were together, the ministering brethren of the First District preached

for us frequently, but since the District has been divided, we are left alone, and the territory is too large for our ministerial force. Many fields are to-day uncultivated that would yield a bounteous harvest

The Second District has but few ministers in it, and not more than two or three of them ever go outside of their own church to preach. There are, in the mountains of West Virginia, many precious souls that would accept the Truth, had they the opportunity. We have a Missionary Board and a Treasurer, but no money. Our churches are too poor to do very much, and our brethren that travel over those mountains and hills to preach, do it at their own expense, leaving helpless families to care for themselves, spending weeks and even months, trying to build up the cause of Christ Our brethren here have the cause at heart, and greatly desire to see it built up. Brethren, look this way! Come and help us!

At the close of our council, on Saturday evening, Oct. 19, our brethren and sisters came together to feast, for the first time, in our new church house. It was a feast to all. Bro Z Annon officiated. Bro. Annon remained with us till the 27th, imparting to us the Bread of Life! The Lord was with us to the converting of dear souls. Seven were made willing to join in with the children of God. Five of them were baptized; the other two will be soon. All are heads of families. May God keep them faithful! DAVID J. MILLER.

Overhill, Upshur Co., W. Va.

From Rome, Floyd Co, Ga.

SEEING a reference in the MESSENGER of Oct. 15, page 652, by your brother, J. H. Moore, of Way Cross Ga., and desiring earnestly to see one or *many* colonies of peace-loving, plain, industrious Brethren settle in our beautiful, healthy and inviting section, I am made hopeful that a persistent effort may secure the desired immigrants. Having been myself in eighteen States east of the Rocky Mountains, and observed, as best I could, the various advantages and disadvantages of those localities, and noticing, further, the effects produced and the impressions made upon the prosperity and good morals of a community by the presence, in organized numbers, of honest, frugal, peaceable citizens,—who war upon worldly vanity, teaching by *example* as well as by precept, humility and brotherly love,—I feel sure that such will not only find in the warm Southern heart a ready and cordial welcome, but a new, a wide, inviting, open field, ready to improve their own material prospects, and for a higher, holier motive,—doing good by tangible example,—to both the bodies and the souls of their fellow-men!

T. F. JEFFRIES.

A Sad Accident.

ON Saturday, Nov. 9, Bro. Henry Nicewonger and a grandson went to Two Lick Creek, where he had a lot of logs to be floated to the mills below. The recent rains had swollen the stream, and as they undertook to "break the landing" (a term used by floaters), an obstruction made it necessary that one should mount the logs to remove it. Bro. Nicewonger attempted to do so, but not being so young and agile as formerly, he somehow became precipitated into the water, from which the young man could not extricate him. He soon disappeared among the logs and under the water. The young man raised the alarm, and hundreds of people turned out in search for the body, and dredged the stream for miles during the day and night. On Sunday, at 11 o'clock, they found him below the breast of a dam, a mile below.

Bro. Henry has been a faithful member of the church for many years. His seat was seldom vacant in the church. He was noted for his unwavering faithfulness, endurance, honesty and integrity. He was buried in the family grave yard on his farm, on Tuesday, Nov. 12th. Funeral services at the house by the writer, assisted by Eld. Minser and Rev. Campbell of the Wesleyan church.

JOSEPH HOLSOPPLE

Indiana, Pa.

Notes of Travel.

NOV. 13, wife and I left home for a visit to the Mexico church, and the "Old Folks' and Orphan Children's Home of the Middle District of Indiana." At 2: 20 P. M. we left Huntington for Peru, where we were met by Bro. Levi Miller,—who erected the "Home" referred to above. Bro Miller took us to his pleasant home, from where, after an enjoyable sojourn, we started to see his son, John, who had been badly hurt by the kick of a horse, some three nights before, while on his way home from church Going down grade near the river bridge, some part of the buggy suddenly broke. Endeavoring to check the speed of the buggy, John took hold of the wheel, when the horse kicked him on the abdomen, and knocked him out of the buggy For a few days his case was considered very serious, but at our visit we found him a little better. We were sorry to hear that our young friend had not yet made the good choice, but were glad that it was our privilege to have a season of prayer with the family. I hope and pray when I again hear from him, the happy news will be that he and his dear wife have united with the church.

After a short but enjoyable visit, we were again taken to Bro Levi Miller's pleasant home, where we spent the afternoon and one night. There are only four in the family. All are members excepting the son, and we fondly hope he will soon give his heart to God, and his hand to the church.

Nov. 15, brother Levi and sister Rebecca took us to the "Old Folks' and Orphan Children's Home," located on an elevated, beautiful place, where a view may be had over the green valley of Eel River. At the "Home" we met five inmates,—one aged brother, and a younger one, and three sisters. All seemed to enjoy themselves. With brother Frank and sister Lillie Fisher as Superintendents of the Home, there seems to be a favorable outlook. It seems they do all that any one could do to make it pleasant for the inmates, as well as for visitors. The evening we were there, two more old sisters were brought to the Home. This makes seven in all. God surely gave Bro. Miller a very large heart, and filled it full of charity. He surely did not forget that the Lord said, "The poor you always have with you, to do them good when you will." Bro. Miller has shown by his works that his will is to do good to the poor. He has provided a beautiful home for the helpless. The entire property is worth at least six thousand dollars,—perhaps more. Would to God, that many more brethren who are blessed by the Lord with this world's goods, might spend their means to the glory of God! Then the poor would soon all have good homes, where they could be properly cared for. We know God will reward us for all our good works!

We attended a funeral at the Brethren's meeting-house near the "Home," the same day we got there. It was a very sad circumstance. A bright-looking, young man of twenty-one years, was found dead by the side of the railroad track. It was supposed he was walking too close to the track and was struck by a passing train. His neck, collar-bone and arm were broken. The friends were almost inconsolable. His mother said, if he had only been a Christian, she could give him up much better. Oh, dear, unconverted friends, take warning and prepare to meet death! Bro. Isaac Fisher conducted the funeral services.

Having preached here quite often in former years, the Brethren desired me to labor for them, to which I consented. I preached on Friday and Saturday evenings, and Sunday morning to very attentive congregations.

After preaching we accompanied Aaron and sister Fisher to their pleasant home, where we passed some time very agreeably. Their son and daughter, we hope, will soon give their hearts to God.

We also had enjoyable visits with sister Joe Bramer and daughter, Bro. Jacob and sister Fisher, and others.

On Monday morning Nov. 18, Bro. Aaron Fisher took us to my oldest son's residence, south of Peru, from where, after an enjoyable visit, we were taken to Bro. Isaac Miller's in Peru.

Wednesday morning, at 9 A. M., we boarded the train for Huntington. Here we stayed over night with Eld. Joseph Leedy, who lives in the southern part of the city. He entertained us pleasantly until Thursday afternoon, Nov. 21, when Bro. O. Ellis, with our own conveyance, took us to our home in Lancaster.

We were well pleased with our visit to the Mexico church, and the "Home." We always enjoy a visit among God's children. We always find many warm and loving-hearted brethren and sisters. We thank all for the kindness they manifested towards us. God bless and reward them. May the Lord help us all so to live that we may finally meet on the evergreen shore, where parting will be no more! Brethren and sisters, pray for us! SAMUEL MURRAY.

River, Ind.

From Shepherdstown, Pa.

DURING the year, about to close, we have had joyful seasons and also sorrowful ones. Several times we have been called to preach the funeral of persons who had expressed a desire to be received into fellowship, but did not make their wants known to the Brethren until death had put his seal upon them. Then their relatives made the matter known. Such delays of coming to Christ make us feel sad, and we had to think that, perhaps, we did not warn the people enough, or, perhaps, failed to preach the Word with the power that we might have done. May grace and ability be given to all our ministers, that they may not shun to declare the whole Gospel, so that sinners may be induced to flee to the sheltering arms of a crucified Redeemer.

Some of those who have been lately received into church fellowship rejoice in the love of Jesus. They seem to have great peace of mind in knowing that they are obeying the Truth. May God's blessing be with all the faithful ones, and, especially, the isolated ones. May the MESSENGER become a power for good, both in and out of the church. DANIEL LANDIS.

MEN say that time is money. This is a wretched burlesque. It would be as truthful to say that light is money, that air is money, that sleep is money. Time is thought; time is knowledge; time is character; time is power: time is the threshold of eternity. An earnest man will often reckon time as if he were on a death bed. There are hours in every man's life in which the tick of a watch is more thrilling to an earnest spirit than the roll af thunder. There will come in the lives of us all moments in which the beat of a pulse will be more awful than the roar of Niagara.—*Sel.*

"GOD needs men and reads men; he knows what you can do, and will call you to do it. Be ready to move, and the way will open before you. Readiness is not impatience."

Here and There.

SINCE my last report I have been traveling among the churches nearly all the time.

Aug. 31, I went to the Mill Creek church, Adams County, now under my care, to attend to some important matters which had been deferred in my absence. After spending a few days with the Brethren there, I returned home to attend our quarterly meeting, Sept. 7.

I then went to the Hadley Creek church, Pike County, to assist the Brethren in their quarterly meeting, Sept. 14. This little band is also in my charge, and has received some assistance from the Missionary Board during the past year. The Brethren appreciate the labors of those who were sent to preach for them, and seem to be much encouraged. While I was with these Brethren, one dear sister was restored. Others at that place are anxiously looking into the church and expressing an inclination to enter in, so that, finally, they might have a right to the tree of life. Sept. 22 I returned home to fill some appointments.

Sept. 28, I went to Colchester to visit some of the Brethren there, and a few days later started for the Panther Creek church, Woodford County, to attend the District Meeting of Southern Illinois Oct. 1. We had a very interesting meeting. Nearly all the churches, thirty-five in number, were represented. Much of the day was taken up in considering the missionary cause.

In response to a call from some of the Brethren, we, in company with B. F. Masterson, went from the District Meeting to the Woodland congregation, Fulton County, to assist the Brethren in their Communion, Thursday, Oct 3. This church, like many others, has had her dark clouds but they were not without their silver lining. Now there is no more darkness and the sunshine of light and love seems to break forth in all its effulgence. There are good prospects of a brighter future, as was clearly manifest in the large attendance at the feast. The enjoyment with the Brethren at this place is as an evergreen spot in my memory.

On Saturday morning, Oct. 5, we went to the Spring Run church to attend their feast of love. Here again we met with many familiar faces; some of our first acquaintances among the Brethren reside here. This is the home of Eld. John Pool who has the oversight of this church. Here, also, we had a pleasant feast. The good order and the manner in which the feast was conducted shows forth the ability of Bro. John to fill his calling. The ministers present from a distance were Bro. Wm. R. Lirely, of Liberty, Ill.; Solomon Bucklew and wife, of Canton; and P. A. Moore and wife, of Panther Creek, with a number of other brethren and sisters from neighboring churches. From here I again went home to attend to some home appointments.

Some meetings had been requested by the Camp Creek church, as, on account of the death of their elder, J. L. Myers, they have been somewhat like sheep without a shepherd. On the morning of Oct. 18 I commenced a series of meetings which was well attended. Oct. 25 Bro Solomon Bucklew came to our relief. On Saturday, Oct. 26, we met in council at the New Hope church. At the closing of our meetings Bro Bucklew preached four very interesting sermons by which all were much edified.

On Monday, Oct. 28, we returned home to accompany our family to Liberty, to be with the Brethren at their love-feast on the 31st. Eld. John Pool had commenced a meeting Oct. 26, and we had agreed to assist him. Here we met our dear brother, John Metzger, and wife. At these meetings two were restored to fellowship, and three were baptized. One is to be baptized in the near future.

In compliance with orders from District Meeting, Eld. Pool and I were to go to the Concord church on Monday, Nov. 4, to assist them in a council and a Communion Nov. 5, but owing to the great interest in the Mill Creek meetings, the Brethren thought that Eld. Pool and I should continue the meetings a few days longer, while Eld. John Metzger and Bro. Wm R. Lirely would go to Concord and do the work there.

Nov. 6 I again returned home to meet our much-esteemed brother, W. R. Lirely, who was to commence a series of meetings in the Loraine church. He was found at his post, but, to our sad disappointment and his discomfort, he was suffering from illness. His zeal, however, encouraged him while he supported himself by leaning on the desk before him. Next morning, after receiving some medical treatment, he took his bed at Bro. L. Pittman's, where he still lies under medical treatment, at this writing, Nov. 12, and where he is likely to remain for several days yet.

Bro. Lirely is frequently spoken of as "our walking Bible," because of his great ability to quote much Scripture while preaching. He seldom fails to tell, when asked, where to find any text in the New Testament. He is now in his seventy-second year, and, seemingly, has not lost his zeal for the cause of his Master.

Owing to the inclemency of the weather, our love-feast was postponed until December 25 (Christmas Day)

On Saturday night we preached to a crowded house. On Sunday, after the morning services, one precious soul was buried with Christ in baptism.

On the evening of Nov. 10 we closed our meetings with a well-filled house, and a warm and good feeling among all. May God be with us till we meet again!

H. W. STRICKLER.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

STRAYER—CROFT.—Sept. 19, by the undersigned, Bro. William G. Strayer to Miss Clara Croft, both of Bedford County, Pa.

TETWILER—LIEDY.—James Henry Tetwiler, of Hopewell, Bedford Co., Pa., to sister Annie Liedy, of Baker's Summit, Bedford Co., Pa. MICHAEL CLAAR.

SAFFELL—HAHN.—At the residence of the bride's parents, brother and sister Joseph Hahn's, Nov. 7, by John F. Kahler, Mr. Edgar Saffell to sister Joan Hahn, all of Columbiana County, Ohio.

DELLENBACH — BERKEYBILE.— At the residence of the bride's parents, Eld. Aaron Berkeybile, Nov 12, by Oliver Westrich, Mr. Will F. Dellenbach and sister Lizzie Berkeybile, both of Dubois, Nebr.

M. E. BERKEYBILE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

FOUCH.—In South Union Township, Fayette Co., Pa., Oct. 1, sister Fannie B., wife of Bro. W. J. Fouch, and daughter of Bro. Abraham Nibbs, aged 36 years, 2 months and 24 days.

Our dear sister died with that dread disease, consumption, of which she suffered day and night for several weeks. She leaves a kind husband and several children, the youngest only three months old. Funeral services conducted by Eld. N. Merrill, assisted by the brethren.

SWEITZER.—In Mt. Carroll, Ill., Oct. 6, Bro. Jacob B. Sweitzer, aged 50 years, 11 months and 16 days.

Bro. Sweitzer was a faithful member of the church, and, during his sickness, obeyed the injunction of the apostle James, and was anointed in the name of the Lord, after which he calmly and peacefully passed away from earth, leaving a sorrowing widow and nine children. Funeral services by W. H. Eisenbise from John 13: 7

JOHNSON.—Also in Mt. Carroll, Ill., sister Matilda S. Johnson, aged 43 years, 4 months and 18 days.

Our dear sister attended Bro. Sweitzer's funeral in the afternoon of Oct 9, and before nightfall she was a corpse. She died of heart spasm. Her lifeless body was taken in the night, two miles into the country, to the now disconsolate home of a weeping husband and six broken-hearted children. The deceased was a very exemplary member of the church, and, we trust, had a glorious hope beyond the grave. Funeral services by Franklin Myers and others, from Prov. 27: 1.

J. J. EMMERT.

STUDEBAKER.—In the Eel River church, Kosciusko Co., Ind., Nov. 11, sister Catharine Studebaker, aged 76 years and 1 month.

Deceased was joined in marriage to Isaac Studebaker in 1834; united with the German Baptist or Brethren church in 1835. She was the mother of seven children,—five sons and two daughters. Two sons and two daughters are left to mourn their loss. Her husband died Dec. 5, 1866. She was a kind and loving mother and respected by all who knew her. Funeral services by the writer and Bro. Jacob Snell from Num. 23: 10, latter clause.

SAMUEL LECKRONE.

NISWONGER.—In the Manor congregation, Indiana Co., Pa., Bro. Henry Niswonger, aged 68 years and 3 months.

He came to his death by drowning. Funeral services by the writer, assisted by Eld. Mark Minser and Rev. Campbell, of the Wesleyan Methodist church.

JOSEPH HOLSOPPLE.

LONGANECKER.—In the Mahoning congregation, Columbiana Co., Ohio, Nov. Bro Samuel Longanecker, aged 74 years 5 months and 8 days.

Deceased was a member of the church many years and died in the triumph of abiding faith. His companion and some of the children have preceded him, while those that remain are in the church. We trust there will be a happy reunion on the other shore!

J. F. KAHLER.

CLAAR.—In the Claar church, Bedford Co., Pa., Nov. 5, Bro. John W. Claar, aged 7 years, 7 months and 10 days.

Bro Claar was a faithful member of the church for nearly forty years. The family loses a kind father and the church here a faithful member. May we all live so as to meet him over yonder in happiness! Funeral services conducted by brethren James A. Sell and John L. Holsinger.

LIEDY.—Also, in the Holsinger church, Woodbury congregation, Bedford Co., Pa., Nov. 11, Bro. David Liedy, aged 56 years and 6 months.

Funeral occasion improved by the undersigned from the words, "We have no abiding city here but we seek one to come."

MICHAEL CLAAR.

SHARP.—In the South Waterloo church, Iowa, Nov. 12, Bro. Charles Sharp, aged 48 years, 7 months and 27 days.

Deceased was born in Scotland, March 15, 1841. He sawed wood all day on Nov. 9, and, during the day, fell over some blocks of wood but did not think that he was much hurt. During the night he began to grow worse and continued to suffer until death relieved him. He leaves a wife and three small children. Bro. Sharp was baptized last June and has lived as a consistent member of the South Waterloo church up to his death. Funeral services by the writer, assisted by S. E. Coons, of the Presbyterian church, in La Porte City, Iowa. W. IKENBERRY.

BEARD.—In the Marion church, Marion Co., Iowa, Oct. 23, Bro. Jonathan Beard, aged 68 years, 10 months and 14 days. Disease, spinal and brain trouble. Funeral services by the writer. JOHN GABLE.

BOWMAN.—Near Fairfield, Rockbridge Co., Va., Oct. 6, of neuralgia of the muscles, Mrs. Elizabeth A. Bowman, wife of Bro. John Bowman, aged 56 years, 5 months and 15 days.

Mrs. Bowman was a member of the Methodist church. She was a daughter of Joseph Yount, and moved to Rockbridge in 1850.

SHESSER.—In Jefferson County, Nebr., Nov. 12, sister Catharine Shesser, aged about 70 years.

Deceased was born in Cleveland, Ohio, and united with the church about six weeks ago. She was nearly blind. Funeral services by the writer from Rev. 14: 13, to a large concourse of sympathizing friends.

ELI RULE.

BOOTS.—At Tuhunga, Los Angeles Co., Cal., Nov. 13, Homer Lincoln Boots, aged 7 years and 24 days.

Deceased was a son of James and sister Maggie Boots, and grandson of Bro. J. S. and E. Flory. Funeral services by Bro. J. E. Magie, of Los Angeles.

He was an unusually good boy,—seemingly too good for this cold world. Now he has gone to swell the company of Christ's bright jewels, while his body is laid away amid the vines and fig trees of Southern California. Lord, help the parents to so live as to meet him in heaven! J. S. F.

SISLER.—At her home near Mt. Carroll, Ill., Nov. 8, Mary Jane Sisler, wife of Daniel Sisler, aged 53 years, 8 months and 20 days.

Funeral services by the writer from 2 Kings 20: 1. W. H. EISENBISE.

GRAYBILL.—In the Flat Rock church, Va., sister Lydia Graybill, aged 48 years, 3 months and 24 days. Services by the brethren.

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THE SUNDAY SCHOOL TIMES. A 16 page **weekly** paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded **125,000** copies per week.

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Rt. Hon. William Ewart Gladstone, M. P., who will write one or more articles on "The Impregnable Rock of Holy Scripture". **Bishop Ellicott, Canon Farrar, Professor A. H. Sayce,** and **Miss Amelia B. Edwards,**—England; **Professor Franz Delitzsch** of Germany; **Professor Godet** of Switzerland; and from America the **Rev. Dr. R. S. Storrs** of Brooklyn, President Patton of Princeton, **Professor Fisher** of Yale University, **Professors Briggs** and **Schaff** of Union Theological Seminary, **Bishop Foss** of the Methodist Episcopal Church and **President Brandus** of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times of each week during 1890, as follows:—**President Dwight,** of Yale University, will furnish "The Critical Notes" on the New Testament lessons; and Professor Green, of Princeton, those on the Old Testament. **Dr. Cunningham Geikie,** of England, will present, in his graphic way "The Lesson Story". The eminent **Dr. Alexander McLaren,** of England, will continue his practical lesson articles. **Bishop Warren** will give his vigorous "Teaching Points". **Dr. Trumbull,** the Editor of the paper, will supply "Illustrative Applications." **Dr. A. F. Schauffler** will continue the "Teaching Hints," as will **Faith Latimer** the "Home Hints for the Primary Teacher," while the "Oriental Lesson-Lights" will come from the pen of **Canon Tristram,** of England the noted Palestinian traveler and writer.

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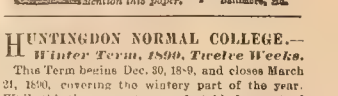
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HUNTINGDON NORMAL COLLEGE.—*Winter Term, 1890, Twelve Weeks.*

This Term begins Dec. 30, 1889, and closes March 21, 1890, covering the wintery part of the year. While this time is most uncomfortable for work of most kinds, it is well adapted to study, as the course is arranged in our school. It is the shortest, and, consequently, the least expensive term in the year. Yet it is so arranged that an important part of the work can be completed. What more profitable thing can you do than come and spend these twelve weeks at the Normal? While the former standard in the Normal and Scientific Departments will be rigidly maintained, it will be the aim of the school to give due prominence to Bible study, two courses having been already introduced.—"A Critical or Exegetical Study of the New Testament Scriptures," and "Outlines of Bible Study," using the Bible only as the text-book.

The accommodations, in every respect, are ample. Members, and members' children are especially desired,—all will be welcomed. Special inducements to our ministers,—*free* scholarships, etc. A copy of the "Advance" sent free to all. For Catalogues and any other information desired, address H. B. Brumbaugh, President, or J. H. Brumbaugh, Principal, Huntingdon, Pa. 48t3

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 27. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 10, 1889. No. 49.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

THE Bible is a wonderful history. Men have given it a life-time of study and in the end found it to be inexhaustible. It is a never-failing treasury filled with boundless stores of grace. Grace, even plenteous grace, to those who call for it!

WE believe it was Sam Jones who said, "The best way to do good is to do it." There is a bundle of truth in the saying, notwithstanding its bluntness. There are a great many who are ready to tell how to do good, but not so many who are willing to *do* it.

WE are informed that Bro. D. H. Brumbaugh, our agent near Loysburg, Bedford Co, Pa, had the misfortune of having his barn burned, with its contents. We sympathize with Bro. Daniel in his loss, and hope that his neighbors and brethren may exercise toward him that which the apostle James calls "pure and undefiled religion."

MEN who wish to be popular, sometimes forget and put their coats on wrong side out. This is unfortunate for them, as the inside was not intended to be seen. Others have their coats made on purpose to change. One side or the other is turned out as the circumstances seem to demand. This may do well enough if both sides are equally good.

NEXT week the County Institute will convene in our town, and during the week there will be a course of lectures by the following very popular lecturers: Hon. R. G. Horr, John R. Clark, Dr. Robert Nourse and Will Carleton. The Institute will be under the direction of Bro. M. G. Brumbaugh, who has been Superintendent of the schools of the County for the last six years, and knows just how to make the work profitable and interesting.

THE fall, in the Middle States, has been unusually wet and the rainfalls very large. The first half of November gave us five inches, and the present indications are that the second half will be equally large. In the early part of the fall the ground was dry and the fear was that the rainfall would not be sufficient to feed the winter springs, thus showing that our fears are often groundless, and that it is best to trust in the Lord who doeth all things well.

"TRUTH crushed to earth will rise again," and so will it be with the right. There is considerable gloating, on the part of the whisky element, over the seeming defeat of the temperance cause, but right knows no defeat. It only retreats to gather strength. It is the great force of the universe, and, at its proper time, it will come forth in the vigor of its manhood with victory perched on its banners, and the shouting will be, "Peace on the earth and good will to men." Speed on the day, thou Lion of Judah, and let the saints rejoice.

THE continued rains, muddy [illegible] night seemed to [illegible] the [illegible] such cases the school boy's excuse don't [illegible] "If at first you don't succeed [illegible]." Every important work is accompanied with difficulties, the overcoming of these is the price of the victory.

THERE is a verse which reads, "Behold, how good and how pleasant it is for brethren to dwell together in unity." and to one question in integrity of the text or the correctness of the rendering. Yet it is astonishing how many Christians there are who act otherwise. Turn [illegible] the Psalm as if it ran thus: "Behold, how sweet it is for the brethren to have a mind of their own, and each one to take care to express it, and to hold on to it!" —*Ex.*

ONE of the ways of keeping our children at home, is to make it pleasant for them to be there, and unpleasant to be away from it. The one means the other. No child will care to go out for that which he can find home, if the true element of home life be there. There is no reason why home should not be the most pleasant spot on earth, and, indeed, it should be. Then, it is the safe place [illegible] father's care and [illegible] the home circle will [illegible] longing place to be called. [illegible] cause the [illegible] Christian, except the prodigal [illegible] supremely blessed!

WE had a letter from a brother who [illegible] his eyes were opened when it was [illegible] had an only son and he concluded [illegible] school. Not far away was [illegible] he was persuaded [illegible] would cost [illegible] money than [illegible] our own schools. That young man, [illegible] sorrow of his father, [illegible] and wishes to enter [illegible] It [illegible] same thing, which [illegible] with the same results. Would it not be better to open our eyes soon, before [illegible] on these things!

ALL orders for Almanacs [illegible] filled, and we have a good supply on hand, so that all can be accommodated. Besides giving what is found in regular family almanacs, we give the following as contents of reading matter: "Observations on the Closing Year," "The Place Occupied by the Bible," "The Fulfillment of the Scriptures," "The Parsee, Jew and Christian," "History of the Far Western Brethren," "The Brethren on the Stormy Ocean," "Historical Sketch of the Brethren of Tennessee," "How All May Preach," and "The Heathen." The Ministerial List we have labored to make as correct as possible for us to do under the existing circumstances. We believe, on the whole, that we have a good Almanac to offer to our patrons, and well worth the price asked for it.

We call attention to our list of Bibles, as found [illegible] Almanac for 1890. We believe [illegible] Bibles, for the [illegible] cheapness can be had [illegible] made by publishers [illegible] in the business for years, the paper [illegible] and binding are first-class in every [illegible]. We take pleasure in furnishing [illegible] our Brethren, because we believe [illegible] will give good satisfaction. We also [illegible] calling attention to the advertisements in our Almanac. We believe all the advertisers to be responsible parties, who will do what they promise in writing to them, always say [illegible] you saw the advertisement.

IF we belong to God, all our talents belong to God. This is as true of one kind of talent as of another. All should be employed in promoting the kingdom of God. The man who has a talent for making money should make money for God just as the one who has a talent for preaching should preach for God. A farmer or a teacher [illegible] is equally consecrated as a preacher. [illegible] more keep back a part [illegible] belongs to God, than he can for it can [illegible] principle of the Gospel should [illegible] every [illegible] life. Every employment becomes a holy calling when it is carried [illegible] and with holy hands. [illegible] of the Lord's service should [illegible] Let all [illegible] members [illegible] "As the eye can not say unto the [illegible] nor again the head [illegible] have no need of you." —*Sel*

THE language of the Bible, to be fully understood, must be [illegible] or we must [illegible] with the customs of the [illegible] This may seem a [illegible] nevertheless true. [illegible] the parables given by Christ, and [illegible] the things contained in the [illegible]. The vines, the hidden treasure, the goodly pearl, the drag-net, the laborers in the vineyard, the marriage feast, the talents, leaven, mustard seed, and many others that might be named, are [illegible] mounted by customs [illegible] and unknown to the [illegible] and beauty depend largely upon the customs that were in vogue when they were given. [illegible] the least of their extensive [illegible] the Bible may possibly know but [illegible] Our ability to quote from the Bible [illegible] determines our knowledge of it. We may be able to quote page after page of the Greek text, and yet not be able to define intelligently [illegible] of it. We may do much [illegible] English, yet there are words in the Bible [illegible] in the English text many of us [illegible] their original meaning. Because of [illegible] mistakes are made in our [illegible] Scriptural language. The more of this [illegible] the less we [illegible] know, and [illegible] a need of careful and thorough Bible study. With the helps we now have, an intelligent study of this Book of books is a possibility to us all; and if we remain in darkness to the true light, we are responsible for it.

Allen Boyer 1890

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

WHY DON'T YOU TALK FOR JESUS.

Why don't you talk for Jesus Christ
As you mingle day by day?
You talk of pleasures and of fashions,
Not a word for him you say.
What will you do in that world so fair?
You must talk of his goodness there.

'Tis strange, when he's the only way
By which we heaven can gain,
That Christians do not talk of him
In this world of grief and pain;
But journey to that world above
Ashamed to speak of Jesus' love.

Why don't you talk of Jesus' parents
To your merry little band?
They are each a little pilgrim,
Bid them journey hand in hand
To that home prepared on high
By the friend who's ever nigh.

Why don't you talk of Jesus, shepherd,
As you mingle with your flock?
Some fainting heart may thus be strengthened,
Some sliding feet placed on the Rock,
The pulpit's not the only place
To tell them of redeeming grace

Sweet 'twould be to meet with Christians
Who would talk of Jesus' love,
Pastor, people, old and young,
Talking of that home above;
And by their conversation show
They have a little heaven below.

—*Selected by Enoch Eby.*

Hutchinson, Kans.

CHILDREN'S ACTIONS REACH THE PARENTS' LIVES.

SERMON BY W. J. SWIGART.

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."—Prov. 10: 1.

THE wise writer would seem to make a distinction here between the feelings of father and mother, respecting their common offspring. He does not intend, however, that these particular feelings are exclusive of the one or specific to the other. The mother shares in the gladness produced by a wise and virtuous son. The father suffers, too, from the wayward conduct of foolish children. In Prov. 17: 25, the writer expresses it: "A foolish son is a grief to his father; and bitterness to her that bare him." The object is to show that the lives of children are closely related to the lives of parents. Oft-ntimes the parents do not live so much in their own lives as in the lives of their offspring. Children, your success is your parents' success; your failure is theirs; your honor is their honor, and your shame is their shame and is often felt with more keenness by them than by you.

There are two distinct kinds of boys set forth in the text, and they are about as unlike as light and darkness, and the consequences of their actions differ as widely.

A wise son. It is not the *handsome* child that brings most joy into a family. Some very pretty faces have back of them very ugly ways and dispositions. It is not the *smart* child either. I have seen children with bright and quick minds who were both selfish and silly. Neither is it the great or even the learned son, nor is it the richest son that always makes the gladdest old father. It is the WISE son. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." Prov. 4: 7. A wise son will know and observe the fifth commandment. He will honor his father and his mother. He will be obedient and respectful. He will be industrious. Laziness will not fit into wisdom. He will be *sensible* in his actions and ways.

After all, good common sense is a most excellent thing to possess. A wise son will hear and heed advice and counsel; he will receive the wise instructions of parents and teachers. A wise child is true to virtue, to integrity, to uprightness, and inclines his heart to serve the Lord, for this true wisdom includes prominently three relationships:

1. To the parent; for the first obligation that a child should recognize is his duty of respect and love to parents, or the filial obligation, and it may be remarked that however long the parents may live, this obligation never ceases.

2. To the general laws of society and the civil law, or the moral obligation.

3. To God, or the religious obligation. Let these, in their full application, characterize the child, and he it is that maketh a glad father.

A wise son maketh the father happy! The parent, looking on the childhood of his offspring, and seeing the qualities of obedience and gentility manifested, is glad in his heart. As he looks on the development of his own child, and, as year after year is added to his age, as stature comes to his body, strength to his muscles, and genius to his brain, he sees with all these the development of a noble character. The parent's heart rejoices in holy joy. Though his own steps grow feeble and the blood courses more slowly through his veins, as he realizes that his own powers are failing and his own work is almost done, he can look upon the manly form of his son,—an upright man, a useful citizen, carrying on his father's work or something better, serving his generation and his God, and he will have a strong staff on which to lean. Peace, gladsome peace, settles on his soul,—the father is glad, even to the end!

A foolish son. Among the highest of God's created works, foolishness might not be expected. Yet, while man's superior powers qualify him to be wise and good, it may be remarked that nothing can make a fool of itself but a man. Foolishness is the opposite of wisdom. This son is foolish in his conduct and in his words,—in contracting evil habits,—in disobedience and disrespect to his parents,—in taking his own stubborn course in opposition to advice and pleadings of those who are older and wiser,—in seeking evil companionship and yielding to the solicitations of sinful people,—in choosing the wrong instead of the right,—in going the downward road to sin,—in disregard of all filial love or duty,—in breaking down the friendly barriers of social, civil, and moral restraints,—in disregard of all God's laws!

He is the heaviness of his mother,—the great, heavy burden pressing joy and life itself from her. While they both share in this heaviness, there is no mistaking the fact that the mother stands in closer relationship than the father, and suffers most. The mother is the earliest friend, the truest friend, the most faithful friend! The mother is the most tender and sensitive to injury and wrong inflicted upon her offspring.

When you were an infant-tyrant, and your mother was your willing, loving subject, when you made your demand the inexorable law of the house, when neither night nor day, heat nor cold, work nor pain, was proof against you; when you cried and broke the slumber and the quiet of all around you, and all voted you a disturber of the common peace, and an unmitigated nuisance,—nay, when even your father thought within himself (if he restrained from saying it), "If this is the way it is to go, his presence can be regarded as little short of a misfortune," your mother, as your true friend, took you into her arms, clasped you closer for your crying, and in loving, soothing tones called you her own dear, little sufferer, and out of a love, born of such love, should a mother's feelings be regarded with sacredness!

The mother has such high ideals of her own child! How hard to be convinced that her child is foolish and wicked! If all boys and girls were just what their mothers believe them to be, what a promise there would be for integrity and virtue, sobriety and purity in the next generation of men and women! And if all the tricks and schemes and follies of children were known by the mothers, I suspect that some hopes that are bright would fade, and some hearts that are strong would break.

This foolishness is of all grades and of different degrees, but it always presses the maternal heart in exact proportions to its degree.

The little naughtiness of childhood manifests itself in the willfulness, disobedience, lack of courteousness and gentility, the more boisterous manifestation of rudeness and curtness and, probably, insolence. By and by the disposition to be on the streets or elsewhere in violation of the parents' wishes shows itself. They disregard the family society and family prayers in favor of loose companionship and ways that lead on to open sin and wicked courses. How the heaviness grows! How the pressure increases! It all culminates at last. The wicked work is completed. The parental heart breaks from sorrow, caused by a foolish child.

With what dull, bruising pain does the first consciousness of a child's sin break on the parent's mind! The first sound of an oath, the first fumes of a wine-freighted breath, the first sight of a reeling step brings deep sorrow to the parent's heart! With what painful contrast comes up the memory of his innocency, when the mother measured his little feet in the palm of her own hand, and kissed them in maternal fondness,—when the childish crowing filled the room with the music of innocency,—when the little one pattered up the stairway and called "Good-night" from the cradle or crib,—when the parent mended a toy, and, with mingled annoyance and amusement listened to the childish prattle.

Oh, foolish, wayward son, *why* so tragically spoil this happy scene? Why gratify your lust at the expense of such holy things? When Cassius, fired by envy, was winning Brutus into the conspiracy, in alluding to the object of his hatred, exclaimed, "On what *meat* doth this our Cæsar feed, that he is grown so great?" The fabled vampire fed on blood, the most precious that coursed through channels of circulation, and on this preciousness his ugliness fed. But on what does the hideousness of the sinful life of a child feed? Nothing less precious than the affection, the joy, nay, the life,—the most sacred and most precious of life, even a mother's life!

Sometimes a little liberty is desired in sowing the *wild seed*. If it could only be prevented from *growing* and coming to the harvest! But the stony places will not kill the germ. The fowls of the air will not pluck it from the highway, and nothing can prevent the copious harvest. It *is still wild oats*,—just as was sowed. It were still not so bad if the bitter, wild harvest were all gathered into the bosom of him who sows. But innocency must suffer, purity must be blighted. The mother's heart must be pierced by the cruel bitterness. Her life must be broken down with the awful heaviness of the offspring's foolishness. The father's hope must be put out. His joy must be blasted. The child, in feeding his own carnal foolishness, has heaped burden on burden, until the paternal lives are crushed out. When Absalom was slain, old king David went up over the gate, moaning, "O my son Absalom! My son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" He was deeply

moved because his boy was *dead*, but the very heart's core of his grief was the remembrance that his boy had been bad.

Oh, the sorrows that foolish and wayward conduct brings to parents! How many broken-hearted parents, how many sad lives over the prodigality and heedlessness of children! I have seen mothers in mental agony. I have seen strong men bow themselves and weep real bitterness over the sins of their children. I saw a strong, big man, who had borne the ruggedness of the war and faced the belching cannon without quailing, bow his face to his knees, and, through his sobs and his tears, I heard him arraign the righteousness of God for letting him live to be a witness of the fall and disgrace of his son. I know a woman whose years are beyond the three score and ten who has seen her full share of sorrow and loss in this world (and who that has reached that age has not?) She has lost her husband, her daughters and most of her property. All these she could bear. But her only son is a drunkard. She speaks of the sorrows of her life with a submissiveness and resignation that is sweet to behold, but when she refers to the other, the fountains of her soul break forth and she only sobs, "My poor, dear boy." I could multiply instances of this kind of less or greater degree. Mothers endure sorrow and bear grief. They see friends, one and another, die, but they survive it and have peace even in their sorrow, but the course of a wayward child is like a withering blight to their lives. Neglect, lack of kindness and tenderness in old age are a sorrowful thing. Oh, the mother-heart wants the boon of love. It is for this that the heart aches.

A wise son—a foolish son! What a difference! The gladness of a father—the heaviness of a mother. What a difference! Yet, let each son and daughter be reminded that it is possible for you to be either. Do you sometimes see that cloud on your mother's face when you unexpectedly come where she is? She has been thinking of you probably. Do you notice a painful effort to smile through some deep, hidden gloom, which smile looks like the sickly struggle of sunshine through April clouds? Do you sometimes hear that stifled sigh that comes despite the effort to suppress it? Why is this? Does it sometimes sting you to the quick? Do you ever think that you are making that life unhappy, and robbing it of its joys? Your mother is prematurely grey,—prematurely bent. Her face is prematurely wrinkled. Does it not appeal to you in silent, but none the less powerful terms? She has been carrying something too heavy for her, and that heaviness was the conduct of a foolish son or a wayward daughter.

Can this go on forever? A crisis will come,—and it is now here. Come up closer! Gather into the old homestead again. A family reunion once more—but a sad one. What means this peculiar gathering? Why all this solemn marshaling of friends and neighbors? Carriages standing all the way down the lane and extending up the turnpike, and some over in the meadow. What *means* it? Come on—you *must* come, unwilling as you may be. Come right up here. Look down *there*. There is the explanation of it all. Here is "the true death right before your face." Here is the one who made home *home*. Here is the extinguished light of home. Here is that earliest and truest and most faithful friend of your life, before you,—*pale, cold,* DEAD. Look,—look you must! See that sweet mother face,—sweeter, perhaps, than ever before, because seen in the light of everlasting silence and repose.

What material sweetness rests in that face! But look again! See those furrows; see those care-worn traces that even the furnace of death could not burn out! How came they there? Whence were they born? *You* scored those furrows deeper! Your waywardness bleached more white those white, gray hairs. Your actions and words and neglects were the heaviness that pressed more heavily that indelible gloom. Your cruel conduct of all your wayward life will surge back on you with the power and torrent of an earthquake wave, or the withering blight of the sultry simoom. Now weep, now mourn! Now know real grief! Now taste true sorrow! Now feel genuine remorse! But it is too late. And this is the bitterest dreg of the bitter cup. The *heaviness of your mother.* And the weight killed her, but now rebounds, never again to burden her saintly life, but to fall on you and grind you to powder.

Preparation for death should be in two senses: (1) for our own death; (2) for the death of others. It is a terrible remembrance to have wronged the innocent dead. "When Death, the great Reconciler, has come, it is never our tenderness we repent of, but our severity."

The Christian religion teaches duties and responsibilities to man as well as to God. It teaches, "Thou shalt not kill." And yet there are many young men who have absolutely shortened the lives of their parents, and verily "brought them in sorrow to their graves," by their idle, reckless, sinful course of conduct. They will never be arraigned before the criminal courts for manslaughter, but they will surely be arraigned before the court of their own conscience (if it be not seared beyond sensibility). And before the tribunal of God they can not evade the change of matricide.

Among the momentous possibilities that open before the young as they enter the arena of life, few are fraught with divergencies of wider range than those as to what they will be to those who gave them life and being. The downward course pursued, and they become the weight, the blight, the curse of the parents' lives. The upward course—the way of temperance, of virtue, of wisdom, of godliness in Christ Jesus, and they are the brightness, the sunshine, the gladness of their lives,—the glory of their years of strength, and the strong support on which they may lean in the years of their age and decrepitude.

I wish that to all the children of this land such thoughtfulness and grace would come as to restrain them from evil and lead them into good. No greater glory awaits the life of any one than that which gathers around the faithful regard of all filial love, and the affectionate fulfilling of all tenderness towards the father and mother,—all done in the name of Christ. There is no greater shame than that which follows their disregard and neglect.

May the overshadowing love and restraining power of the merciful God be around the lives of the young, directing them into the ways of wisdom, whose ways are ways of pleasantness and whose paths are peace! May they bring joy to their parents' hearts, and salvation into their own lives!

Huntingdon, Pa.

THE CHRISTIAN LIFE.

BY A. HUTCHISON.

WHAT do we understand by Christian life,—we mean a life consecrated to the service of Christ? Is such a life a reality, or only an imaginary life? We answer, it is a real life, consisting of not only thoughts and words, but the every-day deeds of our life. It embraces our dealings with our neighbors, our hired hands, our merchants, and every other class with whom we have to deal in our social and business life. It also means a daily consecration of ourselves to God,—a giving up of self-choice and self-gratification. The apostle gives us some idea of its meaning in the following words: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Philpp. 3: 10.

We must be ready to say, "Thy will, O God, be done," and not only done in heaven, but also upon the earth,—not only done in the outside world, but done also in our own hearts.

We notice that every one expects all others to live Christian lives. Now if any person wishes others to live Christian lives, he must himself live up to the standard that he sets up for his neighbor to live by. You will then have a pretty fair idea of what Christian life is. Christian life means Christian *character*, and a Christian character means salvation. Such a character can not be established, except as the will of God is made active in the individual. Many talk fluently about the love of God in their hearts, and, at the same time, squarely refuse to keep some of the commandments. Some seem to think there exists no necessity for those commands to be kept now, claiming it is enough to have the love of God shed abroad in their hearts. They forget that "this is the love of God that ye keep his commandments." The following expression is directly to the point: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2: 5.

The Christian must so live as to leave an impression upon the mind of those with whom he or she may have had business transactions. Let me give you a case on a small scale. Supposing you go the store and make some purchases, and upon settling the clerk presents to you the bill. You pay it, and the clerk gives you a receipt in full to date. You go to your home, look over the account and see a mistake of fifty cents in your favor. Now comes the test. You owe that firm fifty cents. Will you return and correct the mistake? If you want to leave a lasting impression for good upon the mind of that clerk, you will do so by correcting the mistake. Having made right what was wrong, you so establish yourself in the mind of that person, that, unless you, in after life, should betray your character, you will carry the confidence of that clerk as long as you live.

This is only one case, and if it be a sample of your whole life, then, so far as your business life has anything to do, it sets up a Christian character, and hence a Christian life. If it were only a matter of policy, it would pay, but we want no policy Christians, as such. Policy measures might be employed to accomplish a good end, and no one be hurt by it, but we should remember, that the life we are now living does not end when these earthly houses shall be dissolved. Eternal consequences are inseparably connected with this life. We hope to, and we have a promise of being like our Divine Head. The apostle John says, "We shall be like him." 1 John 3: 2. We, however, should remember, that we must get ready, by being like him while he was here. The same apostle says, "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. When we undertake to live a Christian life, it means that we are going to follow Christ. To this end, and for this purpose, he lived the life that he did while here,—that he might sanctify elements and ordinances as a medium through which we might follow him, and be like him here. In this way, by faith, we obtain the righteousness of Christ, which righteousness will be made applicable to us. "He that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7.

Then, Christian life means that we shall *do* something, and that, too, as we will, but as the Lord will. We need make a surrender of our will before we can live a Christian life or be like Christ. He said, "Not mine, but thy will be done." In the Christian life, the will of our Heavenly Father, as given to us by his Son, shall be made active in us, and that means life everlasting. Who could not want to live a Christian life?

AN EXPLANATION WANTED.

S. S. Mohler,

Dear Brother:—

Under "Friendly Criticism," in Gospel Messenger for Oct 26, you make, among other things, said in response to Bro. J. S. Flory, the following general and sweeping statement:

"The foundation for every hope of salvation is "in the Father's will. The birth of Christ was no "more a part of the Father's will than his bap-"tism, or his command to those who seek salvation "to be baptized. The shedding of Christ's blood, "and his death, was no more a part of the Father's "will, than it was for him to wash his disciples' "feet, or command them to wash one another's "feet."

The entire paragraph, as above given, I can not accept as the real meaning you intended to convey, as the significance of the atonement of Christ for sin is more or less belittled by the comparison, made as follows:

"The shedding of Christ's blood was no more "the Father's will than it was for Christ to wash "his disciples' feet, or command them to wash "one another's feet."

Now, certainly, my good brother, you do not mean to say, as the above plainly implies, that the "shedding of Christ's blood was no more a part of the Father's will, than it was for Christ to wash the disciples' feet, or to command them to wash one another's feet."

I don't know when I read anything that so completely staggered me as the paragraph in question, and especially does coming from an authoritative pen in our church, and I do not say to myself, when reading it "Surely, Bro Mohler did not mean to say what his language implies." I therefore, in all kindness to Bro Mohler, ask for a further explanation of the statement made in the paragraph in question. Hoping that I either do not fully understand my brother's language, or that he really said what he would not wish to go forth into the world as the exact teaching of God's Word, or even as being the attitude of our church, respecting the merits of the atonement. I say again. I hope I only get the wrong understanding from my dear and honored brother's language.

In my reading and study of the Word of God I am taught from the very Alpha and Omega of the Scriptures that the death of Christ, and his resurrection and ascension on high are the great pivotal facts in our redemption; that, while baptism, the Lord's Supper, or any other rites or ceremonies have their proper and legitimate place and meaning in the economy of redemption, nothing—*absolutely nothing*, in importance, can take the place of the sacrificial offering on the cross. This factor in our redemption, and this alone, could satisfy the demands of God's divine and broken law, as nothing else could do. No wonder our dear Lord exclaimed, in holy triumph upon the cross, "It is finished!" This view of the importance or merits of the atonement is by no means at variance with Paul's own language to the Galatians, when he says, "But God forbid that I should glory save in the cross of our Lord Jesus Christ." Much, therefore, as Paul labored for the maintenance of pure and sound doctrine in the church, he emphasized the merits of Christ's death above all other truths of the Gospel, save the resurrection of Christ, which stands as the monumental truth to all ages that the ever-blessed Father accepted the sacrificial offering upon the cross as the only *merit* by which the best and purest of us can ever hope to be saved.

Permit me now to call some attention to various passages of Scripture relevant to the point under consideration, not with a view of a general discussion, but simply to put the fact of a blessed and divine truth properly before us, as emphasized in God's Word.

1. "In whom we have redemption *through his blood*, even the forgiveness of sins." Col. 1: 14.

2. "Feed the church of God which he has purchased *with his own blood*." Acts 20: 28. Notice, the apostle says that even the church of God is *purchased*, not by any merit of its own, but with the blood, the *precious* blood of Christ.

3 "Ye were not redeemed with corruptible things, such as silver and gold * * * but with the *precious blood* of Christ, as a lamb without blemish and without spot." 1 Pet. 1: 18, 19.

4. "In whom we have redemption *through his blood*, even the forgiveness of sins." Eph. 1: 7.

5. "Without shedding of blood is no remission." Heb. 9: 22.

6 "Being now justified *by his blood*, we shall be saved from wrath through him." Rom. 5: 9.

7. "*The blood of Jesus Christ* cleanseth us from all sin" 1 John 1: 7.

Now, the above citations of Scripture are but a few of the many having reference to the *vicarious* relation which the *blood* of Christ sustains to the saved or would-be saved soul. The blood or death of Christ, in all the foregoing citations of Scripture, is never redemption as a fundamental and vital truth so all-important that even the Revelator had to exclaim of the finally saved: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5: 9

In conclusion, permit me yet to say that however much the respective doctrines of our church ought to be emphasized, as means to an end,—and I believe they ought to be emphasized to the full extent of their importance,—no one fact or facts of the Gospel ought to supersede in importance, in our preaching or writing, the one great and absolute truth, "Without the shedding of blood there is no remission of sin;" that the best of us, and the best of all ages, however far advanced in the divine life, have need of the merits of Christ's death as the only absolute, all-important and prearranged sin-offering for our final passport to the good and pure in heaven, for which blessed and heaven gladdening truth the child of God ought ever to feel to exclaim, "Bless the Lord, O my soul!"

I trust that my well-meant intentions and remarks will be received in the same kind spirit in which they were written, and I hope for a similar reply from my dear brother, on the paragraph in question.

J. T. Meyers.

Oaks, Pa.

REPLY.

J. T. Meyers,

Dear Brother:—

I admire the kind spirit, and respectful manner of your review of my "Remarks," in Messenger No. 43. I have honestly tried to discover to which proposition of mine your exceptions would apply, but I fail to see any difference between us, taking the sum total of the subject in question, unless it is that your article might lead to the belief that the sacrifice and the blood of the atonement,—apart from God's appointments of access to that blood,—is the only thing of any importance to man's salvation, and thus encourage the attempt to set aside the commandments of Christ as of but little, if any, importance to that end.

This is largely the position of the religious world on the subject, and your review is calculated to strengthen that idea in the mind of the superficial thinker. The following from your pen may be understood as opposing that idea:

"In conclusion, permit me to say, that however "much the respective doctrines of our church "ought to be emphasized, as means to an end,— "and I believe they ought to be emphasized to the "full extent of their importance,—that no one fact, "or facts of the Gospel, ought to supersede in im-"portance, in our preaching or writing, the one "great and absolute truth, 'Without the shedding "of blood there is no remission.'"

While this paragraph may stand in support of obedience to all the commandments of Christ and of the Scriptures, still those who set them aside may say, "Bro. Meyers' position is our position, for we, too, emphasize the respective doctrines of our church, and also the commands of the Gospel to the full extent of their importance.

But what are the facts? They are, that whatever may be the peculiar doctrines of their church, emphasized, still men's salvation does not depend upon these doctrines, they admit, and they, therefore, hold that those of other churches, whose doctrines differ from theirs and emphasized, too, are as much God's children and heirs of salvation as they are. They emphasize *their* respective church doctrines to the full extent of their importance, too, I presume, but the importance they attach to them is seen by their admission, that they perform no vital part in the economy of grace, and that men may share in the merits of the atoning blood, without dependence on doctrines at all. I do not say that our dear Bro. Meyers is to be understood after that manner, for his testimony on this point is in opposition to that view, still the paragraph quoted leaves it liable to this construction.

As to belittling the merits of the sacrifice, and of the atoning blood, by my comparison, to which our brother refers, I feel sure that he meant no unkindness by it, but I would ask, Are men's deliberate acts either smaller or larger than is the man himself morally or mentally? Are those deliberate acts not really the man himself as he is? In other words are the commandments of Christ lower and less to be esteemed than Christ is himself? Is Christ any more to us in his agony in the garden, or in his death on the cross, than in the command to wash feet or to baptize? Is not Christ, — the anointed of God, — in *all* that he said or did? Where, then, is comparison to be admitted between this, or that, said or done? But right here is where the wedge is entered, and the result of the analysis announced by the religious world, setting aside as of no positively practical value to men, to believe or to obey the sayings of Jesus, and locating merit only in the atoning blood. This leaves the soul under the domination of lust and sin, enjoying the friendship of the world in enmity to God.

The distinction set up in my "Remarks" is, that the will of the Father pervades the entire work of redemption, and gives both character and form to it, beginning its development with the birth of Christ, then his life and ministry, death and resurrection, and I make this manifestation of the Father's will an argument against a species of unbelief, dominating the religious world, that would set aside the precepts, principles, and commands of Christ, on the plea that the blood of Christ only has merit to save. I make the further argument on the admission, on my part, of the merits of the atoning blood, that, whatever merit,—far-

reaching as it is, there is in the atoning blood, it has that merit solely because it was and is the Father's will, that the sacrifice of the body of Christ, and the shedding of his blood should be accepted as fully meeting the demands of a broken law, and to open the atoning fountain for sin and uncleanness, stating that if the Father's will was not in the shedding of the Savior's blood, then there would be no more merit in it to answer the end designed than would be in common blood,—which will certainly be admitted.

Now, if the Father's will put merit into the *blood* of Christ for the end designed, my argument is that that same will has merit in it pointing to the same end, wherever that will manifested itself in the life and ministry of Christ; therefore there is merit in the command to baptize,—to wash the saints' feet, or in any and every precept and duty commanded by Christ, whether relating to the doctrines of the church, or to the private life of believers. Upon this I build the additional argument, that to reject any part of that will, rejects merit to save, as certain as to reject any other part of that will, as much so, if I reject the will on this side of the death of Christ as after his death. My "Remarks" do not make me say that there is an *equal* amount of merit in *all* that was said or done by Christ, but there is *merit*,—some merit in all.

The manifestation of the Father's will had for its object man's reconciliation to God, with all its subsequent glory, and in so far as the curse on the world was an obstacle to this reconciliation, man was passive in the work, but in so far as, by voluntary action, men depart from God, reconciliation is made dependent on their voluntary effort, to repent, believe and obey. To effect such reconciliation, it was as necessary in the manifestation of God's will that every phase of a depraved nature, with its pride, prejudice, and ambition, should be met and broken down, as it was to open a fountain for sin, to wash it away. To manifest that will and give it practical form, made up the ministry of Christ among men, — having for its end man's reconciliation to God. That such blessed results are put within the ability of men to secure, constitutes one of the grand promises of the Gospel, and is made the subject of a direct appeal by the apostle, 2 Cor. 20: 3, "We pray you in Christ's stead, Be ye reconciled unto God." This teaches that, to reject these provisionary measures within men's control and use, produces effects as disastrous, as to reject the manifestations of God's will in the offering of Christ vicariously.

That I recognize the merits of the atoning blood most fully, see the last two paragraphs of my "Remarks" in No. 43.

If, then, it is true,—as all who believe the Gospel admit,—that Christ's mission was not to do his own will, but the will of the Father who sent him,—if that will puts merit into one, it puts merit into all he did and said, bearing on the great purpose of man's reconciliation to God. It establishes the fact that the Father's will is the important, underlying, pervading, controlling, essential power and merit, effecting reconciliation to God.

The Lord sanctified and keeps the blood of the Lamb, slain before the foundation of the world, as the blood that speaketh better things than that of Abel. Christ's atonement is the cleansing fountain; and the sanctification of all depends upon obedience to the precepts Jesus taught, and the way he exemplified, as God's highway to everlasting life, to all who would receive him as the sent of God, to believe and obey him. But if there is no merit to be obtained in man's voluntary obedience to the Gospel, from the several acts of obedience,—if the blood of Christ has not, through the will of the Father, sanctified, each and severally, all the acts of obedience required,—if only the merits of the *atoning blood* may be a source of hope in a prospective sense, and not in the present now, then I confess my utter ignorance of the great economy of grace, and I find myself hampered with a series of arbitrary regulations that are utterly confusing.

My argument, if well based, would put those who limit saving merits to the blood of Christ, to the task of deciding how the will of the Father would make that only meritorious, and not make other manifestations of that same will meritorious. There is no system of logic, no method of analysis by which it can be shown, and therefore it leaves the argument, against setting aside or neglecting to obey all the commandments of Christ in a form so simple that confusion is impossible.

I can not think otherwise than that our dear brother did not follow up the line of my "Remarks" with sufficient care to comprehend them fully. Possibly, too, I was not as clear and explicit as I should have been, for I find it to be one of my peculiarities that while a matter to my mind may be clear, I think that, of course, it also is to others; but I have frequently found myself to be mistaken in this respect. S. S. MOHLER.

CHARACTERISTICS OF A TRUE CHRISTIAN.

BY SUSAN SIDLE.

"A man's pride shall bring him low, but honor shall uphold the humble in spirit."—Prov. 20: 23.

WHAT is pride? Inordinate, unreasonable self-esteem, insolence, rude treatment of others. "That which is highly esteemed among men is an abomination in the sight of God." Luke 16: 15 Is there anything more highly esteemed among men than a conformity to the fashions, customs, pomp and pride of this world? Do we not see one trying to excel another,—not in humility, not in self-denial, but in conformity to the foolish and sinful fashions and customs of the day, in finery, grandeur and display of arrogance and pride? "Pride goeth before before destruction, and a haughty spirit before a fall

The apostle James says, "Have no respect for those that wear gay clothing." Well do I remember the words of a dear brother, forty-five years ago, who, since then, has gone to receive the reward of his labor. He said, "Pride and fashion are sending more souls to keep company with the rich man in hell than strong drink. When we behold the accursed sin of pride and fashion now, at this time, we almost come to the conclusion that fifty years ago it was just in its infancy. Since that time it has been spreading over the land and in the church like a mighty torrent and a pestilence, sending many, no doubt, to an early grave.

No doubt the rich man was a proud man, being "clothed in purple and fine linen." He also fared sumptuously every day, which shows he was as selfish and proud as we find some now in our enlightened day. Some, to-day, are like the priest and the Levite. When they passed the man on the highway that fell among thieves, they went on and left him lie in his suffering condition. Soon the good Samaritan came along, who helped him on his way with gladness and with joy We often feel sorry when we see the innocent and sinless bodies of little children adorned in the disgusting fashions of sinners, and pride instilled into their young hearts, in some cases before they can lisp the mother's name.

Now, perhaps, some one will say, "I can dress according to the fashions of the world and sinners, and yet not be proud." In answer to this I say, "If your heart is not proud, you will not want to adorn your body in vanity." Let us be consistent, and learn of the Savior, who was meek and lowly in heart. If you indulge in the vanities of fashion you are not a follower of Jesus. He did not give you such a spirit, but says "Learn of me and be subject one to another and be clothed with humility, for God resisteth the proud and giveth grace to the meek."

If you want to know what the Savior wants you to learn of him, you will find it in the New Testament Scriptures. If you read and study as you ought to, the closer acquaintance you form with the Word, the more precious and interesting will it become, and the more rapidly will you grow in knowledge and holiness. The pious David declared that his love for the Word of God was so ardent, that it was his meditation day and night. It is pleasant and delightful to read and study that Sacred Volume. You know that Jesus is teaching you in church, Sunday-school and social. The earnest inquiry of every soul, inspired with the love of God should be, "Lord, what wouldst thou have me to do?"

Wherever there is piety towards God, there will exist benevolence towards man. In such a heart these springs up a warm and tender affection. Such seem to be brethren, indeed, because they are the brethren of Christ and bear something of his image in the humility, meekness and benevolence of their character. If we are diligently in the school of Christ, then will we be able to give to him a reason of the hope that is in us, with meekness and fear. Then you shall have the peace of God which passeth all understanding. You will be known as his servants, you shall bear the royal sign of, which, when the gates of death shall be unbarred, shall give you free access to the royal presence, and to that temple of God on high

GOOD-BYE

BY MATILDA SCHUBERT.

WHAT a world of meaning the above expression conveys! What memories cluster around it! Who has not, at some time, said it, or some one employed it? There is no light "good-bye" and good wishes to the friend starting in the morning on a day's journey with the expectation of a safe and sure return and a hearty welcome by the happy home circle in the evening.

There is also the long "good-bye" to those who have been our closest friends for many years, but who now seek new scenes of usefulness in distant lands. How we cling to their hands even when we know it is best they should go! They have blessed us with their every-day sympathy at times when the dark clouds of adversity, and the deep waters of affliction threatened to overwhelm us. When the time of rejoicing came they were with us to rejoice. Now, that they are leaving us, our hearts are saddened by this long farewell.

But sadder than all is the last "good-bye," which we give our dead. With what despairing agony we hear over the cold, silent form! How vainly we call for one word from the loved lips, one look from the dear eyes, one ray of the sunlight has forever passed! Oh the bitter, heart-breaking sorrow of that last look and hand "good-bye" when we cover the loved face and beneath the cold clay, and bear to the last resting place!

Sometime we, too, must bow to the dear messenger. Sometime we will hear the cold hand of Death drawing us away from those who love us, and some one will be left to mourn when we are gone; but though the tomb may seem grim, the pathways steep and haggard, may lead to the green pastures — the still waters — where no shadow of farewell falls!

Alvada, O.

THE HEAVENLY LAND.

BY SOLOMON SCHUBERT.

HEAVEN is more than a state. It is a place, a land, a country, separate and distinct from all other countries. The saints shall possess it as their final and everlasting dwelling-place. Let us observe:

1. *Heaven is a land of infinite and eternal day.* When St. John, upon the isle of Patmos, received that wonderful revelation of the future, in his description of the heavenly Jerusalem, he declares that "there shall be no night there." Rev. 21: 25. No night; no need of closing the gates of the city. Whether is here meant material or mental night, or both, one thing we do know, that there will be no intellectual darkness there. Every one shall have perfect understanding in all things; the spirit of God shall shine and work in every heart, and Jesus shall fill the land with light and love and joy and peace. Here, under the cover of material darkness, the innocent are murdered, and cruelties are inflicted upon the unprotected with fiendish rage. Superstition and idolatry apprehend their fellow-creatures, confine them in gloomy prisons and dungeons. In that heavenly world there will be no night, no darkness,—material or intellectual,—but day, perpetual and everlasting day.

2. *Heaven is a land indescribably fair and beautiful.* This we argue from analogy. If the present world, with its green earth, hills and valleys, mountains and plains, woods and meadows, brilliant skies, fleecy clouds, soft and mellow light, is so fair and beautiful and so brief in its duration, what, I ask, must be that land, that world on high, which shall never, never end?

"Certainly, analogy will not allow us to suppose that the favored division of the universe, called heaven, differs in its substantial, material form from the other parts of the unbounded whole. The intellectual universe, as it regards locality and relative position, is always found in union with the material; nor are we authorized to assume their final separation in any instance, not even in heaven itself!"

In whatever way we may conceive "of the beauty and grandeur, the forms and colors, the groves and gardens, the temples and melody, palaces and triumphs, existing as objects of interest and delight to the immortal nations adorning the fields and plains of heaven,—we can tell you naught in addition" but what is written in the Divine Word. Rev. 21: 22.

3. *Heaven is a land of abiding and everlasting rest.* As the pious Baxter of England has observed so well, it is the "Saints' Everlasting Rest." How wise and merciful is the Divine order,—rest comes after toil! Rest is sweet when the labors of the day are ended. Evening prepares a soft couch for the weary laborer. The calm twilight and the "stilly night" are beneficent messengers, sent from heaven to prepare the workman for his nightly rest. Rest! Rest! How sweet to rest in peace and safety when day closes life's toils; and night's hallowed rest restores tired nature! How soon we forget all the toils and cares of the weary day!

Here, upon this earth, rest is followed by toil and weariness, but in that heavenly land the rest of the redeemed is undisturbed and unbroken forever! The happy people who inhabit that blest land are free from all sorrow and care. "And the ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "There remaineth therefore a rest to the people of God." Heb. 4: 9.

4. *Heaven is a land of perpetual health and immortal life.* The inhabitants of that land "shall not say, I am sick." Is. 33: 24 "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21: 4, 5.

In this land there are many sick and suffering ones, bearing heavy loads of care, and, as they walk along, their path, at each step, is marked with pain and heavy woe, but, oh, how blest are all who keep the heavenly land in view! Though weary of the way, yet they are still cheered on by the promise made to all God's weary children: "As thy days, so shall thy strength be." Deut. 33: 25. Yes, dear friends, remember that God's help is equal to your utmost need, sufficient for each hour of destroying pain when, by faith and prayer, you follow where the Savior's sacred teachings lead. Look back upon the way you came and see how your Lord has kept you by his grace, how you have endured the sufferings of the way, and how the long and weary hours ended, giving fresh courage to your fainting heart. There is rest for you in that land of day and beauty, and rest and health and life immortal. Life's darkest day will soon be past, and upon you, as upon other lives, a morning sun will shine, and night end in eternal day! No repining; no looking back, plowman; no retreating! Hark! what song is that I hear? It is a rallying song. I hear many voices, cheering the tired traveler, "climbing with weary feet an up-hill road."

O, that heavenly land! When shall the transporting, rapturous scenes rise to my immortal sight? When shall I see sweet fields, arrayed in living green? Come, dear friends, let us all go to that land above,—all beautiful and bright. Why should we shrink at pain and woe, or be dismayed at death, when we have in view the goodly land, the Canaan that we love, which we shall so soon behold with unclouded eyes! The Savior's voice bids us come! Through endless years our song will be, "O, that beautiful world, that beautiful world!"

Alvada, Ohio.

THE LORD'S PRAYER.

BY JENNIE E. CALHOUN.

OF all the countless prayers, continually ascending heavenward, none is so full, so complete, so all-absorbing, reaching down to man's lowest need, soaring upward in so triumphant a shout of praise, as "Our Father." The longest prayer ever offered by man does not comprehend it; the shortest petition does not compare with it. In it are whole volumes of divine literature.

Little has been written concerning it, and yet the first two words would furnish subject matter to a thoughtful writer for a large volume. Seldom is any part of it used as a text, and yet any zealous minister could find in it subjects for a year's sermons.

A whole grand, spiritual life is comprised in this prayer. From the first tearful lisping of "Our Father" by the spiritual babe, the newly-born soul continually grows in "stature and knowledge" until the full-grown man ends with the all-absorbing, passionate cry of acknowledgment, "Thine is the kingdom, the power and the glory."

Children of Christ, bend low your ears, shut out all worldly sounds, and listen to the grand, heavenly symphony, composed by the Master, ascending from pure hearts, set to music by unseen angel fingers, and, as it reaches heaven, swelling into one grand chorus as it blends with "the song of Moses and the Lamb."

If that beautiful tale in the Talmud, of Sandalphon, be true, what a beautiful coronal of flowers this must form as it is caught by the deathless one as it swiftly ascends from the heart's altar to heaven's gate. First of all the passion flower, symbol of faith, of which every opening bud reveals in miniature "that which bids the humble hope in him who died for all." Then lilies, hare-bells, violets and roses, each expressive of faith, desire and unbounded love; while all are bound together with laurel and bay, imitative of God's power.

> "Thus climbing on through all the heights of story,
> From worth to worth, and glory unto glory."

May not this wreath of immortelles now encircle the brow of the Divine Author, instead of the crown of thorns that once pierced his blessed brow?

Christ, the eldest Son, wearied and perturbed by the worldliness and the hypocrisy of the Pharisees, withdraws with his disciples to the Mount of Olives. Here he hopes to rest, for our Blessed Lord, while here on earth, became tired even as we do. Rest was denied him, for not only did his disciples follow him, but also a great multitude. Seating himself in the midst of his disciples, he began teaching those few loving followers as a father would teach his children, or a teacher his pupils. What he taught them was in the simplest of words, a fit lesson for little children, and yet his teaching at this time formed the most noted sermon ever preached.

While he sits on the summit of the Mount, his eyes feasting on the glorious handiwork of "Our Father," which lies, like a panorama, spread out before him, his soul still wanders in the cities of Galilee. He sees not only the deeds of the openly wicked, but his all-seeing eye penetrates beneath the thick robes of hypocrisy in which the Pharisees had wrapped their sin-steeped souls. Doubtless he had just witnessed a scene similar to the one which he afterwards describes so aptly in the parable of the two men who went up to the temple to pray. His soul is filled with horror and righteous indignation at the long prayers of the Pharisees, filled with self-gratulation, and intended rather for the gaping, listening crowd than for an all-knowing, beneficent God.

His heart is sorrowful and yearns for those few lambs who have gathered about him. He looks forward to the time when he will no longer, in person, be with his followers. He sees these few followers filled with sorrow and dismay; and well he knows how much they will need prayer to guide and comfort them.

That these tender lambs may not be led astray, but that they may have a call that will ever be recognized by the Good Shepherd, Christ, in his loving-kindness, withdraws his mind for a time from the subject of his great mission, — lost humanity, - and centres it on those few redeemed. The first to enter under his condemnation are the hypocrites,—those who pray to God but "to be heard of men." He then warns them of praying like the heathen, who hope "to be heard for their much speaking."

Already he descries in his disciples' minds the first faint glimmering of the light of eternal wisdom —"Do ye not know?"—not expressing doubt, but loving counsel and reproof,—"your Father knoweth what things ye have need of before ye ask him?" Then, raising his eyes heavenward, all thoughts of time and space are lost sight of by that Divine Mind. It is soul communing with soul,—the *divine souls* made one.

He sees our God, as the loving Father only, who knows all our wants, grants to us all of life's blessings that are good for us, and is the fullness of all happiness and peace. Then, as he continues

in prayer, before his soul's eyes bursts out the glow of all God's matchless power and glory.

While this prayer dropped from Christ's lips like honeyed dew, his face, no doubt, was transfigured, even as when on the Mount of Transfiguration with Peter, James and John; for not even mortal man can withdraw his mind wholly from earthly thoughts, and fix it upon the eternal without his soul's radiance being reflected upon his face. How much more, then, would the face of that sinless one shine with refulgent glory, coming straight from the throne of the Almighty, into whose presence his pure soul had wandered.

When the prayer was ended, the "amen" sounded, echoed and re-echoed by saints and angels around the throne, it was hard for the Incorruptible One to withdraw again his gaze from his home and fix it on the place of his self-banishment,—our evil world.

His first words show that his thoughts have not yet been wholly recalled from the pleasant places of heaven. *There* was ineffable peace, no room for hatred or strife; *here* all was hatred and strife except with these few humble followers, and they were not wholly weaned from Satan's ways "For if ye forgive not men their trespasses neither will your Heavenly Father forgive ye your trespasses." He again becomes the thoughtful teacher, mindful of the evils about his beloved pupils, —pointing out the better way, — warning, commanding.

In reading and carefully comparing the parables directly following with this prayer, many of them seem given to make more plain to Christ's followers any parts of the prayer which might not be understood.

When the "Sermon on the Mount" was ended and evening drew near, and with it the hour for prayer, with what diverse feelings must the chosen disciples, for the first time, have used this prayer! The impetuous Peter, no doubt, spoke the words hurriedly, forgetting altogether, "Lead us not into temptation;" while John, the well-beloved, caught each word as it fell from the lips of our Savior, treasured each in his heart and reverently repeated the whole.

This prayer is adapted in its simplicity and comprehensiveness to all classes, and to all wants. The little child, with a heart full of faith and love, can comprehend and repeat it with fervency at his mother's knee. The full-grown man, whose best, earthly friend has long been hidden from him by the cold, dark earth,—when troubles come thick and fast upon him, and he knows not where to turn,—if he can but cry in all sincerity, "Our Father," will find the clouds breaking away from around him, and through the rifts he will see the Sun of Righteousness shining full upon his path, making the dark places light, and revealing shining manna for body and soul lying about him, only waiting to be gathered. He gathers and eats, and is revived, even as the drooping plants are revived by a warm shower from heaven.

The heart-broken mother, who has just seen the coffin-lid close over the loved face of her first-born, and can submit patiently to the chastening of him "who doeth all things well," stands high in the heavenly classes, and finds no trouble in saying, "Thy will be done," but prays none the less earnestly, "Thy kingdom come," looking forward joyfully to the time when she shall again behold her darling with him who said, "For of such is the kingdom of heaven."

Let each one of us learn from the Great Teacher how to pray aright, so that to-night, when we say, "Our Father," we may willingly and tenderly, yes, lovingly, take to our hearts and accept, as brothers and sisters, not only the noble and good of the earth, but also the depraved and fallen as well, knowing that Christ, our Mediator, came to save sinners, and that "Our Father" is the Father of all, loving the little heathen child in his ignorance as much as the pampered child of Christian parents.

Let us not alone repeat, "Hallowed be thy name," with our lips, but let us show in our lives, by every word and action, our reverence for and love of that name, blessed above all others.

Let us labor with our mite, our influence and our time, that "thy kingdom may come" to all the earth; but first let us open our hearts that the pure winds of heaven may blow through the sin-stained corridors, cleansing them and making them fit dwelling-places for Christ's spirit.

When once God has taken complete possession of our hearts, it will be easy for us to say, "Thy will be done," for our wills will be one with Christ's, and we shall soon learn under his guidance, "how sublime a thing it is to suffer and be strong," and all things shall be to us "as in heaven."

When we ask for "our daily bread," let us not think alone of food for "this vesture of decay," but let us lift our spiritual hands heavenward, craving for spiritual sustenance, so that we may be strengthened in soul as well as body.

When we have gotten so far as this, we can understandingly pray, "Lead us not into temptation, but deliver us from evil." Not from sorrows would we ask to be delivered, for "sorrows are but blessings in disguise," but from wrong-doing that would take from us the smile of our Loving Father, which loss would plunge our soul in deepest night.

Everett, Pa.

THE MESSENGER FOR 1889.

BY SARAH M. SAUNDERS.

Soon the year of our Lord, 1889, will have passed into eternity, heavily-laden with the events that have transpired within its limits. Many were the dangers and dire disasters which brought death, destruction, misery and woe to the inhabitants of the earth,—God's footstool. Notwithstanding all this, the infinite love of Almighty God has been richly bestowed upon us,—far above our deservings. As a people and as a church we have been highly favored.

The laborers in the vineyard have not been altogether idle. Our missionaries have been out in the field, sowing the seed of the Gospel, and gathering the precious sheaves into the garner of the church. The watchmen or shepherds have been on the alert for the inroads of the enemy,—"feeding the flocks of God over which the Holy Spirit hath made them overseers." Acts 20: 28.

Last, but not least, the Gospel Messenger has been true to its name,—doing a grand and noble work for the church. In harmony with the Gospel it has been extending and widening its influence for good, and is a source of an untold amount of good, which only eternity will reveal.

Through its columns the members are more firmly united in Gospel love and affection for each other. We become, as it were, intimately acquainted with each other through the "Correspondence Department," and exchange ideas and sentiments through the "Essay Department." The "Querist's Department" enables us to ask, and have answered, questions of more or less import to us all. On the whole I think our Editors have performed their arduous and sometimes, perhaps, perplexing duties, remarkably well. They have richly merited the honor and best efforts and good will of the contributors and readers of our paper.

The weekly visits of the Messenger are doubly dear to those of us who are living isolated from the body of the church. (I speak from past experience.) No 46 of the present volume lies before me as I write, and on its pages I trace the thoughts of several correspondents whose names have become familiar words to me. "Royal Crumbs" (with the author of which I have a very slight personal acquaintance, having met him and family at a love feast near Parsons, Kansas, ten years ago) are rich and, like his past "crumbs," highly flavored with love and devotion to the good cause. The first "Crumb," from the Exeter church, Nebr., cast a feeling of apprehension over my mind, in that it referred my mind to loved ones long parted from,—the anointing of Bro. S. H. Caylor, for whom, with his companion and Bro. D. B. Heiny and family, are cherished feelings of more than ordinary affection by me.

Landess, Ind.

THE MISSION OF POVERTY.

BY HENRY ROYER

"Blessed are ye poor." "God hath chosen the poor of this world." "I was a hungered, thirsty, a stranger, naked, sick." Who believes this as descriptive of the Lord of glory? Who glories in the blessedness of poverty? Who sees Incarnate Deity and the Judge of all the earth in the poor saints? O for the eye-salve of the Divine Oculist to heal our Laodicean ophthalmia!

What an intolerable scurvy poverty is to many of us! How glad we are if the poor suffer on in silence, and keep their fingers out of our pocket-books! How thankless, or with what cold formality, we sit at our epicurean tables, while our fellow-members, with grateful hearts and tearful eyes, subsist on scanty fare! To pamper self and neglect the poor is not the religion of Jesus Christ. To "fare sumptuously every day," while some tattered, scabby, ulcerous Lazarus lies at the door, is the quintessence of selfishness.

The great marvel of the world's history is that God in Christ became poor. A great want was here met, and a glorious example given. The words "ye know," in 2 Cor. 8: 9, contain the pith of practical religion. So long as Christ's poor are an annoyance to us, we do not know Christ. When a saint's face is wan and his eyes hollow for lack of nourishment, while all around him are those who have plenty and to spare, it is enough to make Jesus weep in heaven, and repeat the Olivet wail of Matt. 25: 41, 45, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me," "Depart ye cursed."

What thunder words for the mammon-worshiper! What a crushing, irreversible anathema for the neglecter of the poor! What an eternally-damning penalty for the despiser of the Incarnation! Whoever is ashamed of poverty is ashamed of Jesus Christ. Sacrifice is the glory of Christianity. Selfishness is the curse of humanity.

O, the blessedness of being poor with Jesus to enrich others! If we truly apprehend the cross, we must become very poor before we feel poor enough to beg. If we have found Jesus, we will live on bread and water, and yet feel rich. If there is anything real under the sun, it is the sense of joint-heirship with the All-inheritor. God's poor must be sought out. They do not flaunt their poverty. The keen eye and quick sympathy of Christian love finds them.

The poor are the divine test of our fealty. Those who spurn the poor inside the walls of Zion, have nothing to spare for missions outside. Remember the poverty of Jesus and your riches in his emptiness, and you will be glad he has hinged your salvation on kindness to the poor!

Louisville, Ohio.

The Gospel Messenger

A Weekly [illegible]

The Brethren's Publishing Co.

D. L. MILLER, [illegible]

J. B. BRUMBAUGH,
J. G. ROYER, [illegible]

JOS. AMICK, - [illegible]

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Mount Morris, Ill., [illegible]

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BRO. J. M. MOSELEY [illegible] Pine Creek meeting-house, Ogle Co., [illegible] Dec. 1. The meetings will [illegible] Brethren and friends [illegible] cordially invited to attend these meetings.

WE often receive words [illegible] encouragement, kind and appreciation but rarely [illegible] place for the MESSENGER. A dear brother [illegible] on the paper: "I [illegible] brethren, for your [illegible] the MESSENGER as you have done. God bless you in your great and good work!"

BRO. [illegible] the pastor of the North Manchester, Ind., church.

BRO. [illegible] Young [illegible] days [illegible] to the church at [illegible]

BRO. C. C. ROYER informs us that he will remove from Polk, Mo., to Lanark, Ill. His correspondents will please make a note of this.

A. D. S. is informed that anonymous articles go into the waste basket. We must have the name of the writer as a guaranty of good faith.

WITH this issue of the MESSENGER closes the [illegible] volume. How rapidly time flies! It [illegible] only since we wrote the first lines [illegible] and now the end is in sight.

WE have to-day an interesting letter from a friend in Kansas who has been reading the MESSENGER for some time and now desires to [illegible] church. He is fully convinced that [illegible] to true doctrine.

BRO. JOHN WISE and wife, after spending some time visiting among the churches in the East, are expected to reach their home in Kansas in a few days. They will be welcomed home by the church where Bro. John has labored faithfully for many years.

WE propose in a few weeks, to publish a number of [illegible] with the seconds of their [illegible] and the place of their worship. A number of our [illegible] will give their best thoughts [illegible] and we believe the articles will be [illegible] result in much good.

SEND in your [illegible] of meetings. If you have a [illegible] meeting from the presidents of the [illegible] you should [illegible] so that we may [illegible] you. It is [illegible] to get information [illegible] about the preacher. You can send much good news on a postal card. Try it.

THE Brethren's Almanac for 1890 contains the [illegible] deceased ministers. Owing to [illegible] many of the reports from all the churches [illegible] are, doubtless, a number of deaths which [illegible] not appear in the Almanac. We believe we have [illegible] from two [illegible] ministers.

WE [illegible] that Bro. James M. Neff, of [illegible] Ohio, has been called to the ministry. Bro. George Mahler was also elected at the same time and place to the ministry. May God bless these young brethren and give them an abundance of [illegible] that they may become [illegible] ministers of his Word!

BRO. D. B. GIBSON, of Catskill, Ill., is holding [illegible] meetings. The interest is excellent, with two applications for baptism. During the meetings held by him in the Mohler [illegible] Bond Co., Ill., the [illegible] added to the church by baptism [illegible] reclaimed. The [illegible] spared some time in each [illegible] preaching the word well.

BRO. JACOB STRICKLER and his wife, sister Mary, living in Grundy county, Iowa, are now both in the [illegible] year. They have lived together [illegible] husband and wife sixty-eight years. It is [illegible] that the head and wife are permitted to live [illegible] long, since the allotted time of [illegible] Should their lives be spared two years more, they will have journeyed together three score years and ten.

BRO. AMICK, writing from Nickerson, Kans., under date of Nov. 30, informs us that he expects to reach home the present week. He contracted a severe cold on his way east from Denver and was not well when he wrote. We shall be glad to see Brother and sister Amick at home again. We have felt rather lost, at times, in the office without him.

FOR the last two months, owing to much work, the Office Editor has been compelled to neglect his private correspondence. With Bro. Amick's return we hope to give more attention to it again. Those who feel that they have been neglected, will please remember that there is a limit to every man's ability to work. When that limit is reached, he must stop. This law is inexorable.

BRO. JAMES M. NEFF, of Covington, Ohio, says: "I want a few students in Greek and Latin, especially New Testament Greek, by correspondence this winter. If you will kindly say to your readers that I will give instruction to such as desire to pursue these studies at their homes, I will feel grateful." Bro. Neff is well qualified for work of this kind and we can most heartily recommend him to any who may desire to pursue the studies he names.

IN a recent private letter Bro S. S Mohler, referring to his health, says: "I think my health is slowly improving; some days I feel fairly well and hopeful, other days everything is different again. It will require time to overcome my years of exposure." We are glad to hear of even a slight improvement in our dear brother's health and we know that our brethren will join us in the hope that he may soon be fully restored to health and usefulness to the church.

MANY of our brethren and sisters, East and West, have responded liberally to the missionary and tract call for a Thanksgiving offering, for means to carry on the work of the church. The little band at Kenka, Fla., sent $16 50, and others have done as well. Many more who have not yet done so will, doubtless, send in their offering. We give a partial list of what has been received, and will give the rest next week. Are there not others who desire to help swell the amount?

ON Thanksgiving Day services were held in the Chapel at this place. An offering of twenty-five dollars was sent to the Tract Work. One soul made the good confession of faith and was baptized, thus making Thanksgiving Day a most important date in her life. We rejoice that the good work goes on, and, one by one, sinners are coming into the fold of Christ. In the evening we held a most enjoyable love-feast in the school dining-hall. About one hundred members surrounded the tables of the Lord,—many of them for the first time,—and it was in every way an enjoyable meeting. The day will long be remembered by all who enjoyed the meetings at this place.

WE learn from the *Perlie Springs Herald* that work is now progressing on the electric railroad from Warrensburg to the Springs. The *Herald* says that work has now progressed so far that the completion of the road is assured. The grounds will be lighted with electric lights next season. We are glad to note this, as it will be a great convenience to those who attend our Annual Meeting at Perlie Springs next May. The depot at Warrensburg is one and one-fourth miles from the meeting-grounds and an electrical railroad will help to solve the question of transportation between the two points. We trust the hopes of the editor of the *Herald* will be fully realized and that the electrical railroad will be in good running order by May 25, 1890.

Bro. D. W. Strickler, of Luray, Va, says: "After reading Bro. S. S. Mohler's reply to Bro. J. S. Flory in a recent number of the Messenger, I can say Amen to it. Brethren and sisters, let us all take the Messenger and read it carefully and prayerfully for it is a power for good to those who are seeking after the whole truth, and as we ought to be able to answer every man for the reason of the hope that is within us, the Messenger will enable us to do so. Bro. Mohler's reply is worth the price of the paper for one year."

The growth of the Methodist Book Concern has been remarkable. It is the oldest organized auxiliary agency of Methodism in the United States. The Methodist Episcopal church took an organic form in 1784 at the Christian Conference. Five years later, the Book Concern was established in Philadelphia by the Rev. John Dickens, by order of the church, with a borrowed capital of $600. It celebrated this year, therefore, its centennial. From that insignificant beginning the Book Concern has grown until it has now branches in most of the principal cities of the country, with annual sales from the books and papers amounting to more than $1 500,000. Since 1836 the concern has made a clear profit of $4,000, 000, in addition to which it has paid $2,000,000 to the various departments of the church by order of the General Conference. That is a business record of which any house might be proud, and which is particularly pleasing to the large number of Methodists in the United States.

The following letter will explain itself. Arrangements are being made to have this urgent call for preaching the Word attended to: "I have been taking the Messenger for some months and find it one of the best papers I ever saw. I have been a member of the Baptist church for years but have not been satisfied as such. I will say, however, that I have at last given up the doctrine as taught by that church. I withdrew a short time since, with the expectation of uniting with the Brethren. I have been County Surveyor most of the time, for the last twenty years, and as I did not think it right to be under oath, I resigned said office. I left secret societies years ago, and am persuaded that they constitute a very great national evil. Now, in view of the foregoing facts, I have rendered myself unpopular. Many of those who used torespect me so highly, now turn their backs on me as if I were a rebellious being. This is pretty hard, I assure you; yet I am fully convinced that it is my duty to bear it. From what has been said, you see where I stand. I now request you to send one of the Brethren here to hold a meeting for my benefit (others are anxious also). The Brethren can have the use of the South Fork church, five miles south of Hodgenville. The meetings of that congregation are fixed on the fourth Saturday and Sunday of each month. The house may be had any time so as not to conflict with these appointments. Now, Mr. Editor, you may just direct some one to write to me when he can come, and I will have it published in the *Larne County Herald*.—M. G. Hill, Hodgenville, Ky."

QUERISTS' DEPARTMENT.

The Young Man.—Lay Members Speaking in Public.—Blasphemy Against the Holy Ghost.—Hating Father or Mother.—Sunday or Sabbath.—Psalms and Hymns.

1. Will you please tell who the young man was that followed Jesus, referred to in Mark 14: 51?

Nannie Harmon.

Who the "certain young man" was we have no means of determining. That he was not one of the apostles seems clear from the language used to describe him. Had he been one of the twelve, Mark would have given the name. He was, doubtless, roused from his sleep by the noise made by the soldiers and the rabble that came with them to take Jesus, and came to render aid to him. Olshausen and Lange say, with some degree of probability, that it was Mark himself. The fact is related by Mark alone. "The youth's picture agrees in every line with the character of Mark. The circumstances of the youth agreed perfectly with those of Mark, the friend of the Lord resting in his country-house for the night. There is an analogical support of this view in the fact that John, also, by a mere hint, weaves himself and his mother into the evangelical narrative (John 1: 40; 19: 25): and, probably, Luke does the same thing, 24: 18." This view seems not unreasonable but it can not be looked upon as authoritative, as no record is given of the name of the young man.

2. Are lay members allowed by the church to teach and admonish in public, provided they are well versed in the Scriptures and the spirit causes them to feel as if it were their duty to do so? Perry Bowser.

If the above query refers to regular meetings for preaching God's Word, the answer is, No. Lay members may teach in the Sunday-school or speak in the social prayer-meeting, but in services held for preaching, only those who are set apart by the church for that work are permitted to teach and admonish. God's house is a house of order.

3. Will you please explain Matthew 12: 32 as to the forgiveness in this world, or the world to come? From the reading it looks as though there is forgiveness in the world to come. Samuel Rodefer.

The meaning is that they who sin against the Holy Ghost never have forgiveness. Mark 3: 29 gives the language this form, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation," and Luke 12: 10, "But unto him that blasphemeth against the Holy Ghost it shall never be forgiven." These quotations fix the meaning of the phrase. Certainly Christ did not mean to teach that any sin unpardoned here would be pardoned hereafter.

Dear Brother:—

4. Will you please explain through the Gospel Messenger Luke 14: 26? John D. Duggins.

The language upon which an explanation is asked in this query reads as follows: "If any man come unto me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." The word hate in this Scripture means simply to love less. Our devotion to Christ and to God must rise above all else in this world. We must love our own life less than we love him, and, if necessary, be willing to lose it rather than deny the Blessed Master. This meaning of the language is made plainer by Matt. 10: 37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." This use of the word hate, *i. e.*, to love one less than another, is not uncommon in the Scripture. See Gen. 29: 30, 31; Deut. 21: 15: 17; Mal. 1: 2, 3. The supreme object of our devotion is to be Christ. We are to love and obey our parents in the Lord, but if they stand between us and our duty to God, we must, if needs be, forsake them, obeying God rather than man. If duty calls the Christian from his home, from his friends, from father or mother, he must be willing to go, forsaking all for Christ's sake. This spirit should characterize the Christian. It does not show that he loves his own kith and kin less but that he loves Christ more than all else in this world. Such love had Paul. He loved his brethren and friends much but he loved Christ more.

5. Since the term "Sabbath-school" is used in Jewish periodicals and by the Jews generally to designate a school held on the seventh day (our Saturday), is it proper for our Brethren, in their writings, to apply that term to schools held on the Lord's Day, or to call that day the "Sabbath"?

L. A. P.

Several queries covering about the same ground as No. 5 have been received and we answer them all briefly as follows. We should make a proper distinction between the Jewish and the Christian Sabbath. Under the Law the seventh day was the legal Sabbath Day and that day the Jews were commanded to keep holy. Christ became the end of the Law, and we are no more under the Law but under Grace. The apostles met on the first day of the week, and that day, under the Christian dispensation, came to be regarded as the Lord's Day, because on that day he rose from the dead. It was only natural that the day on which this great event occurred, around which cluster the hopes of every Christian, should be held in high esteem by the apostles and disciples, and so it came to take the place of the Jewish Sabbath. We may very appropriately call it the Christian Sabbath, thus making a distinction between it and the Jewish Sabbath, or we may make the distinction more marked by saying "the Lord's Day" and by calling our schools, held on that day, Sunday-schools.

6. Will you please explain Eph. 5: 19; also Col. 3: 16? "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." A Sister.

The apostle here refers to worship and would have us engage in singing psalms, hymns, and spiritual songs, with grace in our hearts, to the Lord. The Psalms of David were much used in worship by the early Christians, and it would be well indeed, if more attention were paid to them in our worship to-day. We are too apt to look upon our meetings as a time set apart for preaching alone. Much more time might be most profitably spent in reading the Psalms, singing hymns and spiritual songs. Singing is to be employed in our devotional exercises and should be engaged in with the same feelings of devotion, and the same thoughts of worship as are experienced in prayer. Our hymns should be of a devotional character and be sound in doctrine. We quote briefly from Dr. Barnes on the last point. "Dr. Johnson once said that if he were allowed to make the ballads for a nation, he cared not who made the laws. It is true in a more important sense that he who is permitted to make the *hymns* of a church need care little who preaches, or who makes the creed. He will more effectually mould the sentiments of a church than they who preach or make creeds and confessions. Hence, it is indispensable, in order to the preservation of the Truth, that the sacred songs of a church should be imbued with sound, evangelical sentiment."

Doubtless there are times when our own griefs lay cold about us, like snow in patches, and the very sun looks wintry, seen through sad eyes; but our sorrows will surely melt away in the reviving warmth of true faith, and if good seeds have been planted in a proper soil, they will soon put forth green leaves, and after awhile will come buds and blossoms of sweet odor.—*Sel.*

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come" 1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver" 2 Cor. 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work

TRACTS come in as HELPS to the church to distribute the Word, as hired help does on the farm or in the vineyard. The farmer can not do all the work at home, and also all the errands that his business demands. The same is true of the ministers who must look after God's husbandry. They can not do all the work required at home, and the errands too. There are not enough laborers for so great a harvest. By sending out tracts upon errands of mercy and love, sowing Gospel seed — many thousands of precious sheaves may be harvested into the Lord's garner, that otherwise may be lost forever. The labor is light and full of blessing to the willing and diligent, in whose hearts the cause is dear. "The hand of the diligent shall bear rule." The cost is too trifling to take into account, in comparison with the importance of the work and the results to be achieved. May your hearts be warm for Jesus, and your hands ready to minister to the cause!—*H.*

ANOTHER WAY

BY JAMES M NEFF.

BRETHREN, one of the great needs among us is, that we ever keep our eyes open to our opportunities for doing good, that none may pass unimproved. I can scarcely conceive of a situation which would not give opportunity almost daily for doing *some missionary work*, but we don't seem to see the opportunities. But that we be able *to see* these opportunities whenever presented, is not our greatest need, brethren; *the great need* is that we have such an abundant outpouring of the Spirit, such a heavenly awakening that we will be prompted to improve an opportunity when we do see it.

Let every brother and sister ask himself and herself the question, Why is it that *I* am not doing more real, active work for Christ? Why? Why? Few of us can answer this question by saying, Because I have no opportunities; but rather, Because I do not improve the opportunities that I have.

Know this, then, that I make the following suggestion, not forgetful of the fact that the best thing to do is to execute the plans we have, rather than to propose new ones But if we can do more work without any additional expense, should we not do so? I believe we can do it in this way: the Book and Tract Work has issued a number of leaflets, printed on a good quality of paper. They are printed on but one side, the other presenting a clean, white surface, just the thing to write letters on.

Now there are not many of us who do not write letters; and why not send to Bro. Samuel Bock, Dayton, Ohio, and get a good supply of these leaflets? Send sixty cents and get two hundred, assorted, such as "Christ and War," "The Lost Opportunity," "The Bond of Peace," "The Evils of Intemperance," "Pause and Think," "Why Am I not a Christian?" and "Are You a Christian?" With a vindication of the truth on one side of the sheet, and your missives (be they of friendship or business or what not) on the other, send the Good News all over the land.

Now every one who neglects this, will do so in the absence of a good excuse; for the cost of the tracts will be less than what is often paid for ordinary writing-paper. Is there any reason why each one should not assist in disseminating the Truth? Is there any danger of scattering it too far?

Covington, Ohio.

NOTES AND JOTTINGS

BY I J. ROSENBERGER.

FOR the past two years we have been contemplating a visit to Dakota. This fall we felt our limited time was insufficient to go that distance, but by the earnest pleadings of the Brethren at Bijou Hills, we left our home, Oct 8, for Dakota. We did not arrive at our destination until the evening of the 11th, and commenced our work on the 12th. We found a small congregation of attentive listeners. The little prairie village, above mentioned, contains a G. A R Hall, which our Brethren occupy to good advantage.

We continued our efforts with unabating zeal, appropriating considerable time to visiting the scattered families on the plains, some of them living in sod-houses, others in dug-outs. On the evening of the 31st occurred the feast, and there were evidences that it was a *love-feast*

On the evening of Nov. 3 we preached our first farewell sermon,—our allotted time having expired. At the close of the meeting, three came forward, after which a fourth reported. There were evidences that the Spirit of the Lord was moving in the congregation We thought it not best to close, hence we remained one week longer. We then closed the meetings, with ten applicants for membership, of whom nine were baptized. All bade fair to be worthy members. We left, with the future prospects of Bijou very fair.

Eld Jacob Murray lives twelve miles east of Bijou. We were sorry he could not be in attendance more frequently at our meetings. Bro. William Cook has charge of the ministry at Bijou Hills. He has been there for six years, and has met with encouragement. We were glad to find these Brethren of good influence in their communities. Bro. Cook declined nomination for their new Legislature. They are assisted in the ministry by brethren John M. Albright and John McLear.

According to the information we received, we estimate our membership in the Dakotas at about one hundred. East of Bijou Hills, about sixty miles, at Mt. Vernon, is a colony with one minister—Bro. Harader, who is not in good health. A number of these faithful ones were at the feast on the 31st. They reported as having had no preaching for one year. It looked as though our Dakota Brethren were not doing enough mission work.

North of Alpena is an organization under the care of Bro. B. F. Miller. At Aberdeen are several members with no minister. At Frederick there is an organization in care of Bro. James Evans and William E Horning. The Dakota Brethren are now applying for admission into the State District of Northern Iowa and Minnesota. We hope they will succeed, and that the future wants of the Brethren in the Dakotas will be better met.

Before we left, a meeting was called, and measures taken to purchase the hall we were occupying for church purposes. They are applying for some help from the General Mission Board. Help they need. They can not buy the building unless they get help. I here say to the Brethren everywhere, Let us keep this treasury replenished. I do not see how brethren,—elders—can feel that they are doing their duty, while turning a deaf ear to these numerous pitiful calls for help!

It was our pleasure to visit the Sioux Indian Agency at Chamberlain. The Government issues each week a certain amount of provision to each family. That morning they killed fourteen head of cattle. There were sixty Indian pupils in the Industrial School. They are kept there ten months in the year, and fed and clothed at the Government's expense. Half of the time they are in school; the other half the boys are at work on the farm, and the girls are at work sewing, washing, baking, etc. The poor Indians may have been greatly misused in time past, but at present they are receiving special favors.

South Dakota is a delightfully-situated and healthful country, but the lack of rain and the scarcity of water are a hinderance to the development of the country. Crops in both States were light. There is scarcity, and in places, perhaps, well nigh destitution.

On our return we were much disappointed at not being allowed to stop off at Leaf River, Ill., for Mt. Morris. Our agent assured us that such privilege would be granted. A number are in attendance at Mount Morris College from our locality. We were indeed rejoiced to learn that they were included in the happy number recently gathered into the fold. The spiritual atmosphere at Mt. Morris seems to be good, and the church influence healthy. How Brethren can be content in sending their children to other schools, imperiling their eternal destiny, and not patronize our Brethren's schools, does not seem clear to me.

The time was when our literature was looked upon as being of little importance as a factor in the church; but we have been led to see that our literature is such an engine, such a power for good that the church has taken its moral influence under her control, and contemplates assuming also the financial interests. It is now becoming apparent that our educational institutions are engines,—powers for good, and hence need the special care of the church. Improper men at the helm of our editorial departments in the past have done us great harm. Improper men at the head of our *educational* interests will likewise entail ruin on the church Literature is abundant, but not such as teaches the peculiar doctrines of Christ and his church. Schools are likewise abundant, but not such as encourage the meek, self-denying religion of Jesus. We want our literature to promote the interests of the church. Our schools must be shaped and moulded to the same great end, if they are to prove a blessing to the church.

READ, PONDER AND ACT.

BY J. S. FLORY.

SCENE 1. — A Sunday-school on the prairie. Earnest workers, teaching the love of God to children who have immortal souls. God had put it

into the heart of one of the teachers to spend a few cents for religious tracts. They were distributed among the visitors and scholars. One leaflet was dropped by the wayside,—purposely or not, God knows,—the wind wafted it far away. A young man, crossing the bleak plain some days later, thinking, in all probability, of worldly pleasure or business pursuits, picked up the white-winged messenger of Truth, and his eye caught these significant words, "Whither bound, — to heaven or hell?" A chord of thought, long silent, began to vibrate, the sweet melody of heaven seemed to float in,—the terrors of hell loomed up around that sinner. A slumbering conscience was aroused. He could find no rest or peace until he sought it, with tears, at the feet of a forgiving Savior.

SCENE 2.—A minister traveling up and down through the world, carrying the glad tidings of salvation to a hungry, starving world. Year after year is spent in the Master's cause. He is a holy, happy man, with hoary head and tottering step, nearing the grave. A voice seems to come out of the gentle breeze that fans his wrinkled, care-worn brow, "Father, whither bound?" Yes, to be sure, —"to a land of rest; to my father's house on high where the wicked cease from troubling, and where the soul shall ever be at peace, in the sweet by and by."

SCENE 3.—Over the river angelic hosts welcoming the redeemed who came up out of great tribulations. The heavens ring with music;—ten thousand times ten thousand angels and arch-angels around the throne are praising God and the Lamb. In the number treading the golden streets of the New Jerusalem is that self-same servant of God, he being that self-same youth that picked up that tract.

Now, reader, a special word to you. The first *two* scenes are no idle tales, and the last, though imaginary, is in harmony with the teachings of the Bible. Now, a small tract, by the blessing of God, can be an instrument to awaken a careless soul, as above mentioned, and that person becomes a means, in the hands of God, of converting many from sin to righteousness, at last to reach heaven, what may you do if you will put forth some effort to spread the Truth by helping the Tract Work of the church?

Do not let Satan tempt you by putting the thought before you, it is something *new*. The New Testament Scriptures are but a bundle of tracts, gathered together and put in book form.

Let this thought ever be before you: "It is my duty to work for God and the upbuilding of his kingdom." Then go to work in every way you can. If you have friends whom you would like to have converted, do not do like the rich man, — wait until you get to the other world,—then ask to come back and warn them. Now is the time,—send a small sum, now and then to the Tract Work, with an order to send tracts to certain persons. Get a lot yourself, and use them to the furtherance of the Gospel. Let your prayers go with them, — no matter whether you can see the result or not. God knows all about it. He will keep the book in such a way as to give you all the credit due, or to come due, as interest that continues to accumulate as time rolls on.

Oh, the blessedness of laying up treasures in heaven! Just think a moment! You expect, perhaps, to spend a certain amount for Christmas presents for you friends. You will have, no doubt, a more happy season if you will reconsider the matter and give a part of your contemplated expenditures to the Lord's cause. You have no dearer friend, we hope, than he. Try it and your conscience will not condemn you, but approve, and thus you shall be blessed!

Tuhunga, Cal.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Under date of Nov. 22, sister Martha Carter, of Frankfort, Ohio, writes: "Our meeting, Oct. 17, was an enjoyable one. Two dear ones had become tired of sin, and were received into the church by baptism. Bro. Landon West was with us, and encouraged us to hold out faithful. This we desire to do, and hope that the members every-where will remember us in their prayers."

—Under date of Nov. 25, Bro S. W. Hoover, of Dayton, Ohio, writes: "The members of the West Dayton church, Dayton, Ohio, expect to begin a series of meetings within a few weeks from this date, and they ask the especial prayers of the Brotherhood for their success, and the building up of the cause in their midst. The Lord is strong and mighty to save and without me, says Jesus, 'ye can do nothing.' Bro. I. J. Rosenberger is to do the preaching."

—Bro. R. H. Hensley, of Rodelm, Tenn., writes: "Eld. G. C. Bowman, of Washington Co., Tenn., was with us from Nov. 14 to 19. We had good meetings. As we have no resident minister here, we would be glad if some one would come and locate with us here. I have a farm of 112 acres that I will sell cheap. It is within one-fourth of a mile from the church and six miles from Concord. It has all the necessary improvements and a good orchard. I hope some of the Brethren will call and see us."

—Bro. G. E Whisler, of Ashland, Nebr., writes: "Being desirous of increasing our strength in membership, as well as to get a suitable person to have in the family, and especially to have about our children, we would like to secure the services of a young brother,—one that could come well recommended. We live on a farm near Ashland, Saunders Co., Nebr.,—one of the points where Bro. A. Hutchison preached while in Nebraska this fall. We have a good country generally, and would be pleased to answer any question in regard to the above matter."

—Sister Salome Watkins, of the Pleasant Grove church, Ind., under date of Nov. 20, writes: "Bro. I. J. Rosenberger has now in progress a series of meetings at the Mt. Pleasant church. The meetings are good and we pray that souls may be converted to God. I wonder if we appreciate God's great love to us, in permitting us to attend such meetings! Why are we so silent and afraid to speak, when we ought to be joyful to say a word for our Master? Bro. Charles Campbell and T Watkins are with the Brethren at Little Walnut church this week. We pray they may do much good while absent from home. Praise the Lord!"

—Bro. Christian Schrock, of the Pleasant Valley church, Ind., writes: "We held our last quarterly council-meeting Nov. 16. Everything passed off peaceably and in love. We, as a church, are trying to work for the advancement of the cause of our Master. We have our dark days, of course, but when we think of the trials and sufferings of our Blessed Savior, we are made to look beyond this vale of tears, to the time when we shall be delivered from all trials and troubles, and be with him who bled and died for our sakes. Then we feel to press on. Bro. J. B. Shoemaker, one of our elders, who has been very poorly for some time, is improving rapidly. We hope he may again be able to fill his place in the church, for we need his good counsel. Bro. J. V. Felthouse, of Lagrange County, Ind., preached two soul-cheering sermons for us last Sunday. Bro. W. R. Deeter, from Milford, Ind., expects to preach for us in the town of Middleburg, one week or longer, in the near future."

—Under date of Nov. 24, Bro Jonathan Hoover, of Dawson, Ohio, writes: "The members of the Loramie church, Shelby Co., Ohio, held their love-feast Oct. 18 It was an enjoyable one. Brethren Isaac Frantz, of Pleasant Hill, S. W. Hoover, of Dayton, Ohio, and other neighboring brethren were with us to give the Bread of Life to all who would receive it. At the closing of our Sunday-school we had a Children's Meeting. An address was made by Bro. Frantz to the good of old and young. We had our quarterly council Nov. 16, at which time two deacons were elected. The lot fell on brethren Joshua Whitmer and Wilson Love. We hope the Lord will help them to fill the office well!"

—Under date of Nov. 26, Bro. Adam Beaver, of Hartleton, Union Co., Pa, writes: "According to previous arrangements Bro. E. D. Book, of Perry Co, Pa, came to us Oct 26 and commenced a series of meetings at what we call the Hartley meeting-house where he continued until the evening of Nov. 6. The rainy weather hindered us much, but when the weather permitted, we had a full house and the best of attention. The church, as well as the people generally, were highly pleased with the ministrations of Bro. Book. As an immediate result of the meetings three were added to the church by baptism, and the Brethren refreshed and encouraged."

—Under date of Nov. 24, Bro. William Brown, of Churubusco, Ind., writes: "Our Communion occurred Nov. 2. There was a good attendance. The ministers present were brethren D. S Kahler, Daniel Rothenbarger, Daniel Crone, Ellson and Henry Brallier. Bro. Kahler officiated. We had a protracted meeting one week before and one week after the Communion, at which Bro. Henry Brallier did the preaching. As an immediate result of the meetings, seven souls were added to the church. Bro. Brallier is an earnest worker and pressed the Truth close home to many. May the Spirit strive with those that have not yet come out on the Lord's side!"

—Under date of Nov. 25, sister A. Lichtenwalter, of the New Hope church, Kans., writes: "Since the last report from this newly-organized church, two more have been made willing to unite with us,—one in the prime of life, the other an old sister, nearing the end of her ninetieth year. We hope her last days may prove her best and happiest. Our heart rejoices to read of the ingathering of souls, yet, when we see our dear relatives and friends perish just outside the fold, we are made to feel sad. We hope the time may speedily come when there will be sufficient ministerial help all along the line to fight the enemy and gain the victory. Brethren and sisters, let us all become more concerned about the salvation of precious souls. Let us work with more energy for the cause of our Blessed Master, and God will bless our efforts!"

—Bro. Solomon Bucklew, of the Coal Creek church, Ill., writes: "We commenced meetings at the Coal Creek church Nov. 4. Bro. Holsinger, from Marshall County, Ill., came to our assistance, and stayed with us ten days. Bro. Holsinger preached the Word with great zeal and power. Sinners were made to tremble, and the dear Brethren were built up in the faith. Three precious souls came out on the Lord's side, and were buried with Christ in baptism. I expect to commence a series of meetings at the Macedonia school-house in the near future, the Lord willing. I am glad to see the strong effort that is being put forth every-where to advance the Lord's cause. Dear Brethren, let us work while it is day, for the night cometh, when no man can work! Let us be workmen that need not be ashamed, always abounding in the work of the Lord!"

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have in a few cases, and, if necessary, will issue supplements.

A Season of Refreshing.

THANKSGIVING Day, to the Brethren at Mount Morris, was of more than usual interest and importance. Looking back upon the last few weeks, all could realize that the Lord had been especially gracious, for he had blessed the efforts of his servants to the conversion of many souls. Nearly all of those who gave their hearts to the Lord were students of the school at this place,—young people who had been the subjects of prayerful thought and anxious care on the part of the school management and other brethren. And while there was rejoicing among the believers at Mount Morris,—and, we hope, in the glory-world beyond,—there was great joy, also, in the homes of the *parents* of those who had so nobly decided for Christ. What greater consolation than to know that with your child, "it is well" for time and eternity! Such results need only be expected, however, at a school where the time-honored principles of primitive Christianity are taught by precept and example. A brother, in the hearing of the writer, recently said, "Mt. Morris is one of the best mission-posts we have; for not only are many added to the church, but a large majority take with them upon leaving, a portion of the zeal and energy in mission work, exercised here, and spread it wherever they go." Those words are true, as experience has shown.

Realizing that our young members,—especially those who had just recently united with us,—would be greatly benefited and built up in the faith, by enjoying a love-feast and Communion, arrangements were made for such a service to take place on the evening of Thanksgiving Day.

"When the even was come," a little band of perhaps, a hundred brethren and sisters assembled at the appointed place. A deep solemnity seemed to pervade every heart, when Bro. D. L. Miller, in an earnest, impressive manner, portrayed the importance of a *thorough* self-examination,—of going to the *heart*, the birth-chamber of thoughts and actions, and there sitting in judgment on the hidden things, known only to ourselves and our God. A hush had fallen over the assembly, indicative of a deep feeling, and this was a characteristic of the exercises throughout the evening. Amid the stillness, unbroken by any noise and confusion, the minds of the participants were carried back to the last Supper of our Blessed Redeemer, to the agonizing scenes of the cross,—then forward again to that Supper, when time shall be no more, and when Christ himself shall serve us.

I am glad that the first Communion of these young members was one so well calculated to leave a lasting impression for good. They can go away from here, with the consciousness of having observed the feast in Gospel order, and that, too, in the absence of that confusion, so often and lamentably connected with our feasts. God's house is a house of order, and a little *system* in the setting and serving of the tables, and during feet-washing, would go far to preserve that solemnity which is so desirable in any religious exercise.

May we not hope that our young members will always fondly cherish their first Communion, and, after feasting at the sacred board, with renewed vigor press forward to gain the crown which is promised the faithful? L. A. PLATE.

Mt. Morris, Ill.

From the Lunenburgh Meeting, Va.

IN response to an arrangement made by the Lunenburgh Brethren, father and I went there Nov. 1, and commenced a series of meetings. The meetings opened under very favorable circumstances. The evenings were bright and pleasant, and the people were desirous to hear concerning things pertaining to their future interests. The brethren were at peace, and fully awake to the responsibilities of the occasion. Through the agency of a weekly prayer-meeting, which has been regularly kept up during the past year, the members were full of religious fervor, so that, when we called on our Lord for help, he was very near, to come quickly, as it was when the great prophet Daniel prayed.

The meetings were crowded every evening, and continued with unabated interest and fervor until the evening of the 16th, when they closed with a feast of charity. The apparent results were ten accessions to the church and two reclaimed, who had gotten outside of the fold.

And such a feast of charity! In the first place every member of the church, fifty altogether, save one, who is an invalid, were at the feast. There was no cooking nor bustle of preparation about the church, such as characterizes meetings of that kind generally. The members prepared the supper at their houses and brought it in baskets and buckets to the place of meeting, and it was placed on the tables before the evening services commenced, and then all neatly covered with brown, domestic linen till the time of eating. After the supper was eaten, the tables were again covered in like manner. The members there are disposed to understand the Scriptures in a literal sense, so when the feet washing service was performed the sisters laid aside their aprons (each wore a white apron made for that special service), as the brethren do their garments.

The evening service was one of great pleasure to the participants, and the attention and interest of the spectators was marked and praiseworthy. The church of Lunenburgh has a powerful hold on the confidence and affections of the people around them, and with watchfulness and diligence it promises, in the near future, to be among the most powerful congregations of our Brotherhood.

Of course, they have the usual allotment of troubles, and the universal enemy is putting in his usual, malicious work. For instance he inspired certain persons to report that our church rules forbid our people to associate with those not of our faith. I took occasion to say publicly, that who ever repeated such a slander merited the malediction that St. Paul denounced on Elymas, the sorcerer.

Since the organization of the church on the eighth day of the eighth month of the year 1888, they have lost but two members by desertion, and hopes are entertained of their restoration. It will be remembered by the readers of the MESSENGER, that during our great meeting there last December, a certain very estimable, though sinful, young man, said openly to his friends that he intended to serve the devil awhile longer. I will now relate the sequel of such a terrible covenant.

During last summer he was attacked with a singular disease of the bowels, pronounced by the doctors cancer. For several weeks he suffered increasing pain, until, alarmed by the threatening character of the strange malady, he was taken to the City of Richmond, to obtain the aid of the renowned Dr. McGuire. It was soon apparent that no human aid could save him, and he sought the soothing consolations of religion to prepare him for the lone, mysterious journey to the hidden country. He sent for an eminent minister of the Baptist church and, in reply to the request for prayer, the minister asked for what blessing he should implore the Lord. "For just time enough to be baptized," replied the dying man. The "man of God" told him baptism was not necessary if he was repentant and would put his trust in his Savior. This did not satisfy the longing of the poor man's soul, and he died without the full assurance of faith which obedience to the Word of God would have brought him in the last terrible ordeal.

It occurs to me, that, in full view of the words of Christ and his inspired apostle, which teach that we can (only) "put on Christ by baptism," and we are "saved (only) by the washing of the Word," and "he (only) that believeth and is baptized shall be saved," I repeat, it is taking a fearful responsibility, on the part of a preacher, to say baptism is not essential to salvation. But in all ages there have been men who have gain-said the words of our Lord under the guise of prophets and teachers, and, with these testimonies before us, we need not be deceived unless we wish to be.

The discipline and rules of the congregation there appear to be somewhat rigid to easy-going folks. Without waiting a year for an Annual Meeting decision, as to what to do with members who do not walk circumspectly in their dealings, they call a special meeting and cite the offender before it, and, having before them all the facts, they promptly sever the bond of fellowship, unless he yields absolute compliance with their rules. Right, Brethren. Christians must be honest if they are not pious. It would be a good thing were there more rigor in our discipline concerning business methods. Let the axe of excision be applied till every brother's word is as good as his bond, and both as good as gold.

Of course I do not wish to cater to the vanity of the dear saints of Lunenburgh, when I say I never met more loyal devotion to the Word of the Lord, and more genuine, effusive Christian love than among them. We were much refreshed in our souls, and carried from them that spirit of more perfect consecration to the service of our loving Savior.

They will commence soon to build a new house of worship, and I am authorized to request that those who, moved by the love of the Lord and his cause, feel like contributing to a very worthy cause, remit by check, money-order, postage stamps or currency, to Bro. Jos. Oliver, Pleasant Grove, Lunenburgh County, Va.* Now, brethren, who among us can not send as much as a dime, a nickel, a penny, a postage stamp, a blank postal card? Fifty thousand postal cards would be $500,—one-half enough to build the house. Just think of it!

On account of the very inclement character of the day following the love-feast, the day set apart for the special closing services, we did not have the pleasure (and sorrow) of the word of farewell and the kiss of peace to those loving Christians, but, in the presence of a few, who reside near the church, on Sunday morning we commended them to the loving watch-care of the Great Shepherd, and sent our adieus by faithful messengers to all the members of the lowly band,

"Praying that he, who holds life's sands,
Will keep the loved ones in his hands."

Thus ended a blessed season of God's gracious love, and to him be all the praise!

D. C. MOOMAW.

*We presume this appeal is intended to reach the churches in Virginia, and with this understanding we publish it.—ED.

CUNNING leads to knavery; it is but a step from one to the other, and that very slippery; lying only makes the difference; add that to cunning, and it is knavery.—*Sel.*

Notes of Travel.

NUMBER I.

ACCORDING to previous arrangements, wife, daughter and I started on our western trip on Wednesday, Nov. 20. We arrived at Beatrice about 2 P. M., next day. We found our eldest son, Frank, and son-in-law, J. E. Young, awaiting us. We spent some time with each of them, and our son Charles. We also met with the brethren and and sisters of Beatrice in public worship on Thursday and Saturday evenings, on Sunday forenoon out in the country, and again in the evening at Beatrice. We had rather small congregations on the first two evenings, but on Sunday forenoon and evening we had a fair attendance. They have two new, substantial meeting-houses, one in town and one in the country. Both are *comparatively* plain. I mean, they would not have been considered plain thirty or forty years ago, but when compared to the *gorgeous edifices* erected by the *popular churches*, they are quite plain. I am afraid we are patterning too much after the worldly fashions; if not so much in our meeting-houses, probably too much in our own private houses.

After giving farewell to loved ones on Sunday evening and Monday morning, I took the train for Omaha, where I arrived about 3 P. M. When I presented my papers, received from Bro. D. L Miller, at the ticket office, the agent gave me a ticket, good until Dec. 31., claiming that he was not authorized to give it for a longer time. Applying at the General Office, the General Agent kindly ordered my ticket extended to March 15,—about twenty days more time than they generally give on such tickets. Having some spare time, I went to the Mechanics' and Traders' Bank, to see our former townsman,—Mr. O. H. Swingley, but he had left the Bank just ten minutes previous.

I got back to the depot in time for the 7: 35 P. M. train Nov. 25. After a good night's rest, break of day found us at North Platte. A little snow had fallen during the night, but a few hours of sunshine took it all away. There was nothing of much interest that day besides the playing of the little prairie-dogs. They live in towns, or colonies. For a mile or more one may not see any of them, and then we may see dozens of them at a time They are of a brownish color, reminding one very much of the ferret,—excepting that they are three or four times as large. They throw up mounds somewhat larger than the pocket gopher, about eight or ten inches high, and about three or four feet in diameter. They skip around or sit on their mounds upright, like the spotted gopher. At the least alarm they jump into the hole which is in the center of their mound. It is said that the rattle-snake, the owls and the prairie-dogs all live in the same house.

At Sidney, Nebr., I looked around while the train stopped, thinking I might see some one I knew. It looks rather desolate around Sidney. Occasionally there is a little farm-house, or dug-out, and a few small fields of corn. I heard a man say on the train that before the cattle-men were driven out, there was plenty of money, but since they have gone, times are very hard.

Cheyenne, 516 miles west of Omaha, is a thriving city of about 10,000 inhabitants. When near Cheyenne we, for the first time in our life, got a glimpse of the Rocky Mountains, but were very much disappointed in crossing them. Though it is the highest point on the Union Pacific, it did not appear as high as it is in reality, the ascent being so gradual all the way from Omaha. We reached the summit of the mountain just about dark and saw but little beyond until next morning.

We got to Green River at day-light of the second day. Here the trains divide, one for California; the other for Portland, Oregon.

From Green River to Pocatello the scenery was more grand than in the Rockies. The abrupt bluffs and the snow-clad cliffs looked grand. No apparent vegetation is visible, excepting the wild sage, or Rocky Mountain salvia, as some call it, and scrubby evergreens on the summits of the bluffs. Between the railroad and the bluffs, there are rocky cliffs for miles, that look, in places, as if they were quarried by human hands and promiscuously thrown together. At other places they looked as if built by human skill. "Praise the Lord for his wonderful works toward the children of men!"

D. E. PRICE

Pendleton, Ore.

The Bible Term.

LETTERS have been received from different parts of the Brotherhood, asking for information with reference to the "Special Bible Term" announced in our catalogue of May last. For the benefit of all who may be interested we wish to say that, the Lord willing, Eld. R. H. Miller, of North Manchester, Ind., will begin a meeting in the College Chapel, on Wednesday evening, Jan. 1, '90, and continue, probably, four weeks. The original design of these meetings was to give instruction to our students, especially the young brethren and sisters, in "The Evidences of Christianity," "Church Doctrine," and "Church Government," affording them an opportunity to become thoroughly informed in the teachings of the Bible, as taught and practiced by the Brethren. Bro. Miller was selected to preach those sermons because of the experience which age and a critical investigation of the subjects named have afforded him. When the above arrangement became known, brethren who are not in the school expressed a strong desire to share the benefits of these meetings, and it was finally decided to let all who will, come.

It was further agreed, and announced in the catalogue that Bro. D. L. Miller should deliver a number of those "Bible Talks" which have proved so interesting to all who have heard them.

In order that those who attend the meetings may employ all their time advantageously, daily lessons will also be given in "Bible Study," "Sunday-school Work," and "Church and Mission Work." It is the purpose of those who have the management of the meetings to make them profitable, directly, to those who attend them, and indirectly to the churches represented in them. While all are cordially invited to attend, ministers and Sunday-school workers, both brethren and sisters, are especially invited. Much may be learned in a few weeks, and we feel confident that no one who comes with a view of learning will ever regret either the time or the money spent in attending this Bible Term. Those unable to attend during the entire term should, if possible, come at the beginning of it.

As to the expenses we wish to say that we should gladly board all free of charge, but we can not well do so; hence the following: Tuition, *free to all;* board, per day (lodging included), 60 cts; board, per week (lodging included), $3 00.

We have arranged with several railroads for one and one-third fare the round-trip, and hope to secure similar favors from other lines.

Are there churches who have ministers and Sunday-school workers who have served them faithfully, lo, these many years, and whose circumstances forbid their attending these meetings? Such churches, or even individual members of such churches, find here an opportunity to forward the Master's work, by furnishing the means necessary to enable one or more from their church to attend at least several weeks. Since we have made the necessary arrangements for a Bible Term, we trust many will avail themselves of its advantages. We earnestly crave the prayers of the Brotherhood in behalf of the work

Persons, desiring further information, should write us soon (enclosing stamp), that we may send them circulars containing full particulars of the work to be done during those meetings.

J. G. ROYER.

Mt. Morris, Ill.

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D. L MILLER, Treasurer.

From the Dry Creek Church, Iowa.

BRO. GEORGE CRIPE has been holding a series of meetings in our congregation, commencing Nov. 12. On Friday, Nov. 22, two dear Sunday-school scholars were baptized. Angels rejoice when sinners turn to God, pleading for love and mercy. May our kind Father in heaven keep those two dear young sisters in his care, that they may have strength to resist every temptation! Many more seem almost persuaded, and we hope they will come soon.

To-day, Nov. 25, we held our quarterly meeting. Next Sunday, Dec. 1, we will close our Sunday-school for the winter. Many of us regret to lose those golden lessons we may learn there. I have asked my class of dear young people to read a lesson out of the Holy Bible every Sunday at their homes, that we may not lose our interest in this good work.

Our social prayer-meetings are enjoyed much by God's children. They revive us and build us up in that most holy faith.

We expect to commence a series of meetings at the lower church soon We ask an interest in your prayers every-where, brethren and sisters, that God might bless us in this glorious work, and that his choicest blessing might rest upon our dear brother who labored so earnestly for us.

M. E. TISDALE.

From Copper Hill, Va.

THERE has been a little body of members here for a long time,—somewhat isolated, but under the care of the Brethren in Roanoke County who preached for us once a month. Amid all the hindering causes the church has moved on steadily. Under the guidance and blessing of God the good work is still going on. We have had fourteen additions since last winter, up to Oct. 1.

Feeling encouraged to labor still more for the Master we decided to have a series of meetings. We sent for Bro. John B Naff, of Roanoke, who came to us Oct. 11, and continued with us till the 20th, preaching eleven sermons. He was assisted by I. W. Eller during the latter part of the meetings. The brethren labored earnestly, and, we believe, effectually. As an immediate result nine made the good confession. One was reclaimed. May the Lord help them to live faithfully till death! Others, who were deeply impressed, will, we hope, yield to the influence of the good spirit, and accept the offers of mercy before it is too late!

N. P. WIMMER.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder"

RUSE—MILLER.—At the residence of Paul Miller, Nov 10, by Eld Josiah Berkley, Mr. Josiah Ruse and sister Barbara Miller, both of Somerset Co, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MARKEL.—At Tyrone City, Pa., Nov. 16, Mrs. Laura M. Markel, wife of Dr A. R. Markel, aged 28 years, 3 months and 17 days.

Deceased was married to Dr. Markel, Dec. 4, 1884, and leaves, beside the husband, three small children She was a granddaughter of Eld. Grabil Myers, and leaves several brothers and sisters, as well as many friends and relatives to mourn their loss.

ELIZA A. EYER.

SMITH.—At Carson City, Mich., Nov. 19, sister Laura Smith, aged 20 years, 11 months and 26 days.

Sister Laura united with the church when only thirteen years old, and lived a consistent Christian life until her death. Though she was left an orphan at the early age of two years and had many difficulties to meet and overcome during her earthly pilgrimage, yet she was always resigned to her lot. The funeral services were conducted by Eld Wysong from Rev. 14: 13

LEVI D. BOSSERMAN.

MUSSELMAN.—In the Round Mountain church, Washington Co., Ark., Nov. 10, Bro. John Paul Musselman, aged 67 years, 7 months and 7 days.

Deceased united with the church while quite young. He leaves a wife and six children to mourn their loss. Bro. Musselman was a faithful deacon in the church, earnestly contending for the faith that was once delivered to the saints. Funeral services by Bro. D. B Cripe from Job 14: 13.

CLINE.—In the Moscow congregation, Augusta Co, Va., Oct. 29, Bro. Abraham Cline, aged 65 years, 8 months and 5 days.

Bro. Abram was a son of John Cline and born in Rockingham County. Just four weeks before his death he visited his old home place. Little did we think when he gave us good bye, it would be the last time we would see his smiling face. The deceased was a member of the Brethren church for a number of years and respected and loved by all who knew him. He leaves a devoted companion and eleven children to mourn their loss. Seven of the children are members of the church.

Funeral services were held at Lebanon church by Rev. Henry Early to a large and sympathizing congregation.

KATIE L. CLINE.

MOHLER.—In the West Nimishillen congregation, Stark Co., Ohio, sister Elizabeth Mohler, aged 80 years, 8 months and 15 days.

Sister Mohler was a consistent member of the Brethren church for many years. She died in the blessed hope of entering into the rest prepared for God's children. Funeral services by Bro. David Yount and the writer.

SAMUEL SPRANKEL.

COX.—In the West Nimishillen church, Stark Co, Ohio, sister Mary Cox, aged 64 years, 4 months and 20 days.

She was married to Christopher Cox, April 4, 1845. Their union was blessed with twelve children; one preceded her to the spirit land. Seventeen grandchildren have gone the way of all the earth. Bro. Cox and eleven children mourn the loss of a kind mother. Funeral services by the writer and Bro. H. S. Young, in the Lutheran church, of Clinton, Ohio. SAMUEL SPRANKEL.

GOODENBERGER.—In the West Nimishillen church, Stark Co., Ohio, Mr. Samuel Newton Goodenberger, aged 23 years, 11 months and 24 days.

Deceased had been engaged with his father in the blacksmith business. He left his shop on Saturday noon, to spend the afternoon in recreation. On his return from Canton, learning that the train would not stop at Berlin, he concluded to get off at any rate. The train was then running at about forty miles per hour. When passing the station, he made a leap to the platform but fell back. The train caught him, and all was over with him. Funeral services by the writer and Bro. H. S. Young.

KNOP.—In the bounds of the East Nimishillen church, Stark Co, Ohio, Miss Caroline A. Knop, aged 13 years, 10 months and 11 days.

Deceased was the daughter of brother and sister Knop and a highly-respected young lady. Returning home from Sunday-school, she stopped a short time with a family by the name of Smith. While in the house, young Ira Smith, aged twelve years, took up a gun that was standing in the room, and, intending to scare the girls, shot this young lady in the head. She fell back and was dead. Funeral services by the writer and Bro. H. S. Young.

SCHRANTZ.—In the same church, Stark Co., Ohio, sister Sarah Schrantz, aged 70 years and 7 months.

She was united in holy matrimony with Michael Schrantz, March 15, 1840. Their union was blessed with nine children. The husband and five children preceded her. She was a member of the Brethren church for many years and respected by all who knew her. Funeral occasion improved by the writer and Bro. H S Young.

SAMUEL SPRANKEL.

MEDLIN.—In the bounds of the Allison Prairie church, Lawrence Co, Ill., Nov. 16, of pneumonia, after an illness of nearly two weeks, Bro. John Medlin, aged 50 years, 4 months and 2 days.

Deceased was baptized by Bro. Ira Calvert nineteen years ago, and ever since held a strong belief in the doctrine of the Brethren. He was the father of fourteen children. His companion and eleven children survive him. The funeral occasion was improved by the writer and J. H. Jellison by request of the deceased and his companion, from Eccl 12 and 1 Cor. 15.

PLUGH.—In Allison Prairie church, Ill., Nov. 8, infant child of friend and sister Plugh. Occasion improved by J. H. Jellison.

BOICE.—In the same church, Sept. 26, of a lingering disease, —— Boice. Occasion improved by the writer from the words selected by the deceased, "In my affliction I cried unto the Lord and he heard me."

J. GERHART.

HOLLOWAY.—At his home in Portland, Jay Co., Ind., Sept. 5, of typhoid fever, Mr. G. M. Holloway, editor of the *Portland Sun*, aged 31 years, 5 months and 2 days.

This was a sad and deeply lamented death. It seemed as though the people could not fully realize that one who had been so popular and influential was so suddenly taken from their midst, but "death is no respecter of persons." Funeral services by Rev. Adair, of the Presbyterian church, from John 13: 7.

HOLLOWAY.—At the same place, Nov. 12, of scarlet fever, Lelia A., daughter of G. M. and Sue Holloway, aged 6 years, 10 months and 21 days. Lelia was a bright and beautiful child, and the eldest of four, all bright and lovely children. God above can comfort and heal the wounded heart.

EMMA WATSON.

FINK.—At his home in Ceylon, Ind, Nov. 17, of consumption of the kidneys, Henry A. Fink, aged 61 years, 3 months and 5 days.

For four weeks his sufferings were intense, but he bore it all very patiently. A few days before he died he sent for the elders and was anointed in the name of the Lord. He leaves nine children to mourn the loss of a father. My oldest sister, his second wife, is left with five children, to mourn their loss. He admonished all to meet him above. Funeral services by Eld. Samuel Neher, of Wells County, from Rev. 14: 13

EMMA WATSON.

ALLMAN.—In the bounds of the Shoal Creek church, Newton County, Mo., Oct. 29, sister Mary Allman, wife of Bro. Joseph Allman, aged 54 years, 4 months and 25 days.

Deceased was born in Carroll County, Ohio, June 4, 1835. She was a daughter of our aged brother, Samuel Shoe,—now in his eighty-fifth year. She leaves a husband, eight children, and a large circle of relatives and friends to mourn their loss. Funeral services by the Brethren. J. J. TROXEL.

EIKENBERRY.—At Flora, Ind, Nov. 14, Eld. Isaac Eikenberry, aged 84 years, 3 months and 13 days.

Deceased was born in Franklin County, Va., Aug. 1, 1805. Two years later his parents moved to Preble County, Ohio. He was married to Sarah Melon, March 7, 1830, elected to the deacon's office in 1841, and to the ministry in 1842. He moved to Carroll County, Ind., in 1842; was advanced to the full ministry in June 2, 1856. He leaves a wife and eight children to mourn their loss. He has been the elder of the Bachelor Run church a long time and has successfully carried it through many storms. We greatly feel the loss. On account of his age he has preached but little for several years.

Funeral services by Bro. Hiel Hamilton and Bro. Daniel Bock, from Rev. 14: 13.

DAVID H. NICCUM.

HOSTETLER.—In the Middle Creek congregation, Somerset Co., Pa, March 31, sister Elizabeth Hostetler, aged 79 years, 11 months and 29 days. Funeral services conducted by the writer and Bro. Fred Murray.

PLETCHER.—At the same place, May 26, sister Nancy Pletcher, aged 38 years, 6 months and 5 days. Funeral services by Bro. Murray and the writer.

JOSIAH BERKLEY.

OBER.—In the Manor church, Indiana Co, Pa, Oct. 20, of lung trouble, Bro. Levi Ober, aged 52 years, 9 months and 29 days.

Deceased leaves a wife (a sister), and seven children to mourn their loss. Funeral occasion improved at the residence of the deceased, from Rev. 14: 13.

MARK MINSER.

EIKENBERRY.—In the Salamonie church, Ind, Nov. 10, Bro. Isaac Ellis Eikenberry, aged 21 years, 8 months and 4 days

He identified himself with the church of the Brethren Aug. 23, 1889 He was anointed with oil in the name of the Lord, on the evening of Oct. 7, and the same evening partook of the Lord's Supper and Communion, with father, mother, and several brethren and sisters. Funeral services conducted by the Brethren SAMUEL MURRAY.

WILLIAMS.—In the Sugar Ridge church, Mason Co, Mich, Sept. 3, Jerome Willard Williams, aged 14 months and 28 days. Services by the writer from Luke 18: 16.

W H KRIEGHBAUM

BRINDLE.—In Mechanicsburg, Cumberland Co., Pa, at the home of her son-in-law, Moses Markley, Sister Margaret Brindle, aged 86 years, 4 months and 26 days.

Sister Brindle was a very consistent member of the church. Her husband, three daughters, and one son preceded her to the spirit world. One daughter and five sons are left to mourn their loss. Three of the sons are members of the Brethren church. Services by the writer, assisted by brethren Henry Beelman and Levi S. Mohler.

DANIEL LANDIS.

HUDSON.—In the Montgomery church, Indiana Co., Pa, Aug. 13, of cholera infantum, Caroline E., only daughter of friend W. E. and sister Mary Hudson, aged 1 year, 9 months and 6 days. Funeral occasion improved from Isaiah 40: 11, first clause. MARK MINSER.

BOMBARGER.—In the borough of Mechanicsburg, Cumberland Co., Pa., of a lingering disease, Mary E., wife of Jacob Bombarger, and daughter of Henry and Lydia Duey, aged 26 years, 3 months and 24 days.

This young woman desired to be received into the church by baptism but put it off too long. May all take warning! Services by the writer, assisted by Bro. Adam Beelman, of Chicago Junction, Ohio.

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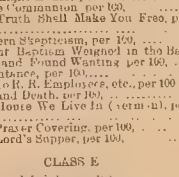
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CHAUNCEY M. DEPEW, SENATOR JOHN J. INGALLS, MRS. JOHN A. LOGAN, REV. DR. JOHN R. PAXTON and others, topics not announced.

ALBERT GRIFFIN, "Temperance Among Germans," a new view.

JUDGE A. W. TOURGEE, "The Colored Race in America."

S. C. T. DODD, "The Advantages of Trusts."

"JOSIAH ALLEN'S WIFE," "The Small Salaries of Country Clergymen."

SENATOR WM. M. STEWART, of Nevada, "Unlimited Silver Coinage."

FRED S. TALLMADGE, on "Men of the Revolution."

KATE FIELD, "Mormon Question."

EBASTUS WIMAN, "Success and Failure Among Business Men."

REV. EDWARD EVERETT HALE, "The New England of To-day."

BISHOP HENRY C. POTTER, "Rural Reinforcement of City Population."

GEO. W. CABLE on "Some Strange Legislation in the South."

MARSHALL P. WILDER, "Humor of England and America."

* * * * * "Evils of Trusts."

HENRY W. GRADY, of the Atlanta "Constitution," "Chances for Capital in the New South."

I. C. RUSSELL United States Geological Survey, "Highest Peaks of the United States."

W. M. GROSVENOR, "Gold and Silver as Money."

L. E. QUIGG, "What is Left of Our Public Lands?"

EMILY HUNTINGTON, "Household Science."

ERNEST WHITNEY, "Peculiarities of American Pronunciation."

PROFESSOR WILLIAM PEPPER, President of University of Pennsylvania: "A College Education Good for All; What is Best for Those Who Can Not Get It."

☞ *Other contributors will be announced hereafter.* The articles will cost many thousands of dollars and appear in "The Tribune" only.

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The Gospel Messenger.

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For a full line of excellent and cheap Family Bibles see advertisement in our Almanac for 1890. Styles of binding and prices to suit everybody. Order what you want and we will be glad to send it to you.

ELD. JAS. A. SELL gave us a short call the other day, as he was on his way to Fannettsburg, Pa., where he expects to do several weeks' preaching. This is a mission post and is filled by the Middle Pennsylvania Mission Board. Bro. Burkholder and family are there now and are anxious to see the good cause pushed forward. There are a few other members living there.

BRO. W. J. SWIGART having had some business to attend to in the eastern part of the State, and being near Hagerstown, Md., at the time that the "Brethren's Ministerial Meeting" was held there, made it a point to attend. He expresses himself much pleased with the meeting and the very harmonious deliberations throughout. Eld. David Long was chosen Moderator and Bro. Ausherman, Secretary. He says the attendance was good and that all, seemingly, went home filled with renewed inspiration in the high and holy calling.

BRO. MOORE'S suggestions in regard to the needed work seems to be striking the minds of a number of our readers quite favorably, and already we are having inquiries as to whether the book will soon be ready. No, not quite so fast. We don't get out books after this style. And unless there is something more tangible than suggestions there will be a long vacation before such a book will be for sale. We heartily approve of the suggestion. But, knowing how slowly such things move, we would like to see something done that will mean business and accomplish the end desired.

"It is no uncommon thing to hear Christian people indulging, if not in bitter complaint, yet in expressions of anxious and painful wonder, why it is that wicked, worldly-minded men so succeed in business, and have abundance of this world's goods, while many a child of God walks in the deepest vale of poverty and want. The Psalmist declares that at one time his own feet had well nigh slipped—that his confidence in the reality of the Providence of God was in danger of giving way—when he saw the prosperity of the wicked. The answer usually given to these anxious and painful surmises is that this is one of those mysteries that can be fully unfolded only in the great hereafter. At present we are told it simply remains for us to walk by faith."

OUR GIVING.

THERE are some things that we are slow to learn, and one of those things is what to do with the money the Lord gives to us. We were impressed with this thought on reading Bro. J. T. Myers' article a few weeks ago. In thinking on this subject we were made to wonder what has become of the money or estates owned by our church or her members. Almost centuries have passed since the organization of the church in its present form, men have lived, accumulated wealth, and died—and where is it to-day? How much has the church, as an organization, been benefited by it? How many charitable institutions have been endowed? Not a single one that is worthy of the name, and yet it is said: All ye do, do it to the glory of God. All the means that have been possessed by the church, as represented by the members, were given as a loan. What kind of stewards have our members been? Much of the money possessed by our church has been used to the destruction and alienation of our children, who have wasted it and directed it into other channels where it has been lost to the church.

Bro. Myers makes a good point when he says that every church member should make some kind of a bequest to the church before he dies. To make such bequest is certainly a very good thing to do. But why not still do better by donating some of it, at least, while living? It is not at all necessary that we should wait to do good until the day of our death. Do it now, while you are living and while you may see some of the fruits of it. It is true, in many cases it would not be the best thing to distribute all that which we have, prior to our decease, as we don't know just how much will be needful during our life. But when the Lord blesses us abundantly, part of that abundance should be used for the Lord's purposes by the way. Giving, according to Dr. Wayland's theory, is an element in conscience, and one, too, that develops by using. As we give, our desire for giving increases and from it we receive a corresponding increase of pleasure in the act. And thus we learn to give from the pleasure we receive in the giving and the good it does. Such is the true philosophy of giving, or in the carrying out of every behest of the conscience. We do it on the same principle that we eat, wear clothes, build houses and perform labor. It is the developing of the normal elements of our natures.

The true object of life is to do that which will afford us the most real and lasting enjoyment. And as we develop our moral natures, we open up before us a truth that can not be otherwise known, that there is no giving that brings so rich a reward as giving to the Lord, through the channels opened in his church.

There is another advantage in developing the desire to give, and that is, the Lord increases our possibilities to give with the desire. The steward that hid the talent was relieved of the charge, while those who had the increase to give, had the more given to them. They came forward with their increase joyfully, in the assurance that they had been faithful. This, to them, was joy, but their joy was still enhanced when more was entrusted to them. He that soweth bountifully shall also reap bountifully. We are poor, often because the Lord can not trust us. Indeed, we don't need to wonder that he is slow in giving, because if we would act towards each other as we do towards the Lord, we would not trust each other half as much as the Lord trusts us. When we give or entrust money to each other we want a judgment exemption note or a mortgage, and if we can show no equivalent value behind these, we can not get the money. We refuse to go on trust or faith. But the Lord advances to us when we are poor, without note or mortgage. He simply says, "Occupy till I come or call for it." Though we have little at first, it will increase in proportion to our faithfulness.

We hear some one say, "Now such has not been my experience. Well, perhaps not. You say that you have been giving and the more you gave, the poorer you got. Yes, this may be true; we may give, in one way, a great deal, and the giving may be impoverishing all the time. There may be no heart in the giving, or it may be wasting the Lord's money, and, therefore, be as bad, and even worse than to tie it up in a napkin. The Lord wants intelligent and conscientious stewards who give only at the right time and for right purposes. Do it *all* to the glory of God. Do it in this way and the miracle of the meal barrel will be repeated.

But while our desire for giving may be developed by giving, our desire for hoarding and retaining may also be developed, so that the less we give, the less grows our desire to give, and the greater grows our desire to hoard. We imagine there is pleasure in it and yet it is, even to ourselves, undefinable. Very often our professed theory is, that the longer we keep it together the greater become our possibilities of accumulating, so that in the unknown and very uncertain future they may be able to give more largely. This would be doing well if the desire to give largely would grow with the growing wealth. But this is seldom the case. The rule is the other way. The desire to retain it grows more rapidly than the accumulation, so that by the time the giving largely is possible, the desire is lost and the giving omitted. In this way the Lord has been robbed of thousands and millions, and, as a result, the cause has been suffering and been crippled.

The question is asked: Will a man rob God? Yes, he will and is doing so all over the world. May the good Lord open our eyes that we may fully realize that while here we are only stewards and that we are responsible for the manner in which we use that which he entrusts to our care. Let us try to learn this great truth soon, and as we learn it, let us act out that which our moral relation to God and each other dictates, and we are sure that God will fulfill his promise where he has said: "He that watereth shall be watered, and he that soweth bountifully will also reap bountifully."

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

PURITY DEFILED.

Down came the snowflakes, so fleecy,
From the beautiful kingdom of light,
Arraying the earth in apparel
Of ermine, untainted and bright.
The earth sang for joy, and looked gorgeous
In her heavenly garment, so sweet.
But soon was its purity blackened
By the trample of hurrying feet.

Down came the souls, like the snowflakes,
Spotless without and within.
But soon is their chastity sullied
By the mire and rubbish of sin.
Their garments are stained; and their virtue
Is lost in earth's tumult and rout;
But woe to the vile and the wicked
Who trample their purity out!

—*Sadie Brallier Neffsinger.*

"CHRISTIAN SCIENTISTS"—ARE THEY OF GOD?

BY MARY KINDELL DICKEY.

Christian Science Treatment

JUST what it is, it is hard to say, for they contradict each other. One says it is mind cure; another says it is not. We will quote from their pamphlet of instructions to patients:

"All manner of sickness and diseases may be "successfully treated at a distance. Absent pa- "tients should write two or three times a week. "No daily treatment continued over a week, with- "out hearing from patients, unless by special "agreement."

There is not much information about the above as regards their method of treatment, but from what we can gather from their talk and literature it is "mind cure," or, in other words, the Scientist's treatment consists in persuading his patients that they are well or getting well. They also select Scriptural passages for their daily reading, consisting of Scriptures relating to miracles wrought by Christ and the apostles, they claiming to have the same power. They seem to forget, however, that Christ and the apostles restored life to the dead,—at least we have never heard of them undertaking a work of this kind They know better; they know that when the body is dead, they have no power to call it back to life with their arts of "mesmerism," or to make it appear that it is not really dead, but "*just thinks* it is."

If they have the same power that Christ and the apostles had, they could also raise the dead or prevent death, which they can not do, therefore they are impostors, and not of God.

"Observe mind instead of body; for when you "understand the power of mind over matter, you "will not fear sin, sickness or death, but will have "complete dominion over all the earth."

Thus they teach that when their patients once understand the doctrine they teach, they will have no sickness or death. All seems to hinge on whether they understand it or not; for if they do not understand it, they will surely sicken and die, as we all have, since the world began, and will continue to do till the end of time.

It is surprising that they can have the audacity to teach that man can have dominion over death of the body, when the Scriptures and all nature proclaim and prove it to be false. "It is appointed unto men once to die." Heb. 9: 27, and a host of other Scriptures teach the certainty of death.

Christian Scientists also quote that "all things are possible with God," and that, therefore, "all things are possible with the Christian Scientists." It is shocking and sounds strangely blasphemous. Hear them again:

"Owing to the selfishness of the race, it be- "comes necessary to fix a price, not on God's "Truth, but for the protection of the workers in "the field. So if able, you are expected to pay "cheerfully, *in advance always*, thus trusting, "which is the opposite of anxiety. Never haggle "with a true Scientist about a reasonable compen- "sation, as the healer is worthy of his hire. Do "not try to bargain with him that there shall be no "pay without a cure, as such a contract includes "a doubt on your part that would surely retard, "if not prevent a cure. There are Scientists who "only charge a dollar for each office treatment; or "fifty cents a day when giving absent treatment, "and, when not able to pay this small fee, will "discount it, or, if very poor, treat you free; so "come and be healed, and then tell others, who "need healing about it."—*C. S. T.*

Here we have Christian Science in a "nut- shell." Brethren, how much of it harmonizes with God's Truth? How much of it harmonizes with the love of the "Almighty Dollar?" Who ever read of Christ and the apostles fixing a price on their ministrations and miracles, to protect themselves "from the selfishness of the race?" They never did it. The Savior said unto his disciples, "Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye receive, freely give."

They admit, they "do not fix a price *on God's Truth.*" No, thank the Lord, not on *his* Truth, for they do not possess it; so can not. They do their best, however, to deceive, if it were possible, the "*very elect*," and teach that it is the "Truth." Just to protect themselves they set a price! Oh! what would they do if they could not protect themselves with the "price!" I'll venture to prophesy that the world would soon know no "Christian Scientists," and it would suffer nothing in the loss. They must have their price "*in advance always.*" They can not *trust* their patients; but their patients must not doubt the Christian Scientist, for if he did, how would he get his "price?" They must be absolutely free enough from doubt to pay his "price" "*always in advance*" Christian Scientists are surely as wise as serpents, if not as harmless as doves. They will compare with the serpents at least, for they will not bargain to cure or make no charge, "for such a contract includes doubt;" therefore they could hardly make such a patient believe himself to be well, when he did not need to pay the price until he *felt* he *was well.* On the other hand, if he pays the "price" "*in advance,*" he might, possibly, rather believe he was CURED, than own that he was DUPED. Is it not a worldly-wise scheme? Is it not a libel on the Savior and the apostles to accuse them of such methods of working miracles? Yet some very good people are deceived by them and accept such teaching as God's Truth.

"If you are very poor" they will treat you free. This is only calculated to mislead, for it is a fact that they seldom have a case of this kind, — perhaps because the very poor are very scarce, or they have not time to hunt them up. Observe, however, that there *is* a "price" set for the very poor, — they must tell "others about it." What they can not get from the "very poor," of course, they can not *take* as the "price" of their hire; but what they *can* give they must have, and that is *advertisement* If they can get the "very poor" to advertise that they were treated free, they will bring him richer patients. All this is in line with the wisdom of the children of this world. We have a history in the Scriptures of just such characters as the "Christian Scientists." "But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for they heart is not right before God." Acts 8: 20, 21.

Finally, brethren, hear the Savior himself! Read Matt. 7: 15-24 and be convinced that "Christian Scientists" are not of God.

Peru, Ind.

WHITER THAN SNOW.

BY M P. LICHTY.

THIS morning we have our first snow of the season in this locality, in sufficient quantity to cover the ground. Everything is enrobed with a mantle of white. The roofs of the houses, the walks, the fences, and the trees, all are holding up the emblem of purity. Yesterday as I was watching the beautiful flakes so silently descending, I could not help but think them to be crystallized tears, perhaps shed, as it were, by an innumerable company of angels, weeping over their sinful charge,—poor sinful humanity.

As I gathered a handful of the beautiful crystals, I am made to wonder, and, naturally, the question at first thought arises, What is whiter than snow? But then come to mind the words of the Psalmist, "Wash me, and I shall be whiter than snow."

The remembrance of these words causes me to read again the contrite prayer of King David, recorded in the fifty-first psalm. What a befitting prayer this is! Who can refrain from responding with a hearty amen? Not one, I dare say, who may chance to read it. Who does not desire God's mercy upon himself? Who does not feel the need of having his transgression blotted out? Who does not desire to be thoroughly washed from his iniquities and cleansed from sin? Who has not his sins ever before him? But, alas, how many are so slow and so loth to acknowledge their transgressions honestly before God and man, as did this man David!

"Create in me a clean heart, O God, and renew a right spirit within me! Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." May we all desire and act out in our lives the sentiments of this earnest prayer! For by yielding strict obedience to the commands of the Bible, we may indeed have our souls washed in the blood of the Lamb, and thus made whiter than snow!

Mt. Morris, Ill., Nov. 28.

SHOULD THE CHURCH SUPPORT HER POOR?

BY J. J. EMMERT.

WE answer, "Yes, after they are taken into the number to be supported by the church, but there is a time (at least in most cases), when, although they may be considered very poor, the church is not under obligations to support them. Even then, however, they should be honored equally as much as the wealthiest member, providing they are equally worthy.

We call attention to the following Scripture: "But if any widow have children or nephews, let them learn to shew piety at home, and to requite their parents: for that is good and acceptable with God." 1 Tim. 5: 4.

Now our understanding of the above text, in its reference to children and nephews, would properly mean her descendants, and would imply, evidently, that, if a poor, destitute widow, or other dependent person have children, nephews or grandchildren, who could support her, they are in duty bound to do so, and not let any one be a charge on the church.

This, therefore, is the duty of relatives. If they are able and do not care for their own, the apostle says, "They have denied the faith and are worse than an infidel." 1 Tim. 5: 8.

1. They deny the faith by disobeying the apostle's instruction.

2. They are worse than an infidel, from the fact that unbelievers accept it as a duty to care for their own, and often practice it.

There may be instances in which distant relatives, or even children, may be careless or indifferent about taking care of their poor, and expect the church to attend to their wants. Where such is the case, they should remember that they, too, as individuals, have a duty to perform, before that duty can fall upon the church, and God will require that duty of them so far as they are able. Of course, when relatives are not able, or when the poor members have no one to take care of them, it becomes the duty of the church to take charge of those who are poor indeed. 1 Tim. 5 16.

Because of her desire to do right in this particular, the church may gather into its fold even more than it can support, as an individual church. Still that does not release her from doing her duty. When she has more than her proportion, it is certainly the duty of the adjoining churches to assist.

The writer is acquainted with a church that has been overburdened in this respect for many years. That church would take pleasure in sending more frequent donations to the Missionary and Tract Work, but finds its resources fully taxed by furnishing funds, necessary for home use.

THE DISCIPLINE OF THE HEART.

BY JENNIE V. STOVER.

ONE of the first steps to be taken, if you would have a character, that will stand by you in prosperity and adversity, in life and death, is to fortify your mind with fixed principles. He who has his religious principles early fixed, has nothing to do but to act upon them, to carry them out in practice.

If every one would make it his daily practice to read some part of the Holy Scripture, and to reflect upon death and eternity, many more precious souls would try to turn their face to the Lord.

No one can serve God and man at once. A virtuous and holy character is not built up in a day: — it is the work of a long life. Begin the work at once; do not put it off. The sooner you begin to serve your Master, the easier it will be! The youth first hears the oath; he blushes as he falters out the first profane expression. Thus it goes on, step by step, till he rolls "sin as a sweet morsel under his tongue." In this way the heart becomes hardened and cold.

There are, in this life, many trials, difficulties, and temptations to endure. Opportunities may occur, in which, perhaps, you say a word which may wound the feelings of some of your friends. I earnestly entreat all to cultivate a kind disposition of the heart. It is the only thing which will sweeten your temper. We are ignorant and need instructions. We are dark and need illuminations,—we need the Bread of Life. We need elevating, and we need prayer! We should have regular hours of prayer before going to the duties of the day.

Let us read the Bible more frequently in our retirement. It will soon become a delightful habit. Sometime ago I began to read a portion of God's Holy Word every evening before retiring, and I became so fond of it that I could not think of closing my eyes without doing so. Ask the assistance of your Heavenly Father. He will aid and strengthen you in your feelings, make you pure in your aims, peaceful in death and glorious in immortality beyond the grave!

"When wounded sore, the stricken soul
Lies bleeding and unbound.
Only one Hand, a pierced Hand
Can heal the sinner's wound.

When penitence has wept in vain
O'er some foul, darkened spot,
Only *one* stream, a stream of blood
Can wash away the blot!"

ROYAL CRUMBS.

BY M. M. ESHELMAN.

WHILE riding on the cars Californiaward, I had the pleasure of reading MESSENGER, No. 46, and one rarely finds a single issue so replete with genuine crumbs of comfort. "Our Hope," by C. H. Balsbaugh is a crown jewel worth the heart of a Christ-ed soul. Bro. Snavely, in his usual, plain manner, cuts a gash into filthiness, and thereby raises the banner of HOLINESS a little higher for us to look at. Bro. Moore adds his commendatory to the Editor's fair and just observations as to men whose calling is like that of the true Middleman—the Peacemaker. The elements of peacemakers must be derived from the King of Peace. Then there is sister Brallier's double-edged sword-cut at slander, which ought to be twice read by every one who loves his brother; those who don't love their brother whom they have seen, never would benefit by anything against slander in heaven or in earth. Their life, their joy, their meat and drink is in the slime pit of abuse and destruction of others. Bro. John Forney vindicates, in certain tones, the right to preach the Gospel to saint and sinner at any given place so long as good judgment may determine. Bro. S. W. Hoover stirs up our better feelings by a bold Gospel thrust at worldliness. Bro. Amick regales us with fruits and flowers, and seasons his honeyed morsels with the spice of religious observations, as seen by his observant eye. Others, with the Editor, fill up the measure of heavenly receptivity until "nothing is lacking."

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The tendency to depress the souls of others instead of elevating and strengthening them, is one of the sure signs of the nearness of the end, when Jesus shall appear to bring to naught all who would BE SOMETHING when they are *nothing*. This much talk *about* love is all very good if the talk itself is love; but to talk ABOUT love is one thing, and to POSSESS love or to be possessed BY LOVE is quite another thing. All the pious ejaculations, the honeyed phrases, the studied perorations on love *are not love;* but if there be love indeed, then it can be expressed even in stammering speech and do its excellent work. God uses base things of this world to confound those who in themselves think they are mighty.

* * *

Nero, the cruel Roman Emperor, was a great hunter after honor. He hunted honor as sportsmen hunt jack-rabbits and quails—with death to the thing hunted. Nero would have honor — would compel honor to come to him—even if somebody had to die by it. Saul, the first king of Israel, was exceeding jealous and "eyed" David. Unless every one, without the least abatement, would love him most, and do him all the honor he was miserable; and poor little David often had to jump aside from Saul's carnal and mental javelin. I think I can see him sneaking around in the dark shades of the night among David's friends and scolding them, berating David, casting up some imaginary sins which never existed in any way except in Saul's bad heart. Possibly this Saul *said* he loved David, but his ugly secret attacks prove he was far from the truth. Saul is a subject of pity, and so are all who are cursed with the same affliction.

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Our missionary efforts need reforming in some manner. That there is a lack of men, who are willing to be offered upon the altar of love for humanity, is apparent. Men, full of vigor, faith and fidelity are not as numerous as the sands of the seashore; and out of the number who are thus coated and mailed, few there be who are in a happy state to be used or to go out and wax valiant in the spiritual warfare. Either the church must train men for the work, as Jesus trained the apostles, or we must go on giving heed to SOME of the calls, and filling only a PART of the demands, as we have heretofore done. It is evident that we need men who can not only *persuade* people to turn to the Lord, but to keep them alive by exhortations, watchfulness, perseverance and association. A man, having money, may buy a large flock of sheep. He may have the ability to *get*, and lack the ability to *keep*. If he is devoid of the latter, his flock will soon waste. That a man can get many to become church members is no proof that he has the ability to keep them. The mere act of getting is not even proof that they are rightly gotten. The men who robbed the express car at Pryor, in the Indian Territory, *got a great deal of money*, but they got it not according to law. So a preacher may get a large following, but they may be ill-gotten. This is for the Lord to determine. Will not some one who can see into the inner sanctuary, give us something on the Scriptural qualifications of evangelists, and how to get them? This is yet a problem for the church to solve.

FRAGMENTS.

BY B. C. MOOMAW.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. 25: 40.

Do we give due weight to the lessons contained in this remarkable scene? Are we quite sure that we have the true spirit of practical Christianity which, at all times, and under all circumstances, will prompt us to relieve the necessities of God's poor with a cheerful and generous hand? To do this because we feel that we *must*, is entirely contrary to the spirit of acceptable service, for that which proceeds not from the heart, can not please God.

We see by the words of the Savior that what these blessed saints did in the way of Christian charity was done so naturally, and without constraint, that it was regarded as a matter of course, and quickly forgotten.

If, therefore, by feeding the hungry, clothing the naked, entertaining strangers, visiting the sick, etc., especially of the household of faith, it shall be regarded by our Savior as done directly and personally to him, and so greatly rewarded at last, should we not watch for opportunities to perform what will, in the end, be so much to our honor and advantage, not that by doing these acts of charity we shall merit or deserve anything at the hands of our Heavenly Father, but they show, if done in the proper spirit, that the grace of God and the love of God is shed abroad in our hearts, making us bring forth these fruits of love?

All truly converted men and women will do these works as they have opportunity, because, being converted, they have the disposition to do them.

Is it not already an everlasting honor to those who, during our Lord's sojourn in the world "ministered unto him of their substance," and relieved his wants?

Should we not, then, be glad to learn by this Scripture that we may do so, as really as they, and win for ourselves the unfading laurels of this honor, and the unspeakable bliss of the Father's blessing?

Of what benefit shall all zeal, or self-denial, or knowledge be to us, if we neglect these things,—if we have not charity? Paul says, None. Jesus says, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

To be a cheerful giver, and to do it for Christ's sake; to lend to the Lord; to do it as a privilege and without grudging; to put the hand down into the pocket with a smile instead of a frown; to watch for opportunities instead of avoiding them; to be on the *lookout* for a chance to help the needy,—these are the unmistakable signs of a very high degree of grace and spiritual life.

This same spirit may also find abundant scope and exercise in all matters where the interests of the church or the progress of the Gospel can be advanced by the liberality of the members; for should we not make great sacrifices to give the Bread and Water of Life to those who are hungering and thirsting for it?

"Lay up your treasures in heaven where moth doth not corrupt, nor thieves break through and steal. If this we believe, this we will do, for true faith is always accompanied by appropriate works, according to the Word of God.

Bonsacks, Va.

STANLEY'S EXPEDITION TO MID-AFRICA.

Stanley's latest expedition into Africa was undertaken as the necessary result of Gordon's death and the fall of Khartoum. The conquest of the Soudan, and the building up of a genuine civilization in Equatorial Africa, was undertaken by Gordon in 1874. He wrested the country from the Arab slave-hunters and sent Emin Pacha to Lado as Governor, under himself, of the southern province. This was in 1876, and Emin has lived and ruled ever since, until brought away by Stanley.

The fall of Khartoum and the death of Gordon left Emin and his province, south of the Soudan, in the greatest danger; in fact, quite at the mercy of the Arabs. Their extermination was merely a question of when the Mahdi should feel disposed to attack them. Internal disorders in the prophet's forces delayed the intended blow, and, while allaying them and preparing for new conquests, the Mahdi died — probably by violence. His place was not long vacant. Another Mahdi, claiming divine inspiration, promptly assumed command of the Arab forces, and Emin's situation was rendered as desperate as before.

At this time Stanley was in America, delivering a course of lectures. His career has been a strange one indeed. He was born in Wales in 1840. His parents were named Rowlands, and they christened him John. Being wretchedly poor, the boy, when three years old, was given to the parish, and this associate of kings was reared in the almshouse at St. Asaph. He came out a healthy and fairly educated lad, and taught school for a year or two. But possessing the genius of the rover, and the physique of Hercules, pedagogy had no attractions for him, and presently he found himself the cabin-boy of a ship bound for New Orleans. He concluded to stop there awhile, and happened to meet a wealthy American merchant, named Stanley, who was pleased with and adopted him. He exchanged the name of John Rowlands for that of Henry M. Stanley. His adopted father died intestate, and Stanley found himself poor again. Even as the well-endowed and expectant heir of a wealthy man, he had been wandering afoot in the Indian country of the south-west, and had obtained much experience of savage ideas and habits, which proved of great value later.

When the war of the rebellion broke out he found employment in the army of the Union, and became a reporter for the *New York Herald*. In 1869 he was sent by Mr. Bennett, the owner of the *Herald*, to find Livingstone, the African traveler and missionary.

The story of that wonderful achievement is told in his book, one of the most fascinating records of exploration. Mr. Bennett sent him back to Africa almost immediately after his return from the Livingstone expedition, and four years more were spent in travels and battles "through the dark continent." Then his great Congo undertaking occupied him from 1879 until 1884, the result of which was the establishment of an independent Nation from the western coast of Africa, at the mouth of the Congo, to the 30th degree in the interior. When this was accomplished, loaded with honors, he returned to America, hoping to spend the balance of his life in less arduous labors.

But he had hardly reached American shores before the King of the Belgians and Sir William Mackinnon besought him over the cable to go and rescue Emin. Messages had reached Zanzibar and Europe from the Pacha's capital at Wadelai, through Dr. Junker, indicating that he would be unable to hold his position against the Mahdi's threatened attack, and was practically awaiting annihilation. Had he been willing to abandon his people, those of whom he had created a nation, he could easily have cut his way by some southern route to the coast, before the Mahdi's forces could come down the Nile and get at him. But Emin is a noble hero, and he preferred death to desertion. Indeed, when Stanley reached him, this sentiment, carried to almost Quixotic extremes, threatened to render the relief expedition unavailing. Directly upon receiving the messages from King Leopold and Sir William, Stanley hurried off to London. There the character of the errand he was desired to perform was fully made known to him. The expedition was not to be military. It was not known just what Emin's situation might be. His last letters had been quite hopeless in tone, telling of the submission to the Mahdi of all the territory north of his, and also of his fears that his own time would inevitably come. Stanley was asked, therefore, to conduct a caravan to Emin, laden with ammunition and supplies. If Emin wanted to come home, Stanley was to act as escort. If he wanted to stay and take his chances with the Mahdi, Stanley was to supply his necessities and come away. The scheme was thoroughly peaceful and merely in the performance of the duty owed by civilization in general, and Great Britain in particular to the intrepid man, who was so bravely upholding worthy interests in such an unequal contest.

Stanley then proceeded to Zanzibar where he organized his expedition. His agents had already recruited a force of 600 men, mostly Zanzibari and Stanley found it necessary only to enter into a treaty with Tippu-Tib, the Zobehr of the Upper Congo, a personage of vast influence in the African interior, a greedy slave-dealer and a man of whose character much that is bad can be said. But Stanley had trusted him, and did so again. Emin was reported by Dr. Tucker to have seventy-five tons of ivory at Wadelai, and Stanley supposed, of course, that the Pacha would want to get it out to the coast. Tippu-Tib agreed to furnish the carriers, for whose services he was handsomely paid.

The route in question was a serious one, and was left entirely to Stanley's judgment. He decided to sail from Zanzibar around the Cape of Good Hope to the mouth of the Congo, thence up the river he knew so much about to Yambuyu, and thence, having stationed Tippu-Tib below on the Congo at Stanley Falls, to proceed as best he could up the Aruwimi to Kavallio. The route from Yambuyu was through an entirely new and unknown country, and many were the doleful predictions that he would come to grief in the dense forests, said to cover that wilderness. It is difficult to resist the suspicion that Stanley took this route as much for the very reason that it lay through an unexplored country, as for any other. If he could add to the map of Africa while carrying relief to the beleaguered Pacha, why not do it? The reason he gave, however, and one that has undoubted force, is that travelling, as he was, with a heavy burden of supplies for Emin, he could get along much better with a river at hand, up which he could go in canoes, than if he travelled overland. Whether in the light of all that is now known this was a wise decision, depends largely from the point of view whence the expedition is regarded. It took him from February 25, 1887, to Arpil 29, 1888 — 429 days — to go from Zanzibar to Lake Albert by the route he chose. It has taken him 202 days to come from Lake Albert to Zanzibar by the route he might otherwise have taken, but how much is proved by this comparison is yet an open question.

Having embarked his men, Stanley made all haste to reach the mouth of the Congo. Congo steamers took him as far as Yambuyu, but before he got there he had to stop at Leopoldville and at Stanley Falls. Tippu-Tib was duly installed as Governor at the latter station, where he was to keep re-inforcements and supplies ready at call. Late in June Stanley reached Yambuyu, and there his serious work began. His force of Zanzibari was officered, besides himself, by Major Barttelot, Surgeon Parke and Messrs. Jephson, Nelson, Ward, Bonney, Troup and Jamieson. He left Major Barttelot with Jamieson, Troup and Ward and 257 men, at Yambuyu, as a rear-guard, in charge of supplies, which they were to bring forward by hurried marches as soon as Tippu-Tib should supply a sufficient force of carriers.

Then, on June 28, 1887, with 389 officers and men, Stanley plunged into the forest. Opposition at once confronted him. Within twenty-four hours the natives gave him battle, but he lost no men, and made a steady progress. He used the river to advantage, and had reached Airsibba by August 13. Here he had five days of hard fighting, and his perils and difficulties thereafter increased every day. The Manyuma Arabs fluttered around him, enticing his men away, and laying waste the country before him, so as to render food scarce. When, on November 12, he found himself in the land of the Ibwiri, and amid peace and plenty, his force was reduced to 174 men. Death and desertion had robbed him of the rest. It was December 5, however, before he emerged from the dead, black forest upon the high, grassy plains above the Albert Nyanza. Before he reached the lake, he had to do much fierce fighting, but he was invariably successful in beating the natives without serious loss to himself, and, on December 14, the silver waters of the Nyanza lay before him. His destination was Wadelai. But the hostile natives would give him no boats to get up the lake, and his own had been left at Kilongolonga, 190 miles behind him. He thought it wiser to go back for them than to march northward overland. So he turned about, and, having secured his boats, he reached the lake again on April 26, 1888. His courier meanwhile had penetrated into Emin's province, carrying the news of his arrival, and when he returned to the lake he found that Emin was coming up to meet him. They came together at Kavallis on April 29.

The meeting was cordial, as may be supposed,

and yet it left Stanley disappointed. The Mahdi's expected attack on Emin had been so long delayed that the Pacha had quite recovered from his fears. Moreover, he was profoundly interested in his province, and unwilling to quit the great work he was so successfully performing. His army consisted of 1,390 men, and, with the supplies Stanley delivered, he felt strong. Stanley stayed with him a month, Emin all the while engaged in a fruitless struggle to come to a decision whether to go or to stay.

Nothing as yet had been heard from Major Barttelot and the rear-guard, and Stanley was painfully anxious for their safety. He concluded to utilize the time while the Pacha was making up his mind, by going back to meet them. Leaving Mr. Jephson with the Pachs, he hurried off toward Yambuyu, following the trail already made. He went on and on and on, until he had practically gone the whole distance originally travelled, for only at Bonalya was the mystery solved. There he met Bonney and seventy-one men, the remnant of his rear-guard of 257, who, singularly enough, while he had been travelling 1,000 miles, fighting all the while, were able to come only fifty! Barttelot had been murdered, Ward and Troup had gone home, and Jamieson was hunting up Tippu-Tib and re-inforcements. The mismanagement of the rear-guard is impossible to understand.

BRINGING HIS REAR-GUARD TO THE LAKE.

Stanley's arrival gave the survivors courage, health and strength, and they soon started back to the lake. At Ugarrowa the explorer left the river and deflected into the wilderness, where he encountered many trials. Swarms of Arabs and Wambutti dwarfs harassed him, and so denuded the country of game that he came near starving. But his bravery and skill overcame everything, and on January 9, 1889, he was again beyond the forest and almost within sight of the Nyanza. Up to this time not a word had been heard from Emin and Jephson, and he was now as anxious on their account as he had been in April on account of Barttelot. Emin's confidence in the devotion of his Egyptians, and his reluctance to leave the province, had been incomprehensible to Stanley, and he feared that the Mahdi had arrived, and that Emin and Jephson had shared Gordon's fate, after all. He was half right. On January 16 a courier reached him with a package of letters from Jephson, telling him that in August (1888) Selim Bey, Emin's chief officer, had rebelled against the Pacha, had taken both Emin and Jephson prisoners, and had assumed control of the province himself. Meanwhile a Mahdist army, led by Omar Sali, had come up the Nile, had captured Lado, Regaf, Kirri and Muggi, and had advanced on Dufile. There Selim Bey had made a plucky stand against them, and had driven them back, and they were now somewhere about Lado, waiting for re-inforcements from Khartoum. Stanley replied, urging Jephson and the Pacha to escape if possible, and to meet him at Kavallis. Meanwhile, he made arrangements with a number of Arab and native chiefs, who were friendly to him, to give him an army of 2,000 warriors, with whom, if need be, to whip Selim and his rebels.

He pushed on to Kavallis and there found Emin and Jephson. They had got away from Wadelai. But to Stanley's consternation Emin was still unwilling to go away. He said he thought Selim and the Egyptians would return to his standard, and it looked like desertion to leave his people at the Mahdi's mercy. Stanley called a council of war, and submitted the situation to his officers. They unanimously recommended that the expedition move on for Zanzibar on April 10, with such persons as chose to accompany it. This was the answer returned to Emin, and when April 10 arrived, the expedition moved. Emin and about 400 followers decided to go with it. The very next day Stanley was taken severely ill, and his death was seriously feared, but Dr. Parke pulled him through, and a month later the journey was resumed. They marched up the Valley of the Semliki River, crossing it at Awamba, through Usonora and Kative to the Victoria Nyanza. Melala was reached on September 1, and Mpwampwa on November 11. Dec. 5, 1889, they came out at Bagamoyo, all the world crying plaudits to the hero who has thus completed the most wonderful journey recorded in history. Since leaving Zanzibar, three years ago, Stanley travelled about 5,000 miles.—*Compiled from N. Y. Tribune.*

ATTRACTION.

BY IDA M. WAGNER.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

As the sun is the center of attraction in the natural world, so the Son of God is the center in the spiritual world. And as the sun draws all men sun-ward, so Christ draws all men Christ-ward; for he says, "If I be lifted up," etc. He did not say a *few* men, good men, or women and children, but *all* men.

Some persons claim that religion does very well for women and children but it is not so much intended for men. Alas! they forget that Christ is drawing all men.

This attractive force, exerted by Christ, is very strong and, like the most powerful forces in nature, it is a silent force. No one can see it or hear it, neither can he tell what it is. We simply feel its effects. But its effects are felt in a large sphere, being directed to the ends of the earth. All persons feel it or have felt it. Some one may ask, Is the moral man drawn? Is the thief drawn? Is the robber drawn? Is the atheist drawn? Yes, that little word *all* includes all kinds of men.

The question naturally arises, If all men are drawn, why are not all Christians? It is simply because some do not *yield* to the drawing. Christ's part is to do the drawing, and man's is to obey it.

As to the time of drawing, when should persons yield to it? Christ has promised to draw all men and he *does* draw them, but we are not told how long he will *continue* the drawing. One may so weaken this drawing by refusing to submit to it that it will finally cease, for we read that the Spirit of God will not always strive with man. It is very sad to think that there may be a time when it will be too late to accept Christ; the drawing will have ceased and these sad words will come, "Depart from me, I never knew you." Christ's drawing is much more efficient among the young than the old. It is a blessed thought that so many yielded to the drawing while in the prime of life. But there are a few only, when compared with the many that are needed in the army of the Lord. The question should be answered by each youth, "Shall I engage in that service where I am most needed and can do the most good or shall I continue to work for the enemy of souls?" This choice must be made and it is the duty you owe yourself and your God to choose wisely and to choose *now*. "Remember thy Creator in the days of thy youth."

After one has been adopted into the Lord's family, there takes place or *should* take place a mutual drawing. James 4: 8. In this exhortation we find that our part of the drawing comes first. We must draw near with a true heart (Heb. 10: 22), then God will draw nigh to us. We are so prone to call to God in times of adversity. The wicked man does the same, but let us remember him regularly, in times of prosperity. I do not mean simply by prayer, for, as a minister once said, "In prayer God hears from us but in the study of his Word we hear from him." Which is the more important? We should first hear from God; then our thanksgiving and wants would naturally follow.

There is an opposite force at work which draws all men away from Christ. So, while the Christian has one drawing to yield to and take part in, he is exposed to another of an opposite character. Satan's attractions are exhibited in various forms and the worst form of evil often assumes the garb of Truth. Satan not only does his work in the ball room or in the saloon, but he attempts it at the divine service. When Job came to present himself before the Lord, Satan came also, and he comes to-day. He says, You need not study God's Word. You need not talk to the unsaved about their souls, for it will do no good, and you need not be separate from the world.

There is alloy in every heart, and more or less will remain while we are in this life, but let us be drawn so near the Christ in our daily walk that we be prepared to resist the opposite drawing. My dear brethren and sisters, to which drawing do we yield? Is our attachment to Christ so strong that we live as becometh his followers? Are we always found walking in the straight and narrow path or do we take a few steps aside when isolated from the church! Dear young sisters, especially, are *we* arrayed in modest apparel? It is true that this is not all that belongs to religion, but let us earnestly strive to adorn our souls; then each of us can say that we live—

"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that we can do."

BROTHERLY LOVE.

BY SARAH M. SAUNDERS.

Love, as it is presented to us in the Bible, is the grandest characteristic of God and of our Savior. In fact, it is positively written that "God is love."

Love is defined as a reaching forth of the mind after some object, with a desire to possess and enjoy it—a desire for the happiness of others, and a delight in what is excellent in character or pleasing to the eye.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

In all the writings of the holy prophets, apostles and early Christians, love seems to be the inspiring cause and theme of their writings.

The beloved disciple,—the "one whom Jesus loved," seems to have received a large share of this grace, and his epistles are principally effusions of love, exhortations to the churches to continue steadfast in love, as the pivot upon which all their faith and works received their strength, weight and impetus in the great work of salvation to the human family. "Little children love one another," is the very essence of the love of God as manifested unto us by the Son of God through the inspired apostles.

What, then, is *brotherly* love? It is an earnest, sincere desire on our part to promote the best interests, and the present and future welfare of our brethren and sisters, or those of our fellow-creatures, who are allied to us by the ties of discipleship and fraternal love, which so far exceeds the ties of nature. Brotherly love is no over-familiarity, but a strong, confiding, unchanging devotion to each other, and manifests itself in various ways It is that *charity* which "thinketh no evil" of its equals, is not jealous of its superiors, and does not look down with contempt upon its inferiors.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Frederick, South Dakota.

It is probably well known that Dakota, north and south, has now been formed into two States, and we hope that they will be prosperous, inasmuch as Prohibition has been sustained by a large majority.

Crops have been, in many places, almost a total failure, and there will be much suffering among the poor. We had the severest drouth ever known here. The writer of this is now in Aberdeen, on his way to Nebraska and Kansas. We are now at the home of Bro. Falker, formerly of Missouri, and expect to leave here on Monday, Dec. 2, and stop at Beatrice, Nebr. Our course after that will be guided by circumstances. We want to explore Kansas, and, if the climate, etc, suits us, we will buy a little home where some brethren are, whom we could help in preaching the Word. We would like to hear from Brethren, who need help, and where a small piece of land could be bought at a reasonable price. We like Dakota very well, but the climate is too severe for our time of life; hence we seek a home farther south.

Our health is remarkably good, and is much improved by the use of Dr. Wilford Hall's treatment. We had an infirmity of thirty years' standing, of which the treatment has cured us, and we feel much more elastic, and enjoy better health than any time since we came to Dakota. We are thankful for this to our Heavenly Father, and desire to live for his glory, and to do as much as we can for his cause.

Brethren, either in Nebraska or Kansas, who would like to correspond with us, may address us at Beatrice until further notice.

We were made glad to hear from Lunenburgh, Va. We lived there some years and preached much of the Brethren's doctrine, in connection with that of Wm. Thurman. We held three public discussions on trine immersion, and much good seed was sown. My wife and self were the first baptized in Lunenburgh, by Bro. B. F. Moomaw, and we rejoice that so many have obeyed the Gospel there. May the Good Shepherd watch over them and keep them in the green pastures of Truth, and finally gather them into his everlasting kingdom!

Although we may leave Dakota, we would not discourage Brethren from coming here,—especially to Aberdeen. There is a rich soil here, and crops seldom fail. Land is yet reasonable, and no one would regret buying land near Aberdeen.

As we hope to spend the winter in Kansas, we will preach the Word as opportunities present themselves. James Evans.

From the Southern Mission Field.

Our last communication was written from Jefferson County, Ill. From there, *via* Cairo, Ill., we went to Laforge, Mo, where we arrived Oct. 23rd. Here we had several meetings,—council and Communion. One was baptized. Here we met with Bro. Sidney Hodgden, who had been doing some good work among the little band of God's children at that place. They now number about fifty, though living somewhat scattered. There is a growing and wide-spread demand for preaching, where, a little over three years ago, the first sermon was preached by Bro. S. S. Mohler, to a people of whom very few ever knew anything of the doctrine of the Brethren.

While we would rejoice to see much more done, yet we thank the Lord, that we do see some little good fruit of the Christ-ordained, soul-saving missionary work! Oh, brethren and sisters, who is it that is alive unto God and righteousness, and does not want some part in the glorious work, "when the Master comes?" Will you spend your God-loaned means, for parlor-adornings, tobacco, cigars, etc? Millions are spent in this way. How many claim that they can not give anything for the Lord's work! They say they are too poor. "Be not deceived, God is not mocked." For all these things God will bring us to judgment.

We left Laforge, Tuesday, Oct. 29, for Stuttgart, Ark., where we arrived the same day. We have only had a few meetings since our arrival. Most of our time has been taken up in making some preparation for the winter. We hope, by the blessings of the Lord, soon to get to work, as openings may appear. On the morrow, if we live and the Lord will, we expect to go over to St. Francis County, to attend the council and Communion, appointed for Saturday evening, Nov. 30. Since being here, my wife accidentally sprained her foot, but I am glad to say that she is improving. I hope she may soon be able to be out again! Jas. R. Gish.

Stuttgart, Ark.

From the Old Folks' and Orphans' Home of the Middle District of Indiana.

We deem it necessary to give the members of the Middle District of Indiana some information in regard to our Home. Our last article was an appeal for $600, bed-clothing and carpets. Some churches have responded liberally, but some have not responded, which makes us still needy. We urge churches that have not responded, to do so immediately. Send on your money and goods. In order to avoid so much private correspondence, in answer to questions concerning applications, we give to the members some rules, to be complied with, before sending any person to the Home.

(*a*) All applications are first considered by the church, from which the application came.

(*b*) No church shall grant an application to any member, who is not a deserving subject of charity, and supported by the church.

(*c*) All persons must be cleansed of all contagious diseases before they can be admitted to the Home.

(*d*) No idiotic persons will be admitted who are not able to wait upon themselves.

(*e*) All children sent to the Home will only remain until the Trustees can get suitable homes for them; for the Home will not rear and educate children, but provides for the *helpless* orphans.

(*f*) No church should send an applicant to the Home before consulting with the Superintendent, giving full explanation of the case, and then receiving permission from him; he first to receive permission from the Trustees.

(*g*) The church must bear the expenses of sending the person to the Home, and in case the inmates want to visit their friends, the Home will grant them the privilege but will be to no expense regarding their going from or returning to the Home.

(*h*) All members must be represented by letter to the Mexico church.

(*i*) The Home will bear the expense of a respectable burial, unless the friends should desire to remove the remains from the Home. In such cases the friends bear the expense of burial.

If further information is desired, correspond with James Himelick, Secy., or the undersigned.

Frank Fisher, Supt,

Mexico, Miami Co., Ind.

From the Monticello Church, Ind.

Our Communion meeting occurred Nov. 8. It was one of the most enjoyable meetings we ever attended in our church, and such was the expression of all who were present. The audience was not as large as sometimes, and this gave all good accommodations. The brethren from a distance were Bro. Joseph Snowberger, of Pennsylvania; Bro. Lewis W. Teeter, of Hagerstown, Ind., and Bro. Henry Frantz, of Ohio, who officiated. A large number of brethren and sisters from adjoining churches were present.

Our farewell meeting on Saturday forenoon was a feast for hungry souls. Brethren Frantz, Teeter, Snowberger, and others, gave us a full meal of Gospel truths. Bro. Daniel Shively, of Pipe Creek church, gave us a full statement of the condition of the Old Folks' and Orphans' Home at Mexico, Ind. He is one of the solicitors to secure endowment funds for the Home. He canvassed our congregation with good success. Bro. Teeter remained with us and held a series of meetings for us at the church house. He is an able expounder of Gospel Truth. The weather was very unpleasant all the time he was with us, therefore the attendance was small at times, but the attention was excellent throughout. All seemed to drink in the truths as he presented them, from time to time, and were deeply impressed with the same. He commenced his discourses Nov. 9th, and continued until Nov. 24. The meetings resulted in three additions to the church. May the good seed sown bring forth fruit in time to come! May God, through his Holy Spirit, revive all to a greater degree of activity, is our earnest desire and prayer! J. A. Weaver.

On the Wing.

I left home Nov. 1, to attend the feast at Mexico, Ind., Nov. 2. We had a very pleasant and profitable meeting. The attendance was large and the ministerial help ample. Next day (Sunday) we had preaching in the morning, afternoon and evening; also on Monday evening.

On Tuesday morning we started to attend the feast at Middle Fork, Ind. This, also, was a large meeting, and we enjoyed it much.

Next day we attended the feast at North Manchester. We had not been at a love-feast in this church for twenty-seven years. It was a feast of joy to us and, we hope, to all. Three precious souls were baptized at this meeting. Here again we left early the next morning, to attend the feast with the Monticello church, which we reached just in time for the services. On account of the rain, this meeting was not as large as the other three, yet it was a pleasant meeting, and one we enjoyed much, as this was the first time we ever met with this church.

We left on Saturday as soon as the meeting closed, as we had promised to return to the Mexico church and remain over Sunday, which we were permitted to do.

We also visited the Old Folks' Home at Mexico, Ind. We found it to be a very pleasant place.

We left the Mexico church on Monday, Nov. 14, and arrived home at midnight. I found all well; thank the Lord for his care over us all!

While my late visit to Indiana was one of haste from place to place, and one of labor, yet it was one I shall never forget, and I hope that some good was done. I met many of our old veterans of the Cross,—brethren John Metzger, R. H. Miller, Jeremiah Gump, David Neff, —— Snowberger, of Clover Creek, Pa., —— Culp, of Monticello, Ind., L. W. Teeter, and many others.

After being at home six days, we left on Monday, Nov. 18, *en route* for Kansas, Texas and Cali-

fornia. We made a short stop at Lawrence, Kansas, and visited the homes of S. B. Katherman and Thomas Winey. We did not get to see either of the brethren, as Bro. Katherman was teaching school, and Bro. Winey was preaching at Pleasant Grove, Kansas.

Our next stop was at Newton, Kansas. We arrived at the home of Bro. Levi Andes, on Friday evening. The next day we met with the brethren and sisters of the Newton church, in council, in their new church. We also had preaching at the same place on Saturday night and Sunday. At these meetings we had the pleasure of meeting and being with Bro. Enoch Eby and wife. Circumstances compelled us to leave Newton on Sunday evening for Hartley, in the Pan Handle of Texas. Bro. Eby expected to remain during the week and also to attend their feast Nov. 30. We arrived at Hartley, Texas, on Tuesday morning at 3 A. M., and left on Wednesday morning for this place, where I am penning these lines. I expect to leave to-night for Las Vegas, and to-morrow expect to meet Bro. M. M. Eshelman, G. L. McDonaugh and wife, and others, *en route* for California. We expect to arrive at Los Angeles Nov. 30, at 4: 20 P. M. May the Lord protect us! HENRY FRANTZ.

Trinidad, Colo., Nov. 27.

From the Powell's Valley Church.

THE members of this church enjoyed a short series of meetings, conducted by our evangelist, Bro. David Brower, of Myrtle Point, Coos Co., Oregon. He held forth the Word with power. As an immediate result one dear young sister came out on the Lord's side, and was baptized Nov. 23. May the blessings of God rest upon her, and may she be a light in the world and an ornament in the sight of God. May the blessings of heaven enable us all to stand united, so that we may be living epistles, read and known of all men. We were sorry to give our dear aged brother the parting hand. Perhaps we saw each other for the last time on earth. We pray that the Lord may strengthen and encourage him to continue his labors in the vineyard of our blessed Lord and Master. May we all so live that in the great day of judgment we may be worthy to be received into God's kingdom. MARGARET METZGER.

Gresham, Ore.

Here and There.

By request the writer attended the love-feast in the Philadelphia church on Thursday night of November 7. Just before the regular exercises commenced, Bro. I. M. Gibson baptized a young man, whose parents live in Ohio, and who hold to the Mennonite persuasion of faith. The young man seemed especially comforted and happy after his baptism and the love-feast occasion. Heaven bless the young man wherever his lot may be cast!

The feast was a good one and unusually solemn and well attended. Bro. Gibson is giving good satisfaction and is generally liked by the members. No less than eight have already been received into the church by baptism since he came to the city, and the prospects are that Bro. Gibson will do a good work in the City of Brotherly Love. Let us all pray that God may keep him and his noble and estimable wife ever faithful. They both seem to have their hearts in the work, and we hope and pray that continued prosperity of a substantial character may ever attend them in their work for the Master.

* * *

Sunday, Nov. 10, we attended the dedication of the new house of worship at Laurenceville, Chester County, Pa. As we had mentioned some things in a former communication about the new house of worship, the new name of the church, and the elder in charge, etc, we shall not burden the reader with a repetition of the same thing. The dedication meeting was well attended, though the weather was far from being the most desirable. Our text for the occasion was Ps. 122: 1: "I was glad when they said unto me, Let us go into the house of the Lord." After we were through with our part of the services, which consisted of preaching only, Bro. J. P. Hetrick,—the elder in charge, made some remarks of an appropriate character, and also read an interesting paper on the dedication of the former house of worship. The paper was prepared by sister Susan Sidle, who was present on the occasion of the first dedication, and also on this last one She is now nearly eighty-eight years old, and occasionally writes yet for our church paper. She is blessed with a retentive memory, and is remarkably active, considering her age.

It was ascertained that about two hundred dollars of indebtedness on the new church still existed, which was about paid by raising a collection, while an appropriate hymn was being sung. This being done we all knelt in prayer, when one of the ministering brethren led in earnest prayer and thanksgiving. "Praise God from whom all blessings flow" was then sung, filling the house with the sweet echoes of music, — so sweet and cheering to the soul, and the audience was dismissed, one going here and the other there, never again to all meet on a similar occasion.

Reader, if the worship of God in the sanctuary, and the hymning of praise to his holy name can be made so inspiring and soul-uplifting, what must be the soul's happy experience when once the songs of the angelic hosts, and the finally saved in heaven shall greet our ears? *Rapture!* RAPTURE!! Yes, RAPTURE!!!

May heaven so guide and keep us that we may at last all meet in the great dedication meeting on high, and so ever be with the Lord!

J. T. MEYERS.

Oaks, Pa., Nov. 18.

Notes of Travel.

Nov. 11, in company with Bro. Babylon, and twelve other members of the Meadow Branch church, we took the boat at Baltimore for West Point, King William County, Va., to visit a few members who moved there from an adjoining church a few years ago.

We had preached for them one week, two years ago with good interest and attention. That was the first preaching by the Brethren in the County, as far as we know.

The members desired more meetings and felt to have a Communion meeting, as they are nearly two hundred miles from the nearest, organized church. We arrived Nov. 12th and commenced our meetings in the Baptist meeting-house. Nov. 13th we baptized three young sisters. The evening of Nov. 14th was arranged for the feast, but the spirit of God was at work, and four more dear young souls declared themselves willing to obey God, that they might partake of the broken emblems of the body and blood of Christ with us that night. In the evening we gathered for the exercises of the feast, which was the most enjoyable of my life. About twenty-five members surrounded the Lord's table,—seven for the first time. Others have been denied the pleasure for years. Those who looked on had never seen the like. One man told me, "This is the most solemn meeting I ever attended. I could hardly keep my seat."

Next morning Bro. Babylon preached for us, and after meeting, in company with most of the members, he started for home. I, by request, remained over Sunday, holding our meetings in the court-house. Sunday night, Nov. 17, was to close our meetings, but after meeting, when we began to bid farewell to those who would not be with us in the morning, I said to a father (for whom many prayers had been offered), "Can you not give up?" He said, "Yes, I am ready." On Monday, the father and one daughter accepted Christ by baptism. We came up out of the water and went on our way rejoicing. Thus nine were added to the church during our stay with them. May God be praised and keep us all in the ways of right!

Brethren who feel to visit these members will find loving hearts, not blessed with much of this world's goods but rich in the spirit of God,—members who will appreciate your visits and labors. Address Bro. Christian Royer, Sweet Hall (at whose house our love-feast was held), or Bro. Michael Brown, King William court-house, King William County, Va. This place can be reached by railroad, from Richmond over the Richmond & Danville railroad, or from Baltimore by boat to West Point; then by rail to Sweet Hall over the above railroad. D. D. BONSACK.

Westminster, Md., Nov. 24.

From the Dry Creek Church, Iowa.

OUR series of meetings is still in progress. Our dear Bro. Cripe, sustained by the power of God, is preaching for us. We all feel blessed and built up in that most holy faith. All glory to God for the four dear ones that have been redeemed by the blood of the Lamb and added to our number. Others, we think, are under conviction, and we find ourselves asking the question, "Why do they *wait?*" There are many whom we love—for whom we have long prayed and labored. As we value their souls, we must not give up. We must keep on praying, and pray as never before! Christ taught us, by word and deed, to pray without ceasing. Some of the most powerful conversions have taken place after years of prayers. And yet, do we ever think that we may be the very ones that are holding them back? Are we, in some way, standing in their light? I pray God we are not; and yet we may not be right with God ourselves. There may be something in our lives which they are watching,—something which they may use as an excuse for staying with the world.

Let us prayerfully examine ourselves by the light of God's Word, and see if we are in condition to exercise that simple, child-like and unwavering faith with which God has endowed us. If we are not, let us, with God's help, get ourselves right at once. Let us get our minds and hearts in the proper condition. Then we will see an outpouring of God's spirit, such as we had hardly dared to think of.

Brethren and sisters, the success of the church depends largely on ourselves. God is a mighty worker, but he will not work alone,—he will have us do our part, and until we get in working order, and get right down to earnest, hard, telling work, we may look in vain for the blessings God has promised us. Work on, pray on, and the victory, through Christ, shall be with us!

W. D. TISDALE

COMMENCE RIGHT.—We respect the man who knows distinctly what he wishes. The greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.

The Gospel Messenger,

A Weekly at $1.50 per Annum,

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.

J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }

JOS. AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

☞Communications for publication should be legibly written with BLACK ink on ONE side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Remittances should be made by Post-office Money Order, Drafts on New York or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Always remit to the office from which you **order** your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Dec. 17, 1889.

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BRO. SHARP writes that something over forty new students are enrolled at McPherson. The Huntingdon school is largely attended, and Bro. Royer informs us that there are one hundred and eighty-one students enrolled at Mt. Morris. We have not heard from the Virginia Brethren but presume their school is also doing well. We hope our schools will continue to do well, but before them all are many years of self-sacrifice and of hard struggles before they are firmly established. Endowments will be necessary before they can come up to a full standard of usefulness. None know the truth of what we here refer to so well as those who have sacrificed time and money in the school work.

THE CLOSE OF THE VOLUME.

WITH this issue of the MESSENGER our work as editors and contributors closes for 1889. Our labors for the closing year have become a record of the past. Well done, or illy done, they have gone beyond our power to recall, to improve or to make worse. The record is made up and it will stand for or against us in eternity.

The book which was opened to us with unspotted leaves Jan. 1, 1889, now closes forever. Its leaves are written upon and, doubtless, many of them are blotted and blurred. Then the book was pure and clean, now it is dimmed here and there with earth stains, with erasures, and it is far from being clean. It does not bear the pure, clear record we wish it did. Here and there *self* shows itself in an ugly blur. Here a blot, deep and dark, fell upon the white page. We have tried to erase it and have succeeded but the marks of erasure still remain. Here are lines written that we wish were not in the book, but what is written is written, and we close the book with a sigh and a wish that it might all have been better done. We wish there were fewer blots and blurs, fewer mistakes and errors, less of self and more of Christ in it all; but looking over it all we are made to feel that even in our weak efforts the Lord has been our helper. Whilst so little has been well done, yet we feel encouraged to struggle on. Our work must at best lack that degree of perfection which a high ideal points out to us, but we feel that the more of Christ we can get into our work and the more of self we can eliminate from it, the nearer will we come in writing upon the leaves of the book of our lives to divine approval.

One thought more than any other impresses us as we write and that is, how swiftly time passes away! It seems to us but yesterday when we wrote the first lines for the MESSENGER for 1889, and now we are writing the closing words for the volume. How, "swifter than a weaver's shuttle," have the days, the weeks, and the months of this year of grace fled into the remorseless past. They came and went, leaving us to wonder how a year can sweep by so quickly. But so time speeds on in its never-ceasing flight; and as the days, and weeks, and months of the old year, now hoary with age, have fled away, so "swifter than a post, or the eagle that hasteth to the prey," pass away all the days of our life. "We flee as a shadow and continue not." Have you ever watched the flitting shadows of a passing cloud on a bright summer day? How swiftly and yet how silently it passes over us and continues not! Fit emblem of the days of the years of man's pilgrimage in this world! How reflections like these should induce us to do with our might, and at once, that which has been placed in our hands to do. Ah, how sadly we often waste our time and lose golden opportunities! Standing to-day at the close of the old year, feeling that we have not done all that we might have done, let us, with God's help, resolve to make better use of the time yet to be graciously given us.

The closing year has brought to the MESSENGER family of readers its burden of sorrow. Many homes have been made desolate, loved ones have been taken away and many hearts are bleeding to-day from wounds inflicted by the hand of death. In the cemetery are newly-made graves where a kind father, a loving mother, a bosom companion, a gentle sister, a devoted son or daughter have been laid to rest. The home has lost its treasure, and sad hearts mourn the loved and the lost, but, even amid the sadness and gloom of death, comes the joyous hope of the resurrection, and through our tears we may sing, "Blessed are the dead who die in the Lord." Our friends have been taken from us but, since they have passed over the river, heaven seems all the nearer to us and we but linger a little longer until the summons comes to us.

But, while there has been sorrow, we realize that the Lord has given us innumerable blessings. Our lives have been crowded with rich mercies, and we can say of a truth that goodness and mercy has followed us all the days of our lives and that the dear Father has been very good to us. Looking back over the year that has just gone from us, we must feel more and more our indebtedness to God and our entire dependence upon him. This will awaken in our hearts a feeling of trust in the Lord for the future, and of thanksgiving for all that he has done for us in the past. It will be well for us to look back often so that we may come to fully realize how much we owe him who careth for us.

But what of the future? The past is gone forever, and we turn from the dead past to the living present and the future time which God may give us to improve. Looking forward, then, we send, as we did a year ago, to the entire MESSENGER family sincere greetings for the new year, and we can do no better now than to repeat what we then said. We hope to visit you all during the coming year. May it be full of rich blessings to you all! May God's grace abound in you, and his sunshine light your pathway, and bring to you an abundant growth in divine life and a nearer approach to the likeness of Christ in God. We are pressing onward to the land of rest, for the land of the palm and pomegranate, and let us show by our lives, by our walk, by our conversation, that we bear true allegiance to our King Jesus.

Let us now gird up our loins for the conflict that the year to come will bring upon us. Let there be no desertions from the ranks of God's people; let there be no straggling or vagrancy in the army of the Lord; let there be no slackness in our work, no spirit of imitating the world, no neglect of attending religious meetings, no lack of faith in God's promises, no ceasing from prayer, no indifference to our mission work, no less giving to the Lord and to the poor, no giving occasion to the enemy by walking with the world, and no weariness in well-doing; but let there be a forward movement along the whole line, in Christian growth and development! Let our motto be "onward and upward;" let there be more love for each other, more zeal for the cause of Christ, more self-consecration, and in all more of Christ and less of self.

Will we not, my sister, my brother, enter upon the new year with these resolutions firmly fixed in our hearts and with an unalterable determination, by God's help, to carry them out? If so, those of us, who shall be permitted to live to the end of the year 1890, will see what great things the Lord will do for us. Surely, the Lord is gracious, and if we but do our part he will never fail to do his.

We close these lines and this volume of the MESSENGER, wishing all our readers a pleasant Christmas time and a blessed and happy New Year. May God's blessing attend you all, and when the end comes to our earthly pilgrimage, may we have life eternal!

SPECIAL NOTICE TO OUR AGENTS.

With this issue of the Messenger we send to our agents a special supplement and subscription list. We hope all who receive it will read it carefully and act accordingly. We want our agents to make a special effort to send us new names, not forgetting to get all of our old subscribers to renew for 1890. We believe, by making a strong effort, 2,000 new names may be added to our list between this date and March 1, and we ask our agents to make a special effort to secure the names.

We know that the Messenger is doing a good work. We have scores of letters testifying to this fact. Many have been led to inquire more earnestly for the whole Truth. It has gone out and opened up new mission fields and has carried comfort and encouragement to thousands of its readers. Our agents, while laboring to extend the circulation of the Messenger, may have the consciousness that they are doing a good work and are laboring for a good cause. Go to work, then, and may the Lord bless you all in every good work. If any do not receive the special circular, drop us a card at once and we will send you one by mail.

Since last report three have been added to the church at Warrensburg, Mo.

Bro. E. S. Young will spend part of the Holiday vacation with his friends and relatives in Ohio.

The Committee of Arrangements for our last Annual Meeting will soon make a report of their work. They labored faithfully and have a good report to make.

Bro. A. J. Wine, of South English, Iowa, has located at Nocona, Texas. We trust he will be pleased with his new home and be able to help on the good work in the Lone Star State.

The meetings in progress at Pine Creek, Ill., are largely attended and full of interest. Bro. Mohler is laboring earnestly. We trust that before the meetings close many may be induced to accept Christ as their Savior.

Bro. Samuel T. Harnes would like to secure a home among the Brethren. He is, at present, an inmate of the National Soldiers' Home at Dayton, Ohio, where he may be addressed. Who will write to him in regard to this matter?

Bro. Wm. K. Moore, of the Waddam's Grove church, Ill., called on us last week. He was on his way to Union County, Pa, where he will spend some time visiting his old home and preaching for the Brethren. We wish him a safe and pleasant journey.

We regret to learn that Bro. John Diehl, of West Branch, Ill., is still confined to his bed on account of his broken limb. It is now three months since the accident occurred and the old brother has had to suffer a great deal of pain, but he seems to bear his affliction patiently.

Bro. John W. Moats, of Altoona, Iowa, is visiting at this place. He preached at the Silver Creek meeting-house on Sunday last. Bro. Moats was called to the ministry in this church some twenty-five years ago. We are glad to have him with us again.

The Brethren at Newton, Kans., have had a season of rejoicing. Bro. Enoch Eby was with them and eight were added to the church by baptism. We rejoice with them.

The house in which the Brethren in Chicago have been holding meetings for about two years, is being repaired, and for the present our meetings are discontinued. As soon as the repairs are completed, regular services will be held again, of which notice will be given in the Messenger.

Since Bro. Amick's return from his western trip he has been on the sick list. He contracted a severe cold on the way from Denver to McPherson and to this were added symptoms of malarial fever. At this writing, although still confined to the house, he is better and hopes in a few days to be able to be out again.

Bro. Andrew Hutchison writes, under date of the 11th inst., as follows: "You may say to your readers that I am still quite hopeful that I shall be permitted to work for the Lord a little while longer. I have just returned from the Mound church, which is in Bates County, Mo. Their new meeting-house, which has recently been built, is located in the town of Adrian; 30x40 feet is the size of the house. It is a plain, neat, and well-built edifice, well suited to the purpose for which it was erected. It was dedicated to the Lord, Dec. 8, and its seating capacity was well nigh filled with an attentive class of listeners. The Brethren at that place certainly deserve credit for their work and prudence."

The Sunday-school lessons for 1890 will be taken entirely from the New Testament, and the Gospel according to Luke will furnish the material for the year's work,—at once interesting and instructive. "The Forerunner Announced," Luke 1: 5-17, opens the lessons of the first quarter. Continuing with the principal events in the early history of Christ, and incidents connected therewith, we close with the consideration of several occurrences during the first part of his ministry. Brethren Sharp and Neff have done well, in preparing the lessons for the *Quarterly* in such a way, as to bring out forcibly the many precious truths contained therein. We have printed an ample supply of the *Quarterly*, and, as before, it will be sold upon the following very low terms: Single copy, 10 cents; three copies, 25 cents; eight copies and over, five cents each; fifty copies and over, four cents each. Send orders at once.

Ingersoll is reported as having recently said in a letter to a New York lawyer, Mr. E. R. Johnes, in passing an opinion on an essay written by the latter gentleman on "The Immortality of the Soul," that the human heart will always say, "Perhaps there is another life." Ingersoll has only expressed here what every infidel in the world feels, whether he is honest enough to say so or not. No matter how he may have hedged himself about by the fallacies of unbelief, yet there is that in the soul that cries out in abhorrence against the doctrine that when man dies he goes back to the unconscious dust and lives no more. The heart keeps repeating over and over again, "There is another life," and we are glad to know that even Ingersoll, the great infidel, is compelled to admit the possibility of a life beyond the tomb. When he admits that, perhaps, there is another life, he has gone more than half way towards expressing a belief that there is such a life awaiting our departure from this world. Is the great agnostic being drawn toward a belief in immortality? If he uttered the words credited to him, it looks that way.

Sister Sadie C. Brallier known to many of our readers as a correspondent of the Messenger and as the writer of good poetry, has added "Noffsinger" to her name. She was married to Bro. J. B. Noffsinger, at this place, on the 1st inst. For the present brother and sister Noffsinger will make their home at Mt. Morris. The Messenger wishes them a happy and pleasant voyage together down the stream of time, and a safe landing at the end of the journey in the haven of eternal rest.

It seems strange, indeed, that Emin Pacha should have braved the dangers of Central Africa for a number of years, and then, after being rescued by Stanley and reaching civilization, should have met with an accident by which his life is endangered. He fell from the portico of a house at Bagamoyo and sustained injuries which, it is feared, will prove fatal. The latest advice from Zanzibar says that he is still in a dangerous condition, but Dr. Parkes, who accompanied Stanley, has hopes of his recovery. We trust that these hopes may be realized and that the life of the man who has done so much to civilize the region of Central Africa may be spared for further usefulness.

HENRY M. STANLEY.

For nearly three years the dark continent of Africa held the fate of this wonderful man as a sealed book. An occasional rumor of death and disaster came to the coast. At one time it was reported that Stanley had been murdered by the natives; again it was said that the courageous explorer was safe and that his expedition was successful. At last, after long waiting, the brave man, having marched over 5,000 miles through the jungles, the dense forest, the pestilential swamps, and the sandy deserts of Central Africa, returns to civilization. On the 5th inst., he, in company with Emin Pacha, the man for whose rescue Stanley was sent into the Dark Continent, reached the coast at Bagamoyo where they were received with great joy. Thus ends another chapter in the life of this great explorer. In another column we give a sketch of his career.

The *New York Tribune* in closing an editorial on the career of the explorer says: "Strongest, perhaps, of all the characteristics of the man which are revealed in this thrilling recital, is his constant, reverent and dominating faith in God. This trait, which was possessed to such a degree by those kindred spirits, Livingstone and Gordon, was long ago developed in Mr. Stanley, and his successive adventures have only deepened and confirmed it. A psychologist might find much food for speculation in this—in the effect upon the soul of wanderings through vast solitudes and of communion with nature in her most luxuriant, her most desolate and her most savage moods. But fine-spun theories aside, here is the significant fact, that the most heroic of living men is also one of the most devout. He sees nothing unmanly in being religious. He is not ashamed to say that he believes in God and trusts in him for guidance. He repudiates what the vulgar call luck and the unbelievers chance. To him the wisdom and the monitions of a Supreme Power are a tremendous verity. It is with the frankness of a most inspiring faith that he concludes his self-told Odyssey with the fervent cry, 'Thanks be to God forever and ever!' And to this every one who appreciates high achievement and exalted manhood will add his thanks for the life and the ennobling example of Henry M. Stanley."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver." 2 Cor 9: 7

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - - Virden, Ill.
D. L. MILLER, Secretary and Treasurer, - Mt. Morris, Ill.
G. B. ROYER, Assistant Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to D. L. MILLER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE Brethren's tracts are true expositors of the Gospel. They expose error, and defend the Truth. They speak and teach the same practical truths and principles as Jesus did every day. They are the same to one man and auditor as another. The Gospel is the Christian's armor and defense.—H

THE ruin wrought by sin is complete. It involves the entire man Therefore, to rid one's self from sin requires the sacrifice of the whole man, — soul, spirit and nature. All must be changed from the sinful state, and made conformable to the will, spirit and nature of Christ. Sin lives in the old nature, — Christ in the new. "Therefore if any man be in Christ, he is a new creature! old things have passed away; behold, all things are become new." 2 Cor. 5: 17.—H

YOUTH.—Do you wish to be always young? Then be humble! Humility is youth. This is the way our Lord has it,—"He took a little child and set him in the midst of them." To be as a little child is to be as the kingdom of heaven. Pride is deceptive, lofty, dangerous, and as old and treacherous as the devil and sin. Faith, hope and love are *safe* These make a man humble, free and strong, and, with grace planted in his heart, keep him young. Sins make men crabbed, sickly and old, while grace inspires the soul with the youth and vigor of the *spiritual* and *new life*, which make him bright, cheerful and happy. The duration of heaven and home of the soul is not measured by time. There will be no growing old in heaven.—H.

CHOOSING.—To choose well is the battle half won. Choose good companions for your associates, and thereby improve your surroundings. These exert a powerful influence upon your character and life. Time is economy. It comes only once. Make it yours by using it well. Choose good reading, and profit by it. Choose a "*tract*," and read it instead of a novel. The heroes and heroines of novels are fictitious, and vanish like a vapor, but Christ, the "Hero of the Cross and the world's Redeemer," "sticketh closer than a brother." Choose the right side of the way, and truth for your steps. The steps of the sinner are not wisely chosen, lead downward, and lay hold on hell. "Many are called, but few are chosen." Matt. 20: 16 The steps of the Christian are chosen and directed by the Gospel, firm, graceful and stately. Lay hold on Christ, and go upward and heavenward! Choose this day whom you will serve. – H.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

HOW would it suit to have a general Children's Meeting, all over the Brotherhood, on or near Christmas? The Good Book teaches us to ask and we *shall* receive, and to seek that we may find.

All congregations that intend to have such a meeting, should announce it beforehand, and tell all to come prepared to give into the Lord's treasury at least one-tenth, or more, of their pennies they would spend for Christmas pleasures. Most of you will be surprised to see how anxious the little ones are to respond to your request, for God has put it into their hearts to love his Word.

Virden, Ill., Box 421.

EVIDENCES OF THE TRUE CHURCH.

BY J. S. MOHLER.

Chapter Twelve.—Obedience the True Test.

OBEDIENCE covers the whole field of Christian duty. Obedience is wholly and only safe, as an infallible guide to the Rock, Christ Jesus. All other "tests," by themselves, are unreliable.

As proof that obedience is the only "*true test*," we refer the reader to the following Scriptural evidences. In Matt. 7: 24–27, Christ says, in conclusion to his great Sermon on the Mount: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Here we notice that the house which stood the storms, did so through its good and solid foundation. This, with the believer, means *doing, obeying* the words of Jesus. The house that fell represents the disobedient character,—that is, *not doing* what Christ commanded.

The hinge upon which our eternal destiny turns is in *doing*, — obeying the sayings of Christ, — or *not* doing them.

Again, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7: 24. Here, also, the condition by which we may enter heaven is, obedience to the will of God.

Again, "Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in, through the gates into the city." Rev. 22: 14. Here we have the "*right*" to the tree of Life, and entrance into the city guaranteed us by *doing* the commandments,—*obedience*.

Again, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Here we have our knowledge of God based on *obedience*—keeping the commandments.

Again, "If ye love me keep my commandments." John 14: 34. Here we have our love to the Lord measured by our *obedience*.

Again, "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21. No other genuine test of love to God can be given, than *obedience* to his Word.

Thus, all through the Bible, we find that the blessings and promises of God are conditioned on our obedience to his Word. "To obey is better than sacrifice, and to hearken, than the fat of rams." 1 Sam. 15: 22.

He that obeys from the heart all the sayings of Christ, doctrinally and practically, obtains all the benefit of church succession, of election, of conscience, of sincerity, of feeling, of the heart, and has all the blessings of obedience besides.

When we look at the accumulated Scriptural facts in support of *obedience* being the "*true test*" of our knowledge of God, our love to him, and our final acceptance by him, we are surprised that any other test is sought after. Disobedience brought sin into the world, and obedience only could take it away. Paul, in Rom. 5: 19, says, "For as by one man's disobedience, many were made sinners, so by the obedience of One shall many be made righteous." Obedience to God is the great antidote for sin. The obedience of Christ, only, could atone for the disobedience of our foreparents in Eden.

On condition of obedience to all things Christ has taught us we are promised his spiritual presence; "even unto the end of the world." Matt. 28: 20. Without obedience we have no promise at all.

Morrill, Kans.

GOD'S STEWARD.

BY J. S FLORY.

WELL, yes, if you are his servant, you are his steward. You have possessions. How did you get them?

"By industry, economy and good management, coupled to the blessing of God."

The last was well put in. Then, of course, you are in partnership with God.

"Yes, the earth and the fullness thereof is his."

Your life,—how about that?

"Well, yes, that the Lord gives me too."

How about your health and strength, so you can work, and your sense so you can manage well?

"Well I guess it is right to say God gives that to me."

Are these things given you to keep forever here?

"Oh, no, only lent to me."

Yes, I see you are his steward, — he only entrusted you with those things for a time. Do you strictly treat God as if he were your lord, and you his faithful steward?

"I hope so."

Well, let us see. Who gets the most of the surplus income?

"I suppose as it is mine, I can do as I please with it."

Does that idea fully come up to your confession? Now look at it, man, you put it all in bank, or deposit in your name. The Lord calls, but you do not hear very well. How much of your gains flows into the savings-bank in heaven? Echo answers, "How MUCH?" You make a will—do you?

"Yes."

You bequeath so much to your sons, and so much to your daughters?

"Yes."

And so much to the Lord's cause?

"Well, no; I make no provision in my will for that."

What! cut him off without a penny, and he your partner, — really the senior partner at that?

Belonging to the church do you not claim that all you have and are is the Lord's?

"Yes, I suppose so."

Your children are members of the church?

"Sad to say, No."

Is it possible you will bequeath what you claim is the Lord's to the world, to be used in Satan's kingdom,—perhaps to the down-fall of your own posterity?

"Well, I must say, I never thought of it in that way. What had I better do?"

Do?—why do what is *right* between partners in trade. Make a will, which you need not be afraid to face on the day of judgment. A fair share should go to help on the Lord's cause. Did you never hear that voice asking, "Will a man rob God?" Did you hear the answer, "Ye have robbed me (God) in tithes and offerings?" The Lord will require his own,—be assured of that. Refuse to divide with the God of the universe, and he will refuse to divide his glory with you. Take heed how you hear (reason); God is not mocked.

Tuhunga, Cal.

Notes from our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

—Bro. W. R. Deeter, of Milford, Ind, will begin a series of meetings in the Camp Creek church, Kosciusko Co., Ind., on the first Saturday evening in January, 1890.

—Under date of Dec 5, Eld. Silas Hoover, of Boynton, Pa., writes: "At our last regular meeting, Nov. 31, one was added to the church by baptism in the Elk Creek church. We hope that others are near the kingdom."

—Sister Fanny Morrow writes: "Soon the record of 1889 will be complete. Its months, weeks and days, with their many opportunities, will have passed into history. We are all nearer the grave. Are we nearer heaven? Has holiness unto the Lord become our motto and watchword?"

—Sister Martha Click, of the Pleasant Valley congregation, Va., writes: "The good work is still progressing in this part of the vineyard. Dec. 1, one young man showed his willingness to renounce Satan, by being baptized in the chilly waters. May his days, to serve God, be many! Others are counting the cost!"

—Bro. S. S. Neher, of the Pine Creek church, Nebr., writes: "There are thirty-five or forty members in this church who live somewhat scattered. There has been a great deal of trouble in the church for some time, but, thank God, peace has again been restored. Nov. 30 we had our love-feast. It was truly a feast long to be remembered, after such a cloud of trouble. Two were added to the church by baptism during the summer."

—Bro. J. Hahn, of the Beaver Creek church, Pulaski Co., Ind., writes: "Our Communion is now in the past. It will long be remembered as a pleasant feast. Bro. L. W. Teeter, of Hagerstown, Ind., broke the Bread of Life to us. Five other ministers were present. We have our house inclosed, the floor laid, and finished the plastering, but we have not yet put in the ceiling, as we lack the means to finish."

—Under date of Nov. 27, Bro. George W. Sellers, of Bryan, Williams Co., Ohio, writes: "We as a church have our times of rejoicing, as well as our times of regrets and sorrows. Two weeks ago last Sunday one precious soul came out on the Lord's side and was baptized. Last Sunday a young man, just starting out in life, made the good choice. Brethren and sisters, let us have more faith, and apply the works to it, and the Lord will do his part!"

—Under date of Nov. 21, Bro. D. C. Hendrickson, of the Middle District church, Miami Co., Ohio, writes: "The waters are still being troubled. To-day two more precious souls, just blooming into womanhood, were received into the fold by Christian baptism; also one by letter. Our prayer is that they may be bright and shining lights to the church, proving faithful until death; then enjoy heaven with all the redeemed and sanctified throughout a never-ending eternity. Bro. D. D. Wine, of Pleasant Hill, was with us, and did the baptizing."

—Under date of Nov. 27, Bro. William Johnson, of Conway Springs, Sumner County, Kans., writes: "We are glad to say that the Slate Creek congregation is in a fair condition. The meetings are well attended, the attention good, and we have much to be thankful for. Our Sunday-school is well attended, and quite an interest is manifested in the work. Bro. Isaac Leatherman has taken up his abode in the bounds of our congregation. Being a good singer and Sunday-school worker, as well as a good defender of the Truth, we hope that his coming to us may be conducive to the welfare of Zion."

—Under date of Nov. 29, Bro. E. Miller, of Sidney, Ind., writes: "Two more were baptized at our quarterly church meeting yesterday,—right in the midst of a severe snow-storm. We can thus see that not even snow-storms will keep people from doing their duty towards God, if only they once get the full consent of their minds. We hope these lambs of the fold may prove faithful until death. The council-meeting passed off very pleasantly, though not many were out, on account of the snow-storm. We had Thanksgiving services in the forenoon. Our crops are not the best, this season, yet we have great reason to be thankful to God."

—Bro. Levi D. Bosserman, of the New Haven church, Mich., writes: "Our series of meetings, now in the past, was very enjoyable. Eld. D. Wysong came to us Nov. 9, began the same evening, and labored for us faithfully and with power until Monday, Nov. 25. On Saturday, Nov. 23, two precious souls were buried in baptism with their Lord. On the same evening we enjoyed a sweet Communion season with each other, and with God. May the Lord help us to always remember it! A good way to remember our duty, is to read the Word of God frequently. I would like all our members to commence on New Year's Day to read the Bible through in 1890. My brother and I read it through during this year,—and will start again with the new year, — reading three chapters a day on week days, and five on Sundays. Who will try it? This is not reading to *read*, but reading to LEARN."

—Under date of Nov. 26, sister Margaret Metzger of the Powell's Valley church, Oregon, writes: "The members of this church met in council, Nov. 23. Eld. M. M. Bashor, of Sodaville, Linn Co., accompanied by Eld. Samuel Barklow, of Myrtle Point, Coos Co., were with us. Some good admonitions were given by Eld. Samuel Barklow, and everything that came before the meeting was considered in a Christian spirit, and disposed of in the fear of the Lord. On Sunday following an excellent sermon was delivered by Eld. Samuel Barklow, assisted by Eld. M. M. Bashor, from the words, 'Keep your vessels filled with oil.' While those dear brethren were earnestly pleading for the fallen race to flee the wrath to come, we were made sad to realize that darkness seems to prevail rather than the true light of the Gospel. To-day the warning note is sounded; to-morrow it may be too late! May the blessings of God rest upon this church, and upon the labors of his servants every-where."

—Bro. J. F. Neher writes: "The Newton church, Kans., has just enjoyed a refreshing season. Having recently completed their meeting-house, the dedicatory services were conducted by Eld. E. Eby, Nov. 24. He continued meetings until Dec. 1, when the love-feast took place. It was, indeed, a feast to the soul. Eight dear souls were baptized and the saints much encouraged. Good and lasting impressions were made. Bro. L. Andes is the only resident minister, and would much appreciate it, if ministers, traveling or otherwise, would call and render assistance."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches"

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, county and State. Be brief! Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes of Travel.

NUMBER II.

IN No. 1 I gave an account of my trip until I passed through the canyons of Wyoming and reached Pocatella, Idaho.

Leaving Pocatella we reached a large, sandy plain, streaching out beyond our vision toward the West, while to the North and South the snow-clad mountains extended their summits towards the sky in the distance. Those to the South are said to be at a distance of 75 miles, and those to the North a distance of 150 miles, though, to the casual observer, the farthest would not appear more than 20 or 25 miles at most. On toward evening the distant mountains sank almost entirely out of sight, and one wide expanse met the last lingering look.

The curtains of night were again thrown around us and shut out the landscape from our view. The sun set at 6 o'clock, and rose at 9 by my (Central) time. The first thing that met my eye this morning was a rail fence,—something I had not seen since I left Illinois.

Among my first thoughts was, "This is Thanksgiving Day and, though not permitted to enjoy it personally with my brethren, I hope to be with them in spirit." However, on board the cars is not a very good place for spiritual meditation. We reached Huntington, Oregon, the third day before daylight. The soil here looks quite rich in the valleys,—much like Illinois and Iowa, but the valleys are narrow, as yet, with high bluffs on either side. To-day, for the first time since we left Omaha, we see mud,—probably we are in the country where they have their rainy winters.

We next went down the Grande Ronde Valley, and are now running up through the canyons of the Blue Mountains,—the most picturesque scenery we have met yet. The timber is all pine, the rails for fencing are all made of pine timber. This was the first timber of any consequence since leaving Omaha.

From La Grande to Ramela,—a distance of 19 miles, the road makes an elevation of 1,418 feet, while from Cheyenne to Laramie, to the top of the Rocky Mountains, a distance of 56 miles, the elevation is only 1,199 feet. From Ramela to Pendleton, a distance of 56 miles, the road descends 3,134 feet.

When we got down toward the foot-hills of the Blue Mountains, we saw quite a number of Indian wigwams and a few Indians. At the depot at Pendleton we saw quite a number of Indian squaws and several pappooses. One of the squaws had her pappoose tied on her back with a shawl. They do not look as if they ever wash themselves or their clothes, but I suppose they enjoy themselves as well as other people in their way. We

should have been here this morning to get a train to go north towards Moscow, Idaho, but were delayed yesterday by a spring breaking on one of the cars, hence had to wait until to morrow morning, which gave me this afternoon and evening to write up my notes. I took a little walk this afternoon, after I was through with No. 1, and found the city very much given to the liquor traffic. Almost half of the business houses handle it in some way. There is a great need of missionary work here, but I am doubtful if much could be accomplished.

Most of the business houses were closed to-day during Thanksgiving services. I did not get here in time to attend the services. I hope in my next to be able to give some news from the churches. May the Brotherhood pray, on my behalf, for that wisdom which cometh from above, so that, what is lacking, may be restored.

NUMBER III.

PENDLETON is a city of about 5,000 inhabitants, situated right in the hills. As there is no farming country near, it must be supported principally by the railroads. The weather is very pleasant here. There is a little snow up in the mountains, but none here in the valley. I wrote yesterday afternoon and evening without fire in my room. It is a little cool at night, but I did not suffer any.

I lodged last night at the Golden Rule House. The "Golden Rule" is, to pay for your meals before you leave the dining hall; and for your room in advance.

Boarding the train again, Nov. 29th, the first thing worthy of note is the way the people store their grain. It is all sacked and piled up in the warehouses or under sheds, and sometimes on large platforms, without any shelter or protection. This country must be noted for honesty. Were this the case universally, what a great expense would be saved in protecting property from the dishonest! But that time will not come until sin and iniquity are done away, and righteousness reigns supreme.

Next we passed over some very fine country, which looked very much like the prairie country of the East, but I saw not so many large farmhouses and barns as in Illinois. Passing Walla Walla, Washington, a city of about 7,000 inhabitants, the fog was so dense that we could not see much of the surrounding country which is said to be good. After getting away from the valley, the fog disappeared. Climbing the hills again, several hundred feet below us we saw the valley, and about that much above us, on the hill tops, we saw wheat-stubbles and straw-piles. Farmers are now preparing their ground, and seeding. Some fields are getting green. It seems odd to see the farmers at work at this season, especially in this northern latitude. At Riparia we again cross the Snake River, the same stream we crossed a few days ago near Pocatello, but it has increased in size quite materially. Steam-boats run on it from here to Portland.

After leaving Snake River we passed through some very poor, bluffy country, so much so that it is becoming monotonous.

I arrived at my present destination, Moscow, at 6 o'clock, Nov. 29, being about 96 hours, or four days, on the way from Omaha. No person met me at the train, so I came to the hotel, with the expectation of looking up the Brethren the next morning. Moscow, is a thriving village of about 1,500 inhabitants, situated near the mountains. It is the present terminus of a branch of the Pacific R. R, which is expected soon to be extended further into the interior.

On Saturday, Nov. 30, we made the acquaintance of several of the members, and now have our home at Bro. Isaac Hershey's. Bro. Hershey is in feeble health at present. He has taken a severe cold, and also had a fall a few weeks ago, from which he suffers considerably sometimes. Sister Dexter is also quite low with typhoid fever. The church here embraces quite a large territory. The membership extends about 40 miles south, and about 75 miles north. There are between forty and fifty members in the bounds of the District, and about twenty-five in the immediate vicinity of Moscow. The Brethren have a comfortable meeting-house in town, about forty rods from Bro Hershey's, where they have meeting every Sunday. There was meeting yesterday at 11 A M and 7 P. M; we expect to continue the meetings this week, and probably longer. We had tolerably fair weather and attentive congregations yesterday and last night,—more so than we expected under the circumstances.

We made arrangements yesterday for a council-meeting as soon as we can secure the assistance of brethren M. M. Bashor and J. C. Lahman. The church here, as well as in many other places, has had its reverses, but we hope, that by proper management and careful and prudent labors, peace and harmony may be restored, and the church again be got into working order.

D. E PRICE.

Moscow, Idaho Ty, Nov. 28.

From Malmo, Sweden.

NOVEMBER 10 we held our love-feast at Malmo, which was full of spiritual joy to our souls. Two were added to the church by baptism the night before. These were the father and mother of two daughters who have been members of the church for some time. They rejoiced to see their aged parents make the good choice. One who had gone away from the church, confessed his sins, and was gladly received into the fold again.

We ask all the dear readers of the MESSENGER to remember us in their prayers. Though we have to endure many temptations, our prayer is, that we may be faithful to the end. Brethren, let us all do what we can to spread the Blessed Gospel in every part of the world! Remember how many millions there are who have never heard the Gospel in its purity!

Our Blessed Savior wants us to go and preach to every creature, but what are *you* doing to help those who are doing the work? We are all able to help by giving of our means to those who are already in the field. Even that is not enough; it would not be too much if every congregation could send one missionary. Look, for instance, at the "Salvation Army!" In Sweden there are at least ten Englishmen, who are familiar with our language, and are now laboring here As a result, they have at least five thousand members. When we remember that the "Salvation Army" has worked only about two years longer in Sweden than we have, we can not help being ashamed of the very little we are doing. My dear Brethren, let us try to do all that we can, and, by all means, pray for and help those already working, and also try to send many more.

I do not say this in a spirit of fault-finding. By no means. On the contrary, we are very grateful for all that has been done. I mean to say this, however, The more you are doing, the greater will be the reward. It is our duty, as Christians, to obey all the commandments of our Blessed Savior, and one of the greatest is, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15

JOHN OLSSON.

From Medical Lake, Washington.

AT this writing I am still waiting to hear from Bro. D. E. Price, at Moscow, Idaho Territory.

The MESSENGER is a great comfort to us, out here on this North-west Coast, where we are laboring to extend the Master's kingdom amid many difficulties. Letters come to us for our encouragement, and some are asking why we do not allow ourselves to be heard in the paper. In reply we would state that there is nothing of great importance to say. There are so many abler pens than ours, and space in the MESSENGER is valuable. Our desire is to *work*, and WORK is plenty! Satan's hold is strong and needs the power of a mighty weapon,—sharp as the two-edged sword,—to overthrow it. The work of preaching the Gospel is no less important to-day than when Christ sent forth his apostles.

There are only a few, scattered members in this State and much work needs to be done. Faithful ministers to the Truth are needed.

I well remember the weakness, numerically, of the churches in Northern Illinois, forty years ago. Looking at the strength and power of the several congregations to-day, and the influence they are wielding, we are not discouraged. We also remember some of our travels and labors in Wisconsin and Kansas, fifteen to twenty years ago. Organizations were quite small then, but how all is now changed! While in Florida, last winter, we preached at an isolated place called the Big Flat Woods upon the request of a native Floridian. A letter from Bro. Neher, of Keuka, a few days ago, informs us of a regular appointment at that place.

These small beginnings may be the gathering of the sheaves in the future, and as we are laboring almost single handed for the advancement of the Truth, we are anxiously awaiting the coming of Bro. Price. Those who have never been out on the frontier, know but little of the difficulties to be met.

Since we last wrote we have changed our location from Moscow, Idaho Territory, to this point, in order to meet the demands for our labor at this place. Our former location was too remote, making traveling expenses too great, railroad fare being five cents a mile. There should be more ministerial help provided to meet the wants, at least, of the few members. By persistent efforts churches might be established, and the cause of Christ get a foot-hold, from which it might spread to other points. It is a well-known fact that the doctrine of the Brethren must be lived out and practiced before it will be of effect among the people. Letters come to us from a long distance, asking us to come and preach, but how can our Board meet all these demands under our present system? May the great work be aided by the Brotherhood in furnishing men and means for the spreading of the Truth!

J. C. LAHMAN.

From Greene, Iowa.

Nov. 25th the District Council for the Northern District of Iowa, Minnesota and Dakota, was held at the Brethren's meeting-house in Greene. The churches were well represented. The churches of Southern Dakota petitioned for admission into this District, which was granted. Bro. Albright, of Bijou Hills, and Bro. B. F. Miller of Alpena, Jerauld Co., S. Dak., were with us, to represent the churches of South Dakota.

Everything passed off pleasantly. Bro. S. H. Miller, of South Waterloo church, was appointed member of the Standing Committee to the next Annual Meeting.

Bro. Marcus Fowler, of Spring Creek church, was appointed evangelist for this District for the ensuing year. There will be no queries from this District to Annual Meeting.

Quite a number of the brethren arrived on Saturday, and preached for us Saturday evening, Sunday and Sunday night. Bro. B F. Miller, of Dakota, and Bro. T. Meyers, of Sheldon, Iowa, re-

mained with us until Tuesday night. Bro. B. F. Miller preached three sermons for us while here. Five sermons were preached during the meetings. The brethren and sisters were certainly bountifully fed on the Bread of Life, while our dear brethren were with us. It truly was a time of spiritual refreshing, long to be remembered. Our meetings were well attended and a deep interest was manifested by all present, both saints and sinners. Although there were no accessions, we trust that the seed sown fell into well-cultivated ground, and will bring forth an abundant harvest of precious souls. A goodly number of our brethren and sisters met at our church for worship on Thanksgiving Day, and were richly admonished by our beloved brother, Wm. Hipes, on the duties and thankfulness we owe to God, not only this one day in the year, but throughout the year.

A. S. Shook.

Good News

Bro. J. C. Murray and wife of Nappanee, Ind., came to the Elkhart district, near Goshen, Ind., and commenced a series of meetings. The first two weeks they were at the Pine Creek meeting-house,—the north house of the Elkhart district. One was baptized and two reclaimed. The meetings at the north house closed one week too soon. People began thinking at the close of the meeting. From that place Bro. Murray came to the Goshen church. One sick man was baptized in Goshen. Bro. Murray used the Sword of the Spirit with power until sinners could not resist any longer. Notwithstanding the dark and rainy nights, and the muddy roads, good congregations would meet.

Bro. Murray is not an old man, but is willing to give his life for the good cause. Such men should be kept in the Master's service. We have a number of able ministers who could do a great deal of good, but who are all financially embarrassed. God wants the members to help the ministers, in their arduous labor. "Know ye not that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

While I am not in favor of a *salaried* ministry, I do think that a *supported* ministry is in harmony with God's Word.

Our meeting will long be remembered. Twelve were baptized at the Goshen church, fifteen in all were brought home. May they be found faithful workers in the Master's cause!

From here Bro. Murray goes to Gravelton, Ind. May God's choicest blessing go with him!

J. H. Miller.

Goshen, Ind.

From McPherson, Kans.

We were happily disappointed on reaching here, and enjoy living here very much. Religious and educational privileges could not be better anywhere. The school is in splendid working order. There is a good attendance, with a corps of able instructors. We have preaching on Sunday morning and evening in the College Chapel. By the request of some to have preaching on Sunday evening, the Sunday evening prayer-meeting and the students' prayer-meeting were united and will be held on Wednesday evening of each week hereafter. Our Bible Normal class, under Prof. Sharp's instructions, is doing finely, increasing in interest and size, so much so that we were obliged to move into larger quarters.

We have a very good Sunday-school, superintended by Prof. Fahnestock. The school meets immediately after morning services. The attendance is large. The children are not neglected. At the close of the school they occupy the front seats and a five or ten minutes' talk is given them by the Superintendent on the lesson, from a pictorial chart, which is an excellent way of impressing the lessons on their minds. The little folks, (and older ones, too) seem to enjoy it very much, and are always ready for their places in front, and anxious to answer such questions as may be asked them.

In some Sunday-schools the children are sadly neglected. In some schools no questions are asked them at the close of the school, but they are left in the rear of the building, to amuse themselves as best they can, while older ones talk over difficult points in the lesson. Let us bring the children to the front, and ask them a few questions, at least, each Sunday. They will take more interest in their lessons, be happier for it, and the time will be well spent.

Thanksgiving services were observed in the Chapel. The sermon was preached by Bro. Levi Mohler, of Missouri. At the close of the services, nine members were received by letter. Many came with their Thanksgiving offering to the Lord for his abundant blessings during the past year. May we at all times remember that all we have and are comes from God, and may we at all times be thankful to him for it!

Mary E Martin.

From the Middle Creek Church, Somerset Co., Pa.

Bro. Geo. S. Arnold commenced a series of meetings with us, Nov. 12, and continued until the 24th. He preached, in all, nineteen sermons, of which eight were doctrinal sermons. Our beloved brother held forth the Word with all the zeal and earnestness of a true Christian soldier, and, by his faithful labors and the blessings of God, two were made willing to come out from among the world, to have their names inscribed in the Book of Life. We feel that others were almost persuaded to take up the cross of Christ. May the Lord keep the waters troubled, until sinners find there is rest nowhere but in the arms of our Blessed Jesus.

In conclusion I would say that I, for one, sanction Bro. Moore's suggestion, in No. 47 of Messenger, for it is one in the right direction. It is a book that would be a great benefit to old as well as young brethren. Bro. R. H. Miller would be the very man to discuss the subjects, as given in the article referred to.

H. A Stahl.

Glade, Pa.

From Tiffin, Ohio.

Eld. John Wise came to our locality Nov. 4, and remained two weeks. He preached, while here, sixteen sermons. The weather was bad, part of the time, but there were good congregations and a growing interest. Though there were no accessions at the meetings, the good seed sown, we trust, will bear fruit in due time.

We are trying to keep up a Bible class this winter, and meet at the church every Sunday to read and study the Word of God. It is hard work, however, to keep up the interest. Some say, "The roads are too bad," or "It is too cold," etc. If the Brethren could only remember that in assembling for the study of God's Word all are greatly blessed, they would be more anxious to thus meet, and build up each other in the most holy faith.

J. W. Moore.

Dec. 5.

Thanksgiving Offering.

G. W. Weddle, Dunlap, Iowa	$ 25
David Johnsonbaugh, Argos, Ind.	50
Mary A. Johnsonbaugh, Argos, Ind.	50
E. B. W., Accident, Md.	$ 1 00
B. A. S, Accident, Md.	5 00
Zimri Garwood, Amador, Minn.	1 00
A brother and sister	2 00
Mary J. Hiney, McCune, Kans.	24
Four Mile church, Ind.	4 00
Aseneth Price, Monticello, Ind.	2 00
Eliza Gnagey, Grantsville, Md.	5 00
O. W. Reed, Easton, W. Va.	1 00
Two sisters, Easton, W. Va.	1 00
Mary C Wampler, Detroit, Dak.	33
P. F. Eckerle, Anaconda, Mont.	1 50
G W. Fansler, Bellevue, Idaho	50
Lizzie A. Hope, Mandan, N. Dak.	1 00
A brother	2 00
Isaac Wakefield, Fairfield, Ore.	1 00
E. Barrick, Aurora, Nebr	2 00
Church at Gettysburg, Pa.	3 22
A. Crouse, Mt Carroll, Ill.	1 25
Church at Leipsic, Ohio	2 00
Emma M. Hornberger, Aline, Pa.	25
Exeter church, Nebr.	1 35
Hannah Replogle, New Enterprise, Pa.	1 00
Sarah Bricker, Galesburg, Kans.	3 00
Jacob Wirt, Lewistown, Minn.	10 00
A sister, Ashland, Ohio	1 00
Mary A. Grabill, Roseland, Nebr	2 00
Rebecca A. Cobb, Bath, Ind.	2 00
H. A. Rittenhouse, West Chester, Pa.	2 00
Martha James, Lamar, Mo.	1 00
Vinnie James, Lamar, Mo.	10
Vernie James, Lamar, Mo.	10
Jacob F. Butterbaugh, Lanark, Ill.	5 00
A young sister, Dayton, Ohio	1 00
Lute Holloway, Knobnoster, Mo.	50
Tuhunga, Cal.	25
J. S. Peebler, Hardy, Nebr.	5 00
L. J. Harter, Kingman, Kans.	1 00
Marcus	50
Mrs. Sarah E. Day, Clackamas, Ore.	1 00
Molly E. and J. F. Manking, Rockingham, Mo.	1 00
Libertyville church, Iowa	4 30
Ida McAvoy, Fayetteville, W. Va.	1 00
Emma A. Miller, Sharpsburg, Md.	1 00
Silas Pugh and wife, Easton, W. Va.	5 00
Keuka church, Fla.	11 40
Catharine Felgar, Champion, Pa.	50
Martha Davis, Indian Head, Pa.	1 00
M. H. Berger, Champion, Pa.	50
John and Elizabeth Gable, New Sharon, Ia.	3 00
A sister, Franklin Grove, Ill	1 00
Malinda Keller, Dolla, Ind.	30
Aaron F. Mallendore, Claggett's, Md.	50
George W. Kaetzel, Clagg-tt's, Md.	50
Ella A. Kaetzel, Claggett's, Md.	50
Vernie M. Geltmacher, Rohrersville, Md.	50
John M. Cook, Baltimore, Md.	1 00
Covina church, Cal.	5 00
Mary J Roose, Homeworth, Ohio	1 00
A. M. Zug, Clarence, N. Y.	50
Charles F Kinsley, Hartville, Ohio	50
A sister, Woodland, Mich.	1 00
Sister, Waterside, Pa.	26
Poor in spirit	20
L. J. Porter, Lebanon, Kans.	5 00
McPherson church, Kans.	7 06
Emma J. Moyer, Lansdale, Pa.	1 00
Edw. and Mary Bailey, Headsville, W. Va.	2 00
Huntingdon church, Pa.	5 28
Susanna Horner, Fredonia, Kans.	25
West Dayton church, Ohio	3 66
Eliza Royer, Millmont, Pa.	65
Vermillion church, Kans.	2 30
Z. Heuricks, Conductor, Kans.	1 00
Martha E. Englar, Wakefield, Md.	2 00
Woodbury church, Pa.	5 00
A sister, Lilly, Va.	1 00
St. Vrain church, Colo.	6 00
Anna Keplinger, Clay Pool, Ind.	1 00
Mary S. Geiger, 1842 N. 13th St., Philadelphia, Pa.	50 00
Mary Buckwalter, Rosnoke, Ind.	1 00
Mary Hollinger, Welsh Run, Pa.	25
David Negley and wife, Welsh Run, Pa.	1 00
Isaac Barto, Stanton, Iowa	1 00
Lydia Freed, Montpelier, Ohio	1 00
A few sisters, Keota, Iowa	2 50
M. Sumettie Mow, Cory, Ind.	50
Simon Harshman, Mt. Hope, Ohio	1 00
Joseph Y. Keeny, Ekle, Md.	5 25
M. E. Lehigh, Woodberry, Md.	1 00
Eliza Rohrer, East Petersburg, Pa.	1 00
Annetta Yarger, Orangeville, Ill.	1 00
Chapman Creek church, Kans	5 00

D. L. Miller, Treasurer.

From the Rockies.

In July, family and I arrived at Fort Collins, Colo., from Virginia, our former home, expecting to make Colorado our future home. We were kindly received and cared for by my brother who has been trying his fortune in this country for some time, and we are glad to see that the Lord has blessed his labor. We rejoiced to find him still firm in the faith delivered to the saints.

In the East we were privileged to meet with the people of God every Lord's Day. Here we are very much isolated from church associations. We hold our membership with the Longmont congregation, yet, being forty miles north of Longmont, we are not able to meet with them very often. We were with the brethren and sisters at Longmont once, since our arrival here, and, having the privilege of attending several meetings while among them, we were very much refreshed spiritually.

At this time, as far as we know, there are ten members in this vicinity and we have the assurance that there are others who might be of our number, could we have some minister locate in this neighborhood to help build up a church. Oh, may God hasten the day when we can have the privilege of attending public worship at least every Sunday. We can have school-houses in which to hold our meetings, at any time. We hope our missionary workers will think of us and not only *think*, but come to our aid. We were very favorably impressed by the account of Bro. Hope's visit among the members of Nebraska, given in GOSPEL MESSENGER No. 46. Such a visit would be very acceptable.

We have had but one minister to visit us during the last summer and fall. Bro. David Weaver, of Longmont, came to us once and gave us three very encouraging sermons. We hope he may come again.

We have often heard of members becoming careless and falling back into worldly lusts, in these isolated places of the Brotherhood. We thought it strange, but now we know the cause in part. These out-of-the-way places are very much slighted. There appears nothing to stir up their pure minds, and so they wax cold in the faith. Oh, may we be such as Paul speaks of in Rom. 8: 35-39.

Our elder, George Fesler, at Longmont, has been quite ill for some time. If the Lord will, we desire that he may be restored to perfect health. His presence and labor in the Lord are much needed here. We are favorably impressed with this country, and hope that many brethren and sisters will locate among us! D. M. CLICK.

From Clarence, Iowa.

We are and have been, of late years, in a very unfavorable situation for church work. Our membership is much scattered; members have been going west for cheap homes, and especially has our ministerial help sought other fields of labor, all of which has not been very encouraging to an ingathering of our children, our neighbors, and their children.

Just here I would most earnestly solicit correspondence with brethren (and especially ministers) who might desire homes in a good country at reasonable prices. We need your help.

Our council-meeting, previous to our love-feast, passed off pleasantly, though not as fully attended as was desirable. Our feast, Oct. 5 and 6, was an enjoyable season. Our members came together as well as could be expected,— isolated as they are,— and with Brethren from Dry Creek, Lost Nation, Oak Grove and Davenport, we enjoyed a refreshing season together. Brethren D. B. Eby, Joshua Shultz, T. G. Snyder, and S. C. Miller were our ministerial help.

Our regular meetings are usually well attended, and we are sorry that, on account of a lack of help in the ministry, we can not attend the distant appointments during the winter months. We have arranged with Bro. S. C. Miller, of Robins, Iowa, to hold meetings for us, four miles south of Clarence, Ia., baginning Dec. 20. We hope we may have a good meeting. May the Spirit of the Lord arouse saints to a sense of duty, and convince and convict sinners.

I have thought for some years, and now will take occasion to say (and we hope no offense will be taken) that it would be a good work if State Districts could arrange to send some worthy ministering brother into all the churches of their respective territory, especially to the weaker churches, which should be given a two weeks' meeting, at least once a year. Much is said, and quite a good deal done, to send the Gospel into new fields, to organize new churches in a missionary way. This is all right, but, in so doing, let us not lose sight of the old fields that need our care. They need to be fertilized. Building new church houses is a good work,—but just as important is the keeping up of the old ones already built.

We are glad that our last Annual Meeting has taken steps toward devising some way by which suitable ministerial help may be furnished where needed. JOHN ZUCK.

At Home Again.

At my last writing I was at Bro. Wm. Sandy's, Lincoln County, Nebr., where I held seven meetings with good interest. The one brother and the two sisters, composing the membership, were much built up. From there, Bro. Wm. Sandy took me, Oct. 28, to Chase County, where there is a small organization. I held seven meetings there with good attention and good interest.

I was next taken to Hayes County, to where my daughter lives. Here I had only two appointments. Then I went North to Frontier County, where there are a few brethren. Bro. Wm. Colebank is their minister. Here Bro. G. W. Stambaugh, from Cass County, met me and we held meetings on Saturday evening and Sunday forenoon. One was baptized and one reclaimed. We had meetings also on Sunday night. On Monday we had council-meeting and organized the little band of brethren into working order. They held a choice for a minister and two deacons. The lot for the former fell upon the young brother that was baptized the day before. His name is Alford Philips. The two deacons chosen are Benjamin and Oliver Lapp. May the Lord bless them and enable them all to prove faithful in their several callings. We had meeting on Monday night and on Tuesday, in the forenoon, at which time three more were reclaimed. Bro. Stambaugh now had to leave and left the writer to continue the meetings until Saturday night, when another was reclaimed, making, in all, five reclaimed and one baptized.

I next went to the place where Bro. Alford Philips lives, where I held two meetings, which encouraged them very much. Then I left for home, where I arrived in safety and found all well.

ELD DAVID BECHTELHEIMER.
Juniata, Nebr.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BAKER — MUSSELMAN.—At the residence of the bride's uncle, Nov 24, Mr. Alvin Baker, of New Lebanon, Montgomery Co., Ohio, and Miss Della Musselman, of Noblesville, Hamilton Co., Ind. O. M.

STEEL—HAINES.—At my residence, near Goshen, Ind., Nov. 28, Mr. William H. Steel to Miss Mary Haines, both of Elkhart County, Ind. J. H. MILLER.

SLONIKER—TRAVER.—At the residence of J. R. Gish, Stuttgart, Ark., Nov. 26, by the undersigned, Bro. Charles Sloniker, of St. Francis County, this State, and sister Bama Traver, of this place.
G. W. BUCKMASTER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HESRER.—In the Blue Ridge church, Ill., Sept. 16, of consumption, Wm H. Hester, aged 18 years, 1 month and 7 days.

His sickness was consumption. The poor, widowed sister has seen three of her children consigned to the grave in the last few years,—all young, but all died in Christ Funeral by the undersigned.
JOHN BARNHART.

SHROYER.—In the Tuscarawas church, Stark Co., Ohio, Nov. 19, sister Magdalena Shroyer, aged 69 years, 1 month, and 17 days.

Deceased was afflicted for many years, but bore all with Christian fortitude. But few, if any, excelled her in the lively faith of the Gospel, the ardent love for Christ and his church, and the anxious yearning for the prosperity of Zion and the salvation of all. She was truly a mother in Israel. Some time before her death she requested Bro. Conrad Kahler to preach her funeral sermon from 1 Cor. 15: 57, 58. Eld. Kahler preached a very appropriate sermon to a large concourse of people. NOAH LONGANECKER.

MEEKER.—Near Newport, Ark., Nov. 1, Jane, wife of Riley Meeker and daughter of Bro John and sister Hannah Pippenger, aged about 26 years.

She leaves a husband and two children, aged about four and six years respectively. She, with father, mother, brothers and sisters moved from Carroll County, near Delphi, Ind., in January, 1879. Since then, father, mother, one brother and a number of other relatives that lived in the same locality, have passed over to the other shore.
JOHN PIPPENGER.

LEATHERMAN.—Near Conway Springs, Sumner Co., Kans., Nov. 11, of membraneous croup, Enoch Benjamin, son of brother J. R. and sister Mary Leatherman, aged 2 years and 10 days.

LEATHERMAN.—At the same place, Nov. 13, of diphtheria, Harter Brumbaugh Leatherman, aged 2 years, 8 months and 18 days.

The subject of this notice was the son of brother Isaac and sister Sarah Leatherman who had, but a short time before, come here from Ness County, Kansas. May the good Lord sustain our dear brethren and sisters in this their bereavement. Appropriate funeral services were held by the Brethren.
WILLIAM JOHNSON.

McENTIRE.—In the Parsons church, Neosho Co., Kans., Oct. 28, Bro. Thomas McEntire, aged 71 years, 5 months and 26 days.

McENTIRE.—At the same place, twelve days later, Catharine McEntire, aged 71 years, 1 month and 2 days.

Both funeral sermons were preached Nov. 9, in the M. E. church at South Mount, by M. O. Hogden and the writer, from the words, "For what is your life?"
N. I. HEESTAND

KINDIG.—In the Indian Creek congregation, near Harleysville, Montgomery Co., Pa., Oct. 6, Bro. Abraham O. Kindig, aged 69 years, 8 months and 4 days

SCHLICHTER.—In Telford, in the Hatfield congregation, Sept. 23, Bro. Andrew Schlichter, aged 63 years and 5 months.
JAS. Y. HECKLER.

BURKHOLDER.—In the Greene church, Butler Co., Iowa, Nov. 19, Bro. Henry Burkholder, aged 54 years, 6 months and 8 days.

Deceased, having lost his mind, was removed to the State Insane Asylum, where he lived only about three months. Our brother, with his wife and children, emigrated from Rockingham County, Va., to Poweshiek County, Iowa, in 1876, and the next year came to this place, where he and his wife united with the church shortly after. Funeral services by the writer.
J. F. EIKENBERRY.

WIDDERS.—In Lower Cumberland church, Pa., Mamie Barbara, daughter of Bro. John and sister Widders, aged 9 months.

Bro Widders and wife were received into the church by baptism a short time after the death of their daughter. Services by the writer, assisted by Abraham Hess of the old Mennonite church.

McCLURE.—In the Lower Conemaugh church, York Co, Pa, Nov 30, Christian McClure, aged 81 years, 4 months and 18 days. Funeral services by Rev. Armstrong, Methodist pastor of Dillsburg, and the writer. HARRY BEELMAN.

WARFIELD.—In the Fairview church, Tippecanoe Co., Ind, Oct. 24, sister Mary Warfield, aged 66 years, 3 months and 1 day.

Her remains were laid away in the Union Cemetery, near Coleburn. Funeral services by Bro. George W. Stong.

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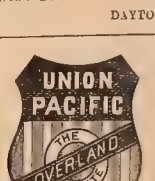
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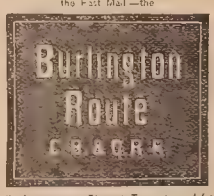
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